

History of Education

A TREND REPORT

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The history of Indian education is not yet being written as a meaningful development of the many aspects of our national life. Little attempt has been made to see education in its elaborate and intricate involvement with the rest of society. The educational system is of crucial importance in studying any society and at the same time it has to be examined within the context of the society in which it has developed. In the last two decades a number of books and articles have been published, mostly in the West, which despite the diversity of their themes, have a certain similarity of approach in so far as they all try to see education in relation to society (Silver, 1965; Stuart, 1967). This approach has opened new perspectives in a field historians have so far ignored.¹

In India, the history of education has mostly been concerned with descriptive accounts of the system of education as it has developed over the years, based on the Government policy resolutions, Education Commission Reports, Acts and Charters. The best and most comprehensive history of this kind is by Nurullah and

Naik (1951). Most books on the subject, since Naik and Nurullah, have followed more or less the same approach. There are several such histories of Indian education such as those by Zutshi (1910), Rawat (1935), Sequeria (1935), Mukherji (1955), and Keay (1959), to mention only a few. They are adequate for the purpose for which they are written but do not deal with the sort of questions with which historical scholarship is now concerned.

There is considerable room for the use of primary data for confirming or refuting views held so far and for discovering new facts which would lead to a more complete picture of the course of educational development. In view of the wide variety of data now available, as well as the new modes and tools with which contemporary history and education are studied, a fresh look at the growth and development of Indian education seems necessary. An interdisciplinary approach is needed and the tools of economics, sociology, psychology and political science should be applied to the study of the educational history of India.

This attempt to interpret the trend of research in the field of history of education in Indian universities is based on the two earlier surveys (Buch, 1974; Buch, 1979) as well as the abstracts of thirty-six doctoral theses included here. It must be reiterated that there is little significant advance in terms of either methodology or of areas of study undertaken in the last decade. Eight of the thirty-six abstracts are on ancient India. Upanishadic education is the theme of two theses. While Sarmah (1975) deals with the principles of

¹The Cambridge Group for the History of Population and Social Structure has begun to turn its attention to the problem of measuring literacy. A Society for the study of the History of Education has been formed. A whole issue of the 'Journal of Contemporary History' was devoted to education and social structure. See also Lawrence Stone, *The Educational Revolution in England, 1540-1640, 'Past and Present,'* No. 28, July 1964, and *Literacy and Education in England, 1540-1640, 'Past and Present,'* No. 42, February 1960.

education as enunciated in the Upanishads, Mishra (1979) gives an account of the system of education in the Upanishadic age. Mishra (1974) examines the content of the Smritis of Manu, Yajnavalkya, Brihaspati and Narada with a view to finding out their theory and practice of education. 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 using the Jataka stories as sources by Shukla (1982). Physical education in ancient India forms the subject of a thesis by Deshpande (1977). Deka (1979) aims at presenting a comprehensive picture of the Indian view of life up to 600 B.C. A study of the educational system in Northern India 600-1200 A.D. by Devi (1966) covers the period when the University of Nalanda flourished, as did many other Buddhist and Jain *maths*, and Mathura, Kashi and Nadia were the centres of learning. The work of Kaul (1949) on Kashmir up to 1339 and Manuel's (1964) attempt to elicit an educational theory from classical Tamil literature had been noted in the reports of the earlier surveys.

Of the two theses on the medieval Indian education, Khan's 1977 is on the educational system in the Deccan during the Bahamani period from 1347 to 1500 and Rajguru's (1966) on medieval Assamese society as gleaned from biographical and other historical literature. These follow in the footsteps of Quraishi's work on education in medieval Gujarat (1960) and the theses of Sahay (1965) and Parimoo (1963) mentioned in the earlier surveys.

Till 1921, education was a central subject but even during these years there were provincial variations both as regards policy and practice. The rate of growth was not uniform throughout the country. Certain regions, linguistic groups, castes and communities were more advanced than others. Some groups responded more readily than others. Many scholars have moved in the direction of histories of education in a state, district or a city. The first two trend reports had mentioned the theses on Assam (Debi, 1971), Andhra (Rao, 1968), Bihar (Jha, 1961; Prasad, 1967), Madhya Pradesh (Bhave, 1967); Thana (Parasnis, 1958), Ratnagiri (Rege, 1961), Bombay City (Nabar, 1964) and Jabalpur (Yadav, 1970). Among the studies here are theses on Andhra (Vaikuntham, 1980), Assam (Basu, 1966; Chakravarty, 1971; Devi, 1977), Garhwal (Budhori, 1981), Gujarat (Doctor, 1979), Karnataka (Srigirinath, 1979), Manipur (Nagar, 1977), Uttar Pradesh (Misra, 1969), Sholapur (Landage, 1980) and Varanasi (Vyas,

1975). Such micro-studies are useful if they seek to collect new data at the grass-root level and test generalized hypothesis. Most of the above studies, however, do not ask new questions or come out with new facts or interpretations but usually confirm what is already known at the national level.

The fields of primary, secondary, university, technical and professional education need to be studied more thoroughly. Some sectoral studies had been reported in the earlier surveys. Kamalamma's (1969) on Kerala, Patel's (1958) on Bombay's Basic Education, Das (1968) on Orissa, Tiwari (1964) on U.P., Basak (1965) on indigenous education in Bengal, Ahuja (1962) on indigenous education in the Punjab and Saxena (1959) on pre-primary education. Desai (1968) wrote on the secondary education in Kaira and Sathu (1967) on Indian Public Schools. Bhargava (1955) has written on the secondary education in U.P., 1904-47, and Purkait (1981) on the primary education in Bengal under the Montagu-Chelmsford Reforms. Scholars in such studies, however, tend to concentrate on policy, finance and administration rather than on the educational process itself. One would like to know what influence schools and colleges have exerted on the values and attitudes of their clientele, not merely regarding public questions such as democracy or secularism or communalism but also on questions of personal attitudes and values.

There are a few studies on women's education such as Mathur (1973), Misra (1961), Rai (1955) on Bengal, Vakil (1965) on Bombay, Desai (1972) on Gujarat, Chitra Naik (1949) and Dave (1971). Lakhar (1976) traces the history and development of women's education in Assam from 1874-1970 and Das (1979) studies the growth of women's education in Assam in the post-Independence period from 1947 to 1971. Most of these, however, lack an insight into the nature of the Indian family and the place of women in it. There was considerable resistance to the education of girls in the nineteenth century. For instance, the persecution and opposition faced by Jotiba Phule, Ranade, Anant Shastri Dongre, (Pandita Ramabai's father) or Ramanbhai Nilkanth when they tried to educate their wives. Exactly when and how and why did this begin to break down? To what extent has the spread of education changed the status of women? Who were the women being educated? Why did they go to school or college? What impact did education have on their attitudes? What were the problems faced by the pioneers of women's education? What was the role of women's associations in mobilizing support for women's education? Novels, short stories, biographies and

autobiographies of women as well as histories of women's institutions and associations can be useful as source materials.

An aspect of educational history that has been studied to some extent is government policy. A. Basu's (1974) 'Growth of Education and Political Development in India' looks at educational policy from 1898 to 1920 and examines how policies were formulated and influenced by political, financial and other considerations. Agarwal's (1980) thesis, of which an abstract is included here, on Development of Educational Policy in British India from 1854 to 1899, tries to relate the origin, working and growth of educational policy. Prem Prakash (1976) has worked on the educational policy during the periods of dyarchy and provincial autonomy, 1919 to 1939. It is being increasingly realized that educational policy was not formulated in isolation from the political, administrative, economic and social policies of the British *Raj*. To understand why certain decisions were taken or not taken, it is necessary to keep in mind the overall policy and objectives of the Government of India. Again, since India was a British colony, a study of British educational, social and economic history is important. To understand the final compromise of policy means tracing the main strands of ideas and influences which have been woven into it.

The Government educational policy is only part of the story. Private initiative in education was considerable. 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. Several books also have 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. Namita Devi (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 not very convincing manner. The educational ideals of Aurobindo, Tagore, Gandhi, Vivekananda, Sir Syed Ahmed Khan and J. Krishnamurti, among others, can be studied and it can be seen as to how far the institutions founded by them reflect the philosophy of their founders (William Canker, 1976; Kenneth Jones, 1976; Limaye, 1935). The Role

and Contribution of Private Enterprise in Education in Punjab from 1854 to 1966 has been studied by Sharma (1975) but much more research needs to be done on non-government educational activity.

While there are a number of sociological studies on the education of scheduled castes and tribes in India since Independence, historians have only recently moved into the area of tribal studies. It is encouraging to find a thesis by Kakoty (1982) on the educational development of the Bodos in N.E. Assam in the post-Independence period and another by Medhi (1980) on Jirkedam, an educational institution of the Karbi tribe in Assam.

Among the new trends noticeable is the use of literary sources by the scholars of ancient, medieval and modern India. Also to be welcomed is the study of education as an agent of social change as in the case of Vaikuntham's thesis (1980) on Andhra. In order to assess how far education has been an instrument of social change, however, the historian will have to draw upon the studies of sociologists and psychologists. Another commendable feature is the study of tribal education, though both the theses are on the period after 1947. The move away from the government policy to a study of private enterprise in education is another happy sign. The comparative study between Madhya Pradesh and Uttar Pradesh by Singh (1980) is a useful beginning and such comparative work between different parts of India and between India and other countries should be most rewarding (A. Basu, 1982). Not much work is done by Indian scholars on education abroad. The earlier trend report noted Sahib's (1963) work on Fiji and Ainoo (1964) on Nigeria. Singh (1966) has worked on UNESCO with special reference to India.

The indigenous system of education needs to be studied. The Development of Sanskrit Education during British Rule by Kumar (1975) is to be welcomed. It would have been interesting if he had examined in depth the history of a Sanskrit college. Similar work could also be done on schools and colleges of Islamic learning.

Mention should be made of projects to collect source material 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, one on the 'Indian Education Service, 1879-96', a second on

'Technical Education in India, 1907-1921', and a third on 'Landmarks in Indian Education, 1898-1908' are 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 the 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 association (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 (S. Chitnis, 1981).

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 M.A.O. College, Aligarh, has been written (Bhatnagar, 1969; Lelyveld, 1978). Recently, a thesis has been done on Aligarh as a case study of a central university (Yusuf Shah, 1982). The history of Banaras Hindu University has also been written (Dar and Somaskandar, 1966; Sikha Chattopadhyaya, Mukerjee,

1980). But none of these study the changing structure and organization of the university, nor are they concerned with understanding the relationship of the university with society.²

We need to know about the 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; Brion Simon, 1965). The history of science and technology is another neglected field. Shukla (1958) opened up the area. Mangamma (1971) followed up with work on technical education in Madras and Sharma (1971) did a survey of the professional education in Rajasthan. Dipak Kumar and Kanti Saraf of Delhi University are both working on the science policy during 1858-1905 and 1905-47, respectively.

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 inter-disciplinary approach. The history of Indian education is an important area of study full of potentialities of which are only just beginning to be exploited.

²A Social History of Oxford is being written under the direction of Allan Bullock and T.H. Ashton. Sheldon Rothblatt has written 'The Revolution of Dons: Cambridge and Society in Victorian England', New York, 1968. See also Lawrence Stone, ed., 'The University in Society,' Vols. I to II, Princeton, 1974.

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40. AGARWALA, B.B., *Development of Educational Policy in British India from 1854 to 1899*, Ph.D. Edu., Del. U., 1980

The objective of the study was to relate the origin, working, growth and development of educational policy during the period 1854 to 1899. An attempt was made to study how the educational policy was formulated, how it was stated and how it was worked out. The changes brought about in that policy from time to time were also taken note of.

The study, being historical in nature, was based on the relevant primary and secondary sources. Full use was made of the government reports and resolutions, proceedings of the Imperial Legislative Council, the correspondence of the Government of India with the home and provincial governments and the parliamentary papers as also of books and pamphlets as sources of information. In-depth analysis, critical interpretation and logical discussion were used for arriving at the findings of the study.

The major findings and conclusions were: (i) The official policy was not consistent. It changed according to the changing circumstances to suit the predilection of the imperialistic considerations of the consolidation and perpetuation of the British rule in India. During the period preceding the year 1854, neither there was any well-defined and clear-cut educational policy nor any announcement or statement was ever made by the government. Whatever there was in the shape of a clause here or a despatch there. No elaborate declaration of policy specifying the details of organizing the educational institution or the educational machinery for supervision and control was ever made by the government during that period. (ii) It was found that in the period prior to 1854, three movements emerged with regard to the evolution and formulation of the educational policy, viz., the gradual acceptance of the responsibility of education by the government, the rapid growth of demand for English education created by artificial stimulus, and the move to educate the higher classes first, leaving the masses to their fate. (iii) The Wood's Despatch of 1854, followed by that of Stanley in 1859, made a comprehensive analysis of the whole question of education and laid down definite lines of policy for the future. The filtration policy was set aside in favour of mass education. The avowed

purpose of higher education was the dissemination of Western thoughts and culture. (iv) The policy of the Government of India was, by and large, dictated by financial considerations. The government policy was formed on the basis of treating education only as a legitimate object of expenditure and not as an imperative charge on revenues. (v) The policy of decentralization of educational administration took shape during the eighties of the nineteenth century. The aims and objectives of educational policy were dictated by the political and imperialistic consideration of consolidating the British rule in India. An important policy decision was taken in the nineteenth century to make English the medium of instruction.

41. BASU, A., *The Growth of Education and Political Development in India, 1898-1920*, New Delhi : Oxford University Press, 1974

This study has interwoven the following three themes: (i) The official educational policy and its transformation towards the end of the nineteenth century. (ii) The growth of English education. (iii) The exploration of the extent to which education was a determinant of political activity. In brief, this study was mainly concerned with the nationalist movement that was dominated by the Western educated elite, particularly, in Bengal and Maharashtra.

Being a historical study, the investigator collected necessary information and statistics from various archives and libraries, namely, the India Office (Commonwealth Relations Office) Library, London, the Library of the University of Cambridge, the National Archives of India, the Central Secretariat Library and the Nehru Museum Library.

Around the turn of the century both London and Calcutta began having doubts about the wisdom of their educational policy. The *laissez-faire* policy adopted in 1854 and more vigorously applied since 1884, was formally abandoned by Curzon, as its results were considered dangerous both educationally and politically. At the turn of the century Indian education had some very genuine defects. One of the reasons why they defied solution was that political considerations were allowed to dominate and prejudice the issue. There was a belief among many officials that

too much familiarity with English literature and English history had produced politically undesirable consequences and therefore along with many other measures, encouragement of technical studies was undertaken in a half-hearted manner. However, none of these measures were very effective. By the early twentieth century, the *Raj* depended for its day-to-day administration on thousands of Indian clerks and officers who were the products of English education and there were severe limits to the government's ability to reconstruct the system which produced these men. Limited by the small finances available, restricted by its own cumbersome bureaucratic machinery, checked at every step by the opposition of educated Indians and unwilling to use repressive measures, the government found itself powerless to bring the educational system under control or to assert new priorities. Its failure to carry through its educational policy was basically a failure of power. In spite of the governmental educational policy to restrict higher education during the two and a half decades it grew and during this period English education penetrated new areas and new groups in various provinces, although it did not spread at the same rate everywhere.

Education was obviously one determinant of politics. In Bengal and Maharashtra there was fairly close relationship between the growth of English education and the pattern of political activity throughout this period. In Madras, though Western education had an early start, political organizations were not active till about 1915, as economic, administrative, education, religion, language and caste factors were preventing the fusion of local political groups. In general, the educational determinant of politics worked most clearly and forcibly in those provinces where Western education had penetrated most, although in remote regions this factor was much weaker and some regions where vernacular education was widespread also became politically active after 1920.

The movement of social reform including that for the emancipation of Indian women and for women's rights also had part of its origin in the spread of English education. English education set off not one but a whole chain of reactions within Hindu society. For every liberalizing tendency in India there was a corresponding conservative reaction. For every social reform association established, at least one orthodox body was found to counter whatever influence the reformers were thought to have. In the period 1898-1920 both the moderate and the extremist leadership of the nationalist movement came from the English

educated class. Though English educated, they drew sustenance from India's heritage and appealed to Indians by invoking religious patriotism. English was the common medium between these men drawn from different parts of India and also the language of dialogue between them and the government. Thus, in this period at least the theory that there was a close connection between the growth of education and political activity was substantially true.

In conclusion, the study indicated that while a westernized elite emerged which pioneered social and political reform movements, education through a foreign medium helped to preserve and increase the gulf between this class and the masses. The effects of English education were not however wholly negative. The system produced a limited number of professional men, and the political implication of English education was considerable. The educated Indians did little to reform the educational system as they were its products and were conscious of the benefits they derived from it. After the departure of the British, development was the fundamental issue to be solved in those countries where they had built their secretariats. In the deepest sense it was as a phase of this process of nation-building that the history of education in British *Raj* between 1898 and 1920 could best be seen.

42. BASU, N.K., *Studies in the Social and Cultural Conditions of Assam under the Ahoms*, Ph.D. Arts, Gau. U., 1966

The major aims were : (i) to study the social and cultural conditions of Assam under the Ahoms, (ii) to study the contributions of the Ahom age to the life and culture of the Assamese people, and (iii) to highlight the causes of decline and fall of the Ahom power.

Primary sources, both unpublished and published, history, documents and reports, accounts, memoirs, journals and a large number of secondary works were studied and examined.

The study revealed that : (i) The Ahoms ruled over Assam for 600 years and left their indelible impress on the life and culture of the Assamese people. (ii) The Ahom age was a fruitful period in all aspects of life. A composite Assamese culture evolved gradually. (iii) The shift was from sentimentalism to realism in the field of literature. (iv) Scientific studies on mathematics, architecture, astrology, astronomy, agriculture, etc., were made. (v) Despite the mainly

militaristic cult of the Ahoms, Assam saw a unique efflorescence of art, literature and culture. (vi) The Vedic educational system lingered on, but was in effect restricted to the brahmins, formal education was limited. (vii) Military education was there though there was no special institution for military training. (viii) The learning of language, specifically Buranjis and Sanskrit, was encouraged. There was instruction in ethics and religion. (ix) Women's education was limited. (x) There was no State-maintained system of regular public education for the masses in consonance with modern ideas. Popular or folk education, though not of a formal type, covered vast numbers and diverse subjects. (xi) The impact of Vaishnav literature on popular learning was tremendous. (xii) Higher learning, though confined to classes, was considerable. (xiii) Skill in cottage industry was imparted. (xiv) Various factors, such as deviation from military character, etc., were the causes of the fall of Ahom power.

43. BHARGAVA, M.L., *History of Secondary Education in Uttar Pradesh (with special reference to Educational Policy and Finance, 1904-1947)*, Ph.D. Edu., All. U., 1955

The aims of the historical study were : (i) to present the hitherto unknown pages of varied and interesting history of education of the State of Uttar Pradesh, and (ii) to compare the progress of education in Uttar Pradesh with that in the rest of India in the period under review and to critically study the education from the primary to higher stages.

Data were collected from the records of Calcutta University for the post-mutiny period, the records of the Allahabad University (1890-1923) and the records of the Board of Secondary Education (1922-55). The proceedings of the Legislative Council, Uttar Pradesh, also afforded an interesting account of public interest in education under the Dyarchy. To survey the trends during 1904-47, the historical background of policies and prevailing education conditions were studied. The whole period, 1904-47, has been discussed in chronological order, under the headings of educational policy, examinations, curriculum, and educational finance.

The main findings of the study were : (i) The Government of India, by a resolution of the Home Department, appointed a commission to enquire into the condition and prospects of the universities established in British India, to consider and report

upon any proposals which had been or may be made for improving their constitution and working, and to recommend to the Governor-General-in-Council such measures as may tend to improve the standard of university teaching, and promote the advancement of learning. (ii) The Allahabad University continued to conduct entrance examination as well as school final examination. In 1902 the percentage required for a pass was thirty-three in English, twenty-five in each of the other subjects and thirty-three in the aggregate. The general complaint in Uttar Pradesh, as in other provinces, was that the education given in schools left much to be desired on the moral side. (iii) Most of the teachers were not university graduates. The salaries were insufficient to attract properly qualified men. (iv) In spite of the fact that the secondary education was precluded from the scope of the Universities Commission 1902, its recommendations, incorporated in the Government of India Resolution, March 1904, had far-reaching influence over the aims, contents and organization of secondary education all over the country. (v) At the beginning of the twentieth century secondary education was coming into shape as a separate entity. (vi) The structure of high school was modified. (vii) The educational policy of the Government of India during 1884-1902 was to seek cooperation of the local Boards in implementing its decision of gradually withdrawing itself from the direct management of secondary institutions. (viii) Higher instruction was imparted solely in English. (ix) There was a lack of efficient teachers teaching English at the secondary stage and trained teachers were hardly available for the lower classes. (x) Considerable improvement and expansion took place in the field of professional education and technical education. (xi) Girls were educated mainly in special schools meant for them. (xii) The question of religious and moral instruction in schools continued to be discussed during 1912-22. (xiii) The total number of intermediate colleges in Uttar Pradesh was forty in 1937, which grew to seventy-four in the next decade. There was a general increase of expenditure on secondary education from all sources. (xiv) The grant-in-aid rules were governed by the educational code which was revised in 1936. (xv) Vocational as well as technical education continued to be under the Industries Department. (xvi) The earliest step in the modernization of curriculum was taken by introducing the study of physical sciences at the higher stage. (xvii) Diversification of curricula into literary, scientific, arts, commerce, domestic science and technical groups was recommended.

44. BUDHORI, K.B., *An Evaluative Study of Educational Development in Garhwal Division since 1947*, Ph.D. Edu., Garh. U., 1981

The main objectives of the study were : (i) to trace out the growth of educational facilities in the secondary, higher and technical institutions, (ii) to assess the existing facilities in relation to the educational needs of the region, (iii) to relate the educational requirements to the social, economic, cultural and physical factors which impinge upon the life of the local community, (iv) to find out the reactions of teachers, the political elite and educational administrators with regard to the various aspects of the existing educational facilities and structure, and (v) to suggest guidelines for the future educational planning.

The investigation was a historical survey and was exploratory in nature. The sample consisted of students, teachers, principals and the political elite selected randomly from various schools and towns of the Garhwal region. A schedule and a questionnaire were administered to these subjects to gather information.

The major findings of the survey were : (i) The educational development in the Garhwal division was quantitative rather than qualitative in nature. (ii) Most of the intermediate colleges in the region started functioning on private initiative while no such initiative was revealed in the area of higher and technical education. (iii) The upgrading of educational institutions to the status of higher educational institutions in a short duration appeared to have done great harm to the standard of education in the entire region. (iv) The location of the institutions had been distributed unevenly. (v) The intermediate and the technical colleges had accommodation problems. (vi) The condition of libraries, hostels, laboratories, playgrounds, reading-rooms, cultural halls, etc., was discouraging in all types of institutions. (vii) Dining-hall, medical and mess facilities were negligible. (viii) The increase in the number of teachers since 1947 was more than fourteen times in intermediate colleges and institutions of higher learning. (ix) None of the institutions either used admission tests or had programmes of guidance and counselling. (x) In all the institutions the student-teacher relations were normal. (xi) The educational system was at variance with the existing needs of the community. (xii) The majority of the heads of the institutions laid emphasis on the vocational and technical education. (xiii) The majority of the respondents felt the educational system was only fulfilling the objective of passing the examination and was not concerned with social welfare. (xiv) About 33

per cent of the respondents preferred vocational education, 29.35 per cent technical education, 15.32 per cent education related to agriculture and about 20 per cent favoured education related to forestry, horticulture and traditional education. (xv) The majority of the teachers were in favour of restricting admission in the absence of selective admission procedure and faulty admission policy. (xvi) The respondents of all the categories accepted the number of students should not exceed the available facilities in the institutions. (xvii) The majority demanded a change in the existing examination system. (xviii) The respondents gave the highest priority to the employment of competent teachers in institutions. (xix) About 70 per cent respondents believed that student agitations had become an integral part of educational institutions and that students had deviated from their responsibility. (xx) All categories of respondents agreed that the participation of teachers and guardians in curriculum-building was desirable.

45. CHAKRAVARTY, A., *History of Education in Assam, 1826-1919*, Ph.D. Arts, Gau. U., 1971

The main objective was to describe the nature and progress of education in Assam from the commencement of the East India Company's rule in 1826 to the grant of provincial autonomy in 1919.

A large number of primary sources were studied and secondary works were reviewed. The study was mainly based on official documents, both published and unpublished, materials derived from indigenous sources and some contemporary works. Journals and periodicals were also utilized.

The study revealed that : (i) A complex educational system was developed in this multi-tribal and multi-linguistic province. (ii) The motto of the government was English education for the few and the development of vernacular education for the many. (iii) There was a steady progress in various fields of education, viz., number of institutions, enrichment of the curriculum, direct and indirect expenditure on education, etc. The annual cost of educating each pupil also increased. (iv) The modernization of education on the Western lines created a middle-class intelligentsia with liberal ideas. (v) Wastage and stagnation posed a serious problem in primary education. (vi) The official attempts aimed at the quantitative and not at the qualitative expansion of secondary education. (vii) There was a wide gulf in educational standards of the government, sponsored and private schools. (viii) The secondary education system was excessively literary and

insufficiently vocational in character. (ix) The condition of collegiate education was far from being satisfactory. (x) The provision for professional and technical education was extremely inadequate. (xi) The multiplication of examinations was the worst feature at all stages of the educational system. (xii) The plans and programmes for the development of education were unrealistic. The schemes of 1854, 1882, 1904 and 1913 were given effect to in a mutilated form. (xiii) The educationists felt indifferent to even what little was actually possible for them to do. (xiv) A radical reorientation of the entire educational system was the urgent need of the hour.

- *46. CHANDRASEKARAN, R., *A Critical Study in Depth of the Various Measures taken by the Government of Karnataka (Mysore) in the Field of Primary Education during the Period 1947-72*, Ph.D. Edu., Mys. U., 1978

The objectives of the present investigation were: (i) to study the increase in the number of educational institutions and teachers and in the enrolment of pupils after the reorganization of the State (1956 to 1975), (ii) to determine whether the rate of wastage varied from district to district, (iii) to find out the differences, if any, that existed in the 'retention rates' for boys and for girls, (iv) to evaluate the effectiveness of the incentive schemes for pupils as reflected in the reduction in the figures of wastage and stagnation, and (v) to identify the attitude of parents, headmasters, and officers of the Department of Education towards the incentive schemes.

The total sample taken for the study consisted of 2,662 students, 391 parents, 150 headmasters and 249 officers of the Department of Education. The study covered two of the taluks of Bangalore rural district. An information blank for students, a questionnaire for headmasters, an interview schedule for parents and an opinionnaire for officers were used for the collection of data. The analysis was mainly based on percentage distributions. In the study on the efficacy of the incentive schemes in reducing dropout and stagnation, true cohort analysis was used.

The major findings of the study were : (i) Over the past nineteen years, there had been a phenomenal increase in the enrolment of boys and girls at both the lower primary and the higher primary levels. In spite of the increase in the number of teachers to cope with the increase in the enrolment, the teacher-pupil ratio

had gone down from 1 : 30 in 1955-56 to 1 : 41 in 1974-75. (ii) The retention rate was found to be very low for boys as well as girls, the latter being lower than the former. Less than 35 per cent completed the lower primary stage and less than 22 per cent completed the higher primary stage successfully. (iii) The scholastic achievement reflected in the rate of promotion was not related to the presence or absence of the incentive scheme. (iv) The overall drop-out rate was more for beneficiaries than for the non-beneficiaries at both the lower primary and the higher primary levels, both for boys and girls. (v) The rate of stagnation was greater among the beneficiary boys than the non-beneficiary boys at both the lower and the higher primary stages. (vi) In the case of girls, the rate of stagnation was greater among the beneficiary girls in the lower primary stage while it was greater among the non-beneficiary girls in the higher primary stage. (vii) There was no relation between the presence of the incentive scheme and the internal efficiency of the educational system. (viii) Parents, headmasters and officers felt that the enrolment in schools had improved since the introduction of the midday meal scheme. (ix) Nearly 55 per cent of the schools had some facility, perhaps not too satisfactory, for storing the food supplies. (x) Headmasters and officers felt that the midday meal scheme was effective wherever the community had participated effectively. (xi) About 88 per cent of the headmasters confirmed that the attendance scholarship scheme for girls, though limited to a few, had led to the improvement of attendance among girls in the schools. (xii) About 80 per cent of the headmasters considered that the scheme of free supply of uniforms, textbooks and slates had helped improve the attendance among boys and girls.

47. DAS, R., *Women's Education in Assam in the Post-Independence Period (1947-1971) and Its Impact on the Social Life of the State*, Ph.D. Edu., Gau. U., 1979

The major objective was to study the growth and development of women's education at various levels in the State of Assam during the period 1947-71 and its impact on the social life of the State.

Data were obtained mainly through personal enquiries, case studies, interviews, informal discussions, and a study of documents, literature, etc. Special emphasis was given on studying institutions, enrolment, co-education, curricula, teachers, the mode of adminis-

tration, expenditure, scholarships, examination results starting from the primary level to the university level of general, professional and technical education. An attempt was also made to represent the annual growth rates in the enrolment, whenever possible. The various problems faced in the progress of women's education in the State and the impact of the women's education on the social life of the State were also studied.

The study revealed that : (i) There was an increasing trend or positive rate of growth during the period of the present study. (ii) Compared to the increase in the number of men's colleges, the women's colleges, did not increase proportionately. (iii) The trend of professional and technical institutions at the school level was at variance till the middle fifties, but after that there was an increase. (iv) There was a wide gap between the educational opportunities and facilities available to men in comparison to women. (v) Women's education brought about positive changes in the economic, cultural, political and religious spheres of the social life in the State. (vi) The enrolment increased at all levels. A high positive relationship was observed between the expenditure on education, particularly higher education, and the enrolment. (vii) A greater percentage of women were attending co-educational institutions. (viii) The majority of the women studied male-oriented curriculum. (ix) The number of women teachers at various stages of education increased, yet the number of teachers was not at par with the increase in the enrolment. (x) The shortage of women teachers affected the healthy growth of women's education. (xi) The mode of administration was more or less satisfactory. (xii) The total direct expenditure on women's education increased during the period of study. (xiii) The pass percentage at the high and higher secondary school leaving certificate examination deteriorated, but in the professional and technical courses the results were encouraging in most of the years. However, the general output was best at the post-graduate level.

48. DEKA, K.B., *Studies in the Development of the Indian View of Life up to 600 B.C.*, Ph.D. Arts, Gau. U., 1979

The main aim of the study was to present a comprehensive, systematic and intelligible picture of the Indian view of life up to the sixth century B.C.

The dialectical growth of the Indian life up to 600 B.C. was traced. The survey method was followed. Original, secondary and miscellaneous works were

examined. The Vedic, and Pauranic literature, archaeological evidences, etc., were critically studied.

The study revealed that : (i) The system of education in ancient India was unique in the then world. (ii) The educational system was based on the principle of self-dependence. (iii) The students used to acquire knowledge by rendering physical services to the teachers and supporting themselves by begging. Even the princes were not allowed to be supported by their parents. (iv) After the highest level of this educational system's natural development it became conservative and reactionary. (v) One of the negative and far-reaching effects of this system of education was the development of begging as an honourable way of life. (vi) High morality was the marked character of the ancient Indian life. (vii) The very growth of the Indian life was marked by diversity. (viii) The personality cult also came to be developed as an important factor. (ix) The growth of escapism was marked. (x) Idealism developed to the maximum possible limit.

49. DESAI, H.G., *A Decade of Educational Research in the Universities of Gujarat*, Dept. of Edu., Sau. U., 1973 (Sau. U. financed)

The study was carried out with the following objectives: (i) to find out the areas and extent of research work done in various universities of Gujarat, (ii) to produce reference material for future researchers who may want to review research work carried out in their areas of interest, (iii) to help avoid duplication of research work, and (iv) to suggest topics for research in unexplored areas. The study was an extensive survey of research done in the five universities of Gujarat during 1961-70. The study covered 685 studies and investigations carried out for M.Ed. and Ph.D. degrees.

The study revealed : (i) The number of studies and investigations in various universities were: Gujarat University—232, M.S. University of Baroda—244, Sardar Patel University—105, Saurashtra University—78, and South Gujarat—26. (ii) The number of studies and investigations in various areas were: educational evaluation—163, education and social change—115, educational administration—76, teacher education—60, child development and adolescence—51, curriculum—50, test construction, and measurement—50, methods of teaching—34, guidance—29, philosophy of education—28, basic education—17, social education—5, process of learning—4, and economics of education—3. (iii) The almost unexplored areas were economics of education, law and education,

psychology of learning, medical education, technical education, moral education, etc. (iv) The same terms had been used with different connotations, by different researchers. (v) The studies submitted for the same degree differed greatly in precision of sampling, coverage, depth, procedures of analysis, conclusions, etc. (vi) Investigations had been repeated in the same university (duplicated). (vii) Surveys and studies were conducted on the same topics by various universities. There were instances of doctoral theses submitted on the same topics in the same year in two or more universities. (viii) Researchers had many misconceptions about terms and procedures. (ix) Most studies were based on questionnaires; the use of other tools was very scant. (x) One seldom came across interdisciplinary approach in studies.

50. DESHPANDE, S.H., *A Critical Study of the Programme of Physical Education in Ancient India*, Ph.D. Edu., Nag. U., 1977

The purpose of the study was to find out: (i) whether there was a programme of physical education in ancient India, (ii) whether there was any particular scheme of health education, (iii) the place of physical education in the programme of education, and (iv) the philosophical and scientific bases, the aims and objectives and the facilities provided for a programme of physical education in ancient India. The study was viewed under two perspectives, viz., the programme of physical education in educational institutions and physical education for general masses including women, in ancient India.

The investigation was limited to the Vedic period, the epic period and the early medieval period. Data were obtained by a study of original literature of the ancient period, literature of particular period written by scholars and historians, and archaeological evidences such as stone panels, terracottas, epigraphs, wall paintings, coins, icons, etc. The method of study was a critical investigation of ancient literature and collecting data relevant to the subject. Each historical period of ancient India was studied separately.

The major findings of the study were : (i) Physical education during the Vedic period served four important functions, viz., preparation for self-defence, development of physical fitness, recreation and promotion of health. (ii) During the epic period, provision of the programme of physical education was made in the curriculum and there existed schemes of health,

physical fitness and recreation for different *varnas*, (castes) and also for women. (iii) During the early medieval period, physical education became an integral part of the educational programme; general masses had interesting schemes of health, physical fitness and recreation; science of exercise and sport appeared to have been developed; facilities were provided by the rulers and the public. (iv) Contents and practices were of five different categories—martial sports, *vyayam* or system of heavy exercises, yogic practices, recreational sports of *krida* and gymnastics and acrobatics. These programmes had their bases in the political, social and philosophical life of the people. Professionalism in sport was discouraged. The competitive sports were not given undue importance.

51. DEVI, G., *Educational System in Northern India (600-1200 A.D.)*, Ph.D. Hist., All. U., 1966

The study aimed at investigating the educational system from 600 to 1200 A.D. in northern India was collected from various official documents, reports, proceedings of the legislative council and the like.

The findings were : (i) The meaning of education was conceptualized in the same way as in the ancient period. (ii) Early education commenced with the performance of *chola-sanskara* only after which the knowledge of alphabet was given. This *sanskara* became as important for early education as *upanayana* for higher education. Only after a child was five he was supposed to be fit to commence early education. The *sanskara* was performed by the guru on an auspicious day. Early education was given in the temples. The rich appointed private tutors at their homes; the curriculum was simple. (iii) Higher education began with the *upanayana sanskara* which was performed at the age of eight, eleven or twelve and only by Kshatriyas, Vaisyas and Brahmins. After the *upanayana sanskara*, *yagopavit sanskara* was performed. Only then was one entitled to higher education. On the completion of higher education, *samavartana sanskara* was performed, after which the student was supposed to return home from the guru's ashram. The student was then expected to enter in *Grihastha Ashram*. (iv) Teachers had a very respectable place in society; they were intellectuals, and symbols of knowledge and virtue imparting moral education; students used to obey their teachers. The method of oral teaching was adopted, as script had not been invented; questioning and discussion methods

were also followed. During 600-1200 A.D., different subjects were included in the syllabus, i.e., the Vedas, the Puranas, politics, religion, history and certain other subjects. (v) During 600-1200 A.D. the Nalanda University was established but there were ashrams also. There was a Parishad consisting of three eminent persons who decided different matters. There were schools attached to the temples. The Bodh maths also functioned as educational institutions; Mathura was the centre of Bodh dharma. In Gujarat and Rajasthan, there were Jain maths. The Vikramshila University and the Odantpuri University were established. Mithila was the centre of Sanskrit, Nadia was famous for education, Kashi was also a centre of education. (vi) During 600-1200 A.D. women's education was prevalent; though there was no defined course content, different subjects were taught. They had equal status with men in the educational field. Women were interested in music, fine arts, sculpture, etc. There was provision for military education for women. (vii) During the period there was provision for vocational and technical education whereas medical education was also imparted. (viii) The State government always provided finance for education. Kings of certain States established schools and universities for social welfare. Though there was no evidence of establishment of any education department as such, the Hindu kings were always aware of the need for providing education.

52. DEVI, R., *Education in Assam during Nineteenth Century*, Dept. of Edu., Gau. U., 1977

The major objective of the study was to highlight the nature and progress of education in Assam during the nineteenth century. Both primary and secondary sources were used for data collection.

The study revealed that: (i) The educational system in Assam was in the formative stage during the nineteenth century. (ii) About eighty-five per cent of the population living in villages failed to accept the educational pattern as their own. (iii) Tradition and conservatism stood in the way of availing the educational opportunities offered. (iv) The progress of education, both at the primary and the secondary stages, was very slow.

53. DOCTOR, T.H., *Progress of University Education in Gujarat State after Independence*, Ph.D. Edu., Guj. U., 1979

This study starts with the position of university education in Gujarat from the year 1950-51 and stretches it

up to the year 1974-75. There were only two universities in 1950-51 while in 1974-75, there were five academic and two professional universities. The study was done in blocks of four years and traced the growth of all the five universities in the matter of enrolment, faculty-wise number of colleges, strength of faculty members, postgraduate centres, enrolment of postgraduate students, amount of research work done, addition of books in the library, number of readers of the library books, external examinations, income and expenditure of the university, students' welfare activities and such other aspects. The growth study of each university was done separately for each block of four years and for the whole period under study.

At the end of the thesis the progress of university education for the whole of Gujarat was also studied. The trends of development were crystallized and suggestions were made for improvement.

54. EAPEN, K. V., *A Study of the Contribution of the Church Mission Society to the Progress and Development of Education in Kerala*, Ph.D. Edu., Ker. U., 1981

The main aims of the study were: (i) to assess the contribution of the Church Mission Society (CMS) to primary, secondary and higher education, (ii) to estimate the missionary activities in such aspects of education as women's education, education of the backward classes and hill tribes, (iii) to examine the nature of special educational institutions organized by the CMS, (iv) to examine the relation between the government and the missionaries, and (v) to estimate the impact of its activities on the educational, economic, social, political and religious and moral life of the people in the erstwhile States of Travancore and Cochin.

Both primary and secondary sources of data were gathered and their documentary analysis done. Primary sources like the proceedings of the CMS Missionary Register, Church Missionary Intelligence, CMS Gazette, CMS Mass Movement Surveys, Madras Church Missionary Records, Travancore and Cochin Diocesan Records, CMS Diary, the Report of Missionary Conferences and other CMS publications as well as the Government Gazette were mainly used for the study. They were supplemented by secondary sources like books and reference materials written by non-missionaries. Interviews with a few of the bishops and eminent educationists of the Church of South India as well as with a few distinguished old students of the CMS

educational institutions were also used for the collection of data. The main method used for the study was the historical method. The sources were subjected to internal and external criticism in order to assess their validity and reliability.

The major findings were : (i) The Church Mission Society founded in 1799 in England played a vital role in spreading modern education in Kerala (the erstwhile States of Travancore and Cochin) between 1816 and 1947. The CMS missionaries considered education a part of their evangelical and social work. Lofty religious, educational, moral and social ideals guided their activities. (ii) It was in the field of primary education that the missionaries made the most of their opportunities. The primary schools started by missionaries like Thomas Morton (1816-40) had definite curriculum, efficient methods of teaching and strict discipline. (iii) The Syrian Church started numerous parochial schools but, gradually, the missionaries turned to the masses and established a network of primary schools for all children. (iv) The missionaries were the pioneers of modern secondary education in Kerala. In addition to a few seminaries, the Church Mission Society established English high schools at various places. Both English and vernacular secondary education was popularized. (v) The CMS established the oldest institution of higher education in Kerala. The Syrian College at Kottayam developed into a full-fledged college when the missionaries took charge of it. (vi) The wives of the early CMS missionaries were the pioneers of modern women's education in Kerala. The boarding-houses and schools established by them increased the facilities for women's education. Co-education was also popularized. (vii) The missionaries established slave schools and boarding-schools for the depressed classes as a gradual step for their admission to common schools. Henry Baker Jr. who worked for the uplift and education of the hill tribes came to be known as the Apostle of Hill Arrians. The CMS established special schools like the Industrial School, Teacher Training School, Kindergarten School, Community School and the School for the Deaf and the Dumb as pioneer institutions in these fields. (viii) The establishment of the first printing press in Malayalam, the printing of the first Malayalam book in Kerala, the translation of the Bible into Malayalam, the compilation of grammars and dictionaries, the beginning of one of the oldest journals in Malayalam, the enrichment of the Malayalam language, and literature, were also the contributions of the CMS missionaries to Kerala culture. (ix) The government

cooperated with the educational activities of the missionaries and helped them with gifts of land and money. In course of time, the government entered the field of education and the missionaries co-operated with the government in promoting education in the State. (x) The missionary activities brought about great changes in the various aspects of life in Kerala. The highest level of literacy in Kerala, the enormous increase in women's education, the reduction in the rigidity of the caste system, the abolition of slavery, the popularization of democratic ideas, the reformation of a section of the Syrian Church, etc., bore the impact of the missionary activities.

55. KAKOTY, S., *A Study of the Educational Development of the Bodo Tribe during the Post-Independence Period with Particular Reference to the Northern Region of Assam*, Ph.D. Edu., Gau. U., 1982

The main objectives of the study were : (i) to assess the existing pattern of education and the educational facilities available to the Bodo-Kacharis, (ii) to examine the differential educational attainments of the Bodo-Kacharis, and (iii) to identify the structural variables which become obstacles to education among the Bodo-Kacharis.

Necessary data and information relevant to the study were collected from various sources, viz., census reports, reports of the commissions/committees, periodicals, journals, departmental publications and other personal sources and contacts. Many places inhabited by the Bodo-Kacharis of the State were visited and their modes of living, habits, customs, manners, attitude towards education, etc., were studied. The study was largely based on field work which was done with the help of survey method, questionnaires, case histories and interviews. The data were analysed to study the significant variation or variability which influenced the educability.

The major findings were : (i) The Bodo-Kacharis were predominantly agricultural people. They were of Mongoloid origin. The primitive way of living had kept them away from the path of modern development through education. (ii) The unfavourable geographical conditions hampered their educability and this could be overcome by providing suitable hostels for the students near the schools in the tribal villages. (ii) The socio-economic status variables such as occupation, number of acres of land owned, income, educational levels and social status, etc., played important roles in

respect of the educability of the children. (iv) The indifferent attitude of the parents towards the education of the Bodo girls was another setback in the field of education of the tribe. (v) The prevailing school system in Assam did not satisfy the needs of the locality, particularly the needs of the Bodo-Kachari community. The present curricula, teachers, schools buildings and equipment, time table, etc., did not, in fact, attract much the Bodo-Kachari children to make them come forward to receive formal education in schools. The incidence of drop-out or wastage and absenteeism was found to be on a large scale among the students. (vi) It was found that the Bodo-Kachari parents and also their children were not motivated and had low educational aspiration. Most of the students liked to continue their study somehow, up to the matriculation level only. With regard to the technical and vocational education, the enrolment of Bodo-Kachari students was not satisfactory. (vii) Extreme poverty was the main problem of backwardness in the tribal education.

56. KHAN, M.N.A., *The Educational System in the Deccan during the Bahmani Period from 1347-1500*, Ph.D. Hist., Osm. U., 1977

The study attempted to look into the educational system of the Bahmani Sultanate which existed in the Deccan between 1347 and circa 1500. It also attempted to find out the role of the Bahmani educational system in Indian society. Data were extracted from chronicles, textbooks, Malfuzat of sufis, archival records, inscriptions and other Bahmani monuments like *madrasas*, *khanqahs*, etc. The accounts of European travellers who visited the Sultanate and the native accounts in South Indian languages were also thoroughly made use of.

The educational system introduced by the Bahmanis was the same as that known as the Islamic system of education which had developed in Perso-Arabic environment. This system had a long history of its development in West Asia, in Iran and in North India from 1206 to 1347. It subsequently assumed an Indo-Islamic character. The Bahmanis were the first to introduce it in the Deccan. The Islamic educational system was developed through centuries by several thinkers, educationists, sufis and teachers. There was a well-thought-out philosophy of education working at the back of this system. The contributions of various schools such as Mutazilites, Asha' rites, Ikhwanus safa and thinkers like Kindi al Farabi, Ibn Sura, al Ghazali, Ibn Rushad, Ibn Bajjah, al Razi, Ibn Tufayl, Shihabuddin

Suharwardi, Khawajah Nasiruddin Tusi and Talaluddin Dawwani determined the landmarks of development of Muslim educational philosophy with its different dimensions.

The syllabi for the various stages of education in the Bahmani Sultanate were almost the same as were in vogue in the contemporary Islamic world. Instruction in various disciplines was given in Persian but most of the textbooks were in Arabic. Some of the books were written by the Bahmani scholars, while most of the textbooks were the standard classics of the Islamic world. Education in Bahmani society was institutionalized in different forms. These educational institutions were broadly classified as *Khanqahs*, *madrasa*, *maktabs*, *talims* and Libraries. Each institution was an enormous complex with a series of allied institutions. All the main and the allied institutions were maintained and run with the help of a large staff of different levels. The finances of these institutions were met either by the government or by the nobles. The Bahmani Sultanate provided an opportunity for bringing the South Indian and the Islamic cultures in close contact and for coexisting. This cultural coexistence and cultural intercourse resulted in a new phenomenon called Deccani culture. The most significant contribution of the Bahmani educational system was the ideal of personality development. This system envisaged an ideal personality not only with a set stage of perfection but a personality in an infinite stage of growth and attainments.

57. KUMAR, N., *Development of Sanskrit Education during British Rule*, Ph.D. Sans., Kur. U., 1975

The major objectives of the study were to trace the development of (i) the Sanskrit system of education during British period, (ii) study of Sanskrit as a language, and (iii) the use of Sanskrit as a medium of instruction.

Being a historical study, data were collected from the three types of sources—primary, secondary and tertiary. The primary sources were the original or printed documents along with commission's reports available at the National Archives of India. The secondary sources were concerned with the conventional studies of the period available in the conventional literature. The tertiary sources included responses to a circular letter and an interview with the living Sanskrit scholars who had been associated with the teaching of Sanskrit during the British regime.

The study revealed: (i) Brahamana or Sanskrit schools of learning were scattered all over India and existed in towns of special sanctity or even of political importance. The Sanskrit system of education even during the Islamic period remained essentially Hindu in pattern and ideals. (ii) The British system of education started affecting the Sanskrit system of education from 1791 but from 1813 to 1823 the Sanskrit system of education was run on the Western lines and it developed into what it is at present. (iii) In the first half of the nineteenth century, when the British rule was gaining ground in India, the foreign rulers began to institute elaborate enquiries into the forms, nature and extent of indigenous education. (iv) The three major measures taken during the regime of William Bentinck to discourage the Sanskrit system of education were cessation of payment of stipends to future students, discontinuance of appointment of new teachers and appropriation of funds for the promotion of the English system of education rather than the Sanskrit system. (v) Lord Macaulay's Minutes were in consonance with the new policy of the government that Sanskrit education should dwindle away; however, the study of the Sanskrit language and literature through English, with a total change of spirit and content, continued in the institutions run on the Western pattern. (vi) After the Wood's Despatch of 1854, the Sanskrit system of education, with all its characteristics, namely, the method of instruction, fees, examinations, teacher-pupil relations and academic atmosphere, was discarded and replaced by the Western system with the establishment of new universities and the affiliation of existing institutions. (vii) After the Despatch, Sanskrit was altogether discarded and was replaced by English as a medium of instruction. The only aspect left out was the study of the Sanskrit language and literature as an optional subject for those in universities. (viii) The revival movement of the Sanskrit system of education was started by Swami Dayananda through the Arya Samaj and further experimented upon by Tagore and Sri Aurobindo. (ix) The content of Sanskrit literature was replaced by the Western knowledge. Later, the Western knowledge monopolized the scene and included the study of Sanskrit language and literature as one of the several subjects of study at the school, college and university level.

58. LAKHAR, B., *The Progress of Women's Education in Assam from 1874 to 1970*, Ph.D. Edu., Gau. U., 1976

The purpose of the study was to trace the history and

development of women's education in Assam during the period 1874-1970. The original primary sources from the Record Office of the Assam Secretariat were used for data collection.

The major findings were : (i) Separate schools for girls were opened after the advent of the British and the missionaries. The missionaries were the first to start schools for girls in Assam. As a result of the recommendations of the Despatch of 1854, schools for girls were given liberal grants-in-aid. (ii) In order to provide facilities for girls in different regions where there were no girls' schools, special schools known as Zennana classes were started at Sylhet, but the experiment was given up in 1933 with the non-cooperation movement. Consequent to the raising of the marriage age for girls, the development of girls' education received an impetus. (iii) In the beginning, few girls attended schools. Teachers were given rewards for securing enrolment of girls. Fees were compulsory for girls in primary schools but in upper primary and middle schools, fees were abolished. (iv) The gradual increase in the rate of enrolment of girls in colleges led to the opening of high schools and colleges for them. The percentage of girls, however, remained low in educational institutions. According to the 1961 Census, the percentage of male literates was only 16 and that of females was much lower. (v) In the earlier years, the curriculum for boys and girls was the same but after 1882, a separate curriculum and a separate examination for girls were introduced in Sylhet. Again, from 1936, common curriculum and common examination were brought in. (vi) The removal of age-limit and the granting of liberal scholarships were further measures taken by the government to encourage girls' education. (vii) The missionaries took a lead in the training of teachers. Training classes, were opened at Nowgong and Silchar for vernacular teachers. High school teachers were deputed to Calcutta for training. In course of time, St. Mary's College started B.T. and L.T. classes and the Gauhati University started the department of teacher training. (viii) For supervision, in 1908, the first inspectress for girls' schools was appointed, assisted by Assistant Inspectresses. The post of Inspectress was later abolished and the post of a Deputy Director of Public Instruction (Women) was created.

59. LANDAGE, C.N., *The History and Survey of Education in Sholapur District*, Ph.D. Edu., Shi. U., 1980

The main objectives of the study were : (i) to take

a historical review of the educational development at the pre-primary, primary, secondary and higher stages of education as well as technical education during the pre-Independence and the post-Independence period, (ii) to study the facilities available in the district of Sholapur at all stages of education including technical as well as teacher education, and (iii) to make constructive suggestions for the development of education at all levels in the district of Sholapur.

The normative survey method was adopted in the investigation with a questionnaire and an interview as the tools of research. The questionnaire was administered to pre-primary schools, primary schools, secondary schools and colleges of education. Government officers and field workers concerned were interviewed. The data were also collected from different documents, reports of the schools and the government publications.

The recommendations were classified under different heads, such as (i) general recommendations, (ii) pre-primary education, (iii) primary education, (iv) secondary education, (v) higher education, (vi) technical education and (vii) adult education. The following were some of the salient recommendations, of the study: (i) It was necessary to develop road and rail lines and, if possible, air lines for the development of education in the Sholapur district. (ii) Sholapur should have a radio station. (iii) Nine hundred pre-primary schools should be opened. (iv) Teachers should not be allowed to participate in politics. (v) Primary education should be taken away from zila parishads and entrusted to a separate, independent department of the State government. (vi) In order to avoid wastage and stagnation, students should be provided with free books and lunch. (vii) More technical and agricultural schools should be opened. (viii) There should be democratization of secondary education. (ix) There should be a subcentre of the Shivaji University at Sholapur.

60. MEDHI, G.C., *Education in Jirkadam—a Tribal Institution*, Ph.D. Edu., Gau. U., 1980

The main objective of the study was to give an authentic picture of the Jirkedam, the dormitory institution of the Karbi tribe, from the accounts given by a cross-section of the Karbis who had either once lived there or are still having membership of the institution.

Primary information was collected through open-

ended structured interviews of the organizers and members, both past and present, of the Jirkedam. The day-to-day functioning of the institution was observed along with the behaviour of the inmates at different places where the institution was found to be still running, though in a dilapidated condition. The data from secondary sources for comparison and analysis were gathered from documents, literature, etc. Suggestions were made only with regard to some essential features that can be particularly used for educating the Karbi youth under the modern system of education.

The major findings were : (i) The Karbis were agriculturists by occupation and they practised *jhum* cultivation. They were very backward educationally, and economically but rich culturally. Their villages were almost cut-off from the rest of India due to the lack of communication. (ii) The Jirkedam was mainly an educational institution of the Karbi tribe though it provided little scope for formal teaching except during the oath-taking ceremony. (iii) All the requisite factors under the attitude and the behaviour pattern of an educational institution were present in the Jirkedam, which provided mainly vocational education. Literacy and numeracy were both missing. Education was through work-experience in the real life situation. The training in leadership, discipline, community participation, cooperativeness, dignity of labour, team spirit, fellow-feeling, harmoniousness, forbearance, tolerance, community living and residential characteristics were some notable features. (iv) The Karbis instituted the Jirkedam mainly for the purpose of preparing the youth for becoming adult agriculturists and to keep a ready labour force for social service and village defence. (v) A model of feudal hierarchy was attempted to be followed in selecting the office-bearers. Merit was given more importance in securing high rank in both the State and the educational machinery. Democratic principles were also followed to some extent in selecting office-bearers. (vi) In the earlier years, girls also used to be admitted. (vii) The competitive spirit was encouraged in the *jhum* field. There was more cooperation than competition in the agricultural activities. (viii) The adolescents were taught to run the institution on their own as well as to render all kinds of service to the community. (ix) The marked difference between the Jirkedam and a modern school was noticed in the appointment of a formal teacher. (x) Practical training was given more importance.

61. MISHRA, C.S., *Education in Smritis*, Ph.D. Phil., BHU, 1974

The aim of the study was to examine the contents of the Smritis with a view to finding out the theory and practice of education incorporated and commended therein. The focus of attention was on the most well-known Smritis, viz., those of Manu, Yajñavalkya, Brihaspati and Narada.

The study revealed : (i) Education was the outcome of the theory of knowledge and theory was a part and parcel of human pursuit of the Absolute. The brilliance of the mind was never overlooked. A mystic phenomenon was attempted to be realized through education. (ii) Education was deemed to encourage the individual to strive for intellectual growth, but his life was not confined to his residence or the *gurukula*, therefore the sense of social efficiency too was inculcated among students. (iii) The conservation of the cultural heritage was an important objective and students were required to memorize literary and other texts. The want of books was a negative factor. *Upanayana* was an evidence of compulsory education; a natural and spontaneous development of the innate power already existing was the aim. (iv) The triple mode of *sravana*, *manana* and *nididhyasana* tended towards the direct intercourse between the individual and the repository of knowledge. The educational set-up changed because it had to take into account the changing socio-economic conditions and meanings which came to be attributed to the completeness of knowledge. (v) The realization of the self as obtainable through the process of *purushartha* *sidhih*—*dharma*, *artha*, *kama*, *moksha*, was strongly advocated in the Smritis.

62. MISHRA, K.N., *A Study of the Educational System during Upanishadic Age of India*, Ph.D. Edu., Gor. U., 1979

The objective of the study was to provide an account of the system of education as revealed in the Vedic Upanishads.

The Upanishadic age was selected for study, i.e. from 1600 B.C. to 600 B.C. While making a study of the period, all efforts were made to understand the educational system which was practised by the preceptors of the Upanishadic India. It was not possible to study all the Upanishads; the study was, therefore, confined to the educational system as revealed by the thirteen

Vedic Upanishads, namely, the Isopanishad, the Brihदारanyak Upanishad, the Chhandogya Upanishad, the Kenopanishad, the Aitareya Upanishad, the Taittiriya Upanishad, the Kaushitaki Upanishad, the Kathopanishad, the Mundakopanishad, the Svetasvatra Upanishad, the Prashna Upanishad, the Maitrayini Upanishad and the Mandukya Upanishad. The preceptors during the Upanishadic age imparted the knowledge of *brahmavidya* to the pupils in thirty-two different ways. During the course of their instruction the pupils had to reside with them. As such, the educational system practised during the whole of the period of the studentship; extending from the initiation ceremony, *upanayana*, to the *samavartan* has been dealt with. The study was mainly done on the contents of the thirteen Vedic Upanishads. To understand their contents, the translations by Sayana, Sankaracharya and Max Muller were studied. Besides the original contents of the Upanishads, some reference books pertaining to the Upanishadic philosophy, history, culture and educational practices were also consulted.

The major findings were : (i) The aim of education during the pre-Upanishadic period was the acquisition of knowledge of the various sacrifices, *yajnas*. Besides the aim of physical development, the infusion of religiousness, character-building, cultural development and individual and social development were catered to. The four Vedas, the Vedangas, the sciences, the dialogue, the traditional myths and legends and Narasamasi were the subjects taught to learners. The *sakhas*, *charans*, *parishads*, *kulas* and *gotras* were the educational institutions in the pre-Upanishadic age. The preceptors used to hold conferences, debates and discussions on various educational systems. The women were imparted education by their fathers, brothers, husbands and near relatives. The initiation ceremony was performed before commencing the study. (ii) During the pre-Upanishadic age men were attached to the wordly power and self whereas during the Upanishadic age they realized that doing *karmas* without their knowledge was waste of energy and hence they moved from *karma-kanda* to *jñan-kanda*. The knowledge of *para* and *apara vidya* was considered to be more valuable than that of *yajnas*. The Upanishadic education aimed at the acquisition of the supreme knowledge, physical development, character-building, spiritual development, education for culture and individual and social development. Through these aims the ultimate goal of the life-immortality was achieved. The preceptors' homes, the *parishads*, the debating circles and the conferences were the educational institutions where *para* and *apara*

vidya were taught. The *apara vidya* comprised the four Vedas, the six Vedangas, ritualistic knowledge, grammar, exegetics, metrics and astronomy. The *para vidya* was the supreme or highest knowledge and through it the Ultimate Reality. The Upanishads declared thirty-two types of *brahmavidya* viz., *agnividya*, *atam vidya*, *udgitha vidya*, *omkar vidya*, *gayatri vidya*, *dhar vidya*, *dirghausya vidya*, *panchangni vidya*, *pran vidya*, *bhum vidya*, *madhu vidya*, *sandilya vidya*, *manth vidya*, *samvarga vidya*, *satyakam vidya*, *sam vidya*, etc. (iii) Students were admitted to *acharya kulas* only after their initiation ceremony was performed. The students, generally, commenced their study at the age of twelve. During studentship they had to beg for alms, tend the sacred fire, tend the teachers' houses and study the Vedas. They had to practise internal discipline and be calm in mind, (*santa*), self-restrained, *danta*, self-denying, *uprata*, patient, *titikchu*, and collected, *samakita*. They had to practise *sattay suddhi* and *ahar suddhi*. (iv) The students received fatherly treatment from the teachers and the preceptors' wives were mother figures. The teachers never concealed anything from the pupils and accepted their ignorance if they failed to answer students' questions. (v) To teach *para* and *apara vidya* the methods of *sravana*, *manana* and *nididhyasana* were adopted. Besides the discussion method, the dialogue method, the experimental method and the question-answer technique were also used. (vi) No system of examination existed during the Upanishadic age except the preceptor's assessment throughout the period of studentship. After their last bath in the preceptors' house, the students were addressed by them, which was known as *samavartan sanskara*. (vii) The society and the education during the age were closely related. (viii) Women could also study along with men and could participate in discussions and debates.

63. MISRA, B.D., *History of Secondary Education in Uttar Pradesh from 1843 to 1900*, Ph.D. Hist., Luc. U., 1968

The main objective of the study was to trace the history of secondary education in Uttar Pradesh from 1843 to 1900. The study was restricted to five revenue divisions of Meerut, Ruhelkhand, Agra, Allahabad, Banaras together with Delhi, Jabalpur, Sagar and Ajmer divisions which were transferred to other provincial governments in 1882. In order to achieve the objective, the data were collected from the original source material.

The findings were: (i) The period of seventeen years from 1843 to 1860 was a period marked with events of paramount importance in the field of education in the North-Western Provinces (now U.P.) in particular and in India in general. By a resolution of the supreme Government, dated 29 April 1843, it was transferred from the Government of India to the Provincial Government. Thus, in 1843, the Provincial Government got an opportunity to initiate an educational scheme suited to the needs and requirements of the people. In 1843, in North-Western Provinces there were nine government anglo-vernacular schools in addition to three colleges at Banaras, Agra and Delhi, all educating more than two thousand boys belonging to the Hindu, the Muslim and the European families. The junior masters of the anglo-vernacular schools and colleges were poorly paid. (ii) The period of ten years from 1861-70 was a period of progress, consolidation and improvement. This period exhibited a steady and gradual progress. All the branches of education, primary, secondary and higher, were set on a firm footing. Both the public and the private enterprises had shown an increased interest in the education of the Indian people. (iii) The period from 1871 to 1880 was marked with an attempt to standardize the educational scheme of the North-Western Provinces and Oudh. During the preceding period of ten years vigorous educational activities were seen as far as the expansion of the educational scheme was concerned. The grant-in-aid system was modified to suit the exigencies of the time without any regard to the intentions with which the system had been established in 1854. The establishment of the Muir College in 1872 and the institution of vernacular middle examination, the abolition of the Office of the Director of Public Instruction in North-Western Provinces in 1877, the amalgamation of the educational departments of the North-Western Provinces and Oudh under one head in April 1877, the formation of a committee to examine and review the textbooks used in government schools, the scientific classification of schools on the basis of courses taught, the extension of *tahsili* schools, the extension of the rights of the local educational committees, the attempt to improve the conditions of the boarding-houses of the zila schools, and the overhauling of the entire scholarship system were the other highlights of the period. (iv) The ten-year period from 1881 to 1890 was a period of awakening, revival and improvement. By this time the financial position of schools had improved. The grants to many schools were improved and also given to new ones. The most

important event of the period was the appointment of the first Indian Education Commission in 1882. It was this Commission that enabled the supreme and the Home Governments to know what had really been done in the field of secondary education. Important questions like discipline and moral training and allied subjects in schools and colleges, the formation of provincial textbook committees, the extension and improvement of the boarding-house system, and the proper arrangement of secondary school teachers' training had come to the forefront due to the Commission's recommendations based on a thorough inquiry. (v) The period of ten years from 1891-1900 was a period of great and unprecedented educational activities. It saw the establishment of an arts college for the Meerut division, the introduction of drawing and physical science teaching in zila schools, the setting up of a technical school at Lucknow and an agricultural school at Kanpur, the beginning of an alternative standard for the University Entrance Examination in the form of School Final Examination, a realistic revision of the curriculum of normal schools, the reorganization of the Thomson Engineering College, Roorkee, the overhauling of the curriculum for the Middle Vernacular Examination, the serious discussion of discipline and moral training in schools and colleges, the establishment of a Faculty of Engineering in the Allahabad University, the establishment of a Provincial Textbook Committee, the meeting of the Educational Conference, the reorganization of the educational department of these provinces and the transfer of the Agra College to a board of trustees. (vi) The first attempt for the provision of the training of teachers in the North-Western Provinces was made in 1855 but serious work began in the last decade of the nineteenth century. (vii) It was found that right from the beginning the educational policy of the Government was political expediency-oriented. Hence it was not in conformity with the needs and aspirations of the people.

64. MISRA, M., *Education in Uttar Pradesh from 1858 to 1900*, Ph.D. Hist., Luc. U., 1969

The study was an attempt to critically survey the educational policy carried out by the government in Uttar Pradesh from 1858 to 1900. The study was based on the original material (both published and unpublished) available in the National Archives, New Delhi; the Record Office, Lucknow Secretariat, Lucknow; the Central Record Office, Allahabad; the annual reports

in the Secretariat Library, Lucknow, and the district gazetteers available in the District Gazetteers Office, Lucknow. Material was also collected from the Pioneer Press, Lucknow, Kashi Nagri Pracharini Sabha, Varanasi, and other libraries.

The findings were: (i) The Wood's Despatch of 1854 and the Hunter Commission of 1882 paved the way for educational revival and left their mark on the educational operations carried on in North-Western Provinces. The constitution of separate departments in each province for the administration of education was undoubtedly a significant achievement and deserves credit for evolving a thoroughly comprehensive system of education which has continued up to the present day without any material change. (ii) Schools were established for giving elementary education to the masses through the mother tongue. The traditional method of instruction was retained though it was made a bit more practical so as to suit the needs of agriculturists. *Tahsili*, *halqabandi* and town schools were established as models for the improvement of indigenous schools. (iii) The introduction of secondary education was a novel feature in the development of education in this period. The middle school examination was started in 1872; though it consolidated the system of education it failed to improve the standard. (iv) The advice tendered by the Wood's Despatch and the Education Commission of 1882 to pay more attention to regional languages was disregarded and not given effect to. Urdu, which had been forced upon the students, was also a barrier for the spread of education because the Hindi-speaking people were larger in number than those who knew Urdu. (v) Keeping the need of collegiate education in focus, the entire secondary course was dominated by the university. Efforts for giving the course a practical bias by bifurcating it did not succeed significantly; it brought about unemployment among the educated classes. (vi) Institutions for training teachers, on which the whole edifice of education rested, were very few; most teachers were untrained. They hardly exercised any moral influence over their pupils. Kindness, patience, generosity and love were unknown to them. Fear of punishment was the only stimulant, corporal punishment being a normal affair. Capable persons were not attracted towards the profession of teaching as it carried poor remuneration. The teachers teaching subjects in English were given better salaries than those taught the same subjects in the vernacular. The university was in a better position with a provision for technical training. (vii) By the initial provision of education to the male population only, the government

excluded females which constituted approximately half the population. For many years the policy of the government regarding girls' education was halting and hesitant. The government did little towards girls' education because of its timid educational policy. (viii) Special attention was paid to the education of Muslims, Europeans, and Anglo-Indians. (ix) The Muir Central College, Allahabad, was established with the object of creating a centre for vernacular education and was expected to develop into a vernacular university, but it belied the expectations of its sponsors and turned out to be only a supervisory authority for the vernacular middle examination. (x) The government paid less attention to the Education Department than it did to other departments and also allotted less money to it in the annual budget. Education was expensive and beyond the means of the common man. (xi) The new educational system was incomplete and defective. Students flocked to schools for getting certificates. The ancient ideal of close affinity between the teacher and the taught did not exist; therefore, the teacher was neither able to give personal and individual attention to the students nor could he mould their character. (xii) By the close of the period, education came to have some system and was placed on a somewhat stable footing. The number of institutions and students also went up. (xiii) The educational scheme made provision for some sort of moral education which alone was capable of building up the character of a student and improving his morals. (xiv) The main shortcoming of the new system of education was that it was neither practical for nor capable of developing useful individuals; the students were given bookish knowledge and taught nothing beyond it. (xv) The institution of boarding-houses proved to be another important feature of this period. They extended the means of education even to those who had no such facility in their home towns. (xvi) The foundation of several types of education was laid during this period.

65. MUKHERJEE, *Prachin Bharate Prakrita Jana Sikshar Upar Dharmiya Probhav* (The influence of religion on mass education in ancient India, Ph.D. Edu., Visva Bharati, 1981)

The main objectives of the study were: (i) to find out the nature and practice of informal popular educa-

tion existent in ancient Indian society irrespective of its formal counterpart, (ii) to see how far popular education was determined by the doctrines and faiths of religions like Brahmanism, Buddhism and Jainism, (iii) to see how an all-embracing socio-ethical value structure was developed out of the elements contributed by the religious beliefs, rites, customs and institutions, and (iv) to see how far the principles underlying the popular education system were consistent with the objectives of the present adult education programme.

As the study was of historical nature, criticism of the sources, both primary and secondary, was involved in methodology. A study of the sources, both extensive and intensive, was made with the purpose of collecting relevant information necessary in relation to the objectives.

From the study of the nature of socio-ethical instructions of ancient India and the various mass media involved in popular education, the following objectives could be identified which the society wanted to realize through the inculcation of socio-ethical values in the minds of the people: (i) To make a person aware of his functions, duties and responsibilities in his community setting, with particular reference to common efforts and mutual aid. (ii) To create common bonds between people which was necessary not only to remove prejudices among groups but also to check the growing aloofness amongst individuals and different groups. (iii) To acquaint the people with the health habits and cleanliness practices necessary for individuals and groups in the community life. (iv) To enable a person to make his household life effective and happy, ensuring hearty cooperation of the members of his family. (v) To grow in him the qualities of a human being worthy of being a member of a happy, cultured and rational human family through self-reliance and self-realization. (vi) To build up a person by developing his mind, emotion and civic sense not only to live for himself and his family, but also to function as an alert, morally healthy and emotionally sound member of the society to which he belonged. (vii) Adult education be the means and guiding force for individual enlightenment, social awareness and greater inner personal strength in addition to being a means of gaining some skills or becoming socially and economically a little better off than before by means of mutual cooperation and meaningful participation in community living.

66. NAGAR, R.S., *Development of Education in Manipur from 1891 to 1970*, Ph.D. Edu., Gau. U., 1975

The objectives of the study were: (i) to trace the cultural background of Manipur and its relation with various aspects of Indian culture, (ii) to trace the growth of indigenous systems of education in Manipur and its relation with the mainstream of national culture, (iii) to trace the growth of education after Manipur's accession to India, (iv) to study the growth and impact of the Western education on Manipur, (v) to trace the growth of education from 1891 to 1970, and (vi) to study the educational administration in Manipur.

The sources of data were the records of the government, the books written by the local authorities and the information collected by the statistical department. The research methods used were the historical and the library methods.

The major findings were: (i) Some of the major problems facing the educational development in Manipur were underdeveloped economy, unemployment among the educated, the lack of qualified teachers, the introduction of tribal languages in schools and lack of continuity of school syllabus from the primary to the high school stages. The affiliation of educational institutions to the Gauhati University also presented problems; the high schools were affiliated to the Gauhati University whereas the higher secondary schools were affiliated to the Central Board of Secondary Education. Again, the colleges were under the Gauhati University and post-graduate education under the Jawaharlal Nehru University. (ii) The courses of study at the school stage were inadequate and ill-planned. (iii) The teacher education institutions were inadequate in number and pre-service and in-service education needed revamping.

- *67. PACKIAM, S., *The Progress of Secondary Education in Tamil Nadu during a Period of Twenty-five Years from 1950 to 1975*, Ph.D. Edu., MKU, 1982

The main objectives of the study were: (i) to find out the growth rate of the enrolment of pupils in Tamil Nadu for 1950-75, (ii) to find out the growth rate of the number of secondary schools in Tamil Nadu for 1950-75, (iii) to find out the growth rate of passes in S.S.L.C. (iv) to find out the growth rate of expendi-

ture on secondary education, (v) to analyse the growth rate of the enrolment of boys and girls, (vi) to analyse the growth rate of the enrolment of boys and girls of the scheduled castes and the scheduled tribes, and (vii) to calculate the index of progress of secondary education in Tamil Nadu. A trend analysis was used to analyse the data collected from the records and reports of legislative bodies and the government. The statistical models used to calculate the index of progress were growth model, dummy variable regression model, variance model, and correlation model.

Significant findings of the study were: (i) The growth rate of the enrolment of girls was higher than that of boys. (ii) The growth rate of the enrolment of the scheduled caste and scheduled tribe girls was higher than that of the scheduled caste and scheduled tribe boys. (iii) The growth rate of the enrolment percentage of boys to the total population of the age group 14 to 17 was higher than the percentage of girls enrolled to the total population of the 14 to 17 age group. (iv) The growth rate of boys' schools was slightly higher than that of girls' schools. (v) The growth rate of trained female teachers was higher than that of trained male teachers. (vi) There was a consistent growth in the expenditure on secondary education in real terms during the period under study. (vii) There was no significant difference within each of the plan periods in the allocation of funds for secondary education. (viii) The dummy variable analysis showed that the abolition of fees contributed significantly to high enrolment.

- *68. PAIPANANDIKER, V.A. and SUD, A., *Public Sector as an Instrument of Development*, Centre for Policy Research, New Delhi, 1978

The objective of the study was to survey developments in three crucial sectors, agriculture, education and health, during twenty-five years of planning in India.

Some of the findings were: (i) During the first twenty years of planning the national income increased threefold while total expenditure on education increased nearly nine times; though per capita income doubled during the period, per capita expenditure on education multiplied six times. (ii) The number of universities increased from 27 to 114, the number of higher secondary schools nearly doubled, the number of middle/senior basic/junior high schools increased seven times while the number of colleges for general education

increased eightfold. (iii) The increase in the enrolment of children in the age group 6-11 was fourfold, in the 11-14 age group fivefold, seven times in the age group 14-17 and nearly eight times as regards university education. (iv) The number of children enrolled in primary schools more than doubled along with a seventeenfold increase in pre-primary schools and seven times in secondary schools. (v) Most of the students in vocational courses were in teacher training institutions, the rest in commerce, agricultural, engineering, forestry, medicine, industrial arts and crafts and veterinary science courses. (vi) At the beginning of the plan period only 57 per cent teachers were trained; it increased by 18 per cent by 1970-71. However, by 1969-70, more teacher training institutions had been opened than were needed. So, by 1973-74, 137 were closed down. (vii) With an increasing emphasis on science education at the higher secondary and the university levels, the stock of scientists also increased. (viii) The number of institutions for technical education increased threefold while the out-turn increased ninefold. (ix) In the area of the training of medical doctors, the number of colleges increased a little more than three times while the number of the students admitted increased more than four times. (x) The 1971 Census indicated an increase in the literacy of males and females from 30 per cent and 8 per cent to 39 per cent and 19 per cent, respectively. Over the same period, the percentage of literates nearly doubled in the rural areas while in the urban areas the increase was from 34.6 per cent to 52.48 per cent. (xi) In some of the major universities, on an average, 49 per cent students in B.A. and B.Sc. examinations, 36 per cent in M.A., 22 per cent in M.Sc. and approximately, 35 per cent in other professional subjects failed to qualify in the examinations.

69. PANDEY, B.N., MEHRA, C. and SABHARWAL, N., *A Decade of State Institutes of Education*, NCERT, New Delhi, 1974

The objectives of the study were : (i) to see what impact the State Institutions of Education (SIEs) had made on school education in their respective States, and (ii) to find out as to what were their most tangible programmes to meet the desired objectives.

The sample consisted of fourteen (SIEs). A proforma was developed to assess the growth and development of SIEs and the significant achievements of various SIEs during the past decade. There were six

broad parts, besides the one on general information, in the proforma. The first part dealt with the staff position, their pay scales, designations, etc. The next two parts were related to the in-service programmes and research studies and investigations. The fourth section dealt with extension services. The fifth and the sixth sections dealt with the publications brought out by SIEs and their financial resources, respectively.

The study revealed the following: (i) Andhra Pradesh was the first to bring all the units, set up from time to time for the qualitative improvement of school education under one administrative head. These units were the State Bureau of Educational and Vocational Guidance, the State Evaluation Unit, the State Science Education Unit. The SIE in Rajasthan had two units, viz., the Evaluation Unit and the Unit for Correspondence Training Course for Elementary Teachers. (ii) There was no State Board of Teacher Education (SBTE) in Assam, Andhra Pradesh, Bihar, Orissa and Karnataka. (iii) The highest number of persons were employed by the SIE in Madhya Pradesh (36), followed by U.P. (33), Haryana (31) and Gujarat (29). The number of persons employed by the SIEs of Rajasthan (22), Chandigarh and Tamil Nadu (21 each) was also high as compared to the number of persons employed by the other SIEs such as in West Bengal, Delhi, Bihar and Karnataka. (iv) Staff was found to be inadequate in the case of the SIEs in Assam, Bihar and Rajasthan. (v) The highest number of in-service programmes for various categories of functionaries connected with school education and teacher education was organized by the SIEs of Chandigarh (135), Rajasthan (107), Delhi (95), Gujarat (92) and Orissa (90). A large majority of the courses of all the responding SIEs were of short duration. (vi) The SIE, Delhi, gave in-service education to the largest number of persons (13,149) followed by the SIE, Chandigarh (11,893), the SIE, Bihar (8,363), and the SIE Gujarat (5,592). (vii) The SIEs in Andhra Pradesh, Chandigarh, Madhya Pradesh, Uttar Pradesh, Gujarat, Orissa and Karnataka extended in-service education to a greater number of supervisory staff in comparison to teachers and teacher educators. (viii) The highest number of research studies (74.8 per cent) was conducted in the area of school education followed by teacher education (16.5 per cent). Again, in the area of school education, a large number of studies (139) were related to elementary education. (ix) The SIEs in Bihar, Delhi, Madhya Pradesh, Orissa and Rajasthan gave guidance to other extension centres of the State. (x) Schools complexes were

formed by the SIEs in Andhra Pradesh, Assam, Tamil Nadu, Chandigarh, Gujarat, Madhya Pradesh and Rajasthan.

70. PURKAIT, B.R., *An Enquiry into the Administration of Primary Education in Bengal under Montagu-Chelmsford Reforms and Its Bearing upon the Same in the Post-Independence West Bengal—a Critical and Analytical Study*, Ph.D. Edu., Cal. U., 1981

The objectives of the study were : (i) to find out the causes of backwardness of primary education in undivided Bengal between the two world wars, (ii) to highlight the real motive of the British government to arrest the progress of mass education on the lame pretext of inadequate finance, (iii) to ascertain the fact that administrative lacuna, financial stringency, apathy and indifferent attitude of the colonial government in pre-Independence days formed the real hindrances in the way of rapid expansion of elementary education in Bengal, and (iv) to determine the ways and means conducive to the development of elementary education in undivided Bengal, particularly West Bengal.

It was mainly a historical-survey-type study utilizing both private and public records such as annual and quinquennial reports, surveys, educational year books, legislative enactments, gazettes, histories, biographies, government and municipal resolutions, private and public letters, periodicals, magazines and newspapers as source materials.

Important findings were: (i) The provincial government was dependent upon the central government for financial assistance. (ii) The local self-governing bodies, on the other hand, were dependent on the provincial government for financial support. (iii) Under the Montford reforms the public utility services, including education, were transferred subjects, which were financially starved. (iv) There was a constant controversy both in the press and on the platform regarding cess and taxation for the purpose of education. (v) The centre-province financial arrangement was most unsatisfactory and unacceptable to the provinces. (vi) The Montford Reforms were followed by an uneven and uncertain distribution of financial resources between the centre and the provinces. (vii) In spite of several attempts through different legislative enactments primary education could not be made free, universal and compulsory. (viii) The government at the

centre as well as in the provinces had intentionally avoided the financial responsibility for mass education. (ix) In Bengal, tuition fees met a high percentage of the educational expenditure. (x) Police expenditure superseded educational expenditure. (xi) Primary education had been at the mercy of the bureaucracy. (xii) Wide disparity in respect of educational opportunities had always existed between towns and villages. (xiii) There was an unending controversy between the voluntary system and the compulsory system.

71. RAJGURU, S., *Medieval Assamese Society as Gleaned from Contemporary Biographical and Historical Literature, 1228-1926*, Ph.D. Arts, Gau. U., 1966

The main aim of the study was to investigate the different social aspects of the Assamese people of the medieval period. The study was based upon evidences obtained by critically examining, as far as possible, all the sources. Main dependence was placed on contemporary historical and biographical literature of the period under review.

The study revealed that : (i) The medieval Assamese society attained a complete shape as well as made remarkable progress and development in the different spheres of the national life such as political, economic, social, cultural in the areas of language and literature, education amusements and festivals, religion and rites and rituals. (ii) The primary object of education was the moral and spiritual development. (iii) The houses of the brahmin teachers were the institutions where education was imparted. These institutions were cosmopolitan in character and admitted pupils from all castes. The responsibility of imparting education was mainly the concern of brahmins. (iv) The curriculum included a long list of subjects. The study of Sanskrit was given special emphasis. Progress was made in Ayurveda, astrology, astronomy, architecture, music and dance. (v) Scholars from outside Assam came to hold scholarly discussions. (vi) Educational institutions were not widespread. (vii) The Vaisnava movement and the patronage of kings contributed towards uplifting the cultural level of the people.

72. SARMAH, J., *Education in the Upanishads*, Ph.D. Sans., Gau. U., 1975

The major objective was to furnish an account of the Upanishadic principles of education by analysing and systematizing them.

Materials were mainly gathered from the ten most authentic and recognized Upanishads. The study was limited to the different facts, ideas and ideals of education as recorded in the Upanishads.

The study revealed that : (i) The main system of education was residential or *gurukula* system. (ii) Knowledge was acquired through close personal contact with the teacher who was the embodiment of truth, learning, wisdom and affection, and was disseminated at great personal sacrifice and under austere discipline. (iii) The system achieved three major aims of education, viz., the acquisition of knowledge, the formation of character and the development of personality of the rising generation of the society and inculcation of social welfare and performance of religious duties. (iv) Social efficiency and social happiness were achieved by the educational system. (v) The method of teaching was primarily based on three steps, viz., listening to teachers, ratiocination of things learnt and meditation. (vi) The educational system was characterized by earnest inquiry, intellectual freedom, individual attention and creative thinking. The educational system was not limited to philosophical theories alone. (vii) The system developed in individuals a sense of civic responsibility, moral virtues, self-imposed discipline, stern regard for duty and reverence for the past. (viii) The highest aim was man-making, character-building and the realization of the supreme spirit. (ix) The educational system was viewed further as the process of integration; the study of religion formed an integral part. The system succeeded in keeping the flame of learning burning in the society. (x) There was sufficient relevance and appropriateness of the educational system of the Upanishadic age, in the present society.

- *73. SEN, S., *Education in Eastern India (6th Century to 13th Century A.D.)*, Ph.D. Ancient Indian History and Culture, Cal. U., 1979

The main aim was (i) to study in detail the educational activities at all levels—primary, secondary and higher—in Eastern India during the period from the sixth century A.D. to the thirteenth century A.D., and (ii) to compare the ancient and the modern educational systems. Data were derived from archaeological, literary and traditional sources, after proper scrutiny, and broadly classified into three groups, namely, Buddhist, Brahmanical and Jain.

The study revealed that: (i) Materials relating to

Buddhist education were richer in nature and content than those pertaining to the other two systems of education. (ii) Both the Buddhist and the Brahmanical systems of education had the common objective of bringing about the progress of contemporary societies by making education significant and meaningful. (iii) Education in ancient India was, in general, liberal in tone and character and its aim was to make an individual a good and useful member of the society and to provide him with ample opportunities for the fullest development of his own self. (iv) Technical sciences were cultivated. (v) Women education was not altogether absent. (vi) Indian education was initially inspired by religion. Later on it became more liberal. (vii) the Buddhist, the Brahmanical and the Jain systems of education were complementary to each other in spite of their distinctive characteristics and were integral parts of ancient education. (viii) The theories of Rousseau and Froebel were not far removed from the principles enunciated by the educationists of ancient India. (ix) The two great personalities of modern India, viz., Tagore and Gandhi, had advocated the same path as that of ancient gurus. (x) The Kothari Commission strove to achieve a balanced synthesis of the modern ideas and the age-old traditions and of forces of religion and science. The ancient Indian education had undergone drastic change owing to major upheavals in the post-Independence period aimed at bringing about qualitative as well as quantitative changes in the educational system.

74. SHARMA, M.L., *A Critical Study of the Role and Contribution of Private Enterprise in Education in Punjab from 1854 to 1966*, Ph.D. Edu., Pan. U., 1975

The major objectives of the study were: (i) to highlight the purposes with which the private agencies entered the field of education in Punjab, (ii) to create awareness for the significant contribution of the private enterprise in education in Punjab, and (iii) to determine its place and role in education in a democratic set-up.

The salient features of the private enterprise were gathered through the historical method and these were confirmed through normative survey. For survey, personal interviews were obtained with the heads of privately managed institutions, with the help of a self-prepared questionnaire. For historical research, the sources of data were (i) the annual reports of the Punjab Education Department and the administrative reports of the Punjab Government, (ii) the quinquennial

reports of the Government of India on education, (iii) various education despatches and education commission's reports, (iv) books, journals and research studies, (v) the records of private educational managing bodies, and (vi) the press profiles. The study traced the sequential history of the private enterprise from 1854 to 1966, along with their problems and present position.

The major findings of the study were: (i) Education in India, in the modern sense, dated from 1854, when the promotion of general education was accepted as a State responsibility, and it was to be ensured through the private enterprise by encouraging it with liberal grants. (ii) From 1854 to 1882, the Christian missionaries were supreme in the field. Education for them was a means to win Punjab for Christianity. (iii) To save the people of Punjab from the clutches of Christianity and encouraged by the Hunter Commission Recommendations, many native enterprises like the DAV College movement, the Dev Samaj, the Sanatan Dharam Sabhas, the Jain and Singh Sabhas, the Anjumans-i-Himayat-i-Islam and various other private trusts and donors entered the field during the period 1882 to 1947. (iv) With time, these institutions outnumbered the Christian missionaries, and made a remarkable contribution to the cause of education in Punjab. (v) The years 1947-1966 witnessed the emergence of the state, especially in the field of primary education where the private enterprise had never been very active, leaving aside a few commercial concerns in the urban and the semi-urban areas. (vi) In the secondary education field the private institutions played very useful role despite the State playing the role of a significant partner. (vii) In college education they commanded an enviable position, and their latest stronghold was teacher education colleges. (viii) After 1947, these enterprises faced many odds due to the public being indifferent, the teachers demanding parity, and the government being very exacting in order to keep its control. (ix) Despite heavy odds, the private enterprise excelled the State-run institutions in quality education. (x) They had a definite role to play in a democracy because nationalization of education was not feasible, due to the constitutional provisions, paucity of funds, and for maintaining quality of education. (xi) For improving their lot, it was suggested that they be given liberal grants in order to have a self-generating economy; there should be complete parity between the teachers of these schools and the government school teachers; freedom should be given to the managements, in order to let them flourish in

an atmosphere of faith and understanding. (xii) Managements, too, should adopt progressive attitude, and put a stop to all the malpractices which had brought them to disrepute.

***75. SHARMA, S.S.,** *Secondary Education in the Urban Community of Gwalior (A Sociological Study)*, Ph.D. Soc., Jiwaji U., 1981

The study aimed at (i) tracing the development of education in M. P. (ii) tracing the development of education in Gwalior, and (iii) investigating the affairs of secondary education in urban Gwalior with respect to the number of schools, buildings, admissions, extra-curricular activities, the teaching community—its selection, placement, training, working condition, etc., the student community—their demands, selection of career, and interaction between parents and school authorities.

The data on the various aspects of the secondary education were collected through interviews. Separate interview schedules were prepared for principals, teachers, students and parents. Forty principals and 150 teachers were contacted. Data were presented in the form of frequency and percentage distributions.

The major findings of the study were: (i) The number of primary schools in Gwalior was 297 in 1947, 774 in 1970-71 and 1,068 in 1979-80. (ii) The number of secondary schools were 26 in 1947, 58 in 1970-71 and 62 in 1979-80. (iii) The number of middle schools rose from 177 in 1970-71 to 264 in 1979-80. (iv) About 45 per cent were government schools, 2.5 per cent were Central schools and 52.5 per cent were aided and recognized schools. (v) In greater Gwalior, out of 40 schools, 16 were co-educational, 13 were only for boys and 11 were for girls; 12 schools owned their buildings, 17 schools were housed in government accommodation and 11 in rented accommodation; and only 14 schools had satisfactory buildings. (vi) Two schools had no laboratories. (vii) Twenty-eight schools admitted students directly, three schools each administered written test and personal interview, six schools admitted on the basis of merit. (viii) Twenty-nine schools had the required furniture. (ix) Twenty-four schools had between 200 and 3000 books, thirteen schools required facilities for indoor games. (x) Students union was there in all the schools (xi) Adequate teaching staff was available in twenty-eight schools. (xii) More than 50 per cent of the graduate teachers improved their qualification to postgraduation, but only about 5 per cent of the post-graduates improved their qualification.

(xiii) The selection of teachers was based on merit, training, experience, written test, interview, approach, sports activities and widowhood. (xiv) Within fifteen years only 4.3 per cent of government and 17.3 per cent of private school teachers got promotion; 31.2 per cent and 57.1 per cent, respectively, got promotion between 16 and 20 years and in both the types 75 per cent teachers were promoted between 21 and 35 years. (xv) Nearly 50 per cent teachers had to do extra work. (xvi) Nearly 47 per cent teachers reported the administrators' behaviour as polite towards them, 25.5 per cent felt it was strict and indifferent, and 27.3 per cent reported no contact. (xvii) Also 62.7 per cent students reported proper learning, 27.3 per cent reported help in the use of unfair means in the examination, and 10 per cent reported nothing except passing the examination. (xviii) More than 50 per cent teachers were satisfied with their economic condition and social recognition.

76. SHASTRY, V.B., *Development of Secondary Education in Orissa from 1882 to 1966*, Ph.D. Edu., Utkal U., 1980

The objectives of the study were : (i) to review the policies relating to secondary education, (ii) to trace the growth and development of secondary schools, and (iii) to study such important dimensions of secondary education as administration, finance, curriculum and the functioning of the Board of Secondary Education, Orissa.

Secondary education was taken to mean the education imparted in the middle schools and high schools, from Classes VI to XI. The growth of secondary education in South Orissa, which was a part of the Madras Presidency, in North Orissa, which was a part of the Bengal Presidency first and later of Bihar and Orissa, in Sambalpur district, which was a part of erstwhile Central Provinces, and in the 24 Feudatory States of Orissa, was delineated. The source method was followed. The annual reports of the Department of Education of Madras, Bengal, Bihar, and Orissa, Central Provinces, quinquennial reports, reports of the various committees and commissions, gazetteers, Census reports, educational survey reports, codes and rules, legislations, centenary souvenirs and Feudatory State Reports, etc., were the primary sources. Books on the history of education and other books were the secondary sources.

The first English secondary school of Orissa was founded at Puri in 1835 and was closed down in 1840

due to the lack of people's interest in English education. In 1841, a middle English school was started at Cuttack, and this was converted into a Zilla High School in 1851. In 1853, the Puri Zilla School and the Balasore Zilla Schools were established. These schools were managed by the Local Committees of Public Instruction. Most of the teachers were Bengalees. The roll strength of these three schools was around eighty and they were affiliated to the Calcutta University. The Onslow Institute, Chatrapur, was established in 1854. In 1856, a Zilla School was established at Berhampur. The Sambalpur Zilla School was started in 1855 and was closed down in 1859 and was again revived in 1886. By 1901-02, the total number of high schools in North Orissa was twelve, of middle English schools forty-five, and of middle vernacular schools forty-three. The middle vernacular schools were fast losing their ground. The total expenditure on secondary education was Rs. 3,996 in 1841-42 and it increased to Rs. 99,804 by 1901-02. The enrolment of the high schools of Orissa was 2,298 in 1901-02. By 1901-02, there were only two high schools in the 24 Feudatory States. Secondary education was grossly neglected in all the Feudatory States of Orissa. By 1936, on the eve of the formation of the separate Province of Orissa, there were 23 high schools and 116 middle schools. The rise and fall of the Satyabadi Forest School at Sakhi Gopal (1912-21) had been singled out for detailed treatment due to its deep impact on the socio-political situation of Orissa. The number of high schools rose to nine and of the middle schools to thirty in the 24 Feudatory States of Orissa. The number of high schools rose from thirty-four in 1936 to eighty-nine in 1946-47 and the number of scholars therein from 10,005 to 23,763. The expenditure on account of secondary education rose from Rs. 10,23,150 in 1936-37 to Rs. 20,30,755 in 1946-47. The total number of high schools in Orissa in 1965-66 was 730, which increased to 2,099 by 1978-79; the total number of middle schools in Orissa in 1965-66 was 3,310, which rose to 6,507 in 1978-79. The enrolment went up from 1,19,604 in 1965-66 to 2,63,607 in 1978-79, and that of the middle schools from 2,51,000 to 5,01,046 during this period. Cuttack was the most advanced district with 557 high schools and 1,412 middle schools (1979) and Phulbani was the most backward district with 39 high schools and 179 middle schools (1979). The D.P.I., Bengal, exercised control over the schools of North Orissa up to 1912 and the D.P.I., Bihar and Orissa, from 1912 to 1936. The schools of South Orissa were looked after by the D.E.O., Ganjam, under

the D.P.I., Madras. Orissa Division was made a separate Inspectorate in 1874. A separate D.P.I. was appointed for Orissa in 1936. Today there are two D.P.I.'s, fifteen Inspectors of Schools and fifty-six District Inspectors of Schools. In the Puri Free Academy (1835-40) instruction was given through English and no Oriya books were used. English, mathematics, history and geography were the four subjects taught in this school. In 1853, the Cuttack Zilla School revised its courses to prepare candidates for the Junior Scholarship Examination. The history of Orissa was taught in the Puri Zilla School and every high school had its own curriculum up to 1857 when all the schools accepted the Entrance Syllabus of the Calcutta University. The subjects of study were English, Sanskrit, Bengali, history, geography, Oriya, mathematics, mechanics and natural history. By 1881, mechanics and natural history were eliminated. In 1883, the Upper Secondary Course Examination with modern and technical subjects was introduced by the Madras University. The Board of Secondary Education, Orissa, was established at Cuttack in 1955. The post-Independence period witnessed a phenomenal growth of secondary education.

77. SHUKLA, M.C., *Jatak kalin shiksha ka swaroop* (system of education during Jataka period), Ph.D. Edu., Sampurnanand Sanskrit University, Varanasi, 1982

The study aimed at investigating the educational system of ancient India with a special reference to the Jataka stories. The study adopted the historical method of research. The main source of data collection was the Jataka stories and other ancient historical documents.

The salient findings were : (i) The Jataka period in India stretched from 800 B.C. to 500 A.D. (ii) The Jataka *kathas* reflected the economic, social, cultural and educational milieu of the then India. (iii) In the Jataka age, the educational system was very much influenced by the Vedic system of education. (iv) Theoretical subjects included in the curriculum of this period were : the four Vedas, Ksharang, Kalpa, Vyakaran, Nirukta, Chhandas, Jyotish, Mimansa, Nyaya, Purana, Dharma Shastra, Ayurveda, Artha Shastra, Dhanur Veda and Gandharva Shastra. (v) In the Jataka *Kathas*, frequent reference to the ancient University of Takshashila has been made. (vi) By analysing the curriculum of the Takshashila University

it was found that in addition to theoretical subjects, eighteen main crafts were included in the curriculum. (vii) For *bhikshakas* only theoretical subjects were taught but for other students it was compulsory to study at least one craft in addition to theoretical subjects. (viii) Education in the Jataka period was for the welfare of the masses. It aimed at proficiency in material prosperity as well as spiritual salvation. (ix) In the Jataka period it was believed that education could be effective only when the educators were men of character and adorned with *shitas*. Mere recitation of books and *mantras* would have no effect. (x) In the Jataka period teachers used to charge fees in the form of *guru dakshina* from rich students and manual labour from poor students. (xi) The teacher was master of all the disciples and the students had to obey him. Teachers always emphasized self-study. (xii) The main methods and techniques of teaching were lecture, question-answer, debate, revision, discussion and logical techniques. (xiii) During the Jataka period students were not sent to *gurukulas* just after the *upanayana* ceremony but after the attainment of the age of 14 or 15 years. (xiv) The teacher-pupil relation was extremely cordial and the teacher was regarded as spiritual father of the students. (xv) The entire educational system was residential and the valedictory function for the students was individualized. Board and lodging, medical and recreational and other facilities were provided to all the students in the *gurukulas* during this period. (xvi) Examination was conducted daily just after the lesson. (xvii) Women's education was also given attention to during the period but its condition was not as good as in the Vedic period. (xviii) In the Jataka *kathas* it has been emphasized that there should not be any discrimination on the basis of caste and creed but in practice the noble born were preferred for admission to the *gurukulas*. Admission to the educational institution was based on a tough entrance examination.

78. SINGH, D., *A Comparative Study of Educational Development in Madhya Pradesh and Uttar Pradesh during the Period 1947 to 1974*, Ph.D. Edu. APSU, 1980

The aim of this study was to compare the progress of education in the first four five year plans, sector-wise, in terms of primary, middle, higher secondary, higher and technical education in the States of Madhya Pradesh and Uttar Pradesh. It was also intended to

study women's education and education of the scheduled castes and the scheduled tribes.

Data collected from the commission and committee reports and officially published periodical reports were tabulated and subjected to statistical analysis. Comparisons were based on plan-wise figures for MP and UP and also the Indian Union concerning the number of institutions, teachers and students, funds allocated, etc. Effort was made to relate educational progress/backwardness to the geographical and the socio-economic conditions in the regions. Faulty priorities and injudicious allocation of educational grants were identified and pointed out where they appeared to have impeded educational development.

The study revealed some similarities and some dissimilarities. Both MP and UP were very backward in economic and industrial developments, which was a major cause of their educational backwardness. In comparison with other States of the Indian Union both were very low as regards income per capita and educational expenditure per capita. In MP as well as UP there had been undue stress on traditional subjects at the cost of expansion of science and technical studies. They spent a much higher proportion of funds on directorates of education than most other States which earmarked more money for students and teachers. Similarly, higher education received more attention than elementary education, even though it was well known that the former yielded more personal returns and the latter more social returns. But it had been an all-India phenomenon. On the whole, MP had to make up much more leeway than UP because of the former's geography and political history in pre-Independence period. For example, in MP the anxiety to preserve ethnic identities and the need for scattered, single teacher, small sized, and comparatively more expensive, schools slowed educational expansion. The contribution of local bodies and private agencies had also been comparatively low. This study also pointed to the desirability of decentralization in educational planning, provided an over-arching all India perspective was not lost sight of.

- *79. SINGH, S.D., *The Education of the Scheduled Castes and Their Development Needs since Independence (1947) in the Varanasi Educational Region*, Ph.D. Edu., Gor. U., 1981

The objectives of the study were: (i) to determine the quantitative and the qualitative growth of education

of the scheduled caste population since Independence, (ii) to determine the existing position of the education of the scheduled castes, (iii) to make an extensive survey of the existing educational facilities (along with institutions) for the scheduled castes at different levels, and (iv) to suggest educational measures for the development of the scheduled caste population in this region.

A sample of 900 students (450 scheduled castes and 450 non-scheduled castes) was drawn from twenty-five intermediate colleges of five districts of Varanasi educational region by applying the purposive sampling technique.

The major findings of the study were: (i) Teachers, as a class, did not discriminate between the Harijan and the non-Harijan students. (ii) College teachers were mostly engaged in political affairs. It brought disturbance in teaching. (iii) Schools had turned into political arena instead of being temples of learning and knowledge. (iv) The Harijan students failed to manage private tuitions due to economic distress. (v) There was no separate provision for special coaching facilities for the Harijan students in the schools. (vi) School facilities should be provided to the Harijan and the non-Harijan students alike without any discrimination, on the basis of ability.

80. SINGH, S.P., *UNESCO, with Special Reference to India*, Ph.D. Pol. Sc., Sag. U., 1966

The objectives of this research project were to study (i) the history of UNESCO, (ii) the aims and objectives of UNESCO, and its activities in the areas of education, science, social sciences, culture, exchange of persons and mass media, (iii) the role of the National Commissions for Cooperation with UNESCO, (iv) the relationship between India and UNESCO, and (v) the achievements and deficiencies of UNESCO as an organization.

The study was primarily a library study deriving relevant information mainly from the documents on UNESCO made available by the UNESCO's office of the Chief of Mission in India, the Indian Council of World Affairs, the Indian National Commission for Cooperation with UNESCO, the UNESCO Research Centre on Social and Economic Development in Southern Asia and the UNESCO's Public Liaison Officer in Paris. The study traced the history of UNESCO during the period 1945-58 and also analysed its objectives, structure and organization, budget,

membership, legal status and so on.

The study recorded : (i) In the post-war period, UNESCO assisted in the reconstruction of education primarily by organizing a world-wide campaign for voluntary contribution and also providing direct assistance. (ii) In its clearing-house function in education UNESCO developed a list of important contributions in education, conducted surveys and investigations, and diffused information on education across the countries. Through several international and regional conferences UNESCO tried to develop a world opinion in favour of free and compulsory primary education and supported several projects in Latin American countries and elsewhere by providing experts, technical assistance and fellowships for advanced and relevant training. (iii) In the field of higher education UNESCO directed its efforts to the establishment of a permanent international organization of universities. (iv) UNESCO organized surveys on educational opportunities for women, and the social conditions that affected the utilization of opportunities; UNESCO also undertook to support fundamental education, adult education and education for living UNESCO's contributions to the spheres of natural sciences, social sciences, and culture were also recorded. (v) Through various conferences and meetings, India contributed to UNESCO in the form of developing awareness for an equitable role of the developing awareness so that it could remain an international organization through dissemination of eastern culture, sharing positions in the UNESCO Secretariat. (vi) India took the lead in developing funds for UNESCO, hosted several UNESCO meetings and conferences, supported several UNESCO ventures on international surveys and so on. (vii) UNESCO aided India by providing consultancy services of experts from other countries, supplying reading material for the neoliterates and providing fellowships for advanced project-related training.

81. SRIGIRINATH, N.S., *A Critical Study of the Reforms introduced in Educational Administration in Karnataka during 1956-1976*, Ph.D. Edu., Kar. U., 1979

The major objectives of the study were : (i) to examine the reforms in educational administration in the State during the two decades from 1956 to 1976, (ii) to study the extent of performance of officers independently and successfully in the light of decentralization of powers, (iii) to inquire into reforms in instructional improvement at the primary and the

secondary levels, and (iv) to assess the reactions of the people in the light of heavy expenditure on education.

The study used responses to opinionnaires and documentary evidences as the sources of data. The statistical brochures brought out by the Director of Public Instruction, Mysore, the gazetteers, newspaper reports, the circulars of the Director of Public Instruction were the primary sources. Documentary evidences on the history of education and educational administration and official reports were the secondary sources. The books on the history of education of educational administration, articles in journals, newspapers were the tertiary sources. Administrators, joint directors of public instruction, deputy directors of public instruction, education officers, assistant education officers, subject inspectors, principals of government colleges, the people interested in education, constituted the population from which a suitable sample was drawn. Information inventory, questionnaire on the decentralization of administration and discharging duties independently and successfully, the score card and questionnaire on prospective reforms were the tools of the study. Partial correlation analysis was used for analysis purposes.

The assessment of reforms revealed that the public did not see eye to eye with the administrators. There was divergence in determining prospective reforms on the part of administrators and the public. By and large, reforms introduced by the administrators were not considered adequate by the people.

82. VAIKUNTHAM, Y., *Spread of Education and Social Change in Andhra (1880-1920)*, Ph.D. Hist., Osm. U., 1980

The study proposed to investigate the development of education and the consequent changes in Andhra during 1880-1920. The study used both primary and secondary sources to collect the data. The documents included government documents, autobiographies, newspaper reports, and private works both published and unpublished nature. Published and unpublished doctoral dissertations, books, articles and other secondary source materials were also used.

The educational system in Andhra before the nineteenth century was based on indigenous methods. The teaching of religion, classical language and 3 R's was common in *gurukulas* and *pyal* schools. Education was confined in most cases only to higher castes. Government, private missionary and non-missionary

efforts were equally responsible for the development of education in Andhra. An important feature of this period was the adoption of *laissez-faire* system of education till the end of the nineteenth century. The government withdrew from the direct control and management of educational institutions and merely aided and gave broad guidelines. The spread of education among boys was conspicuous in the field of elementary education during the period of forty years from 1880 to 1920 in Andhra. The number of primary schools for boys increased from 548 to 1,918 and of pupils from 1,10,036 to 6,19,169 between 1881-82 and 1921-22. During the same period, the number of the secondary educational institutions increased from 203 to 246, but the increase in the number of pupils from 5,432 to 43,760 was noteworthy. The number of colleges increased from six to eight and of pupils from 164 to 1,452 in Andhra between 1880-81 and 1921-22. Qualified teachers, better salaries, strict rules of recognition, etc., contributed to the improvement in the quality of education. The development of education was not uniform in all the districts of Andhra. The spread and impact of the Western education differed from town to town and from district to district in this period. The emphasis on mass education increased in this period. English was preferred in the schools in Andhra, though vernaculars were not completely ignored. The utilitarian aims of education influenced parents and scholars to go in for English education as it secured a job in public service. There was more rush for university studies than for vocational studies till 1920. Special incentives, like liberal aid and scholarships for girls, educational grants to backward localities, agency tracts and backward classes, were given for the expansion of education in Andhra. The district associations, caste associations, brahma samajists, theosophists, etc., also contributed to the spread of education in Andhra.

One of the important results of the spread of education was the upliftment of women. Women education got serious consideration of the government and the missionaries in the late nineteenth century. There was an upliftment of Harijans and depressed classes due to the growth of education. Harijans were being slowly assimilated into the mainstream of Hindu society. They began to receive education and join public services, and their status improved considerably during the period by the efforts of the missionaries, government and philanthropists who opened new schools and provided scholarships and better opportunities in life. People began to reject the traditional caste professions and join public services which were

based on educational attainments. Education had an impact on the religious outlook of educated people as well.

*83. VERMA, G.C., *Growth and Development of Modern Education in Rajasthan*, Ph.D. Hist., Raj. U., 1968

The study aimed at describing the growth and development of education in Rajasthan from 1819 to 1949 onwards. The investigator used all possible sources in carrying out the study. He mainly depended on the unpublished relevant documents in the National Archives of India, New Delhi, and also utilized the Education Department files of the various former states of Rajasthan, preserved in the Rajasthan Archives, Bikaner. The annual reports of the Scottish Presbyterian Mission were also made use of.

The study reported the following findings: (i) The progress of education in Rajasthan largely depended on the views on education held by the ruler or his adviser or minister. This was specially true of the smaller states where the resources were limited and where each of the states was not always a viable unit. This accounted for the difference in the level of educational development in different states. One thing was common to all these states, big and small, that while the capital towns of the princely states were centres of attraction and the majority of educational institutions centred round about these towns, facilities for education in other areas were extremely limited. (ii) The indigenous educational institutions in Rajasthan were mainly of two kinds, namely, those dealing with elementary education, and those concerning higher-education. To the former category belonged the Hindu *pathshalas* and *posals* and Muslim *maktabs*, while to the latter belonged the Hindu *pathshalas* and Muslim *madrasas*. The Jain *upasaras* belonged to both the categories depending on what type of education was imparted in them. (iii) There were no well-conducted primary schools in the neighbourhood to serve as models. Even in the first decade of the present century the various states differed considerably in regard to primary education. In some of the smaller states, such as Bundi, Dholpur, Shahpura, Banswara, Pratapgarh and Dungarpur, there was no resemblance of any system of primary education, while in Tonk, Udaipur, Jodhpur and Jhalawar the framework existed, but had not been filled in. Except for a few, the majority of the states did not levy any educational

cess to meet the additional expenditure on education. The school-going population of Rajasthan (excluding Alwar and Jaisalmer) was 7,70,567 in 1905. Of these 33,540 (5 per cent) were actually under instruction. (iv) The number of schools teaching upto the middle or final standard were found to be fifteen in Bharatpur, fifteen in Jaipur and three in Kishangarh. The secondary Anglo-vernacular education was not till then needed in the small states of Dungarpur, Banswara and Pratapgarh. They were contented with the primary stages of English. In Dholpur and Shahpura, the middle standard was the highest reach. (v) Efficiency of the secondary schools in Rajasthan depended to a greater degree upon the condition of their lower classes. The large majority of pupils who swelled the total number of schools were found in the preparatory and primary classes and very few continued their studies up to the higher classes. (vi) Till the last years of the nineteenth century, the Anglo-vernacular high schools in Rajasthan used to prepare candidates of the middle class for Anglo-vernacular examination of the United Provinces. (vii) The want of trained teachers was felt throughout Rajasthan. There were no efficient normal schools in Rajasthan in the beginning of the present century. A normal school had been established at Ajmer. This school met a very long-felt need of trained teachers for Ajmer/Marwar and the adjoining states. (viii) There were three colleges functioning in Rajasthan in the beginning of the present century. These were: the Government College, Ajmer, the Maharaja's College, Jaipur and the Jaswant College, Jodhpur. There was very limited demand for higher education in Rajasthan till the twenties of the present century and these colleges, located in three distant places, fully met that demand. But in reality, the demand for collegiate education in the province was so small that even these colleges did not have, for a long time, sufficient number of students in them. (ix) Women's education was extremely backward. There was not a single girls' high school in any of the states of Rajasthan till 1930. (x) The position of the nobles' schools in many of the Rajasthan states was as feeders to the Mayo College, Ajmer or its rival. Later on, with the growth of national awakening among the people and the development of the ideas of freedom, the nobles' schools were looked upon as anachronisms and were either closed down or amalgamated with other public schools. (xi) In school education, the Hindus of Ajmer-Merware were the backward community and not the Muslims in regard both to boys' and girls' education. As a community Muslims were not back-

ward educationally at all times and in all places throughout Rajasthan. (xii) Except in Ajmer-Merware, Jaipur and Bharatpur, there was no proper system of educational direction and control in any of the states of Rajasthan during the last century.

84. VYAS, V., *Varanasi main shiksha (Education in Varanasi) 1904-1947*, Ph.D, Hist., BHU, 1975

The major aim of the study was to examine, historically and critically, the ancient and the modern trends of education prevalent in Varanasi during 1904 and 1947.

The study took under its purview all types and all levels of educational institutions situated in Varanasi city. Historical methods were employed. The data were collected from primary and secondary sources as well as personal interview with eminent citizens and educationists.

The salient findings of the study were: (i) There were two major trends of education prevalent in Varanasi, the materialistic Western education system emerging out of the British system of education and geared to the bureaucratic set-up. This trend was followed by the educational institutions run by the Municipal Corporation of Varanasi. The Government took up the work of adult education, compulsory education, craft education and English education through these institutions and tried to increase the percentage of literacy by establishing popular and cheap vernacular education. Due to increasing demand of education for vocational success and lower standard of English in municipal schools, the Municipal Corporation could not sustain stability in its educational programmes and gradually lost its popularity. The void thus created was filled by the missionary institutions with their high standards of English education. These missionary institutions played an important role in popularizing English education in Varanasi. The second trend in education took its birth as a reaction to the British policy and system of education. The trend was based upon religion, Hindu nationalism and the old apophthegm *shiksha dharmain shobhate*. The institutions run on these lines focussed mainly on character-building and religiosity. It developed secularism in its real sense of the term and gave importance to liberal education. This trend of education was nurtured by the Bharat Dharma Maha Mandal, the Central Hindu College, the Shri Kashi Vidyapeeth and the Kshatriya High School. The Central Hindu College

blended nationalism with religion, the Shri Kashi Vidyapeeth emphasized national consciousness and the Kshatriya High School tried to arouse racial awareness. (ii) The special feature of education in Varanasi was its immunity from communalism and provincialism. The educational institutions were based on religious nationality propounded by Dayananda Saraswati and Vivekananda. (iii) In the reaction to the British educational policy another trend was the revival of Sanskrit *pathshalas* for protecting Vedas and other shastras. Government Sanskrit Pathshala was established. Its fusion with English and modern trends culminated in the present Varanaseya Sanskrit Visva Vidyalaya presently known as Sampurnanand Sanskrit University. (iv) In the first half of the twentieth century, in Varanasi, the second eminent characteristic of education was its integrative tendency. This trend emphasized the integration of the Western materialistic education with the Indian philosophy and religion for preparing a base for raising the edifice of disciplined, rational and prosperous Indian society. This endea-

vour was instrumental in checking the flux of missionary education in Varanasi city. (v) Another dominant characteristic was revealed through the establishment of Shri Kashi Vidyapeeth which predominantly aimed at the political and national movement for the emancipation of India from the British rule. (vi) The contribution of the Muslim institutions to the field of education in Varanasi was also remarkable. The establishment of National School and Muslim Academy was the symbol of change and national awareness among the Muslim community but due to the backwardness and religious rigidity these institutions could not maintain their popularity and success. (vii) Integration of nationalism, religiosity, ancient wisdom and modern education was achieved by the establishment of the Banaras Hindu University. (viii) Varanasi gave birth to an educational philosophy which propounded Indianization of Western education and development of nationality based on true universal religion with the aims of full development of knowledge and attainment of supreme bliss.