

Research in History of Education

A TREND REPORT

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Research in the history of education in India began during the decade 1941 to 1950. Since then, the number of studies in this area has grown considerably. But when this is viewed in the context of the size of the country and its long educational history, together with the multiplicity of cultural and linguistic groups, it is evident that much work still needs to be done. Research in this field has been concerned mainly with descriptive accounts of the system of education as it has developed over the years. Quite a few scholars have attempted to write an account of education in ancient India based on evidence in ancient Hindu scriptures and epics such as the Vedas, Upanishads, Smritis, Puranas, Ramayana and Mahabharata as well as Jain and Buddhist sources. Work has also been done on medieval education using accounts of travellers and chronicles. The history of education in the modern period has been gathered from government reports, resolutions, legislation and charters.

The best and most comprehensive history of this kind is by Naik and Nurullah (1951). Most books since have followed more or less the same approach. They are adequate for the purpose for which they were written but with the wide variety of data now available and the new modes and tools with which history and education are studied, a fresh look at the growth and development of Indian education seems necessary.

This trend report on research in Indian universities in the field of the history of education is based on the three earlier surveys (Buch, 1974; Buch, 1979; Buch, 1986) and also the abstracts of the 51 doctoral theses included here.

Three of the 51 abstracts are on ancient India.

Pandey (1984) highlights the role of different types of educational institutions from the Vedic age to the Kushan period. The material for this study was collected from the Vedas, Upanishads, and Jain and Buddhist sources. Bhowmick (1977) aims at describing the system of moral training in ancient India. Shukla (1985) examines the financing of education in ancient India. None of these seem to break any fresh ground. As noted in the trend report in the Third Survey (1986), there are several theses concerned with ancient Indian education. Upanishadic education is dealt with by Sarmah (1975) and Mishra (1979). The nature and practice of informal popular education in ancient India and how far it was influenced by religion forms the subject of Mukherjee's (1981) thesis. The system of education in the Jataka period has been studied by Shukla (1982). Physical education in ancient India forms the subject of a thesis by Deshpande (1977). A study of the educational system of northern India from A.D. 600 to 1200 by Devi (1966), the work on Kashmir by Kaul (1949) and Manuel on Tamil Nadu (1964) have been noted in earlier surveys.

In the period covered by this survey, there is only one thesis on medieval Indian education, by Ray (1978). It concentrates on the contribution of the Muslim rulers. Earlier surveys had mentioned some interesting theses on medieval education: Quraishi (1960), Sahay (1965), Parimoo (1963), Rajguru (1966) and Khan (1977).

Bais (1985) provides a historical survey of educational administration in India from 1600 to 1920. Why the researcher should begin in 1600 is difficult to understand as educational administration proper begins only after the setting up of the Department of Public In-

struction in 1854. The General Committee of Public Instruction was set up in 1823—the first government body to coordinate and lay down policy. Four hundred years are surely too long a period for a thesis to cover. Similarly, Siddiqui's (1985) work on 'Growth of Modern Education in India from Curzon to 1947' covers too vast a period. A thesis of this nature is bound to repeat already known facts. Work has already been done on education covering 1898-1920 by Basu (1974) and a Delhi University Ph.D. thesis by Prem Prakash (1976) deals with the period 1919-47.

As noted in the last trend report, many students are moving in the direction of state-wise histories of education. The first trend report had mentioned theses on Assam (Devi, 1977), Andhra (Rao, 1968), Bihar (Jha, 1961; Prasad, 1967) and Madhya Pradesh (Bhave, 1967). The Third Survey mentioned studies done on Assam (Basu, 1966; Chakravarti, 1971), Garhwal (Budhori, 1981), Gujarat (Doctor, 1974), Karnataka (Srigirinath, 1979), Manipur (Nagar, 1975) and U.P. (Misra, 1969). We have here the abstract of a thesis on the student movement in Assam, 1916-47 (Bora, 1985). This is based not only on archival sources but also on interviews. The main aim of the study is to examine the role of the students of Assam as an organized community in bringing about cultural, educational and social changes and their role in the freedom struggle.

There are four theses on Bengal. Three of them cover more or less the same period—the first half of the 19th century. Acharya (1980), Ayyar (1984) and Mukhopadhyay (1983) discuss the emergence of the new education in Bengal following the foundation of Hindu College in 1817 and the changes it brought about in Bengal society. Basu (1977) deals with indigenous education in Bengal from 1835 to 1882. It examines government policy and also the attitude of the Bengali intelligentsia towards vernacular education.

The North East, a much neglected area, is happily being explored by historians. Hluna (1986) provides a comprehensive history of the progress of education in Mizoram (the erstwhile Lushai Hills) from 1894 to 1947 and concludes that western education made remarkable progress among the Mizos due to the efforts of Christian missions. Christian education brought great changes in the life of the Mizos.

Bhattacharjee (1983) examines the 'Socio-economic Strategies of Education in Nagaland', beginning with the introduction of Western education by missions in the 1930s. The study is based not only on archival records but also on the questionnaire method which was

used to collect information on how far socio-economic factors affected education. Parental illiteracy was found to be one of the major factors standing in the way of education in the state during 1930-50.

The main objective of Dwivedy's (1983) study on British Education Policy in Orissa, 1803-1936, is to analyse the policy in the Orissa Division of the then Bengal Province comprising the districts of Cuttack, Puri and Balasore, from its inception to the transfer of the control of education to the newly created province of Orissa in 1936. He shows how, since Orissa was an outlying region of the Bengal province, implementation of education policies was slow, inadequate and inconsistent. Dwivedy describes the efforts of the missionaries as well as of officers such as Wilkinson, Cockburn and Ravenshaw towards the promotion of education. Khadanga (1986) also deals with Orissa under British rule but with the management of the education system. He looks at the nature of inputs, finance and the role of local authorities and private agencies in educational management. Pati's (1984) is the third thesis from Utkal University dealing with education in Orissa during the British period. The major purpose is to study the history of primary, secondary, higher, missionary, teachers' and women's education from 1803 to 1912. There is obviously some overlapping in the three theses since they cover the same region for the same period.

Inderjit Kaur's thesis (1985) traces the development of 'Higher Education in Punjab from 1882 to 1982'. It attempts to examine the impact of partition and, later, of the territorial reorganization of Punjab, on higher education and reviews the problems of higher education as they varied over a century and the solutions tried.

Bhattacharjee (1986) studies the development of education in Sikkim in a historical perspective and looks at the current situation. This is a descriptive survey type of study based on questionnaires for teachers and pupils and interviews with parents and education officers. Since Sikkim is an area little researched on, the thesis should be of interest to scholars. Bhowmik's (1981) thesis aims to investigate 'The Development of Social Education in Tripura and Cachar from 1500 B.C. to the present'. It is not clear what is meant by the term 'social education'. The thesis also seems very ambitious in its time span, covering 3,500 years.

There are two district-level micro-studies, one by Ray (1986) on 'An Assessment of Educational Enterprise of Christian Missionaries in the district of Nadia, Its Legacy and Present State' and another by Joshi (1984) which is a study of education in the tribal area of

Dhule district from 1960 to 1981. Ray's objective is to study the nature and extent of educational activities of missionaries in the district since the 1830s when the Christian Missionary Society established schools at Krishnagar and Nabadwip. He has used archival sources, autobiographies, diaries and journals, as well as oral testimony. One of his interesting findings is that Christian mission schools were welcomed by Hindu and Muslim *bhadralok*. Nadia was a seat of ancient Sanskrit learning and one would have normally expected resistance from the local Brahmins to intrusion by missionaries.

Joshi (1984) tries to evaluate the development of education in the tribal area of Dhule and shows how inadequate provision of schools, irregular supply of incentives, transfer of teachers, high dropout rate, etc. slow down the development of tribal education in this district.

There are five theses on primary education in post-independent India and one on Bangladesh—Mandal's (1980) on Bihar, Kapadia's (1984) on Gujarat, Jain's (1985) on Maharashtra, Lyndem's (1985) on Meghalaya and Misra's (1984) on Educational Finance for Primary Education. The Third Survey (Buch, 1986) had mentioned Purkait's (1981) thesis on primary education in Bengal under the Montagu-Chelmsford Reforms. Forty years after independence, it is a welcome trend that scholars are assessing developments after 1947. The thrust seems to be to find out how far programmes of primary education have been implemented in these states and what the constraints are. It is well known that dropout rates are high, there is stagnation and the enrolment of rural women, scheduled castes and agricultural labourers is very low—but these facts do not seem to have been discussed.

Bangladesh's problems are similar to India's. Nurul Islam (1983) examines the reasons affecting the growth of primary education in Bangladesh since 1947 and ways and means by which a suitable and workable programme for introducing free, compulsory universal primary education might be designed. The findings are not at all unexpected. Nurul Islam does not seem to have dealt with the proliferation of *maktabs* or elementary schools where elementary education is combined with religious teaching imparted by local maulvis.

The study of school education in Karnataka from 1961 onwards by Nagaraju (1983) is purely descriptive. Based on plan documents and reports of the State Department of Public Instruction, the thesis examines strategies to reduce educational disparities across dis-

tricts as well as population sectors, changes in the pattern of school enrolment and interaction between educational expenditure and enrolment.

The Third Survey mentioned a thesis on secondary education in Kaira by Desai (1968) and on UP by Bhargava (1955). Unlike Bhargava who dealt with the period 1904-47, Bajpai's (1984) is a study of the Administration of Secondary Education in Uttar Pradesh after Independence. 'The Progress and Problems of Secondary Education in Bihar after Independence' are studied by Rai (1979) who discusses policies and performance and gives suggestions for improvement.

From primary and secondary we move to university education. The universities of Calcutta (1957) and Bombay (1957) published their histories in their centenary year. A volume was published on the occasion of the seventieth anniversary of Allahabad University (1958). The history of MAO College, Aligarh, has been written (Bhatnagar, 1969; Lelyveld, 1978). Yusuf Shah has written a thesis on Aligarh as a case study of a central university (1982). The history of Banaras Hindu University has also been written (Dar and Somaskander, 1966; Chattopadhyaya et al. 1980). We have two theses, Kumaran's (1982) on the cost of education in Annamalai University during the post-independence era and Majumdar's (1979) on 'A Century of Calcutta University: A Study of Administration, 1857-1957'. Neither of these study the changing structure and organization of the university, nor are they concerned with understanding the relationship of the university with society.

It is unfortunate that scholars are still concentrating mainly on policy, finance and administration rather than on the process of education itself. They do not attempt to find out what influence schools and colleges exert on the values and attitudes of students. Why do educated girls commit sati or hang themselves because their parents cannot afford dowry? Or why do college boys indulge in *eve-teasing*? What are we teaching them in schools and universities, not merely regarding public questions such as communalism or democracy, but also on questions of attitudes towards girls, values of citizenship and so on, needs to be critically assessed.

The history of science and technology is a neglected area. Shukla (1958) and Mangamma (1971) had worked in this area, the latter on Madras. A scholar wrote a Ph.D. thesis submitted to Delhi University on Science Education in Colonial India, 1858-1905. Barman's (1983) work on 'The Origin and Development of Modern Science in Pre-independent India' seems to cover

too vast an area, both in terms of space and time, since he presumably deals with the whole of India from the 18th century to the present.

H.L. Sharma (1984) examines the development of school science education in India over 1947-77. He finds that, between 1947 and 1952, the teaching of science was not satisfactory. Policy was neither properly formulated nor implemented. The Secondary Education Commission (1953) recommended general science courses, but Kothari Commission (1964-66) criticized this approach and said that it was formless and without structure. After analysing the various debates and shifts in policy, Sharma rightly concludes that no concerted effort at formulating a clear-cut and consistent school science policy was made in the thirty years under study.

While Sharma looks at the science curriculum, Muthappan (1986) examines the history curriculum in schools in Tamil Nadu since independence and Thomas (1982) the teaching of English in India, with special reference to the Madras Presidency from 1835 to 1947. While Muthappan used the tools of the achievement test, a questionnaire for teachers and examination question papers, he unfortunately does not appear to have analysed history textbooks. Among his findings was the fact that audio-visual aids were not being used for history teaching. Thomas traces the evolution of the teaching of English in India, particularly in the schools in Madras Presidency from the days of Macaulay to the last days of British rule. He has relied on an analysis and evaluation of syllabuses, textbooks, question papers, etc. Apart from other things, the thesis examines the position of English in the school curriculum and of the teaching materials in English used in the Presidency. A study of the trends in physical education and sports in India since 1947, specially in Punjab, was undertaken by Kanwal (1985).

There are several theses on the role of Christian missions in the field of education, including Josephine (1952) on Catholic Education in Bombay, Joseph (1971), Gumashta (1969) and Coelho (1958) on Bassein. Eapen (1981) has studied the contribution of the Church Mission Society to the progress of education in Kerala. Masih's (1976) work on the contribution of foreign Christian missionaries towards education in India tackles too vast a subject. The research should have focused on a particular region or a select group of missionaries in order to throw some new light on the subject. Several books have also been published on the contribution of various Christian missions to education (Potts, 1967; Laird, 1972; Manickam, 1977).

Not enough work, however, has been done on the educational ideas and activities of Indian social reformers and reform movements. Namitadevi (1966) tried to relate educational progress in the era of Rammohun Roy, Debendranath Tagore and Keshub Chandra Sen to the religious elements of the Indian Renaissance in a rather far fetched and unconvincing manner. Kakrambe (1979) has tried to examine the impact of the rural-oriented mass education movement of Karmaveer Bhaurao Patil and the Rayat Shikshan Sanstha established by him on the politics of Western Maharashtra (1919-60). Rakshit (1985) assesses the contribution of Rabindranath Tagore to the spread of education in Bengal. The thesis, however, deals with the thoughts and activities of far too many persons, from Rammohun and David Here, through Ishwarchandra, Keshub Chandra Sen, Bankim, on to Tagore, Aurobindo and Gandhi. All these thinkers surely cannot be covered in one thesis.

There are a number of studies now on the education of scheduled castes in India in the post-independence period. Kulkarni (1985) has studied the availability of facilities such as textbooks, library, accommodation, food, medical help, etc. to scheduled caste students in Jalana district. This is a purely empirical study of 113 college students of classes XI and XII. It reveals the difficulties faced by scheduled caste students, several of whom have to walk from nearby villages because they cannot afford any form of transport. Only ten students had a separate lamp for study and four used street lamps to study. For them, India has not progressed much since the days of Ishwarchandra Vidyasagar.

Not much work has been done on the education of Muslims since 1947. Bilquis Fathima's thesis on the role of private enterprise in education, with special reference to Muslim educational organizations in Karnataka (1984) looks at seven organizations which are spread over the entire state in order to find out the extent to which the administration of education at the hands of Muslim organizations had become secular and democratic, whether these organizations promoted social and national integration, and whether their financial position was satisfactory.

There are a few studies on women's education such as Mathur (1978), Misra (1961), Rai (1955) on Bengal, Vakil (1965) on Bombay, Desai (1972) on Gujarat, Naik (1949) and Dave (1971). Lakhar (1976) and Das (1979) have studied women's education in Assam. Rajlakshmi (1984) has written on the social, economic and political aspects of the growth of higher education

of women in Madras Presidency during 1921-47. This thesis seems to make a departure from earlier studies insofar as it examines the economic background of students and the contribution made by educated women towards social legislation and in the field of politics. There are a number of problems to which researchers in the field of women's education need still to address themselves such as the debates on women's education in the late 19th century and early 20th century—what sort of education should women get; the attitudes of social reformers towards women's education; the role of women's associations in mobilizing support for women's education. Novels, short stories, biographies and autobiographies of women as well as women's magazines and histories of women's institutions and associations can be useful as source material. A volume was published on the occasion of the centenary of Bethune College but more studies should be made of women's colleges and schools.

The indigenous system of education also needs to be studied. The Third Survey noted Kumar's (1975) work on the development of Sanskrit education during British rule. Awasthi (1985) has made an appraisal of indigenous efforts for development of education during the period 1834 to 1947. Information was collected from old religious texts, epics, puranas and other sources.

Among the new trends noticeable is the use of literary sources. Samar (1985) evaluates the role of early Urdu novels in spreading modern education among Muslim women. The study is based on content analysis of Urdu novels written during the late 19th century and early 20th century. Parmar (1986) has compiled educational references in selected Gujarati social novels published during 1937-47 and 1967-77. Fifty novels per decade, i.e. 100 novels in all, were selected for study. In all 620 educational references were compiled from these, which were then analysed and criticized.

The evolution of the concept of education in the social and cultural context is the subject of Desai's study (1987). He has looked at the concept of education as it has evolved from ancient Greece and Rome to the present time.

Saxena's (1986) thesis is more in the area of philosophy of education, but the methodology adopted is historical. It is an enquiry into the educational philosophy of British Idealism with special reference to T.H. Green and B. Bosanquet. This trend of looking at educational developments outside India is most welcome. Das

(1986) studies education in post-Mao China (1976-80). More comparative studies should be encouraged.

Mention should be made of projects to collect source materials on educational history. A project on the publication of selections from educational records is located at the Zakir Husain Centre for Educational Studies at the Jawaharlal Nehru University, New Delhi. It has published two volumes, one on the *Indian Education Service, 1859-79* and another on *Indian Universities, 1919-1920*. Three more volumes, 'Indian Education Service, 1879-96', 'Technical Education in India, 1907-21', and 'Landmarks in Indian Education, 1898-1908' have been completed. Two volumes on 'Women's Education, 1854-1921', are under preparation. The NCERT has set up an Educational Archive and is going to conduct research projects and bring out publications of selected documents on different aspects of the history of Indian education. The National Institute of Educational Planning and Administration has taken up a study on the Organizational History of the Ministry of Education.

While these new trends are to be welcomed, many areas remain unexplored. For instance, while the impact of education on caste mobility has been studied by sociologists (Hardgrave, 1969; Bailey, 1958; Lynch, 1969; Cohn, 1961), historians have yet to study the educational activities of caste associations (Caroll, 1973, 1976; Rudolph and Rudolph, 1971), and examine the connections between education and Sanskritization in a historical perspective. While Anglo-Indian education has been studied by D'Souza (1976), there is no good systematic study on the education of Indian Muslims or Jains or Parsis. Sociologists have examined the problems of scheduled castes and education but not historians (Chitnis, 1981).

We need to know about educational movements among the working classes and the interest displayed by trade unions in education. Thompson, for instance, has shown how an eagerness for learning and an enthusiasm for the printed word were an important element in the radical culture of the English working class (Thompson, 1963; Webb, 1955; Brian Simon, 1965).

While economists have studied the causes of educated unemployment (Blaug, Layard, Woodhall, 1969), the problems of manpower and educational development (Burgess, Layard, Pant, 1968) and the importance of investment in human resources (Harbinger, 1966), historians have still to answer the vexing question of the ways in which education has influenced

economic growth.

The history of education thus touches upon numerous varieties of history. To obtain evidence about the quantity and, even more, the quality of education in the past is a difficult task and requires an interdisciplinary

approach. The history of Indian education is an important area of study, the full potentialities of which are only just beginning to be exploited. Educationists and historians need to do cooperative research in the field of history of education.

ABSTRACTS: 48—81

48. ACHARYA, S., *Education in Bengal (1813-59)—A Historical Study and Analysis*, Ph.D. Hist., Burd. U., 1980

The study sought to analyse and explain the emergence and growth of a new education system in Bengal (1813-59) and its role in the advent of modern waves in Bengali society. The chronological limit of the study was set by the Charter of 1813 and Lord Stanley's Despatch of 1859.

The study was based on available original official and non-official records, records at the National Archives, West Bengal State Archives and the institutional records of Presidency College, Hooghly Mohsin College, Serampore Missionary College, Bethune College at Calcutta and Krishnanath College of Berhampore. Non-official sources, including contemporary missionary tracts, reports and journals and other printed records were also consulted.

The major issues discussed and the outcomes of the study were: 1. A brief sketch of the evangelical and utilitarian movements which dominated British liberal ideas and found expression through T.B. Macaulay in Bengal. 2. The state of classical Hindu and Islamic education in the first half of the 19th century and official efforts to revive them by adaptation with western culture. 3. The state of vernacular mass education in the early 19th century and the official policy to encourage it. 4. Evolution of higher education in Bengal from Bentinck's Resolution of 1835 to Stanley's Despatch of 1859. 5. An account of official and non-official enterprises in stimulating awareness of the need for vernacular mass education in Bengal. 6. Some special aspects of new education in Bengal like female education, professional education, etc. 7. Nature and causes of slow development of a central authority for educational supervision from the early amateur bodies to ultimate assumption of government control. 8. Explanation of the growth of the new elite and its role in the modernization of the Bengal society. 9. Stress on the analysis of the development of education from inside along with the larger social context in which the educational institutions had to grow.

49. AWASTHI, K.K., *A Critical Appraisal of Indigenous Efforts for Development of Education during the period 1834 to 1947*, Ph.D. Edu., Avadh U., 1985

The study aimed at a critical evaluation of the

indigenous efforts for the spread of education during the period 1834 to 1947.

The investigator tried to follow the historical method and collected data regarding various efforts made for expansion of education during the period studied. Information regarding indigenous system of education was collected from primary sources such as old religious texts, epics, Puranas, reports of various commissions and committees and the works of various educationists and religious reformers.

The author observed: 1. In ancient times education was imparted in the gurukuls which were managed by individual teachers. During the Muslim period, education was imparted in *maktabs* and *madrasas*. When the Europeans came to India, Christian missionaries accompanied them and they laid the foundation of a modern system of education in India. 2. Indian religious reformers like Swami Vivekananda, Raja Ram Mohan Roy, Swami Dayananda and Anni Besant also played an important role in giving shape to the Indian system of education. 3. During the freedom movement, attention was paid to reforms in education. The Sargent scheme was formulated for the reconstruction of the educational system after the Second World War. 4. In earlier times private initiative played a very important role in the spread of education, but after the attainment of independence, government had to assume the responsibility for provision of education. Consequently, during the post-independence period, government played a more important role in the spread of education in India.

50. AYYAR, C., *The New Education and Intellectual Pursuits in Bengal from 1817 to 1857*, Ph.D. Hist., Jad. U., 1984

The work aimed at discussing the spread of the New Education in Bengal during the 40 years between the foundation of Hindu College in 1817 to the establishment of Calcutta University in 1857, and the intellectual pursuits that emerged largely in response to it. The study began with a description of the system of indigenous education in Bengal prevalent in the early 19th century, the causes of the inclination of the Bengali upper and middle classes to the New Education after the establishment of British power in India, leading to the establishment of English schools and colleges in Bengal of which the most important was Hindu College, founded in 1817. Thereafter, the work discusses the foundation and growth of the Calcutta School Book Society (1817), the Calcutta School Society (1818), and the Hindu College between

1857; the life and works of David Hare, Raja Ram Mohan Roy, and the activities of the promoters of New Learning like Ram Karnal Sen, Raja Radha Kanta Dev, Moti Lal Seal and others; the role of Henry L. V. Derozio in disseminating radical, political, and social ideas of the West among the youth of Bengal; the Christian missionaries in the spread of higher education; women's education; the educational policy of the British government from 1813 till 1857; the activities of various societies of Indian and Indo-European origin interested in the social welfare and intellectual development of the people through writings and translations and other manifold activities; the growth and development of professional education in Bengal—medical, legal and engineering; and, finally, the merits and demerits of the new education, as it developed in Bengal during the years 1817-57.

The methodology was historical, library-based study and analysis of various authoritative works in English and Bengali, contemporary pamphlets and tracts, accounts of foreign visitors, contemporary newspapers and periodicals, parliamentary papers, gazetteers and other official publications, besides unpublished archival records. The sources were mainly in the National Library of Calcutta, the Calcutta University Library, the Asiatic Society's Library, the Carey Library of Serampore, the Bangiya Sahitya Parishad Library, the archives and other university libraries.

The new education brought about a profound change in outlook on life and society in Bengal, but, unfortunately, this remained confined to a small section of the people, and failed to produce any economic and social transformation. Its benefits were reaped by a handful of people who came to form the new elite separated from the masses by their learning, wealth and social influence.

51. BAIS, H.S., *A Historical Survey of Educational Administration in India (from Early European Settlers to Transfer of Power in Indian Hands, i.e. 1600 A.D. to 1920 A.D.)*, Ph.D. Edu., DHSGVV, 1985

The objectives of the study were (i) to present a systematic record of development of the department of education in the major provinces under the British rule from AD 1600 to 1920, (ii) to study the procedure of direction and control of education, (iii) to trace the extension and expansion in the staff and line agencies of the department of education in the major provinces, (iv) to

study the role of inspecting officers and involvement of other agencies in the control of education, and (v) to record the expansion in the function of departmental officers.

The study involved the methodology of historical research. The relevant data were collected from both primary and secondary sources. The primary data involved the letters, minutes, despatches, resolutions, notes, rules and regulations, and reports mostly available at the National Archives, New Delhi, and National Library, Calcutta. The major secondary sources used were books and government publications, commission reports and other similar publications.

The major conclusions drawn were: 1. With the constitutional reforms, the Government of India was prevented, by the constitutional position, from giving further direction and financial help to the provinces for education. The minister for education in each state was made responsible for educational policy and directing its execution. Under the minister in each province, there was a secretary to the government for education, who used to be from the Indian Civil Service. He was a superior officer to the Director of Public Instruction (DPI) and was responsible for passing orders on behalf of the government in respect of education. In certain provinces, like the Central Provinces and Punjab, the DPI was also secretary or undersecretary to the government. In the United Provinces, the DPI held the charge at deputy-secretary level but a secretary was placed over him. In the Central Provinces and Punjab, as there was no separate secretary, the DPI dealt directly with the concerned minister and passed orders for the government. The main function of the secretary was to examine and criticize the proposals of the director from the point of view of broad policy and in the light of the financial position of the government. 2. The permanent administrative head of the education department in all the provinces was the DPI. He was the expert advisor to the minister in matters of policy. He had multifarious duties like organizing the training of teachers at primary and secondary level, considering disciplinary cases, acting as an ex-officio member of the governing authorities of local universities, advising government on appointing suitable applicants to posts under their control, etc. The DPI was chosen from the Indian Educational Service (IES). Members of this service were either employed in administrative jobs or in teaching. To assist the DPI in all the provinces, headquarters' staff was provided. These were mostly senior officers, both of the provincial and IES cadre. But the staff provided

was not adequate; especially girls' education lacked expert guidance. There were only two provinces (Madras and Punjab) where woman officers worked at the headquarters. 3. In each of the provinces, the inspecting staff consisted of men and women. The inspectorate in each province formed a hierarchy with divisional inspectors assisted by deputy or assistant inspectors in each division. In each district there was a district inspector assisted by deputy district inspector, assistant and sub-inspector. In addition to the inspecting staff, there were various inspecting posts for special purposes. These included inspectors for European schools, Mohammedan schools, vernacular schools, Sanskrit schools, medical inspectors and supervisors for manual training. This system was almost alike in all the provinces, although the officers were designated differently in some cases. But the inspecting staff was not only inadequate but also untrained and under-qualified. Each inspecting officer had anything from 57 to 142 schools under his charge. 4. Keeping to the spirit of local self-government, the devolution of administrative powers to local bodies took place with little variation. Through various enactments passed in the provincial legislatures, the process of devolution was further accelerated. In Madras, the district boards and municipalities managed and maintained secondary schools, whereas, taluk boards, village panchayats and municipalities maintained primary schools. The members of these boards were elected, but there was also a provision for nominated members on these boards. The presidents of the district boards were nominated by the government or elected from amongst the members, at the discretion of the government. The district boards or municipalities were bound by the authority of the government to sanction the opening or closing of secondary schools. 5. The control of primary education was vested in the district educational councils which were statutory ad hoc bodies constituted in each district. This body consisted of members elected by district boards, municipalities, taluk boards and other associations managing elementary education. The government nominated some members to these boards. The collectors and the inspectors were ex-officio members of the boards. The boards were empowered to prepare schemes for the expansion of elementary education in each taluk and municipal area. Although, in all the provinces, the working of the local authorities was not very satisfactory, it displayed the syndrome of the political future of India. 6. After 1854, the education department in each province acted directly under the orders of the provincial government and had a system

of its own. But the Government of India was still supreme. This phase of centralization came to an end with the resolution of the Government of India dated 14 December, 1870. This brought an important change in the system in both its financial and administrative aspects. The provincial government was given a large measure of financial autonomy. The phase of 1882 to 1900 could be characterized as one of further decentralization of educational administration, because it called for increased local participation in the management and maintenance of education. This period reflected the development of private enterprise in education. Here local authorities gained more powers in affairs of managing and controlling schools in these areas. 7. The period stretching from 1900 to 1920 marked a further change and shift in the process of devolution of authority which was finally transferred to Indian hands. 8. Although the period under study, a special feature was the coordination of the education department with revenue department. The district magistrate and subordinate staff down to the naib tehsildar were required to visit schools. On their visits, they were required to inspect schools and check the state of affairs of the schools and report to the higher officials of the education department.

52. BARMAN, S., *The Origin and Development of Modern Science in Pre-independence India*, Ph.D. Hist., Gau. U., 1983

The main aim of the research was to study the origin and development of modern science in pre-independence period. The historical survey method was adopted.

Some of the major conclusions were 1. Modern science grew in India as part of the British occupation in the country. It was primarily an extension of British science and purported to serve the needs of the colonial power. 2. Modern science was introduced by the British in the 19th century and found a base in the country in the 20th century. But the growth of modern science in India, unlike that in Europe, was more or less stunted. Let alone the British period, even now the benefits of modern science have failed to reach the illiterate masses so as to form an integral part of the national culture. 3. Science still appeared as something alien and imposed from a foreign world. 4. There were ideological and social constraints on the development of science in British India.

53. BASU, S., *Indigenous Education in Bengal (1835-82)*, Ph.D. Hist, Jad U., 1977

The objectives were to study in general (i) the background of indigenous education as it existed in 1835, (ii) government policy towards indigenous education between 1835 and 1854, and (iii) the shift in government policy towards indigenous education in 1854 and its continuation up to 1882. In specifics, the study delved into government policy towards vernacular middle schools, government policy towards female education, individual and collective private enterprises in the field of vernacular education, the public attitude towards mass education, and views on elementary mass education as reflected in newspapers and journals in Bengal.

The methodology used was library-based historical enquiry into primary and secondary sources like archival materials, official reports, minutes and government documents, institutional reports, district gazettes and contemporary writings in the form of books, articles in journals and newspapers in India and abroad, mainly in the UK in the English language. The data were presented in descriptive, analytic format along with statistical tables.

The main findings were: 1. The period between 1835 and 1882 witnessed significant developments in Bengal in the field of education in general and vernacular education in particular; the policy declaration of 1882 especially, hastened the development. 2. There were both individual and collective efforts for the promotion of vernacular education. 3. Government officials like Campbell and Temple took much interest in the expansion of elementary mass education, but their efforts suffered from many limitations and, consequently, proved ineffective. 4. The vernacular papers and journals took much interest in the issue and showed a heightened awareness of the importance of elementary mass education. 5. On the whole, women's education in Bengal made very slow progress during the period; this was partly due to lack of government patronage and partly the deep-rooted social prejudice and sanctions against educated, unmarried girls. 6. There existed a dichotomous attitude of the then Bengali intelligentsia to the final choice between English education and vernacular education.

54. BHATTACHARJEE, D.S., *A Study of Educational Development in Sikkim*, Ph.D. Edu., MSU, 1986

The major objectives of the inquiry were (i) to study the

development of education in Sikkim in a historical perspective, and (ii) to ascertain the current status of educational development with respect to schools, teachers, pupils, parents and educational administrators.

This was a descriptive-survey type of study. The sample comprised 60 schools from all the four districts of Sikkim, 240 teachers, 100 pupils from five higher secondary schools, selected parents and all district education officers and regional deputy directors. The tools for data collection were a school information blank, questionnaires for teachers and pupils and interview schedules for parents and education officers.

The major findings were: 1. There was no formal system of education for the Lepchas who were the original inhabitants of Sikkim. 2. The monastic system of education, which was brought by the Tibetans to Sikkim, became an organized system of elitist education during the 17th century. 3. Two major influences on the social and cultural life of the people which shaped educational development in Sikkim were the introduction of Lamaic Buddhism and the development of monasteries. 4. Three major factors that led to the introduction of modern education in Sikkim were the advent of the British, leading to multiplication of Nepali settlers, spread of education through Christian missionaries in the neighbouring district of Darjeeling, and exposure of some members of the ruling family to liberal education in England leading to a positive attitude to modern education. 5. While schools initially began with communal identities the government made attempts to amalgamate them and give them a secular character. 6. Systematization of administrative machinery in the state began in the early part of the century but gained momentum in the early fifties and consequently the Directorate of Education was created in 1954. 7. The process of planned educational development in Sikkim was initiated in 1954. 8. The planning period sparked off conflicts with respect to political representation of various ethnic groups, economic imbalances between them and the language issue. 9. Introduction of modern education and its acceleration in the fifties and sixties created simultaneous awareness of the handicaps of functioning under a monarchic set-up and the advantages of living under a democratic set-up. Pressure for democratization built up and in 1975 Sikkim officially merged with Indian Union. 10. Quantitatively, the post-merger period saw a massive expansion of education. Universalization of primary education was undertaken on a priority basis. 11. The quantitative expansion was accompanied by a programme for qualitative improvement, especially since 1976. 12. Schools, especially at the primary

level, lacked essential physical facilities and required re-vamping. 13. Lecture/explanation was the most commonly used method of teaching. 14. There was a visible imbalance of staff qualifications vis-a-vis their employment. There was also very little scope for professional growth of teachers. 15. There was a serious dearth of library facilities in various districts of the state. 16. Although teachers in Sikkim joined the profession without initial motivation or interest, they gradually got tuned to the demands of functioning within the profession, so much so that, over time, they found the work satisfying and rewarding. 17. Relationship of teachers with others at various planes of the teaching community namely principals, colleagues, parents and pupils, was characterized by cordiality. 18. Most of the students in the state were first-generation learners. Although they had interest and great aspiration, they were not able to devote themselves totally to the demands of education due to economic difficulties at home. 19. Since the students came to school from remote areas and had domestic responsibilities, they found the study-load rather heavy. 20. The use of English as the medium of instruction hampered their actual performance since they were first-generation learners and did not have resource persons at home whom they could consult. 21. Educational administration in the state, though in the hands of qualified persons, suffered due to lack of prescribed norms/codes. 22. Political pressure, vested interests and public interference came in the way of objective functioning by educational administrators. 23. The socio-economic level of most families in the state was rather low when compared to that in most other regions of the country. 24. Parents, especially after the merger of the state with India, were enthusiastic about providing educational opportunities to their wards since many of them had been deprived of them under the monarchic set-up. 25. Community factors did not operate in causing difference of opinion among sections of the people. It was the socio-economic level which affected their opinions on various aspects of education.

55. BHATTACHARJEE, R.N., *Socio-economic Strategies of Education in Nagaland—A Historical Study*, Ph.D. Edu., Gau. U., 1983

The study was an attempt to determine the extensity and intensity of influences on and contributions of the different socio-economic factors to education in Naga-

land for a period of about fifty years, starting from the days of western education introduced in the state by the missionaries in the thirties. This coverage of time was considered with a view to establishing facts about the history of education in Nagaland and to evolve socio-economic strategies of educational growth and development to be used for educational planning in the state.

Data were collected from all available literature and records, and from a number of individuals belonging to different racial stocks (tribes), walks of life (traders and professions) and strata of society (rich and poor). A questionnaire was prepared and used to collect information and opinion for tracing the degree of influence of socio-economic factors on education and also to find out about educational growth at the different periods under study. The final sample included 750 educated Nagas belonging to Ao, Angami, Sema, Lotha and 'Backward Group' representing age groups between 30 and 60 years. The sample was factually stratified but eventually purposive. A two-tier system was adopted to collect the data. Decade-wise and group-wise analysis was done using percentage and weightage.

The major findings were: 1. Parental illiteracy was one of the major factors which stood in the way of education in the state during the period 1930-50. In the fifties, due to increasing interest of parents in education, the children of the period could avail of the opportunities for education. Parental education operated against wastage in the education. 2. Parental occupational status determined the education of the children at all periods during the years covered by the study. 3. Parental economic status determined the level of education of their children. 4. The socio-cultural environment influenced educational growth. Disagreement about the fruitfulness of the education provided in the early years of implementation of the programme was noted, primarily, due to its divergence from current socio-cultural practices. In the fifties, improvement in the field of education in the state was noted due to the initiative of the Christian missionaries and the government. 5. Due to lack of proper facilities, there was no proper educational growth during the period 1930-50. About nine per cent of the respondents had facilities for primary education during 1930-40. Hardly 1.7 per cent could obtain secondary education during the fifties. Disproportions in provisions of facilities were also an important factor of educational growth. The kind of provisions that had been made available for education seemed to have encouraged quantitative growth only. 6. Parental illiteracy and ignorance, indifference to the need for education,

economic hardships, the fact that the vast majority of the people were cultivators, and inadequate educational facilities, were a few important factors which were detrimental to the educational growth of the state.

56. BHOWMICK, R., *The System of Moral Training of Students in Ancient India*, Ph.D. Ancient Indian History and Cultural, Cal. U., 1977

The main aim was to bring into light the system of moral training of students that was in vogue in ancient India.

The system of moral training in vogue in ancient India in the Vedic ages and its subsequent gradual evolution into mass education in the Buddhist period was delineated. Available literature and original texts containing hints on the system of moral education prevalent in different ages from the Vedic period down to the Buddhist and Jain periods were consulted.

The study revealed: 1. A sense of morality became ingrained in the nature of the Indian people, so much so that, in spite of vicissitudes of political fortune, saints, musicians and scholars with extra-ordinary moral, spiritual and intellectual powers were born in different ages, whose living thoughts had contributed to the creation of India's ethos. 2. The need of a man-making education was keenly felt—one which would enable a man to rise above all his pettiness and to overcome all his self-interest and lead him to love his fellow men, irrespective of the colour of their skin, caste or creed, or the stage of their social and economic progress. 3. The subject of moral training in ancient India had left a lasting impression on the minds of Indians, making them a peaceful and tolerant nation. 4. As the moral training prevalent in ancient India had practical bias, it helped in moulding the character of the students as well as developing their body and mind. This system of moral training had a tremendous influence on the people, in moulding their character and developing their mind and body.

57. DAS, M.K., *Education in Post-Mao China (1976-90)*, Ph.D. Edu., Del. U., 1986

The objectives of the study were (i) to review the research reports and publications to provide a tool for research scholars and students interested or involved in research in the various aspects of Chinese education,

particularly in the post-Mao era, (ii) to draw the attention of scholars in social sciences and education to the use of various tools, typologies and approaches, (iii) to provide direction to current development in research in Chinese education, and (iv) to conduct comparative studies between China and other countries of the world, specially Third World countries.

The study was based upon the historical methodology. Primary as well as secondary sources of data included articles, reports, dissertations, books and broadcasts circulated by the Chinese mass media or from the other countries, articles from magazines from the People's Republic of China, and the commentary on happenings in China provided by 'China News Analysis'. Internal and external criticism of the material and analysis of the data was undertaken to identify the determinants of education in the People's Republic of China under the categories of historical, ideological, political, social and economic factors.

The main findings of the study were: 1. Traditional education in China was the exclusive right of the elites. Education emphasized the academic and was based on the Confucian classics and manual work. Appointments for bureaucracy were made strictly on the basis of academic examination scores. 2. The Confucian education system began to disintegrate, especially as the western nations exerted increasing military and political influence over China. 3. The problem of keeping a balance between China's intellectual and practical education was addressed by Mao-ze-dong during 1930. 4. Mao contended that knowledge could not be based solely on theoretical understanding; rather, knowledge began with direct experience (work) and that the perception acquired through this experience was then raised to the level of rational knowledge. This knowledge should then be tested and modified through practice. 5. The Chinese axiom of 'walking on two legs', that is combining general education with vocational education, was basic to Mao's educational policy. 6. During the early 1960s, there was increased emphasis on secondary level vocational and technical education programmes. 7. As colleges and universities opened, admission was granted not on the basis of entrance examinations or academic potential but of political allegiance and peer nomination. 8. At the time of liberation, China was a backward and exploited country. The whole economy was primitive, agrarian and traditional. The leaders realised the importance of industrialization. Massive Russian help was sought. But soon Russia stopped the help. During

the period 1958 to 1976, efforts were made to develop China in a purely Chinese way, i.e. going in for labour-intensive projects. 9. The 'educational revolution' was the foremost theme which was creating a force of working class intellectuals to reform the old education system, principles and teaching methods. It put an end to the rule of bourgeois intellectuals over schools. This was criticized by revisionists like Deng Xiaobing, Liu Shaoyi, etc. 10. The reform and development of educational affairs had become pressing tasks for the whole nation. 11. Social material production restricted the material and spiritual lives of the human society as a whole and restricted the development of education. 12. The economy and education were linked and development of either one promoted development of the other. Education equipped the economic construction with talented people. 13. The aim of education was to equip students with the ability to solve various theoretical and practical problems. 14. Systematic basic theoretical knowledge and basic abilities were inseparable and ability was based on knowledge. 15. In order to cultivate students' abilities, teaching methods needed to be changed and made more inspiring. 16. China was placing considerable hope for economic and technological growth on its recently established special economic zones. 17. There was an apparent euphoria about the opportunities available under the responsibility system and its ability to provide jobs for millions of youth who came out of the schools. 18. National strategies for minimizing the number of China's job-waiting youth had a profound effect on China's ability to achieve its goal of modernization, the quadrupling of its gross industrial and agricultural output. 19. The disillusionment with the formal Maoist ideology led to increased interest in traditional religions. This made China in 1982 at least superficially resemble the imperial system in the twin reassertion of formal bureaucracy and the informal means for copying with the state.

58. DEBI, R., *Progress of Education in Assam, 1882-1937*, Ph.D. Pol. Sc., Gau. U., 1972

The main aim of the study was to survey the progress of education in Assam over the period 1882-1937.

The study was both an interpretation and a narration of events, based mainly on published official material.

Some of the major conclusions were : 1. The progress of primary education was not as it ought to have

been. 2. Secondary education aimed at producing a set of men suited to running the administration at the permissible levels. 3. Collegiate education was in a poor state of development. 4. Progress in special education was rather tardy and many of the specialized institutions relating to law, medicine, and technical and industrial education did not attain maturity even by 1937. 5. Oriental education was organized better by far, but progress in this field also was not ideal. 6. There was slow progress in the matter of teachers' training. There was lack of interest in opening training schools exclusively for women. 7. As for women's education, not enough was done to lift them out of the morass of illiteracy. 8. Both public and private sources contributed towards the educational expenditure. Public funds contributed a larger share than private sources. Expenditure from provincial funds increased by about 22 times in terms of the total amount spent during the period. 9. The literacy percentage in Assam was distressingly unsatisfactory. 10. Assam's education directorate did valuable service in its allotted sphere, but there were many defects. The machinery of inspection and supervision needed a thorough reorganization. 11. Reconstruction of the whole education system emerged as an urgent necessity if further progress is desired.

59. DWIVEDY, J.K., *British Educational Policy in Orissa, 1803-1936*, Ph.D. Hist., Utkal U., 1983

The main objective of the study was to analyse the implementation of the educational policy followed in the Orissa Division of the Bengal Presidency comprising the districts of Cuttack, Puri and Balasore from its inception (1803) to the days of transfer of the control of education to the newly created province of Orissa in 1936.

Data were collected from the National Archives of India, New Delhi, and different state archives, reports and contemporary newspapers. Educational policy documents concerning primary education, secondary education, higher education, women's education, and professional and technical education were analysed in the study.

The major findings of the study were: 1. The evangelical work of the Baptists led to the beginning of western education in Orissa. 2. They were more progressive with regard to women's education, establishment of printing press and preparation of textbooks. 3. The filtration theory of Macaulay did not operate successfully in Orissa

4. British educational policy was affected by immigration of Bengalis to Orissa. 5. Oriyas were deprived of opportunities for participating in the administration of the state. 6. In higher education, the interest of Oriyas was not safeguarded. 7. The belated effort of the government was confined to a single institution. 8. The educational policy for higher and secondary level education was exotic in nature, however indigenous education was encouraged through vernacular schools since 1854. 9. After 1854 the government stimulated private efforts by grant-in-aid to schools imparting secular education. 10. The government, though not willing to bear the entire burden, guided policy, inspected through its own inspecting agency, prescribed curricula and provided aid. 11. The government failed to develop the type of education essential for the rural people of Orissa. 12. Even though satisfactory results were not achieved regarding women's education, western education elevated the social status of Oriya girls to a level higher than possible in the pre-British period. 13. After promoting literary education for a longer period, the British administration opened a few professional education institutions. 14. However, agricultural education was totally neglected in a predominantly agricultural land. 15. As Orissa was an outlying region of the Bengal Presidency, implementation of the educational policies was slow, inadequate and inconsistent. 16. Ample opportunities for bread-earning education were not provided to the poverty-stricken people of the depressed classes. 17. Cultivation of the vernacular was delayed as Oriya was not recognized as a separate language till 1870 and too much emphasis was laid on English. 18. Despite several shortcomings and slow progress, the government's efforts to spread secular education in an organized manner was a novel enterprise. 19. Eminent British officers like V. Wilkinson, G.F. Cockburn and T.E. Ravenshaw contributed a lot for the promotion of western education in Orissa. 20. The 1919 and 1935 Acts provided better opportunities for the Oriyas to express their views on education. 21. The evolution of western education helped in revolutionizing the social, economic and political conditions of the people. 22. The Oriyas became enlightened and bold enough to demand western political institutions, which culminated in creation of a separate province for the Oriyas and grant of provincial autonomy.

60. HLUNA, J.V., *Education in Mizoram 1894-1947, A Historical Study with special reference to the Role of Christian Missions*, Ph.D. Hist., Gau. U., 1986

The main aim of the study was to provide a compre-

hensive history of the progress of education in the erstwhile Lushai Hills in the context of the British rule in India.

The historical survey method was mainly followed. The study was primarily based on official documents, contemporary works by Mizos and non-Mizos, personal contacts, correspondence with former missionaries now living abroad and personal interviews with people of the older generation.

Some of the major conclusions were: 1. The Western education introduced among Mizos during British rule made significant progress. It was so rapid that, in this respect, it surpassed that among not only other hill tribes but also many other people in India. 2. Various factors were responsible for this progress. Missionaries played an important role in educational progress. They were also pioneers in many fields, like female education, and vocational and practical subjects. 3. Under the initiative of missions and the encouragement of government there had been good response from the common people to education. 4. Christianity and education brought a great change in Mizo society. 5. The education introduced by missionaries had its limitations. 6. Missionaries had rendered herculean services towards the education of the Mizos. Their efforts were crowned with remarkable success.

61. INDERJIT KAUR, *Higher Education in Punjab from 1882 to 1982*, Ph.D. Edu., Punjabi U., 1985

The objectives of the study were (i) to present the educational scene obtaining in Punjab in 1882, (ii) to trace the development of higher education in Punjab from 1882 to 1947, (iii) to find out how development of higher education in Punjab was influenced by the country's independence, i.e. by the government's national policy, (iv) to find out the impact of territorial reorganization of Punjab on higher education there, (v) to review the problems of higher education in Punjab as they varied from time to time and how their solutions were attempted, and (vi) to suggest measures to solve current problems and to improve prospects of developing higher education in Punjab.

The study was historical. The data were collected from only secondary sources like the reports of the Indian Education Commissions, the Punjab Provincial Committee, the Public Instruction Directorate of Punjab on Progress of Education in Punjab, the University Education Commission (1949), the Education and Na-

tional Development Committee (1964-66), and annual reports of universities in Punjab.

The study revealed: 1. With the foundation of Punjab University in 1882, higher education in the state started spreading gradually. In 1882, the university had only three affiliated colleges; by 1899 fourteen colleges were affiliated to Punjab University, out of which seven were situated at Lahore alone. 2. The university in its early phase was only an examining body. 3. The university had little authority over the teaching institutions whose students it only examined. But after the Indian Universities Act of 1902, the university acquired the right and duty of inspecting its teaching institutions and maintained a certain measure of control over their teaching equipment. 4. After the Calcutta University Commission, the Punjab University began to pursue postgraduate teaching in its departments. 5. By 1921, there were 25 colleges affiliated to the university, including seventeen arts and science colleges, and eight professional colleges. In addition there were two colleges maintained by the university. 6. By 1934, many new departments were started in the Punjab University and old departments were reorganized with the introduction of new types of courses. Besides this, compulsory physical training in the intermediate classes of the affiliated colleges was also introduced. 7. By 1943, the number of colleges affiliated to Punjab University went up to 61 out of which 43 were colleges of general education and 18 were of professional education. The number of scholars in the colleges of general education was 4,927 and in the colleges of professional education 1477. 8. In 1947, the Punjab University went to Lahore and a new Panjab University was started in India and all the colleges located in Indian East Panjab were affiliated to the new university in India. 9. The East Panjab University was renamed Panjab Universtiy in 1950. 10. In 1952, the Panjab University laid down service rules for teachers and also a procedure for prescribing textbooks in schools. 11. In 1956 there were 116 colleges affiliated to Panjab University and the number of scholars swelled to 50,000, out of which 8200 were girls. 12. In 1957, the Panjab University was shifted to Chandigarh along with its library and teaching departments. It ran about forty teaching departments, two postgraduate regional centres and four evening colleges. 13. In 1956 another university was started at Kurukshetra, initially with major emphasis on Sanskrit, but later with many departments. By 1966 the Kurukshetra University had three constituent and two recognized colleges affiliated with it. 14. With the bifurcation of Panjab in 1966,

Chandigarh was declared Union Territory. Consequently, Panjab University was no longer under the administrative control of the Panjab government. 15. In 1961, the Punjab Agricultural University was established. It had four constituent colleges. The university was assigned a key role in extension work in agricultural education. The university was modelled on the pattern of the Land Grant Institutions of the USA. 16. In 1962, Punjabi University was established with the objective of promoting the study of the Punjabi language. But later on it acquired all the characters of a modern university. 17. The Guru Nanak Dev University was founded in 1969. This university had 19 teaching departments, and 75 affiliated colleges. 18. The number of colleges for general education had been increasing since 1882. The increase was more than sixteen times by 1982. 19. The average annual increase in number of scholars in general education was nine times by 1982. 20. The average annual increase in per-scholar expenditure was from Rs. 6.24 to Rs. 144.11.

*62. JALA, J., *An Investigation into the Development of Secondary Education in Meghalaya since Independence*, Ph.D. Edu., NEHU, 1987

The objectives of the research were (i) to study the development of secondary education in Meghalaya since independence in historical perspective, (ii) to critically examine the role played by missionaries in the development, administration and control of secondary education in Meghalaya, (iii) to study the contributions of the government and private enterprise in the development of secondary education in Meghalaya, (iv) to study problems connected with secondary schools in Meghalaya, and (v) to suggest measures for future development of secondary education in Meghalaya.

The historical method was followed. Both primary and secondary sources were used. A sample of 100 headmasters and 150 teachers from 100 schools was covered. The stratified random sampling technique was used to select schools. A questionnaire was used for data collection. Frequency and percentage calculations were utilized to analyse data.

Some of the major findings were: 1. The type of oral and traditional education of the Khasis and Jaintias imparted in the past greatly differed from the modern and contemporary education system. 2. There was no formal education in Meghalaya till about the end of 19th century. 3. Christian missionaries were the first to

start modern education in the Khasi, Jaintia and Garo Hills. 4. All through the British period some kind of grant-in-aid to private schools was given. 5. Expansion in secondary education in Meghalaya between 1972 and 1984 showed encouraging trends. 6. Educational development in Meghalaya was faced with a number of problems. Development of education was not uniform in various districts and rural and urban areas. 7. A majority of teachers thought that the secondary curriculum was not suitable for the needs and demands of students and suggested that it should be related to life. They stressed the need of qualified teachers. 8. Most of the teachers stated that the standard of secondary education was same as before. They observed that lack of funds for education, high enrolment with overcrowded classes, appointment of unqualified teachers and existing unsatisfactory service conditions as the main problems of secondary education. They reported that poverty of parents, lack of facilities, unfavourable conditions at home and lack of interest and good schools were the main reasons for poor enrolment in schools. They felt that science and mathematics continued to be most difficult subjects for students and the majority of teachers were in favour of retention of English as the medium of instruction. 9. The majority of headmasters observed that provision of vocational training existed only in very few schools and the facilities were available only to a small percentage of pupils. Most of them reported that they had facilities for football, badminton, basketball and table tennis in their schools; very few schools have provision for NCC, scouts and guides training. Parents were described as cooperative and sympathetic towards the school system and its functioning. The majority of headmasters believed that development of personality and improvement of vocational efficiency should receive importance as objectives of secondary education.

63. JOSHI, S.T., *A Critical Study of Development of Education in Tribal Area of Dhule District, Since 1st May, 1960 to 31st March, 1981*, Ph.D. Edu., Poona U., 1984

The objectives of the study were (i) to trace the development of education in the tribal area in Dhule district from 1960 to 1981, (ii) to evaluate the development of education in the tribal area of Dhule district during the said period, (iii) to evaluate the role of incentives in the tribal area in Dhule district, (iv) to find out the factors

which facilitated educational development, and (v) factors that hampered it in these areas.

The study used historical and status-survey methods of research. Official records were surveyed for tracing the growth of education in the district. The sample included in the study were 10 villages, 382 schoolteachers, 251 students, 165 literate guardians, 175 illiterate/semi-literate guardians, and 22 education officers. The investigator made use of check-lists, observation schedules, questionnaires for teachers, students, guardians and officers and an interview schedule for illiterate/semi-literate guardians. Data were analysed using descriptive statistical techniques and qualitative approaches.

The major findings of the study were: 1. Inadequate provision of schools adversely affected the educational development of the scheduled area. 2. Inadequate and irregular supply of incentives affected the enrolment rate and the rate of retention adversely. 3. There was very low positive correlation between the increase of enrolment and increase of literacy. 4. Socio-political and psycho-economical factors affected educational development in positive and negative ways. 5. The factors of social customs like early marriage and love affairs among students caused low enrolment as well as low retention. 6. Low economic status resulted in a high drop-out rate. 7. Transfer of teachers and opening of new schools led to loss of interest among teachers and their irregular attendance in schools. 8. Socio-political awareness among parents helped in the development of education. 9. Lack of confidence among students hindered the development of education. 10. Due to lack of planning in opening of new schools, supply of incentives and supervision, educational development was affected adversely in terms of wastage and stagnation and irregularity in the functioning of schools in the tribal area.

64. KAKRAMBE, S.A., *Karmveer Bhaurao Patil: A Study of Socio-Educational Reforms on Politics of Western Maharashtra (1919-60)*, Ph.D. Pol. Sc., Shi. U., 1979

The major objectives of the study were (i) to examine the impact of the rural-oriented mass education movement of Karmveer Patil on strengthening of democratic forces in the rural areas of Western Maharashtra, (ii) to study the influence of the educational movement initiated by Karmveer Patil upon the political consciousness of the rural masses, and (iii) to study the effect of

the efforts made by Karmveer to inculcate, in the students of the Rayat Shikshan Sanstha, democratic beliefs, values and attitudes, and cultivating in them qualities of leadership.

The information related to Karmveer Bhaurao Patil and the Rayat Shikshan Sanstha established by him, his life and philosophy and the socio-educational reforms brought about by him was collected from the available biographies, books, journals and records. In order to assess the impact of the educational movement initiated by Karmveer Patil, data were collected by sending a questionnaire to employees of the Rayat Shikshan Sanstha. Out of 323 who were sent the questionnaire, 107 responded. In addition to this, eminent scholars, academicians and social workers who were acquainted with Karmveer Patil, and also with the socio-educational and political problems of Western Maharashtra, were interviewed. The data collected were interpreted in the context of a theoretical frame based on the developmental approach suggested by different political scientists.

The major conclusions of the study were: 1. Love and sympathy for the downtrodden, the ignorant and the poor in rural areas and the thirst for knowledge were the main sources of inspiration for Karmveer Patil. 2. Karmveer Patil's thoughts and activities were influenced by the ideologies of Mahatma Phule, Chhatrapati Shahu and Mahatma Gandhi and, in turn, through his work he inspired many social reformers in Maharashtra. 3. Through democratization of education, he created political consciousness in the rural masses and strengthened democratic forces in Maharashtra. 4. The socio-educational reforms initiated by Karmveer Patil accelerated the process of political socialization, secularism, political integration and created a favourable environment for democratic political culture and political life in Western Maharashtra.

65. KANWAL, S.C., *A Critical Study of the Trends in Physical Education and Sports in India Since 1947 with special reference to Punjab*, Ph.D. Phy. Edu., Punjabi U., 1985

The objectives of the study were (i) to trace the development of physical education in India since 1947 with special reference to Punjab, and (ii) to collect the viewpoints of personnel engaged in the physical education programme about the present status of physical education in India.

The study was historical-cum-descriptive in nature. It was historical in the sense that development of trends were studied. It was descriptive as the prospective development was analysed from the point of view of persons engaged in the physical education programme. For the historical part of the study, primary and secondary sources were used. The primary sources comprised reports of the various institutions engaged in the physical education programme exclusively. The secondary sources comprised reports of commissions and committees on education in India. For the descriptive part of the study, a questionnaire-cum-opinionnaire was used. The questionnaire had items related to development of the physical education programme in Punjab. It was mailed to all teachers in different institutions of physical education in Punjab. Only 234 questionnaires were received back which formed the sample of study.

The study revealed: 1. After independence an India National Association for Physical Education and a Nation Discipline Scheme were established. 2. Training centres were opened at various places to train instructors in physical education. 3. The national plan of physical education and recreation was started to improve the physical education programme in schools and colleges. 4. A national physical education drive was started to promote physical fitness among youngsters. 5. The Lakshmibai College of Physical Education was started at Gwalior as a model institute to train and educate physical education teachers. 6. Games at the international level like the 9th Asian Games were organized to promote awareness among the general public about physical education. 7. Various awards for youth were also introduced so as to provide motivation to young persons to strive for physical fitness. 8. In Punjab, departments of sports was started in all the universities. 9. A separate sports department was organized by the Government of Punjab to promote sports activities in the state. This department organized sports festivals at village, district and state levels. 10. Various sports associations were also organized at block and village levels to promote competition in sports. 11. Sports stadia were built, one for each district, so as to provide sports grounds for the common people. 12. Voluntary agencies and the Nehru Yuvak Kendras also came forward to develop sports in Punjab. 13. The subjects who were administered the questionnaire opined that sports and physical education could not be separated and that trends in sports and physical education were quite healthy, meaningful and planned. The respondents agreed that the Asiad had brought sports awareness in

the country. Most of the respondents held the opinion that central and state governments were not doing much for sports and physical education. Finances, administration and organizational problems were considered major hurdles in the development of physical education. The majority of respondents were in favour of competition-based physical education and sports programme. The respondents were also unanimous that the physical education teacher should be the coach and the coach should be the physical education teacher. The majority of respondents also held the view that physical education and sports should be started at the grass-roots level.

66. KHADANGA, D., *Management of Educational Systems in Orissa during British Rule*, Ph.D. Edu., Utkal U., 1986

The major objectives were (i) to trace the origin of the management of the educational system during British rule, (ii) to study the growth of management of elementary, secondary and higher education in Orissa with respect to administration, (iii) to study the problems of educational management, (iv) to study the nature of inputs, finance and the role of local authorities and private agencies, in educational management during British rule, and (v) to evaluate the then educational systems with special reference to their contribution towards present-day management of educational systems.

The data were collected from original sources like official correspondence, quinquennial reports, reports of different commissions, annual reports on programmes of education from year to year. Besides, data were collected from secondary sources like books on literature, history and the progress of education.

The major findings of the study were: 1. During British rule (1803-1947) the management of the educational system in the state could not be deep-rooted due to the fact that Orissa, as a separate geo-political entity, came into existence only in 1936. As a special contribution of British rule (Wood's Despatch, 1954), the creation of a department of education remained a clear entity in the management system of education. 3. The grant-in-aid system seemed to be the stable arrangement for educational management during the period with reference to primary and secondary education. 4. It was during this period that the state assumed

responsibility for growth and management of the educational system. However, after 1936, when provincial autonomy was granted, the central financial assistance to the province started decreasing. 5. The downward filtration theory of British rule damaged the hope of deprived communities from getting educational opportunities in the state. 6. It was noted that, in practice, irreparable harm was done by British rule by handing over the responsibility of primary education to the local masses who were usually uneducated or not interested in education or both. 7. However, the real control of sanction of money and inspection remained in the hands of the government. The inspection system did not prove beneficial for the masses. 8. Because of poverty and lack of social awareness, the masses could not respond positively to the expansion of secondary education. 9. The condition of higher education remained very precarious till 1943 (creation of Utkal University) especially, till the independence of the country. 10. In the Indian context, freedom was not given to universities to act as autonomous organisations during the British rule.

*67. KHAN, M.S., *An Analytical Study of Traditional Muslim System of Education and its Relevance in the Modern Indian Context*, Ph.D. Edu., AMU, 1987

The objectives of the study were (i) to delineate the meaning, aims and objectives of traditional Muslim education, (ii) to study the historical development, development of educational ideas, curriculum and the role of teachers in traditional Muslim education, (iii) to study the development of modernization of traditional Muslim education, (iv) to study the relevance of traditional Muslim education in the modern Indian context.

A critical evaluation study of the literature to identify the basic principles, the philosophical, sociological and historical points of view, the objectives, the role of teachers and the curriculum of traditional Muslim education was undertaken.

The major findings of the study were: 1. The main aim of education according to the Quran is the creation of a good, righteous man who worships God and builds up the structure of his life according to the principles of Muslim jurisprudence. 2. The history of Muslim education is divided into four periods: (i) Jahiliyyah, in which there is evidence of the existence of an educational sys-

tem (ii) the Prophet's orthodox caliphate, which is characterized by the prophet's role as a teacher and patronizing *Suffah* the first Muslim boarding school, (iii) the Umayyad period, in which the rulers were more interested in the expansion of the kingdom than in education, and (iv) the Abbasid period. Literature on Muslim education in this period is available. The mosque occupied the central position in education. 3. During the early Muslim period and the Mughal period in India, Muslim education was encouraged. There was a great controversy in respect of traditional education during the period of the East India Company. During British rule, religious education was discouraged. 4. The Indian Education Commission (1882) and the Calcutta University Commission (1917) did nothing for traditional Muslim education. Four educational movements of Muslims emerged in this period in the form of Deoband, Aligarh, Nadva and Jamia Millia. 5. Writings on Muslim educational thought began with the *Al-Jahiz* (a treatise on education) of Al-Bayan. Other important authors on Muslim education are Ibn Shanun, Ibna Sina, Al-Ghazali, Zarnunji, Ibn Khaldun. The essential condition for Muslim knowledge was belief in the unity of God. 6. The curriculum of Muslim education revolved round the Quran, Hadith and Muslim jurisprudence till the close of 15th century in India. Philosophy and logic were added to it later on. *Dars-I-Nizami*, which consisted of classical books on different branches of Muslim education was introduced in 1698. 7. The teacher occupied the main position in the system. Mastery of subject-matter, piety and fear of God were some of the qualities of Muslim education. 8. Revelation was essential for knowledge in Islam but was not opposed to reasoning. The Quran emphasized observation, thinking and reason, but Muslims remained traditionalists and resisted modernization. Sir Saiyyed Ahmad Khan tried to modernize Muslim education, but Deoband resisted it. 9. Traditional Muslim education was relevant to Muslim individuals because they could not perform the essential duties of Islam without knowledge of the Quran and Hadith. It was relevant to Muslims as a community for transmission of knowledge of Islam to the next generation. It was relevant to the country because Muslim theologians participated in the freedom movement and Muslim products of modern education supported the two-nation theory of the Muslim League. 10. The relevance of traditional education in terms of its curriculum was limited. It included logic and philosophy which had outlived their utility and excluded mathematics, science, and English. It provided a com-

mon course, ignoring the need of different types of services expected of Muslims. It also failed to achieve certain national goals such as social and economic justice and equality of status and opportunity.

68. MAJUMDAR, S.C., *A Century of Calcutta University: A Study of Administration, 1857-1957*, Ph.D. Pol. Sc., Gau. U., 1979

The major objectives of the study were to trace the development, from its foundation, of the Calcutta University, the growth and development of its administration, with all its problems and possibilities, only to suggest that, with its occasional short spells of fortune, this institution of higher learning was harassed continuously by calamities since (and even before) its controversial beginnings and contained within itself the seeds of its own dissolution.

The method of inquiry was critically analytical with a strictly chronological background and sequence elaborately documented and supported by authentic source materials.

The study revealed that, as the premier university of modern India and of Asia too, modelled on the pattern of the University of London, Calcutta University, which inspired the Indian renaissance during the 19th century, with all its potentialities and possibilities, failed, owing to its inner contradictions, to redeem its promise and was hastening into decline and inevitable collapse.

69. MASIH, J., *Contribution of Foreign Christian Missionaries towards Education in India*, Ph.D. Edu., All. U., 1976

The objectives were (i) to investigate the systematic horizontal growth, the vertical growth, variety in the field of education (technical, special, women, tribal and teacher education), and the characteristic features like curriculum, supervision, examination, fixed time-table (both yearly and daily) and the like introduced by Christian missionaries in their education, (ii) to find out how the spread of their institutions influenced contemporary education and to what extent their system of education were suited to conditions in the country; their auxiliary and other measures helped to promote new education in the country; and how far they influenced the people and the decision-makers, earning their sympathy for

new education, and enhancing the esteem of both the teachers and education in general; (iii) to study how far education in India, good or bad, was the result of their influence, and (iv) to study to what extent they led the parallel local agencies to take to education as a measure for amelioration of the conditions of the people.

Both primary and secondary sources were used in the study. The educational level of the country, particularly during the initial decades of the 19th century (1800 to 1823), the Education Despatch of 1854, and the printing press were consulted. The content analysis technique was employed for analysing the data.

The findings were: 1. Missionaries had enjoyed marked chronological precedence in practically all the significant areas of educational development in the country. 2. The new education had adapted itself adequately in the various regions of the country and their education was universally acceptable. 3. The early 19th century tended to stress missionary leadership which repeatedly opposed and effectively thwarted the government policy of intended unconcern in the provision of educational facilities. 4. Missionary schools and colleges, through experiments carried out in various spheres and situations, had evolved a diversified and broad-based pattern which was eventually adopted by the state with modifications. The ladder of education and their system of circle (*halka*) of schools based on strict economy and thorough supervision were the two, in the main, distinct novel missionary features admittedly recorded as adopted by the state. 5. The missionaries had evolved a system of supervision which served mainly the purpose of ensuring both the proper teaching of their religion and qualitative instruction. The positive influence, though in traces, was that of the practice of submitting periodical inspection reports. The private sector and the system of grants-in-aid in education in the country were functionally inseparably interlinked. The adoption of the grant-in-aid system was found to have resulted from the government's inherent inability to provide facilities in an adequate measure. 6. Reconstructing the curriculum was evidently the first expressed concern of the missionary educators in the dimensions of new education. Missionaries had emphasized the mother-tongue at the lower level. The English language was also taught. Teaching of religion was also introduced. 7. Tuitional excellence of missionary enterprise was universally accepted as a determinant of the widest and far enduring influence on the development of education, including their own, in the country. The

qualitative operation of missionary institutions was symbolized in the articulate withdrawal of the state in their favour. 8. They introduced more uniform and systematized instruction as against the characteristic inadequacy of any system in the existing schools which, further, adhered to customs rather than experiment. 9. To help teachers attain professionalism, they designed thoughtful education-cum-training programmes. 10. They made available suitable inexpensive textbooks. 11. Traditionally teachers got their remuneration direct from the pupils, generally in kind and entirely voluntarily. 12. Facilities for girls' education of varying types and levels, including for teacher preparation, developed more rapidly in the ensuing decades than during any previous period. 13. Printing, translation, literature, journalism and preparation of textbooks were found to have been ever applied by the missionaries as effective tools of the innovating functions of their education.

70. MUKHOPADHYAY, G.C., *The 19th Century Renaissance in Bengal and its Influence on Indian Education*, Ph.D. Arts, Cal. U., 1983

The study focused attention on the 19th century renaissance in Bengal and its influence on Indian education. The aspects studied were (i) historical background of the renaissance and the factors responsible for it, (ii) the nature of the renaissance and its manifestations, (iii) the different leaders and their contributions to the renaissance movement, and (iv) the educational bearing of the movement in relation to the concepts and aims of education, organization and expansion of education, curriculum and textbooks, growth of language and literature, women's education and the influence of Bengal on other regions of India.

This was a library-based research with data from primary and secondary sources. Some of the main observations were: 1. The 19th century was a crucial period in Indian history. It marked the transition of Indian society from medievalism to modernism. In this period, the renaissance began in Bengal and spread all over the country. It was very closely interlinked with the activities of the Christian missionaries and the introduction of English education. During this period, the Bible was translated and books on various subjects like history, geography, zoology, etc. were published in simple Bengali. The missionaries translated, edited and published many Sanskrit books and this drew the attention of the people to their ancient culture and heritage. The mis-

sionaries aimed at exposing the fallacies of the sacred Hindu texts. They attacked the Hindu religion to prove the superiority of their own faith. But one of the results of this movement was that the Bengalis got roused from their slumber and began to think about their culture and heritage. This further resulted into a long succession of personalities like Raja Ram Mohan Roy, Debendranath Tagore, Iswarchandra Vidyasagar, Keshabchandra Sen, Michael Madhusudan Dutta, Bankim Chandra Chatterjee, Ramkrishna Paramhansa and Swami Vivekanand, appearing in succession to lead and give shape and content to the renaissance. Along with the galaxy of outstanding personalities, a new middle class, the intelligentsia, emerged. The renaissance movement manifested itself in education, social and religious reforms, the emergence of English education, removing the disabilities of women, the campaign against polygamy, child marriage, the practice of sati, etc. The pioneers of the renaissance regarded education as the most powerful means of spreading modern thought. The aim of education was to acquire that kind of knowledge which was calculated to make man fit for public life and which enabled him to remove the darkness of ignorance, particularly religious prejudices and superstitions. Education, according to the leaders of renaissance, should be planned on a broad base of Western rationalism and science. It was calculated to promote all-round development of the students' mind, to develop personality and lay the foundation of a strong character. 2. The renaissance movement resulted in an increase in the number of primary schools and the establishment of institutions like the Hindu College, followed by a large number of institutions both in and outside Calcutta—such as the Calcutta School Book Society. 3. During this century, three universities were established—in Calcutta, Bombay and Madras. Along with general education, a beginning was made in opening institutions for technical education, legal education and agricultural education. Along with the expansion of educational institutions, the renaissance period saw the expansion and the enrichment of curriculum also. 4. The renaissance that started in Bengal influenced similar movements in Bihar, U.P., Assam, Bombay, Madras, Punjab and other territories. Thus the new education brought into Bengal through the renaissance spread far and wide and influenced renaissance movements in other regions also.

71. NAGARAJU, C.S., *Growth or Stagnation?—A Study of School Education in Karnataka from 1961 onwards*, ISEC, Bangalore, 1983

The objectives of the study were (i) to ascertain the policies, objectives and strategies for reducing educational disparities across districts as well as population sectors, (ii) to examine the changes in the status of school enrolment among the districts from 1961 to 1973, covering the Second and Fourth Five Year Plans, and (iii) to examine the interaction of educational expenditure and educational enrolment at the school level during the Fifth Five Year Plan.

The work was purely descriptive in nature. It made use of plan documents and reports from the office of the Accountant General, Karnataka Circle, and the State Department of Public Instruction at Bangalore. Further, the Third and Fourth All India Educational Survey reports published by the NCERT were used. In the present study, educational growth (represented by the percentage of the total population in school) was perceived as the progress of education in a historical context where the status quo forces continued to operate and educational expenditure indicated plan efforts. Educational development was considered to be associated with the factors trying to intervene in the educational growth in such a way that it progressed in the direction of desired objectives and plans. In order to study the qualitative aspects of plan efforts, a comparative study was made at three different points of time, viz. during the Second to Fifth Five Year Plan periods. Similarly comparisons were made with regard to educational enrolment at two points in time during the beginning and end of the Fifth Plan. Correlation and regression analysis were undertaken to determine the association between educational growth and educational expenditure.

The major findings were: 1. Qualitative analysis of the plan documents revealed that the specific programmes and targets in each of the plans were not directly related to the overall thrust of the plan. There was no indication of depth in the planning exercises done to arrive at specific strategies and programmes. 2. In specific terms, during the Second and Third Five Year Plans much attention was given to consolidating school education and improvement of quality of education; even though the Third Five Year Plan mentioned com-

pulsory primary education (CPE), the programmes were not directly related to the objectives; the Fourth Five Year Plan had specific strategies to achieve CPE; the Fifth Five Year Plan took cognizance of the regional disparities. 3. During the Five Year Plans educational growth rather than educational development took place. 4. The inter-district disparities marginally increased over the plan periods. 5. Overall disparity between male and female enrolment slightly decreased whereas rural-urban disparity marginally increased over the plan periods. 6. Correlation results revealed a strong influence on male enrolment when compared to total enrolment and rural enrolment. 7. Regression analysis confirmed the weak bias of plan expenditure towards rural educational growth and female educational growth which did not favour the objectives of the Five Year Plans. 8. In general, total educational expenditure contributed toward status-quo-oriented educational growth.

72. PANDEY, K.P., *A Study of the Educational Institutions of Ancient India: From Vedic Age to Kushan Period*, Ph.D. Edu., Avadh U., 1984

The study was designed to highlight the role of different types of educational institutions in the cultural development of ancient India from the early Vedic period to the Kushan period.

The material for the study was collected from original sources such as the Vedas, Upanishads, Jain and Buddhist literature, the epics, etc. Some material was also collected from secondary sources.

The main findings of the study were: 1. Religion was the most important factor influencing Indian society in the period studied. Therefore, the educational institutions laid stress on imparting religious education. 2. In the earlier part of the period, the educational institutions were mainly concerned with the preservation of the original form of the religious texts and only Brahmins were considered fit for this task. Therefore, in the earlier part of the period, the educational institutions provided facilities for the education of Brahmins only. 3. In the later part of the period, in addition to the preservation of the religious texts, the educational institutions started paying attention to the education of Kshatriyas and Vaishyas also. Consequently, attention was paid to education in techniques for warfare, medicine, music and different branches of science. 4. In the post-vedic period, educational institutions further ex-

panded the scope of their activities and started taking an interest in the education of the masses as well. Stress began to be laid on character building and social service. 5. Throughout this period, the educational institutions were managed by individuals. Though some of them were provided patronage by well-to-do people and chieftains, there was no organized network of state-controlled or state-managed educational institutions.

73. PATI, K., *Education in Orissa during the British Period: A Systems Analysis of Constraints, Resources and Trends*, Ph.D., Edu., Utkal U., 1984

The major purpose of the research was to study the history of primary, secondary and higher education, missionary education, teacher training, and women's education in Orissa from 1803 to 1912.

The data were collected from gazetteers, official correspondence, quinquennial reports and books on the history of education. The total period of study was subdivided into four periods—1803 to 1854, 1854 to 1882, 1882 to 1901 and 1902 to 1911. For each subdivision, the description was made separately for North Orissa and South Orissa. Data were analysed in descriptive form.

The major findings of the study were: 1. The British administration committed a grave mistake by completely overthrowing indigenous education in Orissa in the beginning of their rule. 2. The downward filtration theory of Lord Bentick was a misconception. 3. Missionary activities were a mixed blessing for the spread of education in the province. 4. The economic degradation of the Oriyas by the British administrators was responsible for slow progress in education during the 19th century. 5. The grant-in-aid principle was not at all beneficial for a poor province like Orissa. 6. The introduction of an education cess would have achieved the best results for the spread of education, as was demonstrated by Sir Thomson in the North West Frontier Province. 7. The policy of 'quality and efficiency' as introduced by Lord Curzon, was detrimental for Orissa inasmuch as it obstructed the expansion of institutions when the province was in dire need of expansion. 8. The establishment of the Education Department helped evolve a state system of education. 9. The 'Payment by Result' system was highly effective in spreading primary education. 10. There should have been more than one teacher-training institution in the province. 11. The remuneration of teachers should have been attractive for

recruitment of talented persons. 12. Government should have started at least one school for boys in every sub-division. 13. As in North Orissa, the colleges in South Orissa should have been run by government instead of handing them over to private management for achieving better results.

74. RAI, R.K., *A Critical Study of the Progress and Problems of Secondary Education in Bihar after Independence*, Ph.D. Arts, Bhagalpur U., 1979

The main aim of the research was to study the progress and problems of secondary education in Bihar after independence.

The survey method was mainly adopted. An analytic survey of secondary education in Bihar was made. All areas of development were dealt with. Problems were identified and studied. Policies and performances were discussed and suggestions were given. A survey on historical development covered the period 1947-77. Data were collected from various sources.

Some of the major findings were: 1. Though there was some progress, the prevailing situation was not satisfactory. Many difficulties and problems were identified. 2. Since independence there had been unplanned and unchecked expansion of the system. Due to the *laissez faire* policy of government, mushroom growth of institutions took place. All the financial input had proved ineffective in the face of expansion and all efforts at qualitative improvement were abortive. Government had tried to check the rate of expansion but the problem was still harrowing. 3. The system of education had become pretty complex. The administrative machinery could not meet the challenge of the fast-expanding system. From time to time, attempts were made to streamline the administrative machinery but, without success. 4. Education at the secondary stage received the least creative consideration and, as a result, there was no significant improvement. 5. The administrative machinery had remained, by and large, the same and had not prepared itself to take up the new tasks of development and fundamental change in the system. 6. The alien character of the system created a number of problems. There were many defects, such as unqualified teachers, defective curriculum, and stereotyped and ineffective quality-control systems. As a result, all efforts at improvement did not yield significant results.

75. RAY, K.L., *Education in Medieval India (1200-1707 A.D.)*, Ph.D. Hist., Jad. U., 1978

The objectives of the study were (i) to examine the contribution of the ruling class in education, (ii) to survey Muslim education at primary, secondary and higher stages, (iii) to compare the Muslim system of education with the Hindu system of education, (iv) to make a comparative study of women's education in the Muslim and Hindu systems, (v) to bring out the special features of the education of royalty, and (vi) to examine the development of libraries and calligraphy under the Muslim education system in medieval India.

The approach adopted was historical and, as such, the evidence from primary and secondary sources regarding the educational system in medieval India was examined. The secondary sources, like the classic studies of S.M. Jaffar, N.N. Law and others, and primary sources like the *Muntakhab-ut-Tawarikh*, *Tarik-i-Ferishta*, *Ain-i-Akhari*, etc. were referred to. The necessary documents were examined in the National Library and Asiatic Society Library of Calcutta and the libraries of different universities of eastern India.

The major findings were: 1. The Muslim rulers, with a few honourable exceptions, were reluctant to imbibe anything from the Indian education prevalent at that time. Conversion of Hindus and Buddhists and destruction of their places of education were as if the common aims of the earlier Muslim rulers in India. 2. *Maktabs* and *madrasas* were religious institutions. Along with these, there were arrangements for imparting knowledge in the three R's. Some rulers introduced new types of scripts and new types of teaching. The Baburi style of hand writing was quite well known, calligraphy was greatly encouraged by Akbar. The Mughal rulers encouraged painting, singing, sculpture, etc. Most of the Muslim subjects were not very keen to impart higher education to their children. *Maktab* education was elementary education. Students who did not attend a *maktab* were unfit for general education. Only a limited number of Muslims received higher education. Still, with individual effort and patronage, famous seats for Muslim learning were created. 3. The education of princes was not neglected in most cases. After completing *maktab* education, they were placed under learned and efficient teachers to become worthy future rulers. Their special education was in general principles of administration, and in the art of warfare. 4. Because of the *purdah* system (seclusion of women) in case of Muslims and seclusion of women among all Hindu

upper classes and the system of early marriage of girls, women's education could not thrive. Only from the royalty, nobles, and very rich families came some well-educated women like Raziya, Chand Sultana, etc. 5. The benefit for Hindu society was that *maktabs* and *madrasas* were thrown open to them also. An important result of mutually reciprocal understanding was the creation of a new language, namely Urdu. 6. With the collection of valuable manuscripts, a large number of libraries sprang up in India during the Muslim rule. The Muslims in the medieval period were under the dominating influence of theology. 7. The democratic spirit which was present in Muslim education became even more democratic when it threw its doors open to Hindus. Secular subjects found a place in the curriculum. Education was imparted also in *khangahs*, *shrines* of Muslim saints, which were scattered all over the country. As a rule, education was imparted free of charge. 8. Modern reconstruction of education in India pursues both intellectual and technical education as was in the Muslim period. Diversification of courses of studies and diversion of students to technical education is the object of Muslim education. Though Muslim education appeared to be inferior and even inadequate, it was suited to the prevailing conditions of the country and the requirements of the students. The cultural unity of India was an important achievement of Muslim education.

76. RAY, P., *An Assessment of the Educational Enterprise of Christian Missionaries in the District of Nadia, Its Legacy and Present State*, Ph.D. Edu., Cal. U., 1986

The major questions which the study attempted to answer were: (i) When and how did the Christian missionaries start their educational activities in the district? (ii) Which order of Missionaries (Protestant/Catholic) came first to the district? (iii) Why and how did the district attract Christian missionaries? (iv) What type of education did they want to impart and for what purpose? (v) Did the missions consider education as the mightiest engine to convert the local people? (vi) What were the social conditions of converted local people before and after conversion? (vii) Were the missionaries able to influence the upper or middle classes of society or could they win over only scheduled caste, scheduled tribe, and other backward classes of people, and what were the reasons for this? (viii) Were the

missionaries' sharing and spreading of educational enterprise welcomed by the local people? (ix) Could the missionaries (especially of what order) be termed the torch-bearers of modern education in the district and if so why? (x) Did the educational enterprise of the missions make any long-lasting contribution to the locality? (xi) Why did Protestant missionary activities wane and Roman Catholic missionary activities prosper? (xii) Was there any clash/conflict or was there cooperation between missionary educational enterprises and the education department of the state government or Union government? (xiii) What was the state of the enterprises in the district? (xiv) Was there any difference in maintenance of the educational enterprise in the district as compared to that in other areas of Bengal? If so, why?

The study was based on primary sources, such as, various documents kept in the missionary archives, autobiographies, diaries, journals, newspapers/magazine accounts, etc. An additional source of data was oral testimony, including interviews with administrators, teachers and other school patrons, lay citizens and members of governing bodies.

The study provided answers to the questions raised through the results of analysis of data and information. 1. The historical background of Christianity and Christian missionary educational enterprise in India has been described in Chapter I. 2. The thesis gives a description of Nadia showing why and how the district attracted Christian missionaries. Nadia was a place of Hindu culture, a seat of ancient Sanskrit learning, representing a social outlook in which education was quite independent of its utilitarian value. But gradually, the place began to lose its image as a seat of learning and this decline made it easier for English education to make its impact on the traditionally literate caste. The Christian Missionary Society made Nadia district a seat of their activities in April 1845. As a result of these activities, Christians became an important constituent of the social structure of the district. 3. The second outcome of the study is a history of the Protestant Christian Mission and its activities in the district. Protestant missions started their activities in 1807 through the Church Missionary Society (CMS). In 1831, the missionaries went to Nadia. Schools were established at Krishnagar and Nabadwip and five converts were baptised at Krishnagar in 1832. Through 1838-40, a mass movement began to spread, carrying the movement into Chapra, Shotua and other villages. Beside primary schools, the Protestant mission started a high

school and a girls school at Krishnagar, a Normal Training School for males and one for females—all at Krishnagar. After independence, the CMS controlled three schools in the district. 4. The Catholic Mission began by starting a boys school at Krishnagar around 1857. The Sisters of Charity opened a small nursery school under a banyan tree in the church compound around 1860. 5. The Catholics admitted that the overall goal of their activities was evangelization. They believed that education was the engine to convert local people and it was further needed to hold them in the faith. They arranged to impart vocational and skill-based education/training. 6. The Catholics established many educational institutions, the most important of which was the Don Bosco Educational Complex. The Sisters of Charity started eight schools in the district. The Sisters of Mary Immaculate conducted a number of educational institutes (academic, vocational, spiritual). 7. The work of missionary enterprise had been started in Nadia in 1832 at Krishnagar by the Rev. W. Deerr, a German missionary of the Church Missionary Society, who had gone to Krishnagar from Kalna the previous year to regain his health. He started his new work of founding schools which were constructed at Nabadwip and Krishnagar. He also baptized five converts in 1832 at Krishnagar. 8. In 1838-40, a mass movement swept the district carrying Christianity to Chapra, Shotua, Ranabondo, Bhabarpure, Anandabasa and other villages, resulting in the baptism of some thousands of converts. 9. Thus the Protestant CMS started their education and conversion work first and obviously their missionaries left their footprints first in the district. 10. The Protestant missionaries started their educational work with the legacy of ancient Sanskrit learning in the district. They changed the legacy, made contributions gradually in their educational reforms, thereby changing and influencing prevalent educational theory and practice. 11. Roman Catholic missionaries came later in the district, following the footprints of the Protestants. Evangelization, preaching the gospel and conversion of the local people was their overall aim. For this purpose, they considered education as the mightiest method. They established splendid and beautiful churches, educational institutions and health centres at every place where the Protestants had come before and at every other corner of the district when and where possible. 12. Though the CMS were the first in starting their educational enterprises—the first technical, agricultural, and normal training schools, an industrial school, etc., they now have only five schools while the Roman

Catholic Authority now runs about 44 educational institutions.

77. SAMAR, S., *The Contribution of Early Urdu Novels towards the Development of Modern Education among the Muslim Women of India*. Ph.D. Urdu, Bhagalpur U., 1985

The major objective of the study was to identify and evaluate the role of early Urdu novels in spreading modern education among the Muslim women of India.

The study was based on the content analyses of Urdu novels written during the late 19th and the early 20th century (till 1914).

The major findings were: 1. The British educational system had made considerable impact on Indian Muslims, especially in the development of modern education. As a result, a new educational movement was launched under the dynamic leadership of Sir Syed Ahmad Khan and his associates. 2. Many Urdu authors had chosen a new form of literary medium, the novel, to convey this message to Indian Muslims, especially Muslim women, and in this way the first Urdu novel was written on an educational theme, followed by a number of Urdu novels by different writers with the same thematic presentation. As there was no formal system of education for Muslim women (due to lack of girl's schools, the purdah system, early marriage, orthodox attitudes towards modern education) these novels served as important instruments for educating them indirectly. 3. The contents of these novels revealed the need and importance of formal education for Muslim women, identified the various items to be included in their curriculum, and explained the method of teaching to be adopted for educating them.

78. SAXENA, M., *An Enquiry of the Educational Philosophy of British Idealism with special reference to T. H. Green and B. Bosanquet*, Ph.D. Phil., Kur. U., 1986

The objectives of the study were (i) to assess the social manifestation of Idealism, and (ii) to expose certain aspects of Idealist philosophy in order to work out the ideal form of education through which young minds could be trained to become good citizens imbued with a sense of moral responsibility, a sense of freedom, intense patriotism, and respect for humanity. The objec-

tives were realized through a critical study of representatives of Idealist philosophy in Britain; viz., T.H. Green and Bernard Bosanquet.

The methodology of research adopted in the study was philosophical and historical. It was philosophical in the sense that the study of the ideas of Green and Bosanquet was organized critically, analysed and evaluated. It was historical because the roots of Green and Bosanquet's philosophy were traced in British Idealism. Content analysis was used as a tool and technique to analyse the ideas of Green and Bosanquet. For content analysis, the works of these philosophers were used and their works were viewed from the angle of British Idealism.

The study revealed: 1. According to Idealism, ultimate reality is an embodiment of mind and spirit. So any system which does not build upon the mind or knowing subject, would give an inadequate picture of reality. 2. In a universe where the core of reality is mental or spiritual rather than physical the educational system should create optimism in the mind of the educand from the very beginning, and create a zest for living. 3. According to Green, the Ideal Forms not only represented essences but also perfections; forms were not averages but ideals and it is these which the mind longs to discover behind the veil of sense. Education, therefore, is meant to train the young mind to visualize the ends for which it should live. 4. According to British Idealism, the aim of education is to prepare the individuals to become a good citizen and work for the good of the nation, not through compulsion but habitually. 5. In Idealism, it is impossible to separate ethics and metaphysics because all our values have relation to the whole universe. 6. Every value stands in a system of higher and lower. It is essential for education as a social institution to guide the individuals as to what is high and what is low in the scale of values. 7. Education is an institution that prescribes desirable modes of behaviour and is concerned with imbuing in younger minds with what is normally good. 8. Realization by man of his own nature, in the context of his socio-cultural background, has to be well-defined by educationists through the philosophical conclusions arrived at by the British Idealists, especially Green and Bosanquet. 9. Idealist education is the harmonious development of all powers and capacities of human beings. Physical values are instrumental values to achieve the higher ones. 10. The educands have to be trained to acquire qualities like courage, fortitude and self-denial and, to this end, they have to be encouraged by educators to fight dauntlessly against

evil. 11. British Idealism implied that a universe which is rational and friendly offers a definite promise that man's deepest yearnings and highest aspirations are not vain and meaningless. 12. Idealists laid emphasis on religious education. Religion had been thought of as a binding force which deepened the solidarity of human society. Man needs religion to restore the lost relationship between the individual and the eternal. Moreover, as a discipline of mind, religion contains the key and essential means of coping with the evil which threatens the existence of the civilised world. 13. Both Green and Bosanquet profess that the highest ethical ideal to be realized is the development of consciousness to the highest level of rational activity. It implies that education has to bring about a harmonious development of all aspects of man's nature. 14. For both Green and Bosanquet, the self was social and its realization was possible through identification with various levels of rational activity. The method of bringing in rational activity is by converting a biological being into a fully developed social being who identifies himself with the social whole. 15. Since socialization is an important matter for society, it is desirable that a child's socialization be controlled through institutional channels. 16. Education, according to English Idealists, is to prepare young minds to play their creative role in the magnificent theme of social drama through active and fuller participation in the laws of the Nation State, that is the manifestation of reason on this earth. 17. For Idealists, matter and the whole world of physical objects derive their meaning and, ultimately, their existence, from a supersensuous realm of mind or ideas. This, on the other hand, gives a high moral tone to the individual—man is not an object but an epitome of values and end in itself. 18. Idealism requires culture to form part of the curriculum because the cultured behaviour of man brings dignity in his conduct. 19. Idealists hold that education is not mere information processing but aims at character building. 20. For Idealists, in an intellectual discipline, the main aim should be to bring young minds to hold the truth as the highest value and train them to refuse to yield to what is immoral and untrue. 21. According to idealists, a man becomes moral by respecting the laws of his nation and by serving his state. Green regarded State as the society of societies and the root of moral law and weal. Education, therefore, is preparing individuals to be good citizens whose national character would provide strength to the nation. 22. Green held that liberty is the essence of human personality and freedom is an indispensable condition of civilization

and cultural progress. Education must make the individual aware that intellectual freedom is identical with the rational or the self-discipline. Further, education must prepare such citizens and human beings as would be fit to enjoy liberty.

79. SHUKLA, M.C., *Prachin Bharatiya Shiksha Ka Vittiya Adhar* (in Hindi), D. Litt. Edu., SSU, 1985

The main aim of the study was to critically examine educational finance in ancient India.

It was a historical research involving extensive library work. The primary sources of study included the Vedas, ancient classics, accounts of education given by I-Tsing, Hiuen-Tsang, texts of Buddhist works, and other historical texts, records and documents.

The major findings of the study were: 1. The affluence and development of ancient Indian society influenced the system of education. 2. The changes and transformation in the structure of society created a need for educational finance. 3. Though the educational environment was dominated by simple and plain living yet it required some financial assistance. 4. In early ancient age the teachers responsible for running an ashram, received financial assistance in the form of *dharmaswa* (financial aid), landed property and cattle. 5. In the latter period, the ancient Indian universities got financial assistance from the state, and rich and noble people. 6. The messing of an ashrama was easily managed with the alms collected by the students and invitations for feasts from members of the society. 7. Every citizen made it as his duty to give alms or some sort of contribution for education.

80. SIDDIQUI, M.A., *Growth of Modern Education in India from Curzon to 1947*, Ph.D. Hist., AMU, 1985

The objective of the research was to study the evolution and growth of university education from 1900 to 1947 with an appraisal of its role in the social, economic and political spheres.

1. Chapter I discusses the main provisions of Wood's Despatch of 1854 and their impact on Indian education, the structure and working of the universities and affiliated colleges, the circumstances leading to the establishment of the universities of Punjab and Al-

lahabad and the recommendations of the Education Commission of 1882 and their impact on Indian education. 2. Lord Curzon considered Indian schools and colleges as seed-beds of anti-British agitations and wanted greater control over them. As a result of the repressive policies of the government, the number of colleges decreased from 192 in 1902 to 174 in 1907. 3. Education expanded rapidly from 1907 to 1918. This was a period of great political upheavals. The government initiated some reforms in education to contain the discontent. The number of college-going students increased from 18,001 in 1906-07 to 36,533 in 1911-12. There was great increase in the privately managed schools and colleges. 4. The period 1918-21 covered a further stage of the development of education. The government appointed the Calcutta University Commission to survey the conditions prevailing in Indian universities. There was further expansion of education during this period. The number of universities increased from five in 1907 to eight in 1921. The number of university students rose to 66,865 in 1921-22. 5. During the 1921-37 the government appointed the Auxiliary Committee of Statutory Commission on Education as an adjunct of the Simon Commission and revived the Central Advisory Board of Education. This period was the most fruitful in Indian education before 1947. The number of universities increased from eight to 19. The number of college and university students rose to 1,28,623 in 1937. The number of students attending English middle-schools increased from 4,39,770 to 4,60,717 in 1936-37. There was, however, a marginal decrease in the number of primary schools and vernacular middle schools. 6. In 1937 the administration of the provinces was transferred to the elected representatives of the people. The Indian National Congress, which formed ministries in seven provinces, appointed the Dr Zakir Husain Committee to draft a national plan of education. It made recommendations to restructure basic education. These recommendations could not be implemented in full due to the resignation of the Congress ministries in 1939. The Sargent Committee was appointed, which suggested opening of more polytechnics and provision of better facilities for training of teachers. 7. In spite of the impressive growth in the number of educational institutions and enrolment in them, there was little change in the basic structure of education and methods of teaching. The quality of instruction remained as poor in 1947 as it had been in 1858. The emphasis had been on production of as many graduates and matriculates as possible, without making any attempt to improve their power of reasoning and analysis.

- *81. UNDURWADE, H.G., *A Critical Study of the Education Development of Backward Classes in the Vidarbha Region of Maharashtra*, Ph.D. Edu., Nag U., 1985

The objectives were (i) to study the enrolment of students (general, SC, ST) state-wise and district-wise, (ii) to study the comparative enrolment faculty-wise, (iii) to study the enrolment of SC, ST students in hostels, (iv) to study the state of post-matric scholarship, (v) to study the percentage of dropouts, (vi) to study the state of literacy of SC and ST, (vii) to assess the general level of achievement of SC, ST students as compared to that of general students, (viii) to assess the study habits of SC, ST students, (ix) to assess the level of education aspiration of SC, ST students, (x) to study the degree of adjustment of SC, ST students, (xi) to study the degree of modernization of SC, ST students, (xii) to study the educational problems of SC, ST students, and (xiii) to study the values of SC, ST students.

The sample for the study consisted of 608 students (409 SC, 101 ST and 98 others) of class XI drawn from all districts of Vidarbha. The tools used were (i) the Test of Study Habits and Attitudes by C.P. Mathur, (ii) The Educational Aspiration Scale by V.P. Sharma and A. Gupta, (iii) The Adjustment Inventory by A.K.P. Sinha and R.P. Singh, (iv) the Modernization Scale by R.S. Singh and others, (v) the Problem Inventory prepared by the researcher, and (vi) the Teacher Value Inventory by H.L. Singh and S.P. Ahluwalia. The study was a survey supplemented by a comparative and analytical approach and covered the period 1960-83.

The following were some of the major findings:

1. The literacy percentage of SC and ST was less than that of the total population during the period 1961-81.
2. The coefficient of equality in the case of literacy was less than 100 for both SC and ST during the period 1961-81.
3. The index of growth was the greatest for ST and least for the general population during the period 1961-81.
4. The literacy percentage of females was less than that of males for all classes.
5. The literacy percentage in the rural area was less than in urban areas for all the populations.
6. The disparity between SC/ST male literacy and SC/ST female literacy and between rural SC/ST literacy and urban SC/ST literacy widened during 1961-81.
7. Though the percentage of literacy for the total population in Vidarbha was less than that in Maharashtra, the literacy percentage of SC in Vidarbha was more than that of SC in all Maharashtra.
8. The percentage of SC/ST children in pre-primary institu-

tions was very low. 9. The percentage of SC/ST students in professional courses was quite low and did not fill the reservation quota. 10. There was considerable growth in the number of Government of India scholarships for backward class students during the last twenty years but the amount paid to each student was inadequate.

ALSO SEE

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