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## History of Education

### A Trend Report

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Education has a history no less renowned than that of any other discipline. Yet history of education in our country is rarely, if ever, presented as a meaningful development of many aspects of a nation's life. An attempt to interpret the trend in a field of research like history of education is therefore of considerable importance. The attempt that follows is based on fortytwo abstracts of doctoral theses and projects and is justified in its own right in the perspective of growth of educational research in India.

Nurullah and Naik's pioneering work had set up a tradition over three decades ago. It relied on Acts and Charters, Commission Reports and Policy Resolutions to develop a periodisation of modern Indian educational history. A set of dichotomies between government and private 'enterprise', between 'indigenous' and 'Western' educational practices, between British and 'nationalist' educational positions had been seen to provide the framework in which educational events were to be interpreted. With relatively few exceptions, to be noticed later, post-Independence work in Indian educational history has not transcended the framework of the pioneers, however much it appears in need of supersession, not only on account of the wider access to data now possible but also on account of the newer modes and tools with which contemporary Indian history is now understood. The Nurullah-Naik (N-N) framework itself was not as vigorously nationalistic or vigorously academic as for instance, the preceding work of Parulekar on indigenous education in Bombay or Basu's edition of Adam's Report on indigenous instruction in Bengal though it must be conceded the merit of being comprehensive. The

post-Independence work is, taken as a whole, by contrast anaemic. The colourless 'neutrality' of academic work for a degree has come in but not the penetrating tools of economic history or sociology or political theory. Many other genre of educational history e.g., of development of curricula, school practices or educational theory (exemplified brilliantly in the American context by Lawrence Cremin's *Transformation of the School* or Richard Hofstadter's *History of Academic Freedom in the United States*) or of institutions have not been attempted.

Many scholars have moved in the direction of histories in states and regions either because it was felt that more grassroots data is required to enrich our understanding and to test or propose hypotheses about the development of education at the micro level or on account of the fact they had nothing new to offer or propose beyond the work of the pioneers regarding educational history on a national plane. We have, thus, studies on Assam (Debi 1971), Bihar (Jha 1961 and Prasad 1967), Madhya Pradesh (Bhave 1967). Y. V. Rao's (1968) study of Andhra, part of the Madras Presidency under East India Company follows predictable lines. Namita Devi's (1966) attempt to relate the educational progress at the time of Rammohan, Devendranath (Tagore) and Keshab Chandra (Sen) to religious elements of the renaissance looks interesting, but far-fetched rather than plausible. History and survey of districts are traceable in Western India to the influence of Parulekar. In this category are Parasnis on Thana (1958), Rege on Ratnagiri (1961), Nabar on Bombay city (1964) and Yadav (1970) on Jabalpur. Both Parasnis and Rege use the statistics of schools and pupils, the nature of management and finance—government,

local bodies or missionary etc.—to delineate developments. We do run into perceptive observations often times e.g., that the same schemes have different results in Bihar from Bengal (Jha).

Sectoral studies of education are similar in nature and inspiration. Kamamma's problems of primary education in Kerala (1969), Tiwari's of U.P. (1964) and Patel's (1958) of Bombay Basic education seem to have rather slight historical basis. Das (1968) on Orissa shows the problem of backward state whose identity itself developed late. Basak (1965) illustrates with data the familiar thesis of the neglect of the indigenous educational base in developing new primary education in Bengal. It is not clear if he is aware as pointed out by Shukla (1958) of a reversal of tactic by government after the government system had been firmly established by the time of the Hunter Commission (1882). Ahuja's study of indigenous education in Punjab (1962) utilises Leitner's data on indigenous education. Saxena's (1959) attempt to study pre-primary education emphasizes pedagogic elements but suffers from slightness of the very subject studied. Desai's study of secondary education in Kaira District (1968) illustrates the poverty of tools with which history of education is studied when it is seen alongside B. V. Shah's (1969) study of the high schools of Kaira at about the same time which brought out the caste composition and social variables as operative in education. Sathu's (1967) study of Indian Public Schools gives valuable data but appears again to miss important sociological material which should have helped test the extent to which they feel the same elite training role as in England. He makes reference, to nationalist institutions as a reference point.

The next important sector to be studied is technical and professional education. But it has not so far received due attention. Shukla (1958) had opened up the area and attempted to trace the relationship (or lack of it) between agriculture and agricultural education which finally helped trained revenue officials and that between P.W.D., railway development and engineering education and the place of art and crafts education under 19th century British empire. Mangamma (1970 Delhi—not abstracted here) followed up with detailed attention to technical and agricultural education in the Madras Presidency while Bansal's work on professional education (Kurukshetra University—in progress) provides strong all India data base. Sharma's (1971) study of professional education in Rajasthan is highly contemporary. A general weakness of history writing in

this field is unfamiliarity with the various prototypes of educational institutions and practice evolved in the West and inadequate insight into the relation of technical-professional education to economic and social history on the one hand and to structure and function of the higher learning particularly as epitomised by the university on the other.

Women's education has received reasonable attention, judging from Misra's (1961) work which has been published, Rai (1966) on Bengal, Vakil (1965) on Bombay and Desai (1972) on Gujarat, the approach in this field is not dissimilar to the characterisation of Indian educational history in general. (para 2 above) More theoretical insight into the nature of the Indian family and economy and the place of woman in it would lend much greater meaning to the accounts available. Naik (1949) seeks to relate women's education to political forms like fascism, communism, etc. but uses this understanding largely to justify the democratic political system then being adopted in the nation. She provides valuable material specially regarding women's educational movement e.g., S.N.D.T. in Bombay State, discusses the problem of separatism and common education with men etc. Dave's study of Gujarat (1971) appears insightful.

Four studies on Christian efforts in education, viz., Josephine's (1952) on Catholic education in Bombay, Joseph (1971), Gumashta (1969) and Coelho (1958) on Bassein follow the general pattern of Indian educational history. The contribution of the church to Indian language education, rural education, vocational education, religious versus secular emphasis in education are noticed. There is occasional evidence of feeling one way or another.

Two sets of theses seem to stand out of the main stream, viz., foreign studies e.g., Sahib (1963) on Fizi and Ainoo (1964) on Nigeria and the pre-modern period, viz., Kaul (1949) on Kashmir up to 1339 A.D., Manuel (1964) on Tamil, Sahay (1965), Parimoo (1963), Quraishi (1960) on medieval Gujarat. Manuel's efforts to elicit an educational theory and thought akin to western from classical Tamil literature is worthy of note. Taken as a whole, we need a much more coherent understanding of pre-modern India with which to study the education and learning of those times. Much greater competence in Indology has in fragments been applied by Indologists to this matter and requires to be mastered by those concerned with the study of education.

The most promising trend in the study of history of education is represented by the efforts to apply the recent and in many cases quasi-Marxist and/or sociological understanding of modern India to the study of Indian education. Goel (1968) has followed up the approach of Shukla for early part of twentieth century. But he has also introduced innovations such as the view of education in literature about the contemporary period e.g., Premchand or a reconstruction of the picture in education from interviews with people of a selected age range or generation. His notion of a five-class social structure appears highly controversial and has no base in modern social science. Upreti's (1972) attempt to relate education with political developments crystallises a mode of thought which had been implicit in much earlier work. His attempt to construct a frame of reference for himself is brave but could have taken greater account of previous work in contemporary political science or in colonial cultural history. Kamat's (1968) study of education in rural Maharashtra utilizes data from agro-economic surveys for understanding relationships of education to rural social structure and the current efforts to modernise Indian agriculture provides important empirical base for more theoretical work. Dikshit's (1963) study of some renaissance religious movements in their education effects is of the older genre. Niaz Ahmad's work on Muslim education in eastern U.P. with a special focus on the Shibli institution in Azamgarh (in progress) takes up the ideological-political implications of minority education partially applying the social-anthropologists' methods to educational history,

in however, limited a manner. All of these studies illustrate ways in which history of education could make more meaning.

To conclude history of education in India has made only limited advances over the work of the pioneers either in methodology or substantive findings. This is a situation in which vast strides appear called for. Any scholar must either master the focus and viewpoint of one or more major social science or humanities discipline and/or assimilate the specific understandings on educational institutions and content provided by educational history of the West or of comparative education. The way out of the difficulties in this field is not in the direction of requiring two master's degrees from educational scholars but to improve the human inputs as well the content of courses at the master's level. On both counts the history of education has been under increasingly unfavourable competition with the more exact and rigorous disciplines of psychology or measurement. One can only hope that the recent spurt of interest in the sociology of education will be useful from our standpoint. From this point of view, it is necessary that the sociology of education be rigorous enough to be academically respectable with sociologists and at the same time avoid two of the pitfalls of sociologists—(a) the neglect of history and (b) the primary concern with the relation of education to social structure to the exclusion and neglect of what might appropriately be called the micro or the internal sociology of education or the sociology of educational institutions.

## ABSTRACTS : 29-70

29. AHUJA, L. R., *Indigenous Education in the Punjab until Annexation, Ph.D. Hist., Pan.U., 1962.*

The aim of this study was to trace the growth of indigenous education in the Punjab until annexation.

The following are some of the salient findings. The Punjab is the home of the Brahmanic system of education, which is prehistoric and the most ancient of all. The Muslim system of education, which was introduced by the Turks, was first grafted here in the eleventh century. The Sikh system of education which is an offshoot of the ancient system, took a form of its own in a new born religious community in the sixteenth century. These three systems of education flourished side by side when the English annexed the Punjab in 1849. The Buddhist and the Jain systems of education, which were the offshoots of the most ancient system, flourished for long in the Punjab, but could not stand the foreign aggression. The indigenous schools were of different types like, Quran schools, Arabic schools, Persian schools, Sanskrit schools, Gurumukhi schools and pathshalas or mahajani schools. These schools were generally located in religious places or in the teacher's own house. There were longer periods of study, no public examination, emphasis on oral tests and on drill method, memory, translation and handwriting. Books were not available. Corporal punishment was in vogue. The schools were maintained by contributions from individuals, community or state. The aim of indigenous education was that it should be handmaid of religious, cultural and intellectual values. Temples, mosques, homes, shops, monasteries, etc. used to be the agencies of education. There was no system of classification of the students. Simplicity and discipline were the important aspects of indigenous education. Vocational education was limited in scope.

30. AINO, F.O.O., *History of Primary and Secondary Education in Southern Nigeria, 1887—1952/3 with special emphasis upon Yorubaland, Ph.D. Edu., Bom. U., 1964.*

The study aimed at (i) tracing the growth of education in Southern Nigeria with special reference

to Yorubaland; (ii) analysing the specific problem of indigenous language, for example, Yoruba, in education. The analysis, here, is confined to primary and secondary education.

The sources of information were government records, the missionary records, the individual reports and the field work. Original documents were personally examined in different places in U.S.A. and in U.K. For the field work earlier communication to people and places to visit for interviewing were made and mapped out. Questionnaire, personal discussion, introducing controversial topic, participation in activities, interviews, descriptive records of pupils' social behaviour were used to collect qualitative data and the number of mistakes in a dictation, in arithmetic or in oral questions was recorded as quantitative data.

The salient findings of the study are : (i) Informal education which was commonly widespread in Yorubaland prior to the time that the English system of education was introduced is examined. The author assesses the system of Islamic education which had spread to the Yorubaland earlier than the arrival of the Christian missionaries. It is pointed out that both these systems of education could not compete efficiently with the English system of education. (ii) It throws light on the growth of education in Sierra Leone, Ghana, and Southern Nigeria and points out the problems of development of education. It accounts for the beginning of education in Badagri, then Abeokuta and later at Lagos, and the spread of western system of education from these places to several provinces of Southern Nigeria including the Northern Emirates. (iii) The thesis lays stress on the use of the indigenous languages in all primary and secondary school levels. Its arguments take the position of the place of mother tongue in education in India as a solution to the problem of medium of instruction in education in Nigeria. (iv) The defects of the primary education in Nigeria are analysed. The school organization and curriculum arrangements are compared with that of the Japanese school system. However, the progress of primary education is pointed out. (v) The examination of the problems of secondary education with its organizational pattern, types of secondary education facilities available in Southern Nigeria indicates the need for expansion. The expansion on the lines of compre-

hensive secondary schools (multipurpose schools) has been boldly suggested. The organisation of the curriculum for the different localities with appropriate methods of teaching based on local material is emphasised. (vii) The thesis gives suggestions to overcome the slow progress of girls' education and stresses the need to make the curriculum related to the life in the society where the girls live. The work of missionary women who arrived late on the scene has been given due recognition. The need for awarding scholarships to very deserving girls as a means to avoid wastage in education and save manpower is emphasised. (viii) It examines the general conditions of training facilities for teachers before and after 1887. It suggests the establishment of comprehensive teacher training schools on zonal basis. The training must be free and made to be related to the kind of life in the society where the teacher and pupils are expected to live in their lives. (ix) it discusses education, administration, inspection of schools and educational finance during 1887 to 1953.

31. *BASAK, N. L., History of Vernacular Education in Bengal—being a critical review of the Trends and Experiments in the early decades of the Nineteenth Century (1800-1854), Ph.D. Hist., Cal. U., 1965.*

The objective was to bring out the factors that led to the decline of the traditional system of vernacular education in Bengal in the early decades of the nineteenth century.

The study is related to the population of an estimated four million inhabitants of the lower provinces of the then Bengal Presidency comprising Lower Bengal proper, Bihar and Orissa (Cuttack and Midnapur districts). The historical method has been generally followed in carrying out the research project.

The study found evidence to the existence of a widespread system of village schools that imparted elementary education of a utilitarian character suited to the needs of the rural communities of Bengal and that the indigenous system of elementary vernacular education which was integrated into the very pattern of community living of those days declined steadily over the half century under review mainly due to a host of reasons. The reasons were deliberate policy of neglect pursued by the new ruling classes

who failed to appreciate the worth of the role played by the humble but valuable class of village schoolmasters in the socio-economic life of the village communities, harmful impact of English education and the so called 'downward filtration theory', competition from missionary enterprise, competition from official enterprise in setting up new type vernacular schools, competition from private Indian enterprise to set up new vernacular and English schools as against the indigenous vernacular schools and economic impoverishment of the village communities under the unfair 'investment' policy of the East India Company. There was also a lack of serious efforts to develop a truly national system of education on the basis of reformed village schools. Mass education was neglected. The position in 1854 was one of deterioration and decline of the traditional system of vernacular education of the masses while a new system of mass education on healthy lines was still nebulous. The result was a deplorable dichotomy of the nation—urbanized upper classes with English education separated in outlook and culture from the uneducated rural masses, mostly illiterate, deprived of the light of the new learning of the West and destined to suffer silently for a century. The chance of laying the foundation of a sound system of national education on the basis of the traditional system was allowed to slip by and independent India is paying the penalty of this failure.

32. *BHAVE, W. V., Development of Education in Madhya Pradesh (1861-1947), Ph.D. Edu., Jab. U., 1967.*

The study seeks to trace the educational history of the British Indian Provinces known as Central Provinces and Berar.

This is a comprehensive survey of the historical type.

The study revealed that : (i) The real beginning of modern education in the Central Provinces has to be traced to 1827 when Capt. Patton who was in charge of the district opened schools at Sagar, the head-quarters of the 'Sagar and Nerbadda' territories. (These territories came under the British in 1818 after the third Maratha War.). (ii) The Department of Public Instruction was established in 1861, and immediately steps were taken to put a machinery for the inspection and control of education. (iii) Institutions were rather carefully inspected. The

inspecting officers had to be away touring at least for 200 days during the year. Generally they exceeded this limit. Every teacher, every class and every subject was supervised. Even the Inspector General (later known as the D.P.I.) was on his toe. (iv) From as early as 1889, training of teachers came to be emphasized. Deshi Kasrat, was a necessary qualification for confirmation. It was also a part of the training course. There was a provision for training in agriculture for teachers at the Nagpur Agriculture School. Unfortunately the practice was given up in the beginning of the century. (v) As a rule the primary schools had at least three classes. School Committees were active. (vi) All this paid rich dividends. The Hartog Committee (1929) report showed that firstly, wastage for boys was the least in the Central Provinces and Berar, of all the British Indian Provinces. As many as forty-six boys of 100 admitted to the first primary class in 1922-23 reached the fourth class in 1925-26. For Girls, the Central Provinces came next only to Bombay where wastage was the least. Secondly, average enrolment per school in the Central Provinces was sixty-four. It was next only to Bombay (69) and the Panjab (67). Thirdly the number of single teacher schools was the least in the Central Provinces (15.9 percent). The Panjab was next with 25.4 percent. Even in Bombay, which was next, their number was 48.3 percent of the total. Fourthly, the Province was also very high in the list in the matter of trained teachers and the number of inspecting officers. (vii) The Central Provinces and Berar were the first to introduce the mother tongue: Hindi, Marathi or Urdu as the alternative medium of instruction and examination for the High School Examination (1922). (viii) Between 1872 and 1914, the percentage of literacy in the state increased from 1.7 to 11.7. In itself 11.7 percent is seemingly not a great achievement. But it was to be remembered that the United Province and Bihar occupied a lower position in the list. (ix) The Central Provinces and Berar had a peculiar problem of low density of population. About 47.0 percent of the area had a density of population less than 150 to a square mile and 26.1 percent of the total population lived in this area. As many as 35256 villages had a population of less than 500. The educational problem became acute because of this.

33. *COELHO, E. P., Four Centuries of Christian Education in Bassein with special reference to*

*the Educational Contribution by the Arch Bishop T. Roberts, Ph.D. Edu., Bom. U., 1958.*

The objective of the study was to have a critical survey of Christian education in Bassein roughly from the middle of the sixteenth century to the present times.

The study is based on (1) letters received from the various authorities concerned with or controlling the educational institutions, (2) books mostly in English, some in Latin, Portuguese, German and Marathi (some containing documents and letters) published along with commentaries here and there, shedding light on the state of education then and some government gazetteers, (3) visits to ruins of educational institutions of those times. The author traces the origin and consequent development of Christian education in Bassein, when it was ruled over by the Portuguese for two centuries.

The author shows how and where the five different missions were established. The religious orders working there were the Franciscans, Jesuits, Dominicans, Augustinians, and the Hospitallers. The extent to which they were financed by the state and society, and in what manner they were responsible for the ultimate downfall of the Portuguese in India are also discussed. There was dual control—ecclesiastical and political control—in the sixteenth and seventeenth centuries. The peculiarities and contribution of Portuguese education, and particularly the part played by it in moral and religious education, are discussed. The author then turns to education during the Maratha period, from 1739 to 1818. He points out that the period had been termed 'the dark period of Christian education' in Bassein as all the religious orders working there had to leave Bassein. Secular priests were put in charge of the churches, along with their parish schools, where such churches could function as before. The indigenous schools became rivals of the Portuguese schools. The secular priests, in charge of Christian education, were not selfless workers and did not look after Christian education and therefore, the Portuguese schools collapsed. From the beginning of the British period in 1818 to the year 1887, when Bassein came to be transferred from the Arch-Diocese of Goa to the newly created Diocese of Daman, the Portuguese parish schools and the indigenous schools had to compete with English schools, with the result that the government schools increased and expanded in strength and at least the first two categories disap-

peared in Bassein. As each of these three categories served distinct purposes during the period, each of them was utilised by the Christian community of Bassein, according to its need. During the period 1887 to 1928, Bassein continued to be under the Diocese of Daman. At the beginning of this period, the parish schools dropped Portuguese; a few of them used English or Marathi instead of Portuguese and the rest entirely dropped it. The Christian children attended the parish schools wherever they had survived and some attended the government schools. A middle school which was established at the beginning of the period continued right up to the end of that period. A high school, known as the Bassein High School, was established in 1911, but only a few Christian children attended it. The native Christians blamed the educational authorities for their indifference, in providing better facilities of English education and hence whole-heartedly supported the anti-Padrovado movement that was surging during the last decade of this period. Padrovado was abolished by the Pope in 1928. The period after the World War I, was a period of acute depression to the Church community of Bassein and a conviction dawned on the community that its future lay in education. The author discusses various problems of education in Bassein, namely, the language problem, fees in higher and lower Marathi classes, secondary education, religious education and vocational education. The author describes the activities of the Franciscan Brothers in Bassein, the arrival of the Order of Nuns in Bassein, the opposition to Roberts' expensive schemes of the objections raised by the Local Boards and Pandit Satawalekar. The administrative measures of Roberts, the agencies of finance in education, the various funds, their sources of income and how they were distributed, the educational contribution of Arch-Bishop Roberts, the cosmopolitan parish school, have been dealt with.

34. DAS, K. K., *Evolution of the System of Elementary Education in Orissa (1904-1947)*, Ph.D. Edu., Utkal U., 1968.

The chief aim of the study has been to bring to light the development of primary education in Orissa during the first half of the present century. The frame of reference has included the aspects like primary teacher education, curriculum, local bodies' role, backward classes, girls' education, compulsory

education, Basic education, etc.

The sources were mainly manuscripts of letters and proceedings and other government records besides some standard works.

The following are some of the salient findings:

(i) Primary education in North Orissa received greater attention after Lord Curzon's new educational policy of 1904. The number of schools as well as enrolment rose up. The wastage and stagnation was however the most serious obstacle in the development of primary education. In 1931 a committee was appointed for the improvement of primary education. Several important measures were taken in 1935-36. In South Orissa, the beginning of the period 1912-20 was the period of consolidation. Actual development started only after the passing of the Madras Elementary Education Act of 1920. After the formation of the new province of Orissa in 1936 more emphasis was laid on the development of primary education. Grants-in-aid system was introduced. In North Orissa payment-by-results was replaced by payment-for-efficiency. A system of inspection was also prevalent.

(ii) The picture which emerged by 1947 shows that educational qualifications of the primary school teacher were not satisfactory. The number of trained teachers available was very unsatisfactory when considered against the requirements. The appointment of graduate teachers in training schools improved the standards of the student-teachers. The curriculum at the primary stage passed through various stages of development. Local authorities managed secondary education only in South whereas primary education was under the control of the revenue officials in the agency areas. By 1947, different local authorities were entrusted with organising and maintaining an efficient system of vernacular education in the areas under their control. The problem of education of backward classes still continues to remain unsolved. As the population of the Mohammedans in Orissa was very small attempts to improve their schooling were on a small scale. (iii) Till 1908, the Government did not open any separate girls' school. By 1947, the literacy amongst the females was not higher than two percent and most of the girls were still in the primary stage. The idea of compulsory primary education came only after 1925 and was experimented upon in various places and stages in Orissa. Basic education was introduced only after the decision of the Congress ministry in 1938. A Board was constituted. The basic curriculum and other aspects were similar to the practices in

other states. The scheme of Basic education in Orissa had to struggle from its start for its very survival.

35. DAVE, J. K., *A Study of Evolution of Female Education in Gujarat till Independence, Ph.D. Edu., SPU, 1971.*

The study was undertaken with the following objectives: (i) to make an incidental inquiry into the position of women in the society during the period 1854-1947 and to identify the factors responsible for the growth as well as those hindering the education of women; (ii) to make a critical study of female education as was prevailing in Gujarat during the period under investigation; and (iii) to study the role played by various agencies in this regard.

The annual reports of the schools sent to the Director of Public Instruction, Bombay Presidency, Government of India's quinquennial reviews, census reports, Gazettes of Government of India, several works of history of education and available female education literature formed the sources of information for collecting data for the study.

Findings of this study have been discussed in terms of the factors that hindered or prompted the spread of female education. Right from 1854 and even prior to that, the female education developed and it did not stagnate during the most critical period, i.e. 1937 to 1947 in the whole of India. However, the sequence of factors that affected the growth of female education adversely were: (i) the girls were considered as a burden on their parents until they were married; (ii) in a family, the girl or a woman had no right to property; (iii) custom of child-marriage was deeply rooted in the society, therefore the question of their education was hardly thought of; (iv) the family system was paternal and the eldest male member was the final authority. This aspect subjugated the role of women in social life. A girl played no important role in the family; (v) the role of women was limited and restricted to home life, especially looking after children, elders and their husbands; (vi) British rulers, after the sepoy mutiny of 1857, did not take any kind of interest in the process of social reform; (vii) British rulers did not take initiative to recognise any educational reforms demanded by the society. S.N.D.T. Women's University, for example, was not recognised till independence; (viii) recommendations of Wood's Despatch, Indian Education Commission of 1882 and

other commissions and committees, appointed from time to time during the period under study were not implemented whole-heartedly by the government; (ix) in the Indian agricultural society, the task of woman was very heavy because she had to look after the various aspects of agriculture right from early morning to night; (x) children were usually utilised to take care of their younger brothers and sisters when the parents were carrying on harvesting in the field and as such parents were unwilling to allow their children to attend schools; (xi) religious doctrines in Gujarat have never assumed any direct control over any educational system during the period under study and they have never influenced directly the education of female in Gujarat. Female education in Gujarat got its real start in 1854 with the introduction of formal education. By the end of the British rule in 1947, as observed in the study, female students had entered almost all the branches of education. The factors which played an active part in promoting the spread of female education were: (i) small institutions like 'Buddhi Vardhak Sabha' and 'Gujarat Vernacular Society' were rapidly instituted during this period; (ii) during the years of admonishment and active social reforms, reformists were enthusiastically engaged in throwing away the customary evils; (iii) as a result of social reforms, the public opinion was created gradually and the people began to assign a value to the education of their daughters; (iv) as a result of social reforms, the condemned age of consent was gradually relaxing and eventually girls were able to complete their primary education; (v) the public opinion was preparing to give up prejudices against the education of females, certain inhuman customs and prohibition of widow-marriages; (vi) hundreds of individuals, like Narmad, highly contributed to the reformation of society and education of females; (vii) it was the first time when scientific research on the subject of female education in Gujarat was undertaken by Ramanbhai Nilkanth and a separate curriculum was prepared for female students by Shrimati Sharda Mehta; (viii) quite a good number of endowers contributed creditably for the cause of female education; (ix) social reforms were highly responsible in bringing changes in the family system, caste system and marriage customs. As a result of the change, females could become considerably free in the society; (x) Mahatma Gandhi paid special attention to bring out women from the houses and to involve them into the



'independence movement'; (xi) females gradually started participating in the various activities like Swadeshi, Non-cooperation, Dandi March and Quit India Movement; (xii) the social change reinforced the people to change their attitudes towards females and their status in the society; (xiii) as a result of economic distress and Second World War, society was bound to allow females to help their male relations in many walks of life. Hence by the end of the British rule, females were sharing the economic aspects of household and were engaged in many professions.

36. *DESAI, M. G., A Critical Study of the Growth of Secondary Education in Kaira District, 1947-1962, Ph.D. Edu., SPU, 1968.*

The major objectives of the present study were (i) to study the qualitative and quantitative aspects of the growth of secondary education in Kaira district, and (ii) to study this growth with respect to some specific aspects of secondary education.

All secondary schools in Kaira District were included in the study. The techniques of questionnaire, observation, personal visits and interviews were employed for surveying the growth of secondary education.

Major findings of the study were as follows. (i) Number of schools—sixtyone in 1947 rose to 128 in 1962, i.e. sixtyseven new schools were added (110 percent). Taken in intervals, the rise was 19.7 percent in 1947-52, twentytwo percent in 1952-57, and fortyfour percent in 1957-62. In the last interval the growth was very rapid. (ii) 83.6 percent schools at the time of their establishment had students upto 150. It will be interesting to note that out of 140 schools that existed in 1962, only one had to close down, and that too for want of suitable teachers. (iii) Strength of school going boys and girls had increased steadily over the year. In case of boys the increase was 12.4 percent, 37.0 percent, 62.5 percent in 1952, 1957 and 1962 respectively. In case of girls, it increased by 57.2 percent in 1952; by 134.4 percent in 1957 and 115 percent in 1962, while the total increase had been 16.6 percent in 1952, 49.7 percent in 1957, 73.2 percent in 1962. (iv) In 1947, out of fortyeight schools, twentysix were located in towns. The number remained the same in 1952, while those in villages rose from thirtytwo to fortyseven. In 1957, only two more schools were established in towns, while the number of schools in villages rose from fortyseven to sixty-

one (27.9 percent). In 1962 the number in towns was thirtyone as against ninetyseven in villages (43 percent). (v) Major source of income in 1941 was fees. It dwindled in 1962 to 35.6 percent of the total whereas government grants of 18.1 percent of the total income in 1947 came upto forty-nine percent in 1962. The percentage of fees at all intervals were higher in urban areas than those of in rural areas. (vi) The total expenditure in 1947, 4.5 thousand rupees, was spent after library. In 1952, the grand total went upto 12.7 thousand and 29.3 thousand and 51.6 thousand rupees in 1957 and 1962 respectively. There was an increase in the expenditure on libraries. (vii) Expenditure on laboratory went on doubling in each succeeding interval. The schools of the district spent 6.4 thousand rupees in 1947; 10.9 thousand in 1952; 23.6 thousand in 1957 and 59.7 thousand in 1962.

37. *DESAI, S. H., A Critical Study of the Development of Secondary Education for Girls in Gujarat: Its History and present day Problems, Ph.D. Edu., MSU, 1972.*

The objectives of the research were (i) to study social, cultural, economic, political, educational and financial factors, in historical perspective, which assist or impede women's access to education in India; (ii) to trace and study the socio-economic background of the development of women's education in the modern period; (iii) to trace the development of secondary education in Gujarat and in other native states in a general way from the days of the British rule in the Bombay Presidency upto the present day after the formation of the separate state of Gujarat; and (iv) to make a field survey of the major problems hindering the speedy development of secondary education in Gujarat.

Kathiawad, Kutch and Baroda States were taken for the sample in Gujarat. Sources of information included historical documents, annual and quinquennial reviews of the progress of education, the volumes of 'Education in India' (1960-61 onwards), the reports of the various committees and commissions on education, reports of All India Surveys, the census reports from 1901 to 1971, some socio-economic studies of Gujarat. A field survey included visits to about 113 schools, interviews with their principals and administrators.

The findings were as follows. (i) Since the formation of the separate state of Gujarat in 1960, wo-

men's education has begun to receive greater weightage than before in terms of financial allocation. (ii) During 1960-1970, the state has made a rapid progress in the development of secondary education for girls. (iii) In 1960, the expenditure on girls' secondary education was only Rs. 45.90 lakhs in the total budget of Rs. 3.531 crores for secondary education. (iv) Problems regarding girls' education includes establishment of more high schools in rural areas, increasing the enrolment of girls by providing more economic incentive and improving social climate for the entry of girls in high schools, plugging the various holes from which a large number of girls drop out prematurely before completing their high school education.

38. DIKSHIT, S. S., *Contributions of National Movements to the Development of Indian Education from 19th Century to 1947*, Ph.D. Edu., Sag. U., 1963.

The study aimed at reviewing the Indian national education and its various sub-systems.

This was a library research. The sources were mainly ideas, philosophies and life sketches collected from various autobiographies, newspaper articles, journals and publications related to the life and work of national leaders. Bi-fold classification of the Indian nationalism comprising two waves, the first being the religious-cum-cultural stage and the second being the political stage, was followed.

The study has put the movement on the five important aspects—(i) Brahmosamaj movement led to two important recommendations: firstly, English should take place of Persian as court language and secondly, higher posts should be open to Indians; (ii) Prarthana Samaj including social and religious reforms with special emphasis to the advocacy of vernaculars and reforms in syllabus and examination system; (iii) Aryasamaj movement emphasised more on religion than that of social systems; (iv) Theosophical movement strongly recommended for four types of schools, namely, ordinary, commercial, technical and agricultural; this movement gave birth to Hindu college at Banaras; (v) Ramakrishna movement gave Hindustan special position in the world, especially from the works done at Chicago; (vi) a harmonious blending of the old and new educational systems should be done, Western ideals should supplement but not substitute our educational sys-

tem; and (vii) emphasis was put on the role of Guru Shishya Sambandha and Brahmacharya into our educational system.

39. GOEL, B. S., *Development of Education in British India, (1905-1929)*, Ph.D. Edu., Del. U., 1968.

The three main objectives of the study were; (i) to produce a faithful and richer record of the educational development which took place during 1905 and 1929; (ii) to gain better insight into the educational policies of the government; (iii) to have an increased understanding of the relationships between education and such factors as economy, politics, and culture in the context of which education operated during this period.

A list of documents containing the observations of others was prepared. The study of documents was followed by analysis and theorisation. To add further to the insight, an additional approach was also attempted. An informal interview schedule for tracing the educational history of families was used. About one hundred persons of the age group of 45-70 years, representing different parts of the country, were contacted and the history of their families was noted. This was found of immense help for achieving clarity regarding the vital background factors which influenced the growth of education.

Amongst the important findings are the following.

Whenever some conflicts occurred between the nationalist elements and the governments, in which education was also involved directly, two things happened. One, there arose tendencies for new experiments in education, some of which got translated into practice. Two, the educational values of the people received a fillip after such conflicts, thus causing spurts in the expansion of education immediately thereafter.

A second conclusion is that before this period, cultural and religious communalism influenced education in its various aspects. During the period under consideration, however, political communalism was increasingly replacing the older brand.

Another conclusion is that the idea that lack of finance and non-provision of schools at more places were the main hurdles in realising the expansion of education to the desired extent is inadequate to a great extent. This is established by two kinds

of facts. One, wherever a school was provided, it was not attended by hundred percent children of the school going age residing in the vicinity. Two, a majority even of those who joined the school left it without completing the primary course. Poor educational values, traditional caste and occupation structure, and stark poverty were mainly responsible for this. The school was being 'exploited' mostly in the interests of the traditional upper castes and the emerging middle classes.

Formal education during the period had little connection with the industry or agriculture of the country, as the educational administrators were not able to visualise properly the role of education in relation to the demands of industry and agriculture, which themselves were, under the conditions of colonial rule, not very substantial.

As a result of the increasing tempo of social change, two distinct trends were noticeable. The educated members of even the most orthodox castes in India, such as Brahmins and Banyas, which traditionally stood in opposition to the education of all the people, were fast shedding their caste and class prejudices and supporting the cause of education of even the most backward classes. Secondly, because of the change in ideas, beliefs and values of the people, the Muslims who were largely averse to English education before this period, and the depressed classes who had almost negligible interest in education, were showing distinct progress in education.

A new stratification of five socio-economic classes was becoming clearly visible on the Indian social scene along side the older hierarchy of caste. They were the poor class, the lower middle class, the middle middle class, the upper middle class and the power elites. The three middle classes formed the real backbone of the educational expansion in India during the period. Upward social mobility was very distinct in three classes. Consideration of better status, better job, and better marriage prospects had created a demand for more and better education in these classes.

An important finding in the field of primary education is that battle for the introduction of free and compulsory education did not start with G. K. Gokhale's speeches in the Imperial Legislature, but earlier in the seventies of the nineteenth century, when Gokhale's political Guru, Justice Mahadev Govind Ranade, pleaded for it. "Wastage" was much more pronounced at the primary stage than at the

secondary stage. This was essentially due to the difference in the cultural and economic background of those who joined primary stage and left, and those who progressed beyond the primary stage and joined the secondary stage. But at the university level again, the 'wastage' tended to increase.

There was a growing tendency on the part of the universities to become autonomous.

40. *GUMASHTA, B. K., Contribution of Christian Missionary Institutes to Indian Education (1800-1900), Ph.D. Edu., Vik. U., 1969.*

The study was limited to the missionary educationally review the history of missionary education in India.

The study was limited to the missionary education in the provinces of Bengal, Bombay and Madras only. Historical method of research has been employed.

It was revealed that the missionary education, during the year 1800-1900, made efforts for the (i) establishment of vernacular schools; (ii) establishment of residential schools and orphanages; (iii) development of English education; (iv) development of contact with the Western knowledge and science; (v) change in the principles of education; (vi) change in the educational system; (vii) quantitative expansion of education; (viii) beginning of coeducation; (ix) beginning of the tradition of supervision; (x) beginning of education for all without any discrimination; (xi) initiation of women education; (xii) development of training for teachers; (xiii) establishment of press; (xiv) publication of newspapers and magazines; (xv) translation of the Bible into different languages; (xvi) the basis for the scientific study of Indian languages; (xvii) translation of Indian religious books; and (xviii) modernisation of Indian society. Missionary education gave birth to certain evils also: (i) centralised educational system of Christian religion; (ii) unsuitability of British education to Indian environment; (iii) birth of social classes; (iv) evils of English medium of instruction; (v) absence of national feelings in the missionary educational system; (vi) development of imperialistic policies; (vii) false propoganda about India in foreign countries; (viii) lack of integration between the ancestral and Western cultures; (ix) defective objectives; and (x) defective methods of transformation of religion.

41. JHA, J. S., *Education in Bihar (1813—1859)*, Ph.D. Edu., Pat. U., 1961.

The study aimed at making a critical analysis of education in Bihar during 1813 to 1859 with a socio-administrative perspective of the province.

The study is primarily a historical library type of research. During the period (1813—1859) Bihar comprised two commissionerships — Patna and Bhagalpur. Chotanagpur was then a nonregulated area and was known as "South West Frontier Agency". In the present work Bihar stands for the territorial area of this state as it existed in 1955. A scrutiny of 200 volumes of copies of proceedings of Committee/Board of Revenue was made. The archives of several missions like, the Baptist Mission, the Gossner Mission, the Christian Missionary Society, the Society for the Propagation of the Gospel and several other despatches from and to the Court of Directors containing the views and instructions of the authorities in England were studied. The contemporary Urdu weekly "Akhabar-I-Bihar" and the private archives of the state of Ramgarh, Tilanthu and Darbhanga also served as source materials.

The study has shown how the working of the various educational schemes, during the period, produced rather different result in Bihar than in Calcutta and its neighbourhood. Some of the hitherto unknown facts relating to English education in the state have been brought out. The result of the enquiry of 1783 into the state of education in Bihar, the beginning of English education in this state, the experimental schools of Mackintosh, the detailed working of the Hardinge's schools, Taylor's plan of education, the effect of various political risings of the period on the progress of education and people's reaction to the several educational measures have also been brought out.

42. JOSEPH, O. M., *The Contribution of Christian Missionaries towards Education in Jabalpur Division from 1869 to 1969*, Ph.D. Edu., Jab. U., 1971.

The aims of the investigation were (i) to study historically the contribution of the Christian missionaries towards education and (ii) to assess its exact extent in India in general and in Jabalpur division in particular. The data were collected by the perusal

of records, interviews conducted and by observations.

The following were some of the findings: (i) Christian endeavour gave India over 150 colleges, 2177 high schools, 214 technical schools, 153 teachers' training colleges and schools, 620 hospitals, sixtyseven dispensaries, eightysix leprosy centres, 713 orphanages, eightyseven homes for the aged, 681 hostels and welfare organisations, 275 creches, forty-four agricultural settlements, twentyseven industrial centres and several institutions for the blind, the deaf and the handicapped; in Jabalpur division, the Christian missionaries were conducting twentyseven primary schools, twelve middle schools, fifteen higher secondary schools, two colleges and one training college, besides running numerous orphanages, hospitals, dispensaries and hostels; 20,259 students were studying in their schools in this division; (ii) the Christian church always stressed the value of a good Christian education for its children and provided the best it could, in order to ensure that the future generation should be properly reared up in the faith of their fathers, and in the accepted morals of their Church; (iii) conversion of non-Christian pupils was not the aim of starting schools; (iv) most Christian institutions maintained a high standard of teaching as well as management, particularly in the sphere of higher education; (v) the missionaries served India not for mercenary ends; the Roman Catholic priests, brothers and sisters gave their service to Indians without any remuneration; direct preaching of the gospel became a serious problem in the face of appalling ignorance and illiteracy prevailing amongst the Indian mass, hence, the missionaries decided first to spread education and thereby prepare the way for the easy and intelligent reception of the gospel message by the literate people; thus, the vernacular schools were started. The missionaries were pioneers of English education and the education of women; and in this way missionaries unconsciously laid the foundation of the British education policy in India; (vi) in Jabalpur division, they were the pioneers of the Anglo-Indian education, education of the tribal people and of the depressed classes, in the middle of the nineteenth century, the schools started were mainly to cater to the needs of the European and Anglo-Indian community; as the time went on, vernacular schools were opened for the servants of the European and the Anglo-Indian officers and the children of the sepoy. In the twentieth century, because of mass movement

in Maudla district, primary education was affected and out of ninety primary schools of missionaries only twentyfour are surviving at present and they have done very much for the tribal people; (vii) through high schools, Christianity has awakened the measures to identify the social levels and opened doors for petty employment.

43. *JOSEPHINE, S., Catholic Education in the Province of Bombay, Ph.D. Edu., Bom. U., 1952.*

The objective of the study was to have a critical survey of the educational work of the Catholics, through schools or by means of associations or other cooperative agencies in the province of Bombay from their early beginning to date.

The information required has been collected by visiting the institutions in person or by corresponding with their heads and by consulting the records of the Bombay Catholic Examiner, as also of the Indian Historical Research Institute attached to the St. Xavier's College and the Diocesan Archives of Bombay and Poona.

As a result of this historical survey, it has been concluded that Catholic Education was first started in Bassein, Salsette, Caranya and Choul early in the sixteenth century. In the beginning, it appeared to progress well but during first half of the eighteenth century, all Catholic schools ceased to exist. The condition of the surviving schools was precarious for about a century. A certain amount of vigour was infused into Catholic education towards the end of the eighteenth century by the newly started schools in Bombay and the first half of the nineteenth century saw further additions. Though the progress was slow, by 1850, the schools began to flourish. By 1858, the end of Dr. Hartman's regime, flourishing orphanages and schools were established, other little or parochial schools were revived or newly started, old schools were placed on a firmer footing and schools exclusively for girls were opened by the Jesus and Mary Nuns, and projects for further expansion chiefly for institutions of higher education, were elaborately worked out. The increase in the number of schools went on uninterruptedly with the establishment of St. Xavier's, St. Joseph's Convent, the Parel Convent, the Girls' Orphanages and schools at Poona and Bandra. By that time, all important places in Bombay, Salsette and elsewhere had their primary

schools. St. Mary's had developed completely by that time and was soon to be a high school. Dharwar and Belgaum also had well established schools.

Then started the period of consolidation—a better appreciation of education among the Catholic public, a richer curriculum of studies and better results at examinations. The part taken by the leading Catholic schools in social work indirectly helped to promote the cause of education such as the establishment of educational institutions, eminently social and humanitarian in character, namely, the Deaf and Mute Institution, the St. Vincent's, the Paul's Society and the different schools expressly opened for the poor. In the south, St. Paul's and St. Joseph's at Belgaum were revived. New schools were established at Bhusaval, Sholapur, Hubli, Panchgani and other places. The onward effort in educational and social activities continued during the period ending in 1906. In the next period, 1906 to 1925, despite the setbacks consequent of the World War I, Catholic knowledge, according to the author, spread steadily. The period 1907 to 1916 witnessed inter alia, an increase in the number of schools in Gujarat, the building of a new Founding Home and Orphanage at Agripada, and the opening of a training college for women in association with the Clare Road Convent. Numerous schools clustered round those already existing at Parel Jacob Circle, Bellases Road, Woodhouse Road, Wadala and other places. Mount Poiser Orphanage, the St. Catherine's Home and the Normal school in Salsette were started.

At the close of the period 1925 to 1947, there were twenty high schools for boys and twentyseven for girls, one university college for men (the St. Xavier's College), several training institutes and classes, institutions for defective and destitute children and several schools for boys and girls all over the province. Indian language medium schools were opened in villages, where in the opinion of the author, the Fathers with their admirable zeal and perseverance, gave of their best, sparing no sacrifice for the educational, social and economic uplift of the villages and particularly of the backward classes of Mahars, Katkaris, Warlis, etc. Institutions for the defective and destitute children were found to have been liberally established. Besides the orphanages, that were numerous and well organised in the province, the Deaf and Mute's Institute and St. Catherine's Home can be singled out for special attention as institutions best utilised. All these institutions, at all times, were guided by Catholic principles. The various Catholic

associations are consistent in their contribution and support in imparting education particularly to the poor. Even with these, not a few Catholic children remained without schooling, as no room was available for them in the existing schools and institutions. To provide education for such children, it was, according to the author, imperative that the Catholic community, emulating the example of their predecessors in the educational field should pool their energies and resources to fill in the gap.

44. *KAMALAMMA, G., History and Problems of Primary Education in Kerala, Ph.D. Edu., Ker. U., 1969.*

The objective was to study the major problems affecting primary education in the state.

The sources of data for tracing the history were gathered from government reports, state manuals, gazetteers and literature in Malayalam. Some folk songs of Malabar were also analysed. A schedule was used as a tool in the study of the problems. The schedule was administered in seventy schools in the state taking a one percent sample from the lower primary schools in the state. To supplement the data collected by means of the schedule, interview and observation were also used. This study was limited to the classes one to four of primary stage of education.

The study revealed that (i) it is the only state which has achieved the aim of hundred percent enrolment of children in the age-group six to eleven and Kerala is in the most favourable position to reach the goal laid down that by 1975, there should be free and compulsory education for all children upto the age of fourteen; (ii) the majority of government schools selected for study have no adequate enclosed area as per Kerala education rules; (iii) play grounds, sanitary arrangements, drinking water facilities are unsatisfactory; (iv) provision of special teachers is unsatisfactory in almost all the schools; (v) very few teachers have taken advantage of refresher courses and inservice training; (vi) inspite of many practical difficulties, the number of children benefitted by the noon-feeding programme is remarkable in the state; (vii) although the expenditure in primary education has risen very high the headmasters are against the idea of adopting the shift system as a means to reduce expenditure; (viii) the curriculum followed in the primary classes is not

liked by the majority of headmasters; (ix) the overcrowding of school subjects and the lack of systematic arrangements of the curriculum are considered as the most serious drawbacks of the present curriculum; (x) frequent inspection by the headmasters are preferred to the annual inspection by assistant educational officer; (xi) the government has succeeded very much in overcoming the problems of wastage and stagnation; and (xii) stagnation is more in grades I and II than in others which is due to the lower admission age in class I; (xiii) headmasters of government schools did not favour the idea of participation in school administration. A new venture has to be made in solving the problems. The teacher-pupil ratio must be lowered and provisions should be made to appoint more women teachers. Teachers must be given refresher courses. The noon-feeding programme should be transferred from the headmasters. Local participation must be sought for constructing new sheds or temporary buildings. The work load of Assistant Educational Officers (A.E.O.s.) must be reduced to enable them to pay frequent visits of the schools under their control. Refresher course must be conducted for headmasters and A.E.O.s for efficient supervision. Incomplete primary school must be abolished to prevent wastage and stagnation to a great extent.

45. *KAMAT, A. R., Progress of Education in Rural Maharashtra (Post-Independence Period). Gokhale Institute of Politics and Economics, Poona, 1968.*

The purpose of the present study was to describe and analyse the progress of literacy and education in the rural areas of Maharashtra during the period after Independence.

The surveys were conducted in twentyfive districts excluding the Bombay suburban district of the present state of Maharashtra. Most of the first surveys were carried out during the years 1955-60 with resurveys in twentynine out of sixty-nine villages during the period 1959-63. Actually sixty-nine villages constituted fourteen centres or clusters, each cluster consisting of a nuclear village and small peripheral villages and having a population between 4,000 and 6,000. The data concerned information on each individual about sex, age, highest educational standard attained, along with information

on caste, occupation of the head of the family, income and size of the agricultural holding, if any, for each household. Data were also collected in 1964 about primary schools in the villages and their development after 1947. The data were tabulated and analysed separately for each village.

The findings of the study revealed that (i) primary schools established during the pre-Independence period have grown in size and classes; (ii) new schools have been established in small and remote villages; (iii) with the implementation of compulsory education of four year duration, eighty to ninety per cent among males has acquired literacy; (iv) an increasing number of girls is also receiving education; (v) people from low socio-economic strata who were hitherto backward in education are on the move and the pace of advance is often quite rapid; (vi) education is making inroads among those sections of population who had in the past absolutely no background of education; (vii) not only literacy and elementary education but also high school education is spreading in the rural areas; (viii) the general educational progress is, in fact, extremely uneven, bigger villages having an early start, are much ahead of the smaller ones where schools have been opened only recently; (ix) women are relatively backward educationally; (x) spread of education during this period in the rural areas is very uneven as between different socio-economic sections of the society; (xi) it is the farmer who is pushing ahead, often very rapidly, the labourers (mainly agricultural) are relatively backward; (xii) it is the more affluent sections of the society that have registered greater progress; (xiii) influence of irrigation or cash-crop economy, geographical situation of the village in respect of communication and proximity to a big city are important factors in educational development; (xiv) the village which developed as a trading centre of the area has a greater potentiality for educational progress; (xv) the peculiar local conditions within the villages, viz., population living in far-flung clusters or combination in the village of the major caste and sub-caste groups influence educational progress; (xvi) the nature of the staff, the proportion of the trained teachers among them, the presence of lady teachers are all relevant to the progress of rural education; (xvii) finally, the attitude of local leadership towards education and the village school, plays an extremely important role in the educational progress of the village.

46. KAUL, G. N., *Promotion of Learning in Kashmir during the Hindu Period (273 B.C. to 1339 A.D.) Ph.D. Edu., Bom. U., 1949.*

The objective of the study was to assess the Kashmiri genius against the historical and geographical background.

It was found from the ancient records that Ashoka introduced Buddhism into Kashmir in 272-232 B.C. It roused the Kashmiris from lethargy and they made great contribution to Buddhist philosophy. Shaivism in Kashmir ushered in an era of originality and it became the chief centre of learning in India. Systematic effort was made to spread education with the introduction of Buddhism. The Viharas in Kashmir attracted students not only from all over the country but also from distant foreign countries. The first schools were for monks only, later they were thrown open to all. The curriculum was comprehensive and catholic. The Mathas were seats of Hindu learning and attracted foreign students. Large libraries were attached to the Mathas but some unwise kings used them as fortifications for defence and attack and they were burnt in wars. "Bhujja Patras" were used for writing. The educational system, though simple, was efficient. The investigator has also discussed the kings' role in the spread of education. He observed that kings played an impressive part in the promotion of learning through comprehensive and varied measures. They established new Mathas and Viharas and provided for their maintenance, patronised students and scholars (including foreign ones), granted allowances to teachers, made endowments of land for educational purposes. Grammarians and poets thrived in the kings' courts. The scholarly atmosphere created was suitable for an efficient liberal education. There was more or less universal primary education in the Buddhist period. Education was imparted in Prakrit but in the Mathas it was imparted in Sanskrit. By the sixth century A.D., even labourers were expected to know the rudiments of writing and reading. Provision existed for higher education and the standard maintained was very high. There were separate institutions for the blind. Adult education and women's education were also not neglected. The author has also pointed out that from the fourth to the eleventh century A.D. Kashmir sent out teachers to Central Asia, China, Ceylon, Jawa, Cambodia and Tibet. It has also been shown that poetics (Sahitya Shastra) was almost monopolised by Kashmiri writers. It

developed four main systems, the systems of 'Alan-kar', 'Riti', 'Rasa' and 'Dhwani'. Three out of the twelve schools in grammar thrive in Kashmir : Panini, Chandra and Kantar. As regards gnomic and didactic poetry that formed an outstanding feature of Asian poetry, of the eleven most important poets five were Kashmiris. Of the two ancient physicians of note, namely, Charaka and Sushruta, the former was a Kashmiri. Charaka's influence spread to Greece, Rome, Egypt, Persia, Arabia, China and Tibet. The author has also given some commentaries on surgery.

Due to the beautiful surroundings, Kashmir became the home of arts and crafts also. By twelfth century, the people started losing their high ideals and it resulted into a gradual decay and collapse. Gradually the people started becoming cunning and deceitful; priests turned out to be corrupt and ignorant; and schoolmasters became idle in their profession but active in politics. The entire society thus degenerated and collapsed.

47. MANUEL, N. V., *Life and Education among the Tamils in Ancient and Medieval Times*. Ph.D. Edu., Madras U., 1964.

The major area of the study is "ancient and medieval Indian educational thought and practice". The study is limited to the Tamil speaking areas of India.

A philosophical and historical approach is involved in the study. The chief source for the study comprises records in the form of literature and inscriptions. Only broad segments in terms of time are dealt with. Inscriptional evidences are subject to the limitation that they are mainly of a religious and eleemosynary kind.

From Tolkappiyam, the 'Puram' themes like heroism, anger and destructiveness, strength, holding one's life cheap, love of territory, community sense, caution, instability, women's heroism, some gentler virtues, philanthropy, and the transition to the moral values and the 'Aham' themes like inham in the sense of sexual love and chastity are reviewed. From Purananuru again, heroism (and related virtues) and charity are the dominant virtues extolled. Other virtues portrayed include readiness to fight, military strength and victory, fighting a worthy foe, anger, vengeance, destroying the enemy, death in battle, pride of kudi, glory, friendship, peace, traits for kingship, higher values and so on have

been described. Kural has described several concepts under its three major heads—Aram, Porul and Inham. The ethics like Tirumandiram, Tiruvachagam, Tevaram and Periapuranam have been studied to focus attention on the relevant aspects highlighted.

Several concepts of the nature of education have been analysed covering both impression theories and expression theories. Learning was felt as a springing out process. Several sowing metaphors had been used in the literature to explain the educational process. Education has been held as a rafter, learning as an ocean and as bathing spots, education as the eyes of mankind, education as blossoming, the concept of 'cutting into' (arivu), the concept of 'cutting off' (referring to spiritual education). Some basic outcomes of education were believed to be the joy of learning, education as real beauty, concept of education as wealth, effect of poverty on learning, learning as a preparation for scholastic professions, education for character, education developing self control, education for the beyond, education and intelligence and relativity of learning.

The functions of knowledge at the socio-ethical level that are described include arivudamai (understanding), pedamai (folly), pullarivanmai (conceited folly or ignorance). Knowledge was conceived as true wisdom as the concept of Meyyunardhal (realising true wisdom) indicates. The relationship between knowledge and the senses is analysed. An analysis of the education process as portrayed in the Tamil grammar work (Nannul) reveals that it contains the aspects of both bipolar and tripolar theories of Adams and Adamson respectively. As regards formal methods of learning such practices as chanting and rote learning, reading and writing, lecture, question-answer, discussion, debates, etc. are reviewed. Rote learning by chanting arithmetical tables and simple didactic poetry were adopted in the periods under study, as they are observed even today in some traditional schools. Reading and writing had been stressed from an early stage. Lecture has been recognised as a means of imparting education. Manimegalai lists the following as important principles of lecture method. Simplicity of diction, gradation, repetition, cevvi (a kind of spiritual learning readiness to hear ethical teachings), preparing the hearer to receive the idea to be communicated, situational approach in lectures, use of illustrations, etc. There are several references in Tolkappiyam to the role of question as a tool in



learning and in communication. In discussion, there is no stress in vanquishing the opponent but it is supposed to be the pooling of diverse points of view that are emphasised. Under debates, however, two schools of thought have existed. One holds it to be 'telling one's point of view' and the other, 'vanquishing the opposite point of view and stating one's own.'

48. MISRA, L., *Education of Women in India from 1921 to 1955*, Ph.D. Edu., Sag. U., 1961.

The major purposes of the study were: (i) to trace the history of women education in India in the context of their status and education; (ii) to survey and objectively analyse the education of women in India from 1921 to the end of the Third Five Year Plan (1960-61) with particular reference to the factors hindering progress, the nature and extent of wastage and stagnation, the educational facilities available to contemporary Indian women and co-education.

Sources of data were the historical records, reviews of the progress of education in India, annual reports, census reports and reports of the various committees and commissions on the subject.

The investigator observes that (i) there has been a rapid progress in women education in all the spheres alongwith the existing evils of wastage and stagnation. There is a quantitative growth in the number of institutions for women and their enrolment therein; (ii) to promote proper planning, a national committee for women education has been appointed with state councils in different states; (iii) education for women at the primary and higher stages is still an imitation of boys' education; (iv) the enrolment of girls for vocational and special education is still not impressive; (v) some facilities are being provided to coeducational institutions, but they are inadequate; (vi) the special courses for women like home science, drawing, painting, music, nursing, etc. still need improvement; (vii) much emphasis is now being laid on physical education of women; (viii) funds for women education are available but proper utilisation is needed.

49. NABAR, R. A., *The History of Education in the City of Bombay, (1820-1920)*, Ph.D. Edu., Bom. U., 1964.

The chief aim of this project was to find out as many factors as possible which had contributed to

the progress of education in the City of Bombay during the period between 1820 to 1920.

The sources of information consisted of official publications of the Government of India and the Government of Bombay and several non-official publications.

Some of the salient findings of the study are the following: (i) During the period under study, education in Bombay could progress in various branches of knowledge such as primary education, secondary education, and higher education in arts and science, technical, commercial and legal education, education of art, physical education and education of the educator, most satisfactorily because there had been a happy cooperation between the officers of the government and private individuals. (ii) Medical and technical education was not only possible but popular, too, in Bombay, but institutions for such education were not encouraged by the government which wanted all education through the medium of English alone. (iii) Among other findings are those — the progress of literacy among different communities, the success of morning classes in professional schools and the unsatisfactory progress of night schools; the percentage of literacy among Mohammedans deserve a special mention here. The state of affairs might have been different in other parts of the country but as far as Bombay was concerned the percentage of literacy among the Mohammedans had been greater than that among the Hindus and yet strangely enough the Mohammedans had been demanding special favours for their children in schools and colleges.

50. NAIK, C., *Education of Women in the Province of Bombay (1918—1947)*, Ph.D. Edu., Bom. U., 1949.

The study was undertaken to investigate into the problem of the education of women in the province of Bombay.

Sociological problems such as the social status of women in India in the beginning of the nineteenth century, its gradual amelioration in the last hundred and fifty years and the manner in which it should be reconstructed in the future are discussed. A detailed history of the development of the educa-

tion of women in Bombay from 1818 to 1947 and the historical aspect of the problems and the deplorable condition of the education of women at the beginning of the nineteenth century, the early attempts — both official and non-official to overcome social prejudices and to spread education; the acceptance of the responsibility by government, for women's education under the Despatch of 1854, the slow advance of education between 1854 and 1882, the halting recommendations of the Indian Education Commission 1883, the controversies over the secondary and higher education of women that arose in the last two decades of the nineteenth century and the first entry of women in these fields and their slow progress for the first few years, the rapid expansion of education of women in the first two decades of this century and the still more rapid expansion that occurred in the last twenty five years and the establishment and growth of the S.N.D.T. Women's University from its establishment in 1916 to date are analysed. An attempt is made to show the origin of the existing problems of women's education; the interesting aspects of certain old experiments, which still have a practical value; the contributions made by several administrators, social workers, and educationists to the cause of women's education, the forces that have led to rapid progress or hindered the advance at different periods and the social position and education of women in the democratic countries of U.S.A. and England, the fascist state of Germany and the communist state of U.S.S.R. are also analysed to show what India can learn from the experiences of typical western nations and thereby plan its educational reconstruction on sounder lines. A detailed examination of the difficult and controversial problem of sex differences, the doctrine of 'separatism' and the problems of the educated women are also discussed.

The study concluded that (i) both the social status of Indian women and their educational position were at the lowest ebb in the beginning of the nineteenth century; (ii) women of India have benefited most from the liberalising influence of modern education and western contacts brought about through the British rule; (iii) social position and education of women under fascism and communism in different countries show that none of them has given perfect equality to women, hence democracy is the best form of organisation in the interest of women; (iv) the arguments of separatists

were that they cannot be educated with men in a common system; (v) the problems of educated women arise from the lack of harmony between their developed individuality and aspirations on one hand and a conservative and backward state of society on the other; (vi) education of women lags behind the education of men in almost every branch of educational activity; (vii) it is absolutely essential to educate and emancipate the women in order to create a happier society with a higher standard of life.

51. *NAMITA DEVI, Educational Progress of Bengal at the time of Rammohan, Devendranath and Keshab Chandra, Ph.D. Edu., Cal. U., 1966.*

The present study aimed at observing the educational progress of Bengal in the nineteenth century along with examining the role of Rammohan, Devendranath and Keshab Chandra in the social, religious and educational renaissance of that time.

The design of the study consisted of examining the facts and developments connected with education in four periods, viz., the first period (perspective): 1772 to 1813, the second period (beginning—Rammohan): 1813 to 1833, the third period (consolidation—Devendranath): 1833 to 1854 and the fourth period (spread—Keshab Chandra): 1854 to 1882. The broad headings were broken up into numerous appropriate sub-headings and critical discussion was made on each of them.

The main findings are : (i) religion is the greater part of the content of Bengal renaissance, the educational reformers of that period being also the great religious reformers of the time; (ii) the new nationalistic spirit in Bengal expresses itself through a religious revival; (iii) this religious revival is not at all accidental, rather it is in keeping with the cultural tradition of India, because from ancient times all sorts of changes in India — social, political or economic are ultimately determined by religious considerations; (iv) this religious revival gives rise to a cultural regeneration; (v) the educational and religious reform movement initiated by Rammohan, is organised and consolidated by Devendranath and finally it is spread by Keshab Chandra; (vi) the nineteenth century renaissance mainly centres round the Hindus; (vii) the educational progress of Bengal of that time is reflected in the activities of missionaries,

the government officials and the people of Bengal; (viii) the missionaries try to spread education with the sole purpose of conversion; the government officials try to keep up the old tradition and eastern learning; but the people of Bengal want the new western education and this is a direct outcome of Bengal renaissance.

52. *PARASNIS, N. R., The History and Survey of Education in the Thana District (Bombay State), Ph.D. Edu., Bom. U., 1958.*

The objectives were: (a) to study the geographical and economic conditions in the district of Thana in Bombay State so as to get a general idea of the life of the people; (b) to have a historical retrospect of the primary, secondary and higher education during the British period (1819 — 1947) and the later period; (c) to investigate into the problem of the adiwasis and the displaced; and (d) to make observations in regard to the educational progress based on facts and figures.

The required data were collected primarily from the various official publications including departmental and committee reports and replies to a questionnaire answered by primary school teachers, secondary school teachers and 200 adiwasi families (children, parents). Information was also collected from twentyseven offices and some hostel superintendents.

In the pre-British period indigenous schools existed in the district, but as they were discouraged and in no way aided, with the advent of the new grant-in-aid schools, they began to close down. Thana was the first district to get grant for a school in 1821. In 1862-63 there were fifty new schools with 3000 pupils, as against 250 old indigenous schools with 3700 pupils. In 1882-83, the former rose to 260 (with 15,000 pupils) and the latter declined to 157 (with only 2,300 pupils). The proximity to Bombay was a handicap, owing to the attraction of getting a job in Bombay and so they left the school at an early age. The percentage of school-going children increased from 40.3 in 1947-48 to 76.7 in 1955-56, and 1699 towns and villages had schools. Only a few places with a population below 500 had no school. Seventy percent of the schools were single-teacher schools, thirty-three percent of the school buildings were owned by the School Boards. Only thirty percent teachers

were trained in 1955-56. Only thirty percent of the girls were in school in 1944-45. The talukawise break-up of the figures showed that this percentage was higher in areas nearer Bombay. In secondary education, the B. J. High School at Thana was started in 1823. The special English classes were popular but they were abolished by the popular ministry in 1948. The investigator has also discussed the teachers' pay scales, their other emoluments, the extracurricular activities, school buildings, textbooks, hostels and the ancillary schemes for improvement of some schools. In 1955-56, of the seventytwo secondary schools in the district, five were separate girls' schools. On the whole, Christians were in an advantageous position in Thana. The difficulties in educating the adiwasis are explained and the need for special programmes including a special curriculum and special teachers is stressed. On social education, after describing the general pattern of organisation, the work done by the district committees, the village libraries or reading rooms and the community development projects have been described. It has been pointed out that the geographical factor has substantially influenced areas like Jawahar, Murbad, Wada, Mokhada and Shahapur, where population is not dense and the socio-economic conditions of people are unsatisfactory. Parts such as Borivali, Basein, Thana, Kalyan and even Umbargaon, Dahanu and Palghar that are connected to Bombay by rail progressed. The education of the aboriginals, the Warlis and other adiwasis in the district, the government's efforts to educate them have been described with the observations and recommendations of the Wandrekar Committee, as also the Sarvodaya Yojana, the Vikaswadi Project and the Ashram School. Opening play centres and preprimary schools, giving them grants, reviving indigenous schools, which were less costly, constructing cheap school buildings, starting a model school in each taluka centre, raising the percentage of trained teachers, stopping the migration of trained teachers by providing more attractive terms, introducing a shift of three hours, providing medical aid to teachers, raising their scales, appointing attendance officers, opening secondary schools at places like Mokhada, Wada, Murbad, Shahapur, starting a polytechnic institution at Kalyan and developing the government school at Thana are recommended. As teachers were reluctant to stay in backward areas and the bad climate allowance had proved unattractive, better attractions are needed to be pro-

vided. Special grants to the adiwasi schools and special pay for teachers there are also considered necessary.

53. *PARIMOO, H. N., A Critical Study of the Educational Conditions prevalent in India from 1526 A.D. to 1707 A.D., Ph.D. Edu., All. U., 1963.*

An attempt has been made in this work to trace the educational conditions in the period from A.D. 1526 to A.D. 1707 which bears a significant importance in the history of education of our country. In this period, the social and cultural conditions had taken a new trend with the advent of the Mughals in the country. People had started implementing plans for furthering the cause of education. Data for the present investigation have been collected from the original sources of Persian, Sanskrit, Arabic and Hindi.

The following are some of the salient findings. The period under review is significant in the sense that it presents intellectual luminaries belonging to different castes. The caste restrictions for particular type of learning were removed. The period is one of the cultural revival which was initiated through the lore sung by Tulsidas and Surdas. These attempts had educational ends. The cultural intercourse among the people of the two different faiths was responsible in bringing up Hindu and Muslim scholars of repute in both Sanskrit and Persian. The school hours for the children of those days included the morning and the afternoon sessions. The sports and exercises seem to have been a compulsory item in the day's routine. The guidance in gaining experience of travelling was made available by the teachers. Brahman wielded great influence both in and outside the Mughal court. The Mughal rulers equally respected the learned brahmins and availed of their wise judgement. There was no hard and fast rule for attendance and no registers were maintained for this purpose. Often, the learners lived along with teachers. There are instances which prove that teachers availed pension benefits too. The richness of aims is traced in the Muslim education of this period. The aim of education was not to memorise certain prescribed texts. It enabled the scholars in earning good comprehension, sound expression and even authorship of good standard. The reputed teachers came to India from

Shiraz and other places. The Hindu rulers of the smaller states showed marked patronization by encouraging the Hindu scholars at court and outside. The Hindu and Muslim scholars of this period were quite conscious of the aim of attaining the knowledge of the absolute as the realisation of the highest truth. The schools and colleges of Hindu learning were a property of the teacher or a trust. It was not subjected to the direction or supervision from the state. The teacher was morally bound to serve society and the learner was equally so to receive education. The pupil teacher relationship was healthy, because individual attention was given. A relationship existed between the institution and the social set-up to which it belonged. The equipment and furniture of the schools were very simple, often nothing. The social sciences were more in vogue than the physical and other practical sciences in Hindu institutions. Astronomy seems to have been at its height. The Muslim institutions of learning during Mughal period reacted well to the new environment. Mughal period is the period of consolidation of Muslim educational attempts. The teacher's job was more of a missionary nature. The personal character and scholarship were the implements of a teacher which enabled him to sow the seeds of the new order and keep it fresh till the modern times. The system of argumentation and discussions on philosophical problems continued among the Muslim scholars of the period. The practical arts were tackled in the Karkhanas and no polytechnics of the modern type existed. The birth of a new vernacular, Urdu and its flourishing state are noteworthy characteristics of the period. Hindu schools of learning were broadly divided into 3 types; (1) Brahmanic, (2) Vaishnava, (3) Secular. Besides the Brahman, the children of the other castes received instruction in arts and religious sciences. In the higher stage of Hindu education, influences of the Muslim doctrines is a typical feature of the period. The period under review is called Swarnayug (golden period) in Sanskrit literature. The Mughals accepted the educational system advocated by the Muslims in principle, though the same was new to them also. The art and architecture of the Mughal school influenced the Indian artists too. Patronisation of scholars, poets, Shaikhs and artists is a common feature with every Mughal ruler. The love of books exhibited by the Mughal rulers is superb. Hindi and Urdu flourished in this period. The noteworthy centres of education in

Mughal period were: Banaras, Bengal, Nadia, Mithila, Tirhut, Maharashtra, Kashmir, Tanjore, Vijayanagar, Mysore, Vellore, Gujarat, Vallabhi, Mewar, Assam and Kerala. The library science had very much advanced in the Mughal period.

The author has discussed in detail about the different centres of learning and about the Hindu and the Muslim scholars of this period.

54. PATEL, H. P., *Basic Education and its Working in the State of Bombay (a Historical Review)*, Ph.D. Edu., Bom. U., 1958.

The objective was to have a critical review of Basic Education in the light of criticism and substantial changes undergone from time to time.

The survey has been based mainly on the various reports on Basic Education as well as on the periodical departmental reports.

Since its conception by Gandhi in 1937, the Basic Education scheme has been discussed very thoroughly from various angles by different types of people including educationists, political workers, social leaders and field workers in the sphere of education. Experiments have also been conducted in the light of which, and socio-economic and political conditions, the original scheme was modified to suit the needs and situations in the country. Some have stuck to what Gandhi had thought of some twenty years earlier (in 1930). Others emphasised the dynamic nature of education. For a sentimentalist any word against Basic Education was a word against Gandhi. Some educationists have gone to the extreme of calling Basic Education "a retreat to barbarism". Basic Education was, however, modified time and again. The general pattern of education in India under foreign rule, though wasteful and unsuitable to Indian soil, continued even after independence.

The development of the concept of Basic Education, from the first Wardha Conference in 1937 and Gandhi's article in the 'Harijan' explaining his view has been discussed. He conceived child's education to be oriented to production from the moment his training was begun. According to Gandhi, every school could be made self supporting. This statement set educationists thinking. His definition of

education was accepted in its full spirit but the self supporting aspect was criticised. The Wardha Conference in 1937, accepted four fundamental principles (a) free and compulsory education for seven years on a nationwide scale, (b) medium of instruction to be the mother tongue, (c) education to centre round a craft, (d) gradually production should be able to cover the remuneration of the teachers. The ideal was to make the Basic School student cent percent self sufficient in due course. The extent to which the Wardha scheme could foster the cottage industries in this country in this machine age, when all nations of the world were moving towards industrialisation and to what extent Basic education could help a child in this age of scientific investigation was a point of criticism. Basic education is never against scientific inventions and their use in uplifting the nation. The Basic Schools were required to serve as training centres for cottage industries, and so they had wide scope in villages. The craft selected could differ from region to region in keeping with the local traditions and possibilities and hence there could be no rigidity in the curriculum of Basic Schools. These schools had to develop those qualities of character and the habit of work, which would make a person successful in an industrial society. Basic education implied child-centred education through the mother tongue, creating homely atmosphere and orderly living in the school, by keeping in touch with the other groups of the society. The Basic School should be a little world, imparting knowledge and it should prepare the child as an active and ideal citizen of the world. The Basic scheme was introduced in Bombay State as an experimental measure in 1937 in four areas in Maharashtra, Gujarat and Karnatak. Short term courses for teachers were introduced by way of experiment at Loni, Ahmedabad and Dharwar. Various difficulties like the provision of finance, supply of equipment, and raw materials were felt. The experiment was extended to other primary schools in classes I to IV and then in 1946-47 upto class VII. The experiment, however, progressed under stress and strain. The courses were also modified from time to time. Proper implementation demanded training of teachers and so short term training courses were started and gradually teacher training colleges were opened in different parts of the country. The states of Bihar, Bombay and Uttar Pradesh tried to do something for the scheme. To make the scheme successful, its organisation, administration and supervision must be properly managed.

55. PRASAD, S., *Education in Bihar (1854—1904)*, Ph.D. Hist., Mag. U., 1967.

The main aim of the study was to trace the growth of education in Bihar during 1854 to 1904.

The period between 1813 and 1853 was a period of experiments—experiments for imparting education in oriental as well as occidental languages. Education of the period might be termed as a dark one for Bihar. The real progress in education in Bihar began with the Despatch of 1854. It outlined a complete and elaborate system, touching all the aspects of education. The aim of education was the diffusion of arts, science, philosophy and literature of Europe. Indigenous schools formed the basis of the educational system. On the other hand, the Despatch of 1859 made recommendations to establish universities to expand secondary education and to encourage private enterprise to come into the field of higher education through the grant-in-aid system. The Despatch of 1859, found the grant-in-aid system unsuitable for the expansion and extension of mass education and recommended its replacement by educational cess. But it was never implemented in Bihar. The Education Commission of 1882 reaffirmed the policies of the despatch of 1854 and gave much weight to mass education. Secondary education was placed on a different footing. It was to be made self supporting and was to be thrown more upon private Indian enterprise. Emphasis was laid on the mental and physical education of students. The recommendations of the government for the expansion of mass education were implemented in Bihar. Model primary schools were opened. Indigenous schools were reorganised and improved through the payment-by-results, grant-in-aid and circle systems. They were consolidated by the introduction of printed books, the supply of trained teachers, and the abolition of worthless schools. The Local Self Government Act of 1885 made local bodies responsible for the management and extension of elementary education. With regard to secondary education, the policy of the government was to maintain zila schools as models for aided and unaided schools. But the policy of the gradual withdrawal of government support in favour of private enterprise was not implemented in Bihar, because secondary education was not in a position to stand alone. Only one school at Monghyr was transferred to the local joint committee. The Educa-

tion Commission recommended the bifurcation of studies in the higher classes of high schools. It was implemented in Bihar in 1900. But success was not satisfactory. The middle vernacular school was not at all popular in Bihar, because English was not taught there. The demand for English education was growing here day by day, while the desire for vernacular education was receding.

The Patna College attracted more and more students from the province. Four new colleges were established. The missionaries also set up the St. Columbus College at Hazaribagh for the uplift of the aborigines. The private colleges were popular among the people, because they charged less fees than the government colleges. The policy of maintaining a few training schools, failed in Bihar as the teachers trained in the Patna Normal School (recognised in 1896) were reluctant to settle in the villages of Chhotanagpur. The government sought to solve the problems through grant of scholarships, additional facilities to teachers joining normal schools, opening of training classes in middle schools, and institution of different grades of training certificates. Hence, a normal school was opened at Ranchi. The missionaries also maintained normal schools in the Chhotanagpur division. But these schools failed to produce the requisite number of trained teachers. The foundation of technical education in Bihar was laid with the opening of survey classes in the Patna College. "B" courses were introduced into secondary schools and drawing was made compulsory in normal schools. Since people abhorred manual labour little success was achieved. The medical school was set up at Patna to supply native assistants to doctors. The female classes attached to the school were not popular. None of the Hindu ladies of Bihar joined them. Among all the professional studies, the study of law was the most popular; many students preferred to go to Calcutta to join law classes, and in 1909 the Patna Law College was established. The initiative for female education was left in the hands of people. A few girls' schools were opened here and there. Dearth of lady teachers, the prevalence of child marriage, purdah system and absence of monetary gain were the main reasons for the slow progress of female education. The missionaries started their work with a view to converting the aborigines into Christians. The government also helped them by not strictly enforcing secular education in their schools. After 1854, Sanskrit learning did not get any

encouragement from the government for a long time. The classical learning of the Muslims got due encouragement from the government since the very beginning. The progress of education in Bihar as compared to that of Bengal was negligible and unsuccessful during the period under review i.e., 1854—1904. However, its importance lies in the fact that it created a taste for education in Bihar.

56. *QURAIISHI, M. A., Muslim Education and Learning in Gujarat (1297-1758), Ph.D. Edu., MSU. 1960.*

An attempt was made to delineate the various facts of the development of Muslim education in Gujarat together with an account of the notable contribution of the Gujarati scholars to the Muslim sciences, like, 'hadis', 'tafsir' and 'figh' in particular and to the Arabic and Persian languages in general, in the form of numerous outstanding books written by them.

The sources of data included the Persian and Arabic histories of Gujarat written by Muslim scholars and a few modern scholars, some biographies and manuscripts of Persian and Arabic books. The exposition and the treatment of the matter is more descriptive than critical.

In 1297 A.D., when Alauddin's general Ulugh Khan defeated Raja Karan, Gujarat came under Muslim domination. Thereafter, for nearly a century it was ruled by the Sultans of Delhi through their government of whom Zafar Khan was the last. Taking advantage of the weakness of the Sultanate of Delhi after Taimur's invasion in 1398, Zafar Khan assumed independence and founded his own Sultanate of Gujarat, which lasted till 1573. Most of the Sultans of the line of Zafar Khan were great patrons of art and letters, besides being themselves accomplished scholars. In 1573, Gujarat became a province of the Moghul empire and the emperors, namely, Akbar, Jehangir and Aurangzeb did show much interest in the education of the province. There was not a single field where Gujarati scholars did not distinguish themselves. Activities for the propagation of education were vigorously pursued by the Muslims in Gujarat. The Sultans of Gujarat, specially Ahmed Shah, Mahmud Begada and Muza'ffar II built a number of mosques and madrasahs as educational centres at Ahmedabad. Muslim education and learning had an influence on the non-

Muslim population also. The Hindus had to learn Persian because it was the official language and they acquired a very good command over it. The form and content of Muslim education in Gujarat were similar to those that Muslim education had in other countries. One of the salient characteristics of Muslim education in Gujarat was that theology formed the backbone of the curriculum. Muslim theological studies and the study of the Arabic language began in Gujarat and in India at a time when the creative tide of scholarship all over the Muslim countries after reaching its highest level had begun to ebb. Along with the texts, the students were then obliged to learn and study a number of minor treatises, their commentaries and super commentaries. In so doing they were lost in a maze of superfluities and had to spend a long time before they reached the subject itself. There was no mass education as it is understood today. Muslim education in Gujarat was not a planned activity. The main Muslim educational activities were confined only to some metropolitan and urban centres like Pattan, Ahmedabad, Champaner, Cambay, Broach and Surat. The expansion of Muslim education in Gujarat was much accelerated by the lavish endowments and grants of land that were made to the madrasahs and the monasteries. By the time of the close of Muslim rule in Gujarat the activities of these institutions slackened. The scholars of Gujarat concentrated chiefly on works pertaining to the religious sciences. In the field of theological works in Arabic, the scholars of Gujarat acquitted themselves creditably. The services of the scholars of Gujarat in the realm of 'hadis' are unique. In respect of the exegesis of the Quran, the services of the Gujarati learned men were all the more brilliant and original. The mystic literature produced in Gujarat did not show any deviation from the models of the old masters. The muslim historians of Gujarat maintained the traditions of Muslim historiography aright. The madrasahs and khanquahs now almost extinct might appear dull and drab in comparison to our colleges and hostels. But the seriousness of the students living in them had a more desirable quality than the levity of their counterparts today.

57. *RAI, S. B., Society and Education (Female) in India (1813-1857), Ph.D. Hist., Pat. U., 1955.*

This study intended to present a comprehensive and coherent picture of social life in India dur-

ing the period 1813-1857.

Books, journals, newspapers, gazettes, publications of the period and various records of the government served as sources for collecting the required data.

The study probed into the problems of caste, religion and social system prevalent in India. Education of women, abolition of sati, and widow marriage were also accounted for. Mr. May, a missionary, established a girls' school even before 1815. The Baptist mission had established Calcutta Female Juvenile Society in 1920. With sustained efforts they were able to open six schools where 160 female pupils were educated and were sent for public examination arranged by Calcutta School Society. There were several organisations and institutions for female education, but it was found that no respectable Hindu was prepared to send his daughter to the school without proper protection. Three kinds of institutions were started by the missionaries. These were girls' day schools, orphanages and domestic teaching. In 1957, Bethune started a girls' school avoiding Christian religious instruction which was disliked by Hindu parents. On a suggestion of Bethune himself the government decided to take effective steps in female education from 1850. In 1854, Wood's Despatch openly advocated for female education. The local committees in Dacca and Calcutta started female schools for which grant-in-aid was sanctioned by the government. In North West Province, Gopal Singh, Deputy Inspector of Schools, Agra, started movement in 1855; all the communities including Brahmins started sending girls to these schools. A girls' school was opened in Rawalpindi in 1856 and soon after that seven more schools for girls were started. The first war of independence in 1857 caused a set back to the movement but the enthusiasm of the people made it possible to spread girls' education afterwards. In Bombay and other parts the prejudice against female education began disappearing rapidly and it was found that the new race of men started regarding women as equal partners in the great task of social and national reconstruction. Female education started spreading rather rapidly.

58. RAO, Y. V. *Education and Learning in Andhra under the East India Company*, Ph.D. Hist., Kar. U., 1968.

The study was designed to trace the growth of

education and learning in the early company period, and during the periods 1813-35, 1835-54 and 1854-58, against the changing political backgrounds.

The study mainly concerned itself with Circars and Royalaseema which formed part of the old Madras Presidency. The source material was primarily the official records and certain private writings.

It was found that education early in the company period (till 1813) was attended to quite indifferently by the government. It was left to the missionaries. They laid the foundation of English system of education in the 18th century. The major events of the period between 1813-35 were the Charter Act of 1813, C.R. Rao's scheme of 1814, the establishment of Madras Literary Society (1818) and Madras School Book Society (1820). Till 1822-23, the British effort consisted of petty and isolated endeavours, in most cases of a charitable nature, and conducted by missionaries. Other events were the Collector's report giving vivid description of education in Bellary, Godavarie (Rajmundry), Masulipatam, Guntur, Ganjam, Vizagapatam, Nellore, Cuddapah followed by Munrow's review of 1826 with the recommendations to establish two schools in each collectorate and to be increased to fifteen for Hindus, the monthly salary of the teachers to be on an average of rupees fifteen. The period could be termed as a period of experiments and conflicts. The period of 1835-54 might be called 'The Anglicising Period'. By 1840 all the preliminary measures for the establishment of the high school department of the union were carried out. A university board was constituted. The council of education came into existence in 1845. By about 1854, there were four high schools, seven middle schools educating in all 1613 pupils under the management of the government. The founding of Pachiappa's schools marked an era in the history of Madras education. In 1854, the mission schools were brought into the system of grant-in-aid and public instruction. In the last phase-1854-58 the results of the total work done were: (i) the organisation of Department of Public Instruction with a Director and a junior cadre in Madras; (ii) the policy of neutrality was reiterated even while sanctioning the grants to the missionary institutions; (iii) the University of Madras was established in 1857; (iv) in 1863, an act was passed to give legal sanction and permanence to the Rajmundry type schools. Learning of English language became quite popular



by 1858. Beyond the twin cities, namely, Hyderabad and Secunderabad, little was done for education outside the Telangana.

59. REGE, M. S., *The History and Survey of Education in the Ratnagiri District, Ph.D. Edu., Bom. U., 1961.*

The object of the study was to trace the history of the educational progress in the Ratnagiri district during the period from 1820 to 1961 in all aspects and to survey the educational facilities at all stages and to assess the progress made.

Both official and nonofficial periodical reports served as the sources of data.

The study revealed, inter alia, the following salient developmental features. It was seen that in 1820 there were in the area of study only forty schools, each with an average strength of twenty. The teachers were mostly Brahmins by caste. Only boys were on the rolls. The depressed classes were denied the benefit of schooling. The period 1820 to 1855 witnessed considerable progress. The number of schools rose to 204 and that of students to 3869. Vernacular schools were established at the expense of the government during 1826 to 1840. Fees were charged from the students. In the next phase of 1855 to 1865, the first school under the 'partially self-supporting system' was established in Shipooi in 1855. The total number of government vernacular schools was forty in 1864. By the turn of the 20th century, the number of schools rose to 248 with 15,816 pupils. The next period of twenty years witnessed further rapid growth. In 1920 the number of schools was 628 with 35,086 pupils and in 1931 the number was 774 schools and 50,868 pupils. This large increase was due to the transfer of education to Indian control under the Act of 1919. The scheme of voluntary schools was adopted in Bombay Province in 1938 which helped to open up 2,400 voluntary schools in 1940-42. Private enterprise added over 3,200 primary schools to build up a network of small village schools all over the province. In Ratnagiri district the effect of the scheme was the rise in the number of schools to 1,352 with 96,276 pupils in 1942. The position of voluntary schools had stabilised by 1946. In the last phase, 1951-61, the num-

ber of schools and enrolled population rose from 2,264 and 2,09,756 to 2,584 and 2,62,623 respectively. Boys outnumbered girls. The history of compulsory primary education began with the Bombay Primary Education Act of 1923. It sought to introduce compulsory primary education and transfer control from government to the local authorities. With the Congress government assuming power, the Act was amended in 1938 to deprive the school boards of their powers to appoint and transfer teachers. In Ratnagiri, the Act was put into force from 1-3-1938 when Kher, B. G. took over chief minister-ship and education ministry. Shift system was introduced compulsorily in 1949. Both male and female teachers were serving and 42.6 percent of them were trained. The pay scales had improved from a meagre rupees three per month in 1820. Pay scales differed according to categories of teachers. Basic education was actively followed. In 1959 the wastage was forty percent. Girls' education saw a remarkable progress in the period under review. The number of girls in primary schools increased from 6,000 in 1947 to 7,685 in 1960 and the survey of conditions as in 1948 revealed that 94.7 percent of school going population attended schools. Prior to 1835, secondary schools were called as English Schools. In these schools no fee was charged till the creation of Board of Education. In Ratnagiri district, Ratnagiri High School was the only government high school established in 1845. There were a few superior Anglo-vernacular schools and three such schools were serving Ratnagiri by 1870. The number of secondary schools rose from five in 1870 to nineteen in 1821. The expansion was more rapid during 1921-1947. The number of schools increased to fortytwo and that of students to 9,052. The post independence reconstruction resulted in withdrawal of English Classes from the school stage upto class VII, the replacement of matriculation by S.S.C. examination and further expansion. In 1959, the number of schools rose to eightythree and that of students to 15,690. A Talukwise comparative study of secondary education was made in the district. The system of examination at the end of primary stage was in vogue since 1866. The education for backward classes got priority in Ratnagiri district. The problem of social education was well tackled after independence. In 1959, about 1,424 persons were made literate through adult education centres. The college at Ratnagiri established in 1945 was the only college till 1961 when two more colleges were established. The number of primary training

colleges was seven in 1961. The first Basic training college was established in 1939. Facilities for technical and industrial education were in existence since 1863. Fisheries schools were established to provide education to fishermen's children. The literacy in Ratnagiri increased from 4.3 percent in 1911 to 28.3 percent in 1961. Ratnagiri district had its first library in 1818; but by 1961 the number had risen to twentyfour. During the last twenty years a movement had been launched to usher in allround development of the villages of Ratnagiri.

60. *RENU DEBI, Progress of Education in Assam, 1882-1937, Ph.D. Edu., Gau. U., 1971.*

The aim was to survey and critically analyse the progress of education in Assam during the period 1882-1937.

The old records, reports, minutes and review publications of the government were consulted as source material. A brief review of the progress of education in Assam from 1826 to 1881 was made to serve as the background for the study.

The local bodies and the private agencies made significant contribution to the progress of education in the state. Progress of primary education was slow and limited. Only 9.3 percent of the people became literate in this period. The government failed miserably to provide compulsory primary education. Finance was lacking and wastage was high. The secondary education in this period aimed at producing a set of men suited to help running the administration. The stress on English language and thought produced an intelligentsia, less practical minded and cut off from the people's stream of life. The secondary schools were under the jurisdiction of Calcutta University and the progress in quantity and quality at this stage was slow. Collegiate education in Assam was imparted, upto 1930, in only two colleges. Private colleges could not prosper due to lack of official interest in regard to their needs. Another handicap was the lack of a separate university for the province. Progress in the field of special education was rather tardy and any of the specialized institutions relating to law, medicine and technical and industrial education did not attain maturity even by 1937. The small percentage of trained teachers for the entire period of the survey revealed a sorry state of affairs. Government also closed down some training schools for a number of years.

increase in the number of all types of schools meant for girls, and the establishment of a separate college for women in 1936. But in terms of the needs of the entire women population of the province, not enough work was done. The government's total amount of expenditure on education increased from a sum of rupees 3.1 lakhs in 1882-83 to Rs. 57.4 lakhs in 1936-37. The amount was not sufficient to eradicate illiteracy among women. In 1882, the educational policy of the British in India (and therefore, in Assam) was to produce minor civil servants but in the process of its growth during the next fifty years the government had to expand the sphere of its activities and thus modify its policy and in 1937 the climate of opinion forced the government to recognize the imperative need for mass education.

61. *SAHAY, B. K., Some Aspects of North Indian Education and Learning under the Great Moghuls, 1526-1707 A.D. with special reference to contemporary Literature, Ph.D. Hist., Ran. U., 1965.*

The study is an attempt to present an account of some aspects of North Indian Education and learning from the time of Babar to that of Aurangzeb.

The sources of information exploited here were the contemporary vernacular literatures such as Hindi, Bengali, Oriya, Persian chronicles and foreign travellers' accounts.

It was found that the education was mainly in the hands of Brahmins and Ulemas, but some of the Moghul kings being the men of letters, realised the importance of education and patronised it by making handsome grants of money and lands. Three kinds of education—Muslim education, Hindu education, and mixed education were in vogue in those days. Muslim education was primarily based on the principles of Islamism and was imparted purely in Muslim institutions like madrasahs and khanquas. The study of Islamic law and theology, alongwith some other subjects, constituted the curriculum of such schools. Hindu education was imparted through various Brahmanical institutions like the tols and pathashalas. Brahmins managed these institutions and taught according to Hindu ideals and philosophy. The sacred teachings of Hindu religion and Sanskrit formed the main subjects. With the

advent of Moghul rule in India not only the social foundation of Hindu culture but also educational system was affected. Hindus began to learn Persian and Arabic through Muslim institutions. Female education made a considerable progress under Moghuls. Coeducation upto the lower secondary level was there. Women of upper strata were provided with necessary facilities to receive education of high standard. Emperors used to supervise the arrangements made for the education of royal ladies. The age of the great Moghuls had witnessed the establishment and growth of libraries in the country. Babar established royal library which was later enriched by his successors. Libraries were maintained under the supervision of competent men. The princes generally had their education at home upto the age of sixteen under the guidance of eminent scholars. Almost every member of the royal family had love for learning and their scholarship was unmatched and proverbial. They also loved to be surrounded by eminent scholars like Khwandamir, Sheikh Aminulla, Faizi, Abul Fazal, Badaumi, Mir Jamalu-Din Husayh, Talif Amuli, Jadunath Pandit, Sundar Das, Mullah Abdul Aziz Izzat and others. Most of the standard and monumental works of the period, in different branches of learning, were mainly the outcome of the lavish patronage extended by the Timurids to the talented men of letters and reinforcement belonging to India and abroad.

62. SAHIB, S. A., *Educational Reorganisation in the Colony of Fiji*, Ph.D. Edu., MSU, 1963.

The objective of the study was to work out and present a comprehensive plan for the reconstruction of the education system of Fiji in the light of both past experiences and future needs and conditions.

Relevant informations for the study were collected from : (i) reports on education in Fiji, other British Colonies, India, New Zealand, the United Kingdom, and the United States of America ; (ii) reports of the UNESCO Educational Missions to Burma, Korea and the Philippines; (iii) UNESCO-International Bureau of Education "Comparative Studies" such as Organization of Preprimary Education, Primary Teacher Training, Secondary Teacher Training, Primary Teachers' Salaries, Secondary Teachers' Salaries, School Inspection, Financing of Education, etc; (iv) reports of the International Conferences of

Public Education; (v) International Yearbooks of Education; and (vi) UNESCO "Studies on Compulsory Education" in the countries of Australia, England, France, India, Indonesia, Iraq, the Arab States, Pakistan, New Zealand, Philippines and South Asia. Recommendations were based on analysis of the educational organisations, policies and practices of a number of countries.

It was observed that education system in Fiji was not in line either with existing conditions, the postulate of political independence, the dominant feature of an essentially technological age or the imperative of balanced economic development involving rapid industrialization, but was based on non-Fijian background, allowing no room for the indigenous child—intelligence, powers of observation and creative imagination to develop freely and help him find his learning in the world. In order to promote self-governance and secure economic and social foundations, Fiji must offer greatly enlarged educational opportunities of all kinds. The highest attainable level of general education among the people is a necessary condition of the introduction and expansion of any measure of self-government worth the name. Healthy political development requires not only the selective education of the keener intelligence, it demands also people sufficiently instructed to be capable of both competent criticism and self-discipline which are the necessary correlates of governing leadership. Thus the reorganization of education system should be aimed at (i) providing education for as large a percentage of the school age population as possible; (ii) improving its quality and adapting it more closely to the needs, aptitudes and circumstances of the learners; (iii) relating the purposes and curriculum of the school to the requirements of the present day society; (iv) improving the personal and professional qualifications and status of teachers of both primary and post primary schools; (v) providing opportunities for university education to those who are capable of benefitting from higher learning so that the Colony's (Fiji) needs for professional personnel to exploit her economic resources and to provide the necessary leadership in the political and social fields are met; (vi) eradicating illiteracy and ignorance among the adult population, so that they too lead clean, healthy, happy, cooperative and satisfying life; and (vii) increasing democratic control of education so that the people are intimately involved in planning and executing educational programmes.

63. SATHU, P., *The Origin and Development of Public Schools in India: Their Contribution and Place in the Pattern of National Education and a Comparison of the Work done in Experimental Schools*, Ph.D. Edu., Bom. U., 1967.

The thesis investigates: (i) how far the 'public schools education in India has been reoriented so as to be consistent with the general pattern of education followed in the country; (ii) what special contribution has been made by the Indian Public Schools and other institutions run on 'public school' line to the cause of general education in India; and (iii) to what extent, the 'public school' programme can be implemented in other schools following the general pattern of National Education.

The data have been gathered through questionnaire, correspondence, observation and interview. Other sources constitute the Reports of University Education Commission (1948), Secondary Education Commission (1952) and various other books and journals.

With the impact of British influence in India, a few institutions on the pattern of public schools in England were established for the Indian princes and other landed aristocracy and for the children of soldiers of British army in India. Of course these schools changed their role after independence on the basis of recommendations of a Parliamentary Committee headed by H. N. Kunzru. In July 1962, many 'Sainik Schools' were established with the intention that they would provide a public school education with a military bias to the boys of personnel in the armed forces. The Indian Public School Conference in 1940 laid down clearly the aims and objectives of the system. Regarding the contribution of public schools in India, a few major experiments and reforms conducted by the schools may be mentioned. There are provisions of proper environment, provision of broad based curricula, promotion of extracurricular activities, dynamic methods of instruction and evaluation and the school as a centre of community. A comparative study of public schools with the other nationalist experimental institutions like Viswa Bharati, Jamia Milia Islamia, Vidya Bhavan, etc. reveals that a well grounded education cannot be given in a non-residential school. The curriculum of both the types of schools prepares students for high or higher secondary examination. Most of the experimental schools are closer to national life and a few of them follow

Gandhi's ideal of Basic education. The public school differs in accepting education to centre round a craft or productive work. In public schools English is the medium of instruction. Problems of discipline are reduced in a well organised residential school. Moral education is imparted through morning assemblies in public schools. Public schools prepare students for the Indian School Certificate Examination. The author recommends that if the public schools are reoriented to conform to the national pattern and maintain experimentalism they will serve as model private schools.

64. SAXENA, S., *Pre-Primary Education in India*, Ph.D. Edu., Luc. U., 1959.

The study attempted to survey and evaluate the present status of the preprimary schools and training institutes of India.

Information could be collected from only one-sixth of the existing preprimary schools, one-third of such teacher-training institutions and one half of the children's organisations. Review of the emergence of preprimary education and the four main methods of child education including the pre-Basic was made.

It was found that the pre-Basic method was not yet popular in India chiefly due to the rather strict and idealistic views of the Basic educationists and the inadequacy of efforts to popularise it as a distinct stage of the Basic scheme.

Preprimary education in India appeared as an exotic movement standing towards the end of the 19th century. Despite the initial momentum during and after the World War II, its development has been very slow. The present provision needs to be increased about 74 times and even then one-tenth of the pre-school age children would be able to attend such schools. As for the training programmes in the existing training institutions, there is scope for improvement by raising the minimum qualifications of the trainees to high school pass, by extending the course of training to one year and enriching the curriculum. The private management effort came into the field as early as in the 1920's. Some of the early institutions served to arouse public consciousness towards child welfare and child education. There existed, however, a need for an all India agency of child education to vitalise the development and coordinate the efforts. Preprimary edu-

cation was not specially advantageous in raising the educational attainment of children belonging to middle and upper socio-economic groups while, however, it helped the emotional and social development of the child's personality and improved a bit of his thinking and reasoning powers. It was beneficial for the lower and educationally backward sections, at the same time helping the introduction of compulsory primary education among these sections.

65. SHARMA, A. P., *Development of Professional Education in Rajasthan, Ph.D. Edu., Udaipur, U., 1971.*

The study was undertaken (i) to trace the development of professional education in the State of Rajasthan from 1947 to 1968, (ii) to make an intensive study of the problems of professional education in Rajasthan with respect to enrolment, physical facilities, staff, finances, curricular programmes, library facilities, admissions, wastage and stagnation, and job opportunities and (iii) to make a horizontal study of all the twenty-six professional institutions in respect of the objectives mentioned above.

All professional colleges—agricultural, medical, engineering, veterinary, and physical education in Rajasthan were included in the study. Questionnaires, interview schedules, and case study techniques were used for collecting necessary data.

Findings of the study revealed that: (i) development of professional colleges after independence has been quite encouraging. Prior to 1947 there was only one medical college, one engineering college, and one teacher's training college, but in 1968 there were four agricultural colleges, one veterinary college, five medical colleges, three engineering colleges, one physical education college, and twelve teacher's training colleges in the state. As the demand for professional personnel increased the intake capacity of the institutions, the enrolment and also the number of institutions increased. The nature of the training and job-prestige affected the direction and growth of intake and enrolment. (ii) The enrolment of girls has increased considerably. Of the twenty-six professional colleges in the state seventeen are run by government and universities which are better staffed and better looked after in many respects whereas the remaining nine institutions are run by the private managements and the staff position is rather poor. (iii) Teacher pupil ratio is found to be good in medical,

engineering and agricultural colleges. (iv) In almost all the colleges the position of accommodation and equipment is fairly good but in certain teachers' training colleges facilities for library, reading room etc. are rather poor. The professional colleges run by the state and the universities seldom suffered financially while private colleges made money by charging fees. (v) The highest per capita expenditure was incurred by the agricultural colleges followed by veterinary, engineering, physical education, and medical colleges. (vi) Rapid changes were observed in the mode of life, explosion of knowledge, needs and attitude of the society. (vii) The appointment of less qualified and retired people in the private colleges appears to have caused administrative problems, and strikes in such colleges have been a common phenomenon. (viii) Institutions run by the government suffered from red-tapism. (ix) Constant illness, poverty of the parents, ambitious curriculum are responsible for wastage, whereas, irregular attendance, poor knowledge of English language caused stagnation. Stagnation in medical, agricultural, veterinary and engineering colleges was found to be on the decrease because of reorganised methods of instruction and graded involvement of the students in practicals. The lowest percentage of wastage was observed in physical education and teacher's training colleges and higher stagnation in engineering colleges.

66. SHUKLA, S. C., *Educational Development in British India (1854-1904), Ph.D. Edu., Delhi, U., 1958.*

The study aimed at tracing the growth of education and educational structure during the British period.

It is a piece of library research. Indigenous elementary education was fairly widespread. Among the Hindus, the content of elementary education was secular and did not have many cultural elements. This was not so among the Sikhs and the Muslims who incorporated the *Granth* and the *Quran*. Persian education was a fuller cultural and vocational preparation for the life of the bureaucracy and gentry. Sanskrit learning performed, mainly, a preservative function apart from offering vocational preparation to the priest. On the whole, the schools did not function as a distinct social agency and education played a minor role in promoting social mobility. In the next phase, the East India Company felt

the need of finding interpreters of local laws and usage to help administer justice and collect revenue, to conciliate influential intelligentsia and gentry. Because of the change of mercantile into industrial economy, upsurge of missionary activity, emergence of a new class of Indians, new land revenue structure and the desire of the rulers to expand and stabilise the transmission belt between themselves and the people, great transformation took place. After many a controversies, the policy finally decided upon was a secular education (using English at the higher levels). Elementary education in the mother tongue came within the purview of government policy in the 1840s. This period, also, saw the development of a public works policy leading to the provision of training engineering personnel. The despatch of 1854 gave all these measures a unified shape and laid down the lines of future development. Among the major recommendations were the establishment of universities and setting up departments of public instruction. During 1854 and 1882, the policy varied in different provinces. In North Western Province, cess-supported hulkabundi schools replaced indigenous schools though the latter continued to enjoy support from the trading and government service sections of the population. The hulkabundi system was not successful in Punjab. In Bengal, the government evolved measures for integrating the pathshalas with the government system. In Madras also, the indigenous schools were absorbed and transformed, as the system of Anglo-vernacular education made headway. In Bombay, the government supported vernacular schools. After the 80's, there was a visualisation of enriching elementary education adapted to rural life or a life of work. School was to be more inclusive social agency—a projection of modern industrial, perhaps democratic society based on division of labour and classification and crystallisation of social functions. All this came about in the context of the weakness of Indian economy and thus a need to diversify the rural economy by revival and introduction of handicraft industries was felt. The Indian Education Commission of 1882, made a somewhat ambiguous statement calling for enrichment of elementary education and also its simplification into the 3 R's. After the 90's, expansion of elementary education slowed down. However, popular pressure and resulting government action gave fresh impetus early in the twentieth century.

The main function of secondary education lay

in preparing for government or other similar employment. It expanded, more or less, rapidly in different provinces depending on the size of government apparatus, the state of trade and commerce and the character of the middle classes. Political discontent and frustration turned attention to the provision of alternative courses leading to clerical, commercial or industrial callings. The 1882 commission made a general plea for bifurcation. However, the new courses made little headway due to poor planning, and lack of interest of the industrial employers. The attempts at diversifying secondary education proved largely abortive. Another matter that came up during this period was the separation of the academic administration and control of secondary education from that of the universities. In higher education in Indian universities (upto 1882) the syllabi prepared on the model of the London University emphasised literature, classics, philosophy, and mathematics. Indian classics found place gradually. Science took a back seat. Towards the late 70's even some weak colleges under Indian management came up. Higher education during 1882 and 1904 was characterised by an intense controversy over university structure, control and functions and efforts to introduce sciences and technical studies into the universities. An essential university function was conspicuous by its absence, viz., the creation of new knowledge, the developing of a body of knowledge relevant to national situation and conducive to the promotion of national prosperity and culture. This period was marked by a growth in the national consciousness and a criticism of British rule. Curzon decided to reform Indian universities. He brought teaching, research and even a little more money but insisted on keeping the composition of controlling bodies under meticulous government control. The 1904 Act embodied these changes in the face of bitter opposition to some recommendations. The events of 1904 gave impetus to the establishment of independent institutions of higher learning and to emphasise national culture and technical and scientific advance.

Engineering education started with P.W.D. requirements but did not grow in proportion to their expansion. The great deterrent to the growth of technical education came from the decision of the Secretary of State to set up the Royal Indian Engineering College at Coopers Hill (England) serving the needs of the entire empire. During the last quarter of the century mechanical and electrical engineering train-

ing were introduced in some of the colleges. The attempts to revitalise local industries did not, generally speaking, succeed much. Art industries received some support from luxury needs of the rich and here art and industrial schools helped to preserve and improve some indigenous designs and processes. Towards the close of the period under review the intelligentsia had started looking forward to organisation of industrial and technical education as a means of regeneration. The government too had initiated a technical scholarship scheme. Attention to agricultural improvement and education was directed first in Madras. The main function was to help the government in the collection and systematisation of agricultural information. A few experimental farms were established. The Pusa farm and research institute arose due to the genuine need of the indigo planters thrown out of the market by synthetic German dyes. In the absence of needed structural changes in the economy as a whole and agricultural sector in particular, agricultural education remained sterile. Veterinary corps were throughout maintained by the army. A forest school came up in Dehradun in 1871 and one or two similar institutions arose in Madras and Bombay later.

Two important factors shaping educational development emerged—one, close association of education with state apparatus and two, the desire of the rulers to Anglicise and westernise the middle class for rapport between rulers and the ruled. Towards the close of this period, this very middle class developed a national consciousness and a critique of government educational policy.

67. TIWARI, D. D., *Primary Education in Uttar Pradesh, Ph.D. Edu., All. U., 1964.*

The study was undertaken to trace critically the development of the administration and organisation of primary education in the state and to highlight the causes that led to the present situation.

The study revealed: (i) according to management and control, primary schools are classified as schools run entirely by government, schools run by the district boards (Zila Parishads), schools run by corporations, schools run by private individuals and private bodies; besides, this study revealed that ac-

ording to geographical and climatic conditions some migratory schools and some temporary schools have come up; (ii) the economic status of the teacher is very low as compared to that of teachers in other states and also of other countries; (iii) the system of payment of salary to the teacher is unsatisfactory; (iv) the progress of primary education was retarded due to the policy of giving meagre grant-in-aid to indigenous schools and opening of departmental schools; (v) there are a number of problems connected with enrolment such as poverty, unsuitability of school hours, long distances, lack of accommodation, indifference of parents, child labour, religious consideration, lack of competent teachers, single teacher schools, admission throughout the year, age of admission, unsuitable procedure of examination, lack of effective supervision, high teacher-pupil ratio and lack of separate schools for girls; (vi) there should be no difference in the syllabuses for boys and girls at the primary stage nor for rural and urban areas; (vii) promotion in the final class V, examination being in the hands of inspecting officers, leads to the neglect of studies in the lower classes, (viii) although the curriculum has been changed, the system of assessment is going on the old lines; (ix) primary school buildings have received little attention in the third five year plan on account of the Prime Minister's emphasis on open air schools; and the present trend is to place the burden of setting up school buildings on community resources which are usually very slender particularly in the backward areas, therefore, government subsidy should be based on the principle of equalisation and not of uniformity; (x) inspection work is done unsatisfactorily on account of the heavy work load, lack of touring facilities, lack of professional efficiency, indifference of teachers and indifference of local bodies to the expert advice of inspecting officers; (xi) a three tier system has been introduced which consists of Zila Parishad, Kshetra Samiti and Gaon Sabha; there is financial centralization on the one hand and administrative decentralization on the other which do not go well together; but it is true to mention that U.P. spends much less on education than many other states, which is one of the main causes of its backwardness; (xii) teacher education programme should be improved by providing all facilities and competent and better qualified staff; (xiii) because of financial difficulties compulsory education has received very little attention; (xiv) the main problems of primary education for girls are social prejudices,

poverty, early marriages, lack of separate schools for girls and shortage of women teachers.

68. UPRETI, D. C., *Political Development and Growth of Education in British India, 1904-1947*, Ph.D. Edu., MSU, 1972.

The aim of the present study is to reinterpret the evolution of education policies in British India in relation to contemporary political developments. An ancillary aim was also to unravel the hitherto unknown facts about educational developments during that period.

The evidences have been culled out from the educational records of that period mainly from National Archives of India, New Delhi. The evidences have been sorted from official files, quinquennial reviews, contemporary newspapers and also from some secondary sources.

The salient features of the period is summarised as under. The evolution of new educational policy by the British was, first and foremost, the outcome of political and administrative necessity. Education played only a peripheral role in the growth of the new classes. The emerging classes, however, used education as a tool to perpetuate their own growth. The contradiction between the emerging classes and the rulers and within the classes, both affected the development of education. The change in educational policy in 1904 was a major challenge to the assumption held till then that higher education acted as a stabilising influence of the British rule. Curzon wanted to circumscribe higher education but his policies did not succeed. The next phase was marked by a compromise between the liberals and the colonial rulers. The reappraisal of educational policies during this period finally culminated in the Government of India Resolution on Education in 1913. The support to the education of the masses was still with the motive of ensuring political stability and ensuring support for constitutional procedures. The political and educational appraisal in 1913 lost its significance due to events after the First World War, viz., constitutional reforms and the launching of mass movement by Mahatma Gandhi. Political education of the masses assumed special significance during this period. The challenge to the existing system of education was thrown by an alternative national system of education. The role of education

in later years was viewed by the rulers as the creation of the enlightened electorate. At the same time a directing class was to be created through higher education, but the national movement affected the educational system in a different way and its impact was felt in generating a feeling of revolt and a weakening of faith in the institutional set-up. After the civil disobedience movement in 1934, education was also included as one item of the programme of national reconstruction. The post-war educational planning was done under the limitation of political uncertainties. The analysis of changes in educational policies in the context of radical politics have given some new insights. It was only during the radicalization of politics that the political significance of mass education was emphasized. Change in educational policies were affected considerably by the participation of students and teachers in radical politics. The radicalists challenged the political motive of extending education among the masses to create feelings of loyalty towards the empire. They emphasized the role of education as an instrument for resurrecting Indian nationalism. The radical politics after the twenties was inclined towards the ideology of the left. It emphasized that any major transformation in the educational system would have to wait for basic changes in economic and political spheres. The study of Muslim communal politics and separation in education has also brought into light some new facts. Separate educational provisions for the Muslims was an incentive only in the earlier period. After the twenties, it helped the vested interests among the Muslims in strengthening their own political position. For the common people, it hampered their growth politically as well as educationally. The usually held contention that Muslims were all through backward in education is not based on proper evidence. Regional imbalances and economic conditions were the main factors behind the educational backwardness of Muslims. The demand for a separate Muslim University was voiced since the beginning of this century. Educational thinking in British India was also affected by the major international events like Japanese victory over Russia in 1905, First World War and the Bolshevik revolution and the Second World War. The main effects of the political changes brought by the Second World War were to expose and pinpoint the weak spots in the educational system of India and to introduce a sense of urgency for reconstructing the whole educational structure.



69. VAKIL, V., *Girls' Education in Modern India with special reference to its Expansion in the State of Bombay, Ph.D. Edu., Bom. U., 1965.*

The study aimed at tracing the history of girls' education in modern India with special reference to its expansion in Bombay State.

Normative survey method was used. Besides going through a number of official reports, surveys, records and visits to a few institutions, a questionnaire was also prepared to collect information.

When the Britishers came to India, education as a whole was at a low ebb and education for girls was discouraged on various grounds of racial customs. After the establishment of a school in Calcutta in 1849, influential members of the society started taking interest in the education of girls along with the missionaries. The total number of girls under instruction in Bombay increased by 37.90 percent. By 1891-92 the number of girls passing matriculation was eighteen. In 1901-02, there were twelve colleges, 451 secondary schools and 5306 primary schools for girls in the whole of India. But the total enrolment of girls by 1957-58 was 106,75,322. In the post independence period, the expansion of education was quite remarkable for the number of literate girls which was 5 out of 1000 in 1891 had increased to 129 in every 1000, in 1951. The wastage in girls education was found to be quite high. The causes for the same were found to be economic, social and physical. A need for separate curriculum for girls was

felt as the outcome of the study. Girls education in rural areas cut a very sorry figure. Private efforts claim a good position in providing women's education.

70. YADAV, R., *A Study of History, Education and Culture of Jabalpur District (from Kalchuri Period to date), Ph.D. Edu., Jab. U., 1970.*

The major aim was to write an authentic history of the historical, educational and cultural aspects of Jabalpur district.

Historical survey method was used. Data were collected through the study of records and documents, visits to historical places. Interview technique was also used on a schedule.

The study revealed that: (i) historical age was sequentially followed by Kalchuri period, Gond period, Maratha period and Thagi period; (ii) historical period included Ramayan, Mahabharat and Puran periods; and (iii) Jabalpur district was established in 1818 during the British regime and the first primary school was started in 1930. The investigator has reported the development of pre-primary Basic primary and secondary education in democratic India. He has also pointed out the historical development of women education, university education and technical and vocational education. An account of cultural development has also been given in the study.