1. SIKH EDUCATIONAL INSTITUTIONS & THEIR ECONOMIC IMPORTANCE.

After partition the whole educational system of the Punjab was upset and was disintegrated. It is an example of unusual courage and initiative of the Sikhs that along with arrangements for the provision of their basic necessities they have not only established practically all the uprooted Sikh Educational institutions but have started many new top ranking organisations. A majority of Sikh schools and colleges are in Punjab and Penu. In Jullundur district alone, out of 74 High Schools 25 are being run by various Sikh organisations. Besides, there are several middle and Primary schools. Though the number of students who receive education in these schools and colleges are mostly Sikhs, yet a considerable number of students belonging to other communities study in these institutions. Before the partition, a large number of Muslims were also reading in the Sikh institutions. The total number of students on roll in these schools and colleges in the rural and urban areas of Punjab during the year 1948-49 were approximately 32,000.

Hardly there is any great city in any of the States in India wherever the Sikhs have settled, where one does not find any primary, middle or High schools organised by the Sikhs. All such schools are aided and recognised by the respective State Governments. To start with, they are located in the Gurdwara premises by organising Primary classes. Slowly and steadily, as their resources increase, they construct their own buildings and provide playgrounds and other educational amenities for the students. Almost all of these educational institutions are administered by independent managing committees. Every institution has its own separate unfettered Managing Committee duly constituted and registered by law and recognised by the Punjab Education Department, or by their respective State Education Departments. Such Managing Committees are responsible for the maintenance of the institution efficiently by providing necessary funds to meet their expenses. According to 1948-49 Sikh Educational Committee figures, there were about 1,100 teachers and mistresses who were working in these schools, a majority of them were trained, highly qualified and experienced. Out of a total number of sixty-four secondary schools for boys and girls, the income of 45 schools during 1948-49 was as under:

<table>
<thead>
<tr>
<th>Source of Income</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government Contribution</td>
<td>Rs.1,03,211</td>
</tr>
<tr>
<td>Income from Fees</td>
<td>Rs.3,74,382</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Rs.4,78,033</strong></td>
</tr>
</tbody>
</table>

* Annual Report - Sikh Educational Committee 1948-49, p.28.
The total value of land, buildings amounted to about Rs. 50 lakhs. The expenditure on administration, staff, contingencies, etc. was provided by their respective managing Committees out of their own funds.

There are 15 art and science degree colleges owned and managed by the Sikhs in Punjab and Punjab. Khalsa College, Amritsar is the oldest Sikh college founded in the year 1892. Its managing committee maintains a High School also. It stands to raise the Institution to the status of a University. A big tract of land is attached to the college where the College maintain an agricultural farm which is a source of good amount of revenue. During they the year 1949-50, the total nett income from agricultural farm was Rs. 24,567. Besides (and including) agricultural farm, the other permanent sources of College income are from rent and rates, shops, Post office, kiln, house, investment-interest etc. which amount to about Rs. 1 lakh annually. Khalsa College, Amritsar is a self supporting College of the Sikhs, financially very sound, with a landed property worth Rs. 20,94,240.

The Sikhs have 6 professional colleges, of which Guru Nanak Engineering College at Ludhiana is the most important.

*** Budget Estimate of Khalsa College, Amritsar 1949-50.
These Sikh educational institutions have economic utility also. They enable the Sikh youths to get their livelihood by catering to their educational needs. They provide employment to Sikh educationists. They own assets in the shape of buildings and other landed properties. Moreover, the Sikh children get chance to know their own culture, traditions and language through religious education by studying in their own schools and colleges which they otherwise cannot have elsewhere.

(2) SIKH EDUCATIONAL ORGANISATIONS.

Besides the Independent Managing Committees at various places in India, the Chief Khalsa Dewan, Amritsar, Sikh Educational Conference, and Shromani Gurdwara Parbandhak Committee Amritsar are the important Sikh organisations which stand to promote education amongst the Sikhs.

The Chief Khalsa Dewan Amritsar stands to establish and continue schools and colleges, to open Vidyalayas and Industrial schools for female education, to open orphanages to bring up School orphans and to provide for the cripples, to open Khalsa Hostels and to provide livelihood to Sikh widows and to preach widow marriage. At present it is maintaining one Sikh Orphanage, one Khalsa Parcharak Vidyalaya, two hospitals, one Ashram for blind,

* Constitution - Chief Khalsa Dewan Amritsar, p.2-4.
and one industrial school for Sikh girls. It controls several Sikh schools by providing them aid through the educational committee. According to its Balance Sheet, it had property and assets worth Rs.13,83,023 -7- 10 during the year 1950, of which Rs.2,28,760 -3- 4 were lying as fixed deposit in the Bank.

The Sikh Educational Conference is an offspring of the Chief Khalsa Dewan, Amritsar. Its function is to consider and decide educational matters, to have educational papers read and to appeal for funds subject to approval of its educational committee. The main scope of the Educational Committee is to support and improve the existing Sikh educational institutions and to encourage the opening of new ones.

The Conference holds its annual sessions at various important places. Its 40th session was held during the year 1967 at Jullundur (which was the seventh session after the partition of Punjab). There were only 7 Secondary Schools of the Sikhs before this Conference came into existence during 1908. It was due to its efforts that the Sikh community had 508 educational institutions. The funds distributed on behalf of the Conference till the year 1949 were as shown

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* Balance Sheet - Chief Khalsa Dewan, Amritsar 31-3-1960.
below:—

1. Grant to the Schools -- Rs. 5,62,002
2. Scholarships to students. Rs. 73,630
3. Preliminary Education. -- Rs. 59,359

Total ------- Rs. 7,01,081

Shromani Gurdwara Parbandhak Committee, Amritsar
is also providing educational facilities for the Sikhs. It
has established Guru Nanak Engineering College, Ludhiana
which is owned and managed by it. It owns and manages Khalsa College Matunga at Bombay and Guru Ram Das
High School at Amritsar. During the year 1950-51 it spent
a sum of Rs. 1,06,671-9-3 on education by way of aid to Sikh
schools, in addition to the money spent by it on Central
Sikh Library and Sikh History. During the year 1950-51,
the refundable scholarships granted by the S.G.P.C. for
overseas education were of Rs. 1,61,113-12-3. Since the
S.G.P.C. has taken over the management of the Gurdwaras, it
has incurred an expenditure for the facilities of the Sikh
Educational Institutions much more than the Chief Khalsa
Dewan and Sikh Educational Conference together.

* Jugdi Jyot, p.7.
*** This is evident from one item of expenditure of S.G.P.C. namely 'aid to Educational Institutions' made every year
for the last over 28 years, leaving aside the other items
such as library, Sikh History, construction of new school
and college at Bombay etc. If all these items are taken
into account, the contribution made by the S.G.P.C. alone
is almost equal to all other Sikh organisations together.
3. EFFECTS OF EDUCATION.

The education has granted the Sikhs the sense of advanced knowledge and has shown them a new way of living. It has enabled them to compare their living conditions with the outside world, seeing which they are endeavouring to raise their own to that level. It awakened their political consciousness to safeguard their religious, social and economic rights. It was due to this consciousness that they were successful in liberating Gurudwaras. Education has fostered amongst them incalculable spirit of missionary and they have started bringing to light the inherent qualities of their Sikh institutions. It has widened the circle of their relations outside their community thereby enlarging their social surroundings which consequently has brought economic effects too. It has enabled them to establish in trades and industries as their social circle provides them with opportunities to discuss and have exchange of views about the business activities.

The gradual growth of their educational activities has produced many scholars, doctors, engineers and what not amongst them. It was partly due to these Sikh educationists that the political and religious fervour increased amongst them and the zeal of more education strengthened. It is the result of education that during the year 1949-50, there were about 1,75,000 Sikh males and about 50,000 Sikh females
studying in different schools and colleges.

The education enabled the Sikhs to join the Government services, both in the civil as well as in the Military which agencies further have their effects upon their general living. It is the religious education which has guided them that they could earn (and can earn) their livelihood by adopting any profession or occupation provided it enables one to earn his living by honest means. This has made the Sikhs expeditious and the result is that they have settled all over India and in many parts of the world. Further, it was the effect of religious education that they have preferred to stick to agricultural occupation more considering it the sacred and religious duty which provide food to them and to all.

But it is also the effect of education that the ordinary school and college education does not help them to make them self-sufficient since it enables them to do some sort of clerical job or likewise for which there is not much of demand. The fresh degree holders from colleges create new problem of employment every year since they do not know any trade or technical work nor all of them have any capital to do any business. Similar is the fate of matriculates though a little better than the degree-holders as the former can accept even a job of lower dignity whereas the latter do

* As per figures in the Jugdi Jyot, p.8 (published in 1951).
this after they fail to secure any better work. The educational drive is of wrong type and does not enable the young men to earn their livelihood adequately. Now the steps taken by the Government to encourage technical education in different vocations of livelihood will steadily eliminate the evil of bookish type education alone.

(4) CONCLUSION.

The Sikhs have made good the shortage created by their leaving their educational institutions in Pakistan. Khalsa College, Amritsar is their most important institution. Besides imparting religious education, the Sikh schools and colleges employ Sikh educationists. The Chief Khalsa Dewan, Sikh Educational Conference and Shromani Gurdwara Parbandhak Committee are the most important organisations who promote the cause of education amongst the Sikhs. While the education is one of the important factor for developing the economic conditions of the Sikhs yet the present methods of studies are not very productive.