Introduction

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Regional Studies
CHAPTER II
REVIEW OF RELATED LITERATURE

2.0 Introduction

Every investigation needs to conduct a review of related literature prior to going into the research study in order to minimise the risks of dead-ends, wasted effort, purely trial and error oriented activity, unnecessary duplication of work persistence with discovered approaches, faulty research design and enormous or empty findings. On the positive side it helps the investigator to size up what has been achieved already and taken off from that point; it is a fruitful source of hypothesis and stimulate the researcher to develop hypotheses of one's own. It develops problem consciousness and nurtures intelligent approaches to problem; that equips one "with a radar system that will guide him unerringly on target, and at the same time guard him against pitfalls; it provides comparative data on the basis of which one's findings can be evaluated and interpreted".

To the investigator in the field of History of Education, the aspect of research presents some special possibilities and possesses peculiar problems. On the one hand, it imbues one with the wisdom to distinguish between official issues and equips one with the framework needed for synthesis and interpretation. On the other hand, it is very difficult for a historical research to decide when a prior work should be taken as review material and when it should be treated as a source for data which should be incorporated in the study itself. Very often an arbitrary line has to be drawn somewhere. Some works have to be treated as note review and source material.

Since this is a piece of research which is being submitted as a requirement for award of a doctoral degree, one prior concern is to review the relevant research already conducted in the field. This would be a difficult task, but the minimised and patient work done by M.B. Buch and colleagues at Baroda has helped to

present the abstracts of these studies in five surveys of research in education (1973 and 1978, 1983, 1987 and 1997).

Studies like doctoral research are covered with area coverage as well as interpretative insight motives. The extremely valuable remarks of the trend writers in the surveys have helped not only to give a summary of coverage but to gain insights in interpretation, gap analysis and the like.

There is another category of literature which may take the form of secondary sources, even textbooks (of a high standard, though) which many investigators in this field use, without necessarily giving them an explicit status on review resources. Certain pioneering works in Indian Education-ancient, medieval and modern, pioneering and even good synthesising studies in Cultural History of Kerala, and standard works on historical investigations and historiography and comparative education come under this category. Since they are used citationally or functionally long formal reviews are tried. But indications of the aspects in which they used have been given in the latter part.

Several studies of varying merits have been abstracted in the five surveys of Research in Education. Forty-two of these are found in the Survey of 1969-1973, and forty-eight in the second survey (1974-78), forty-five in the third survey (79-83) and 34 in the fourth (84-87) and 7 in the fifth survey (1988-92). Of these no study concerns itself with the development of Education in a princely State. It is true that the number of princely States where the rulers have taken a positive stand in educational and cultural matters have been few-like the rulers in Baroda, Mysore and Travancore. But all the Gujarat and Karnataka studies abstracted in the survey have skirted this aspect.

Among the 176 doctoral abstracts available up to 1997, a few are concerned with the history of education in other countries, with very little relevance for

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1 Sources of studies are provided as footnotes as and when the studies are referred elsewhere in this chapter.
the present study. These includes Aino's study (1964 Bombay University) of the History of Primary and Secondary Education in Southern Nigeria, 1887-1952/3, Sahib's study (1963, M.S. University, Baroda) of the Educational reorganisation in the colony of Fiji, and Ali Abd Al Rahman Mohammed Al Bahusyan's study (1964, Aligar Mulism University) of Muslim educational system in Iraq during the Abbasid period.

Since the present study is concerned with the modern period (A.D. 1707 onwards), it would be appropriate first to review researches relating to modern period. Secondly Medieval period (1200-1707) and lastly ancient period. Again the related studies are classified State by State following chronology in various field.

Dixit's (1976) study of Educational Policy of Britain was conducted with the idea of impact on Indian education in mind and hence considered relevant for critical review. The objectives of Dixit's research were: (1) to study the development of education in India since 1854 to the government resolution on educational policy in 1904. (2) to study the contemporary developments in education in England (1854 to 1904); and (3) to study how education in India was influenced by the educational policies in Britain during the period under study (1854 to 1904). But most of the findings are with reference to objective: British educational policy in India. Findings such as initial policy of non-involvement followed by gradual increase in involvement, 'downward filtration policy' at a time when some countries were experimenting with the idea of providing mass education, the principle of secular education in government or in the aided institutions, the decentralisation process, commencing with the recommendation of Lord Rippon, the effects following from Wood's despatch etc. are dealt with. For an investigator looking for new openings with a problem are like the one currently chosen, the interest is mainly with reference to objectives two and three. But here the findings are extremely brief, and not altogether unknown to earlier writers in the field. Some principles regarding rules, fees, specific purpose, grant, local role.

3 *Second Survey.*, (1979), p. 43.
payment by result etc which were being followed in England were adopted in India also. Earlier there are two findings where the influence of British Policy is indicated, without clearly specifying whether they pertain to their policy in India or in England: “curriculum changes at the elementary stage were influenced by British policies; strict State control was also the effect of British policy”. Of these the latter cannot relate British policy in England as even a cursory study of the History of Education in England would show.

Notwithstanding the limitations of this study, it has been reviewed in some detail because it has boldly set forth the impact of Educational Policy of Britain on Indian education as the focus of research at least in its statement, and to the extent that the objective has not been fully realised, it underline the gap for further researches in Indian education during the British period.

There are about 35 studies with a Pan-Indian focus-eight covered in the Survey of Research (1974) and ten covered in the Second Survey (1979), eight in the third and nine in the fourth. Some are devoted to very specific aspects like Army education, Pre-school education, pre-primary education, Basic education, Women’s education, Education of the scheduled castes, and professional education, higher education, Christian contribution, socio-economic status, secondary education and educational administration, educational policy, educational planning etc.

2.1 General Studies

Among the general studies, the one conducted by Saxena\(^1\) (1976) relates to Educational Planning in India, including its original evolution. Since the period covered by the study starts from 1950-51 and since the focus is on approach and methodology of Planning, the study falls outside the comparative perspective of the present study. But it is interesting to note that the study has touched upon pre-independence efforts also in the direction of educational planning. One aspect covered in the study, namely, shifts in the approach to educational planning from plan to plan, implies, even though not explicitly stated, the need for a historical perspective in

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educational planning, and consequently a justification for historical studies, and their functional carry-over in educational planning.

Kumar¹ (1970) conducted a study of the Development of Educational Administration in India through various commissions (1854-1966). It is claimed, "the study was historical normative survey type". It has, however, arrived at some interesting conclusions which might pose a challenge to investigators in educational history and administration: (1) The various commissions of education appointed by the British Government and also later by the Indian Government after independence have discussed the same problems and have recommended the same changes with a little variety according to the political, social and educational changes. (2) Any problem pertaining to educational administration in India cannot be tackled or solved unless it is traced back to the various commissions appointed by the Government from time to time and (3) The latest innovation of the 10+2+3 in educational administration can also be traced back to the previous commissions.

Raj² (1969) investigated the Educational Policy of Government of India during the British Period. The first half of the abstract is a restatement of some of the conventional findings in the history of Education in India during the British period. In the latter half displays some unconventionality at least in the manner of stating the findings. "The historical review reveals that the educational policy was a process of more adjustments of groupings or subjects and additions and omissions of courses of studies, keeping the framework untouched. The various commissions and Government resolutions failed to suggest a method of demolishing the structure and building a new one. Attempts were made for mechanical but not organic adjustments".

Sami³ (1975) made a bid to go into the socio-economic and political factors in the development of education in British India during 1921-1947. The investigator concludes from the study that:

The impact of political forces was so much that education got considerable attention in the legislative councils of the provinces. Consequently there was increase in the numbers of students, schools, colleges and Universities. Wherever there was any conflict with the British, more attention was paid to education and educational values. The growth of education was influenced by many factors like caste, literacy, poverty of the people, socio-religious movements, size of population, national leaders, and the like. The caste structure was losing its importance owing to the importance of new political, economic and administrative changes. On account of the economic value, education was considered as an instrument of economic development. Poverty was the sole factor which affected education adversely. .......

Formal Education during the study period has little connection with industry or Agriculture of the country.

Goel1 (1968) studied the development of Education in British India during the period 1905-1929. Besides the study of documents, their analysis and theorisation, this study adopted an additional approach to add insight. It used an informal interview schedule for tracing the educational history of families, administering it to about 100 persons in the age group of 45-70 years representing different parts of the country.

Goel’s study is one of the studies based on clearly formulated constructs and hence some insightful findings are noted: (i) wherever some conflicts occurred between national elements and governments, in which education was also involved directly two things happened. (a) new experiments were conducted in education, some of which got translated into practice; (b) the educational values of people received a fillip, causing spurts in the expansions of education. (ii) Wherever cultural and religious communalism influenced education earlier, this saw the replacement of the older brand by political communalism. (iii) When school provisions increased, there was a tendency for the school to be exploited in the interests of the traditional upper caste and emerging middle classes. (iv) In primary education, the battle for introduction of free and compulsory education did not start with Gokhala’s speeches in the imperial

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legislature, but with the earlier pleadings in the 1870s by Gokhala’s Political Guru, Justice Ranade.

Goel also perceives a new stratification of five socio-economic classes, a point disputed by the trend writer” “His (Goel’s) notion of a five-class social structure appears highly controversial and has no base in modern social science”

Shukla’s (1958) study of educational development in British India is another study with well-defined constructs. It brings out that among the Hindu the content of elementary education was secular and did not have many cultural elements, whereas among the Sikhs and Muslims the Granth and Koran are incorporated in the elementary education. The two broad trends during the period are: (1) Close association of education with state apparatus, (2) the desire of the rulers to Anglicise and westernise the middle class for rapport between rulers and the ruled. But, towards the close of this period, this very middle class developed a national consciousness and a critique of government educational policy.

Judged by the coverage, of time (1904-1947). Upreti’s study (1972) appears to be a complement, but the area coverage and the approaches are different. The change in educational policy in 1904 was a major challenge to the assumption held till then that higher education acted as a stabilising influence of the British rule. After Curzon’s attempts to circumscribe higher education, a compromise between the liberals and the colonial rulers was reflected in the reappraisal of educational policy, culminating in the Government of India resolution on Education in 1913. But this appraisal lost its significance due to events after first world war. Upreti argued that after twenties it (separate educational provision) helped the vested interests among the Muslims in strengthening their own political position. Regional imbalance and economic conditions were the main factors behind the educational backwardness of Muslims.

In conducting this review, it would be appropriate to quote the assessment of the trend writer¹: "Upreti's attempt to relate education with political development crystallises a mode of thought which had been implicit in much earlier work. His attempt to construct a frame of reference for himself is brave but could have taken greater account of previous work in contemporary political science or in colonial cultural history".

While S. Shukla developed certain insights in professional education in or otherwise global study of Indian education, Mithal² (1973) has devoted the research completely to professional education in India (1881-1961). He points outs that in the early period (1881-1902) professional education had a beginning, characterised by slow progress. In 1902 incidents like the Simla Conference and Indian Universities Commission were important for professional education. Agriculture, commerce and, teacher education at the graduate level were also started during the period.

In the present review of literature, the treatment of professional education has been allowed to interrupt the discussion of the general studies in order to follow up the professional educational sidelines in S.C. Shukla's research (1958). But the real follow-up of some of the interpretation of Shukla in engineering, agricultural education comes from a regional level study by Mangamma (vide infra). It would be appropriate therefore to complete the global studies at All India level before reverting to the sub components.

2.1.1 Studies related to Socio-religious movements

Two studies are concerned with national or socio-religious movements and their impact on education. Dikshit³ (1963) conducted a study on the contributions of National Movements to the Development of education. The findings with reference to the Theosophical and Ramakrishna Movements would illustrate the point:

1. Theosophical movement strongly recommended for four types of schools, namely, ordinary, commercial, technical and agricultural; this movement gave birth to the Hindu College at Benaras.

2. Ramakrishna movement gave Hindustan special position in the world, especially from the works done at Chicago.

Pandit (1974) studied the contribution of the Arya Samaj to Indian Education. Cultivation of faith of the students in the Vedas, development of national outlook, scientific proneness, national consciousness, ethical values, spirituality, physical health and sturdiness were among their aims of education. Major findings were: (1) The Samaj emphasised the responsibility of the State in educating the man even beyond the primary stage. (2) It advocated teacher and institutional autonomy. (3) The traditional four stages in the life cycle and their relation to education were brought out. (4) The Arya Samaj developed two types of institution, viz., The DAV schools and colleges and Gurukulas. The latter were more indigenous in character. But both lay emphasis on Vedic ideals and Sanskrit language, besides the learning of English, Western literature, science, modern Indian languages, religious and cultural observances etc.

2.1.2 Studies related to Christian education

Among the four studies on Christian Education only one is set on the All India Plan.

Gumastha (1969) analysed the contribution of Christian missionary institutes to Indian Education during the entire span of the nineteenth century. On the positive side, seventeen contributions have been listed in the abstract which include: the establishment of vernacular schools, residential schools and orphanages, development of English education, contact with western knowledge and science, initiation of women’s education and co-education, a new educational system along with a system of supervision; beginning of education for all without discrimination; establishment of

printing press; publication of newspapers and magazines; translation of the Bible into
different languages; translation of Indian religious books; and modernisation of Indian
society.

Ten negative contributions of missionary education have been listed by
Gumastha. These include such items as centralised system, unsuitability of British
education to the Indian environment, evils of English medium of instruction, lack of
integration between the ancestral and western cultures, birth of social classes and
defective objectives. Another set of defects include absence of national feeling in
missionary schools, development of imperialistic policies and false propaganda about
India in foreign countries. The other defects listed concern the manner of
transformation of religion.

2.1.3 Studies related to Pre-primary education

There are two studies relating to the history of Pre-primary education.
The trend writer\(^1\) (1979) referring to one of those studies comments: "Saxena’s (1959)
attempt to study pre-primary education emphasises pedagogic elements but suffers
from slightness of the very subject studies". Surely he cannot mean that the history of
University education is a big subject whereas the history of pre-primary education is a
small subject. But perhaps the overall substance of his comments is correct, the subject
being made small in treatment."

Saxena\(^2\) (1959) studied Pre-primary education in India. The study
attempted to survey and evaluate the present status of the pre-primary schools and
training institutes. However some of the findings suggest that a historical study was in
fact intended. It was found that the pre-basic method was not yet popular in India due
to the rather strict and idealistic views of the Basic educationists. The investigator
sees the appearance of pre-primary education in India towards the end of the 19\(^{th}\)
century as an ‘exotic movement’.

\(^2\) S. Saxena, *Pre-Primary Education in India,* Ph.D., Edn., Lucknow University, 1959
2.1.4 Studies related to Pre-school stage

Pisharody¹ (1972) conducted another study pertaining to the pre-school stage, but specially referring to the Montessori system. From the stated objectives this study has a historical survey and comparative (India and the U.S.A) objectives. The historical objective is the first to be stated. (1) to identify the various elements of the ideas of the seventeenth to nineteenth century educational philosophers and thinkers that got woven into the concepts and methods of Montessori to evolve her system. One or two ‘follow-up’ interpretations, e.g. “The value and efficiency of Montessori concepts and techniques had been reinforced subsequently by the theories of cognitive growth propounded by Piaget, Bruner and Wener.”

2.1.5 Studies related to depressed classes

Goyal² (1973) alone among the researchers seems to have studied the history of the education of depressed classes in India during the British period. The study calls attention to the deprived state of the depressed classes during the pre-British period and the steps taken by the social reform movement initiated in the nineteenth century, the contribution of leaders like Gandhiji, Jotirao, Phuley and Dr. B.R. Ambedkar as well as the steps taken by the British Government- practices of religious neutrality, secular nature of government schools, provision of special incentives, creation of monetary incentives (freeships, stipends, scholarships, grants etc.), reservation of seats in educational institutions and reservation of posts in services.

2.1.6 Studies related to women’s education

Two All India level studies have been devoted to the education of women. Among these Misra³ (1961) covered the development during the period 1921-1955. The main finding was: there has been a rapid progress in women education in all the spheres along with the existing evils of wastage and stagnation.

Rai (1985) conducted a study covering female Education in the period 1813-1857 is also largely secondary and factual in nature, without any deeper interpretative constructs. It is noted that Miss May, a missionary established a girls' school even before 1815. The Baptist Mission had established Calcutta female Juvenile Society in 1920. They were able to open six schools where 160 female pupils were educated sent for public examination. The missionaries organised three kinds of institutions- day schools, orphanages and domestic instruction. On Bethune's suggestion, the government decided to take effective steps for female education. Reference is made to the local committees in Dacca and Calcutta which started female schools with grant-in-aid from Government. Reference is also made to the steps taken in North West Frontier Province and Bombay in female education.

2.17 Studies related to public school

Sathu (1967) made a study of the Origin and Development of public schools in India, their contribution and other aspects. A number of problem areas have been covered in the study. The historical part of the study is largely of the simple fact compiling type.

2.1.8 Studies related to indigenous efforts for the development of education

Awasthi (1985) conducted a study on "A critical appraisal of indigenous efforts for development of Education during the period 1834-1947". The study aimed at a critical evaluation of the indigenous efforts for the spread of education during the period 1834-1947.

He observed (1) In ancient times education was imparted in the Gurukulas, which were managed by individual teachers. During the Muslim period, education was imparted in maktabs and madrassas. Christian missionaries laid the foundation of a modern system of education in India. (2) Indian religious reformers like Swami Vivekananda, Rajaram Mohan Roy, Swami Dayananda and Annie Besant

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1 S.B. Rai. *Society and Education (Female) in India (1813-1857).* Ph.D., Hist., Patna University. 1955.
also played important roles in giving shape to the Indian system of education. (3) During the freedom movement, attention was paid to reforms in education. (4) In earlier times private initiatives played a very important role in the spread of education, but after the attainment of independence, government had to assume responsibility for provision of education.

The major conclusions of the study conducted by Bais (1985) on 'A Historical survey of educational Administration in India from early European Settlers to Transfer of Power in India Hands'. The major conclusions were: (1) with the constitutional reforms, the government of India was prevented, by the constitutional position, from giving further direction and financial help to the provinces for education. (2) The permanent administrative head of the educational departments in all the provinces was the DPI. The DPI was chosen from the Indian Educational Services (IES). Members of the service were either employed in administrative jobs or in teaching. To assist the DPI in all provinces, head quarter's staff was provided. They were mostly senior officers, both of the provincial and IES cadre. But the staff provided was not adequate especially girl's education lacked expert guidance. There were only two provinces where woman officers worked at the headquarters. (3) In each of the provinces the inspecting staff consisted of men and women. The inspectorate in each province formed a hierarchy with divisional inspectors assisted by deputy or assistant inspectors in each division. 4) The control of primary education was vested in the district educational councils which were statutory adhoc bodies constituted to each district. 5) The special feature of the period was the co-ordination of the education department with revenue department. The district magistrate and subordinate staff down to the main Tahsildar were required to visit schools. On their visits, they were required to inspect schools and check the state of affairs of the schools and report to the higher officials of the education department. Incidentally it may be noted that the present investigation has some relevance to the study reviewed here.

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2.1.9 Contribution of foreign Christian missionaries towards education

The findings of the study ‘Constitution of Foreign Christian Missionaries towards Education in India’ by Maish1 (1976) were: (1) missionaries had enjoyed marked chronological precedence in practically all the significant areas of educational development in the country. (2) The new education had adapted itself adequately in the various regions of the country and their education was universally acceptable. (3) The early 19th century tended to stress missionary leadership which repeatedly opposed and effectively thwarted the government policy of intended unconcern in the provision of educational facilities. (4) Missionary schools and colleges, through experiments carried out in various spheres and institutions, had evolved a diversified and broad-based pattern which was eventually adopted by the State with modifications. The ladder of education and their system of circle (halka) of schools based on strict economy and thorough supervision which served mainly the purpose of ensuring both the proper teaching of their religion and qualitative instruction. The private sector and the system of grants-in-aid education in the country were functionally inseparably interlinked. (5) Reconstructing the curriculum was evidently the first expressed concern of the missionary educators in the dimensions of new education. Missionaries have emphasised the mother-tongue at the lower level. The English language was also taught. Teaching religion was also introduced (6). Tuitional excellence of missionary enterprise was universally accepted as a determinant of the widest and far enduring influence on the development of education, including their own, in the country. The qualitative operation of missionary institutions was symbolised in the articulate withdrawal of the State in their favour. (7). They introduced more uniform and systematised instruction as against the characteristic inadequacy of any system in the existing schools which, further adhered to customs rather than experiment. (8). To help teachers attain professionalism, they designed thoughtful education-cum-training programmes. (9). They made available suitable inexpensive textbooks. (10). Traditionally teachers got their remuneration direct from

the pupils, generally in kind and entirely voluntarily. (11) Facilities for girls' education of varying types and levels, including for teacher preparation, developed more rapidly in the ensuing decades than during any previous period. (12) Printing, translation, literature, journalism and preparation of textbooks were found to have been over applied by the missionaries as effective tools of the innovating functions of their education.

2.1.10 Contribution of early Urdu novels towards the development of modern education

The major objectives of the study of Samar (1985) was to identify and evaluate the role of early Urdu novels in spreading modern education among the Muslim women of India. The study was based on the content analyses of Urdu novels written during the late 19th and early 20th century (till 1914). The major findings were:

1. The British educational system had made considerable impact on Indian Muslims, especially in the development of modern education. As a result, a new educational movement was launched under the dynamic leadership of Sir Syed Ahmed Khan and his associates.

2. Many Urdu authors had chosen a new form of literary medium, the novel, to convey this message to Indian Muslims, especially Muslim women, and in this way the first Urdu novel was written on an educational theme, followed by a number of Urdu novels by different writers with the same thematic presentation. As there was no formal system of education for Muslim women (due to lack of girl's schools, the purdah system, early marriage, orthodox attitudes towards modern education) these novels serve as important instruments for educating them indirectly.

3. The content of these novels revealed the need and importance of formal education of Muslim women, identified the various items to be included in their curriculum, and explained the method of teaching to be adopted for educating them.

Siddiqui (1985), studied on the "Growth of Modern Education in India from Curzen to 1947". The major findings were: (1) Chapter I discusses the main

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provision of Wood's Despatch of 1854 and their impact on Indian education, the structure and working of the universities and affiliated colleges, the circumstances leading to the establishment of the universities of Punjab and Alahabad and the recommendations of the Education Commission of 1882 and their impact on Indian education. (2) Lord Curzen considered Indian schools and colleges as seed-beds of anti-British agitation and wanted greater control over them. As a result of the repressive policies of the government, the number of colleges decreased from 192 in 1902 to 174 in 1907. (3) Education expanded rapidly from 1907 to 1918. This was a period of great political upheavals. The government initiated some reforms in education to contain the discontent. The number of college-going students increased from 18,001 in 1906-07 to 36,533 in 1911-12. There was a great increase in the privately managed schools and colleges. (4) The period 1918-21 covered a further stage of the development of education. The government appointed the Calcutta University Commission to survey the conditions prevailing in Indian universities. There was further expansion of education during this period. The number of universities increased from five in 1907 to eight in 1921. The number of university students rose to 66,865 in 1921-22. (5) During the 1921-37 the government appointed the Auxiliary Committee (Statutory Committee) on Education as an adjunct of the Simon Commission and revived the central advisory Board of Education. This period was the most fruitful in Indian education before 1947. The number of universities increased from 8 to 19. The number of college and university students rose to 1,28,623 in 1937. The number of students attending English middle-schools increased from 4,39,770 to 4,60,717 in 1936-37. There was however a marginal decrease in the number of primary schools and vernacular middle schools. (5) In 1937, the administration of the province was transferred to the elected representatives of the people. The Indian National Congress, which formed ministries in seven province, appointed Dr. Zakir Hussain Committee to draft a national plan of education. It made recommendations to restructure basic education. These recommendations could not be implemented in full due to the resignation of the Congress ministers in 1939. The
Sargent Committee was appointed, which suggested opening of more Polytechniques and provision of better facilities for training of teachers.

Barman (1983) conducted a study on "The Origin and Development of Modern Science in Pre-independence of India". Some of the major conclusions were:
1. Modern science grew in India as part of the British occupation in the country.
2. Modern science was introduced by the British in the 19th century and found a base in the country in the 20th century. But the benefits of modern science have failed to reach the illiterate masses so as to form an integral part of the national culture.
3. Science still appeared as something alien and imposed from a foreign world.
4. There were ideological and social constraints on the development of science in British India.

The major findings of the study of Khan (1987) on "An Analytical study of Traditional Muslim System of Education and its Relevance in the Modern Indian Context" were:
1. The main aim of education according to the Quran is the creation of a good, righteous man who worships God and builds up the structure of his life according to the principle of Muslim jurisprudence.
2. The mosque occupied the central position in education.
3. During the Muslim and Mughal period in India, Muslim education was encouraged. During British rule, religious education was discouraged.
4. The Indian Education Commission (1882) and the Calcutta University Commission (1917) did nothing for traditional Muslim education.
5. The curriculum of Muslim education revolved round the Quran, Hadith and Muslim Jurisprudence till the close of the 15th century in India.
6. The teacher occupied the main position in the system.
7. The Quran emphasized observation, thinking and reason, but Muslims remained traditionalists and resisted modernization.
8. Traditional Muslim education was relevant to Muslim individuals because they could not perform the essential duties of Islam without knowledge of the Quran and Hadith.
9. The relevance of traditional education in terms of its curriculum was limited. It also failed to achieve certain

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national goals such as social and economic justice and equality of status and opportunity

The main findings of the study of Das (1986) on Education in Post war China (1976-90) were: (1) Traditional education in China was the exclusive rights of the elites. Education emphasised the academic and was based on the Confucian Classics and manual work. (2) The Chinese axiom of ‘walking on two legs’, that is combining the general education with vocational education, was basic to Mao’s educational policy. (3) During the early 1960s, there was increased emphasis on secondary level vocational and technical education programmes. (4) The aim of education was to equip students with the ability to solve various theoretical and practical problems.

2.2 Regional studies

Studies which pertain to the ancient or medieval value do not have a direct comparative value. But the better studies have some value in interpreting the flow of the early cultural stream into the present and hence taken up last.

A little over ninety studies pertain to the different states or regions. The regions themselves have been grouped differently at various stages and have been drastically reorganised after independence. Hence the grouping in the treatment do not follow a very rigorous pattern or terminology. Only points of comparative significance or theoretical merit have been reviewed.

The main aim of Renu Debi’s (1972) study was to survey the progress of education in Assam over the period 1882-1937. Major conclusions were: (1) The progress of primary education was not as it ought to have been. (2) Secondary education aimed at producing a set of men suited to running the administration at the permissible levels. (3) Collegiate education was in poor state of development. (4) Progress in special education was rather tardy and many of the specialised institutions relating to law, medicine, and technical and industrial education did not attain maturity.

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even by 1937. (5) Oriental education was organised better by far, but progress in this field also was not ideal. (6) There was slow progress in the matter of teachers’ training. There was lack of interest in opening training schools exclusively for women. (7) As far as women’s education not enough attention was paid to lift them out of the morass of illiteracy. (8) Both public and private sources contributed towards the educational expenditure. Public funds contributed a larger share than private sources. Expenditure from provincial funds increased by about 22 times in terms of the total amount spent during the period. (9) The literacy percentage in Assam was distressingly unsatisfactory. (10) Assam’s education directorate did valuable service in its allotted sphere, but there were many defects. The machinery of inspection and supervision needed a thorough reorganisation.

The other two studies on Assam cover roughly the period which is of interest to the present investigator. Chakravanthi¹ (1972) covers the period 1826- to 1919. After the annexation of Assam in 1826, the British Government found a few schools on traditional lines in a morbid condition. In the beginning the Britishers followed a dual policy. The English education was restricted to a selected few while the vernacular, particularly Bengali, was popularised for the masses.

Yet another study on Assam by Das² (1973) covers the period 1874-1947 and limits himself to secondary education. The significance of 1874 is that Assam then became a separate province. The last sentence is more optimistic than what most investigators would concede. “Education acted as an agent of social change, paved the way for technological advancement and revolutionised every aspect of life in Assam”

The major findings of Bhattacharjee’s¹ study (1983) on ‘Socio-economic Strategies on Education in Nagaland’ were: 1. Parental illiteracy was one of the major factors which stood in the way of education in the State during the period 1930-50. In

¹ A. Chakravanthi, History of Education in Assam 1826-1919. Ph.D., Hist., Gauhati University, 1972
the fifties, due to increasing interest of parents in education, the children of the period could avail of the opportunities for education. Parental education operated against wastage in the education. 2. Parental occupational status, parental economic status and the socio-cultural environment influenced educational growth. In the fifties, improvement in the field of education in the State was noted due to the initiative of the Christian missionaries and the Government. Due to lack of proper facilities there was no proper educational growth during the period 1930 to 50.

Jala\(^1\) conducted a study on the Investigation into the Development of Secondary Education in Meghalaya since Independence. Some of the major findings were: (1) The type of oral and traditional education of the Khasis and Jaintias imparted in the past greatly differed from the modern and contemporary education system. (2) There was no formal education in Meghalaya till about the end of 19th century. (3) Christian missionaries were the first to start modern education in the Khasi, Jaintia and Garo Hills. (4) All through the British period some kind of grant in aid to private schools was given. (5) Expansion in secondary education in Meghalaya between 1972 and 1984 showed encouraging trends and (6) Educational development in Meghalaya was faced with a number of problems.

Hluna\(^2\) (1986) conducted a study on education in Mizoram 1894-1947. A Historical study with reference to the Role of Christian missions. Some of the major conclusions were: 1. The western education introduced among Mizos during British rule made significant progress. 2. Christianity and education brought a great change in Mizo society. 3. Missionaries had rendered Herculean services towards the education of the Mizos. Their efforts were endowed with remarkable stream.

The major objectives of the study of Bhattacharjee\(^3\) (1986) on "Study of Educational Programmes and Development in Sikkim" were (1) to study the

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development of education in Sikkim in a historical perspective, (2) to ascertain the current status of educational development with respect to scholars, lectures, pupils, parents and educational administrators.

The major findings were: (1) There was no formal system of education for the Lepchas, who were the original inhabitants of Sikkim. (2) The monastic system of education which was brought by the Tibetans to Sikkim, became an organised system of education during the 17th century. (3) The two major influences of the social and cultural life of the people which shaped educational development to Sikkim were introduction of Lamaic Buddhist and the development of monasteries. (4) Three major factors that led to the introduction of modern education in Sikkim were the advent of British leading to multiplication of Nepali settlers, spread of education through Christian missionaries in the neighbouring district of Darjeeling and exposure of some members of the ruling family to liberal education. (6) Most of the students in the State were first-generation learners. The investigation noted that although the first generation learners had interest and great aspiration, they were not able to devote themselves totally to the demands of education due to economic difficulties at home. The use of English as the medium of instruction hampered their actual performance since they were first generation learners and did not have resource persons at home where they could consult.

Some of the findings of the study conducted by Ray1 (1986) on "An Assessment of the Educational Enterprise of Christian Missionaries in the District of Nadia. Its legacy and Present State", were (1) The Catholics established many educational institutions, the most important of which was the Don Bosco Educational Complex. The Sisters of Charity started eight schools in the district. The sisters of Mary Immaculate conducted a number of educational institutes (academic, vocational and spiritual). (2) The protestant missionaries started their educational work with legacy of ancient Sanskrit learning in the district. They changed the legacy, made contributions gradually in their educational reforms, thereby changing and influencing

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prevalent educational theory and practice. (3) The Roman Catholics established splendid and beautiful churches, educational institutions and health centres at every place where the protestants had came before and at every other corner of the district when and where possible.

Considering the fact that the drama of Indian education in the British period, or at least in its official aspects has opened in Bengal, the number of studies for this area is low - only five. Of these, Basak\(^1\) (1965) covers vernacular education in the period 1800-1854. The areas of the study covers the full Bengal presidency including Bihar and Orissa. No new or revolutionary findings peculiar to the region have been brought out.

Namitha Devi\(^2\) (1966) examines the role of Rammohan, Devendranath and Keshab Chandra in the Educational progress of Bengal. Most of the findings harp round the concept of Bengal Renaissance.

Mukhopadhyay\(^3\) conducted a study on the 19th Century Renaissance in Bengal and its influence on Indian education. Some of the main observations were: (1). The renaissance began in Bengal and spread all over the country in the 19th century. During this period the missionaries translated, edited and published many Sanskrit books and this drew the attention of the people to their ancient culture and heritage. Education, according to the leaders of renaissance, should be planned on broad base of western rationalism and science. It was calculated to promote all-round development personality and lay the foundation of a strong character. (2). The renaissance movement resulted in an increase in the number of primary schools and the establishments of institutions like the Hindu college, followed by a large number of institutions both in and outside Calcutta-such as the Calcutta School Book Society. During this century, three universities were established. A beginning was made in opening institutions for technical education, legal education and agricultural education.

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along with general education. Along with the expansion of educational institutions, the renaissance period saw the expansion and the enrichment of curriculum also. The renaissance that started in Bengal influenced similar movements in Bihar, U.P., Assam, Bombay, Madras, Punjab and other territories.

Joshy¹ (1984) conducted a study of Development of Education in Tribal Area of Dhula District, since 1st May, 1960 to 31st March, 1981. The major findings of the study were: (1) Inadequate provision of schools adversely affected the educational development of the scheduled area. (2) Inadequate and irregular supply of incentives affected the enrolment rate and the rate of retention adversely. (3) There was very low positive correlation between the increase of enrolment and increase of literacy. (4) Socio-political and psycho-economical factors affected educational development in positive and negative ways. (5) The factors of social customs like early marriage and love affairs among students caused low enrolment as well as low retention. (6) Low economic status resulted in a high dropout rate. (7) Transfer of teachers and opening of new schools led to loss of interest among teachers and their irregular attendance in schools. (8) Lack of confidence among students, planning in opening of new schools, incentives and supervision, affected the functioning of schools in the tribal area.

The study conducted by Ayyar² (1984) aimed to discussing the spread of the New Education in Bengal during the 40 years between the foundation of Hindu College in 1817 to the establishment of Calcutta University in 1857 and the intellectual pursuits that emerged in response to it. The study throws light on the system of indigenous education of the Bengali upper and middle classes to the New Education after the establishment of British power in India, leading to the establishment of English Schools and Colleges in Bengal of which the most important was Hindu College founded in 1817. Thereafter, the work discusses the foundation and growth of the Calcutta School Book Society (1817), the Calcutta School Society (1818) and the

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

The main findings of Basu. (1977) on Indigenous Education in Bengal (1835-82) were (1) The period between 1835 and 1882 witnessed significant developments in Bengal in the field of education in general and vernacular education in particular, the policy declaration of 1882 especially hastened the development. (2) There were both individual and collective efforts for promotion of vernacular education (3) Government official like Campbell and Temple took much interest in the expansion of mass education, but their efforts suffered from many limitations and consequently proved ineffective. The vernacular papers and journal took much interest in the issue and showed a heightened awareness of the importance of elementary mass education, but their efforts suffered from many limitations and consequently proved ineffective. (4) The vernacular papers and journals took much interest in the issue and showed a heightened awareness of the importance of elementary mass education. (5) On the whole women's education in Bengal made very slow progress during the period, this was partly due to the deep rooted social prejudice and sanctions against educated, unmarried girls. (6) There existed a dichotomous attitude of the then Bengali intelligentsia to the final choice between English education and vernacular education.

Prasad (1967) studied education in Bihar (1854-1904). He points out that the real progress in education began with the despatch of 1854. He underlines some of the Government of Indian Policies and Recommendations of the reports not implemented in Bihar—example 1859 Despatch regarding replacement of the grant-in-aid scheme by education cess and the policy of gradual withdrawal of government support in favour of private enterprise, the bifurcation of studies in high schools (unsatisfactorily implemented in 1900).

The Patna College attracted more and more students from the province. The missionaries also set up the St. Columbus colleges at Hazaribagh for the uplift of the aboriginals. The private colleges were more popular than government colleges. The Patna Normal school trainees were reluctant to settle in the villages of Chhotanagpur. Hence a normal school was opened in Ranchi. The missionaries also maintained normal schools in the Chhotanagpur division, but with low intake. Survey classes in the Patna College marked the beginning of technical education. 'B' courses opened in the Secondary schools were not popular since people hated manual labour. The female classes attached to medical colleges were not popular and no Hindu lady of Bihar joined. The initiative for female education was left in the hands of the people. In 1909 the Patna Law College was opened.

Basu's study (1975) on Female Education in Bihar (from 1904), repeats well-known causes of backwardness like purdah, child marriage, scarcity of trained women teachers, parental attitudes and dearth of funds.

Mandal's study (1976) of Administration of Primary Education by Local Authorities in Bihar appears to be a simple straightforward analysis of secondary data. The 'Hamlet' of the piece, viz., Local Bodies features in two of the findings: (1) powers and malpractices of local bodies were reduced to ashes when government took over the responsibilities of primary education. (2) withdrawal of local control on

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2 V. Basu. *Female Education in Bihar from 1904 A.D. to the Present day.* Ph.D., Edn., Patna University, 1975.
3 G.L. Mandal. *Control and Administration of Primary Education by Local Authorities in Bihar.* Ph.D., Hist., Bihar University, 1976.
primary education did not justify the basic condition of democracy, but since local bodies failed to discharge their responsibility, the government had to take over.

Pandey¹ (1970) studied “Educational and Social Development in Bihar (1900-1921)”. In this study the researcher calls attention to the social and educational awakening among the educated persons. In response a number of institutions were started. The first being Saraswati Akademy in Darbhanga (1901). Rajendra Prasad’s contribution even as a student in Calcutta establishing a Biharee club and other leadership contributing to the establishing of provincial association and agitation for separation of Bihar from Bengal seems to be the major theme in the study. Later the effect of this new social and political awakening in the freedom movement has been brought out.

Toppo² (1974) has devoted his attention to the Education among the Oraon, one of the important tribes of Bihar. Their traditional youth dormitory, known as Dhumkurie, served as the educational institution to pass on the traditional culture form one generation to another. But this institution is fast dying and is being replaced by modern schools and colleges. The Christian Missionaries were the first to start modern education among the Oraons in 1831. Adim Jati Seva Mandel, a voluntary organisation, started schools of various levels from 1940. The problems of the Oraon students in the ordinary school was also analysed in the study. Education has changed the attitude and ways of life of the Oraons. The educated Oraon women prefer to set up a home of her own choice.

The aim of the research “A Critical Study of Progress and Problems of Secondary Education in Bihar after Independence” by Rai³ (1979) was to study the progress and problems of secondary education in Bihar after independence. Some of the major findings were (1) Education at the secondary stage received the least creative consideration and as a result, there was no significant improvement. (2) The alien

character of the system created a number of problems. There were many defects, such
as unqualified teachers, defective curriculum, and stereotyped and ineffective quality-
control systems. The system of education had become pretty complex. The
administrative machinery could not meet the challenges of the fast expanding system.

There are three studies covering Madhya Pradesh. Of these
Bhave's (1967) study has large chronological overlap with the present investigation.
The study traces the real beginning of modern education in the Central Provinces to
Captain Patton who opened schools at Sagar in 1827. The department of Public
Instruction was established in 1861. Institutions were inspected rather carefully. As
early as 1889, teacher training came to be emphasised and Deshi Kasrat was a
necessary qualification for confirmation. There was provision for training in
agriculture for teachers at the Nagpur Agricultural school, a practice 'unfortunately'
given up in the beginning of this century. Data regarding relatively low wastage for
boys and girls high average enrolment, low number of single teacher schools etc are
cited from records of the 1920s. The central provinces were the first to introduce the
mother tongue as alternate media in high schools. Between 1872 and 1914, the
percentage of literacy rose from 1.7 to 11.7. The problem of low density of population
in Central Provinces and Berar is also discussed.

Joseph's (1971) study on the contribution of Christian missionaries in
Jabalpur Division spanning over a century also has high chronological overlap with the
present study. Many of the findings have an all India slant starting with "Christian
endeavour gave India over 150 colleges, 2177 high schools, 214 technical schools, 153
teacher training colleges and schools etc", coming to locate specifics. the Christian
missionaries were conducting in Jabalpur division 27 primary schools, 12 middle
schools, 15 higher secondary schools, two colleges and one training college, besides
numerous orphanages, hospitals, dispensaries and hostels. Qualitatively the
investigator points out that most of the Christian institutions maintained a high standard

1 W.L. Bhave, Development of Education in Madhya Pradesh (1861-1967). Ph.D., Edn., Fatalpur
University, 1967.
2 O.M. Joseph, The Contribution of Christian Missionaries Towards Education in Jabalpur Division
in teaching and management. The missionaries served India not for mercenary ends. The Christian Church always stressed the value of a good Christian Education for its children. In Jabalpur division the missionaries were the pioneers in Anglo-Indian education and education of the depressed classes. As time went on vernacular schools were also opened. Through high schools Christianity has awakened the masses to identify the social evils and opened doors for petty employment.

Upadyay\(^1\) (1968) studied the development for Secondary Education in Madhya Pradesh from the dawn of the present century. The dual control of curriculum and examination under the Allhabad University and grant-in-aid, the New Policy on Education (1913) and the impact of World War I, furnishing each district headquarter with a school (accomplished in 1921-22), abolition of the distinction between English and Vernacular middle schools, introduction of provincial government in 1937 with an Indian Minister of Education are among the landmarks discussed in the period up to 1947. The investigator then proceeds to discuss the post-independence developments.

Uttar Pradesh is covered only by one study by Tiwari\(^2\) (1961) in the modern period, and that too seems to have a slight historical basis with a high slant on contemporary survey approach.

Das\(^3\) (1968) has surveyed the evolution of the system of elementary education in Orissa in the first half of the present century. He traces the development in North Orissa following the New Education Policy of Curzon (1904) and the Committee appointed for the improvement of Primary Education (1931). In south Orissa, actual development took place only after the passing of the Madras Elementary Education Act (1920). After the formation of the new Province of Orissa (1936) more emphasis was laid on the development of primary education. Till 1908 Government did not open any separate girl's school. By 1947 female literacy was not higher than two percent and most of the girls were still in the primary stage. The idea of

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Compulsory primary education came up only in 1925 and was experimented upon variously.

Dwivedy¹ (1983) conducted a study on British educational policy in Orissa in 1983. The major findings were: (1) The evangelical work of the Baptists led to the beginning of western education in Orissa. (2) They were more progressive with regard to women's education, establishment of printing press and preparation of textbooks. (3) The filtration theory of Macaulay did not operate successfully in Orissa. (4) British educational policy was affected by immigration of Bengalis to Orissa. (5) Oriyas were deprived of opportunities for participating in the administration of the state. (6) In higher education the interest of Oriyas was not safeguarded. (7) The belated effort of the government was confined to a single institution. (8) The educational policy for higher and secondary levels of education was cryptic in nature however indigenous education was encouraged through vernacular schools since 1854. (9) After 1854, the government stimulated private efforts by giving grant in aid to schools.

The major purpose of the study by Pati² (1984) on “Education in Orissa during the British Period: A System Analysing the Constraints, Resources and Trends”, was to study the history of primary, secondary and higher education, missionary education, teacher training and women's education in Orissa from 1803-1912. Some of the major findings of the study were: (1) The British administration committed a grave mistake by completely overthrowing indigenous education in Orissa in the beginning of their rule. (2) The downward filtration theory of Lord Bentinck was a misconception. (3) Missionary activities were a missed blessing for the spread of education in the province. (4) The economic degradation of the Oriyas by the British administrators was responsible for slow progress in education during the 19th century. (6) The 'Payment by Result' System was highly effective in spreading primary education. (7) There should have been more than one teacher training institute in the province. (8) The remuneration of the teachers should have been attractive for recruitment of talented persons. (9) Government should have started at least one

school for boys in every subdivision. (10) As in North Orissa, the colleges in South Orissa should have been run by government instead of handing them over to private management for achieving better results.

Khadanga\(^1\) conducted a study on Management of Educational Systems in Orissa during British Rule. The major observations were: (1) During 1936 the States assumed responsibility for growth and management of the educational system. After 1936, when provincial autonomy was granted, the central financial assistance to the province started decreasing. (2) The downward filtration theory of British rule damaged the hope of deprived communities from getting educational opportunities in the State. (3) The British rulers handed over the responsibility of primary education to the local masses who were usually uneducated or not interested in education or both. (4) But the control of sanction of money and inspection remained in the hands of the government. (5) Because of poverty and lack of awareness, the masses could not respond positively to the expansion of secondary education. (6) The condition of higher education remained very precarious till 1943. (7) Freedom was not given to universities to act as autonomous organizations during the British rule.

Sharma\(^2\) (1977) studied the development of primary education in Delhi (1913-1968). The findings are mostly of a statistical nature.

Sharma\(^3\) traced Professional Education in Rajastan from 1947 to 1968 using questionnaire and other survey tools.

Four studies pertaining to Punjab in the modern period are also available. Of these, Kansal\(^4\) (1976) traces the development of educational administration. After the annexation of the Punjab, declaration of the policy of educating the inhabitants is the first landmark identified. In 1854 a scheme of education to be introduced in the Punjab on the existing pattern of NWP Province in

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1854 was submitted for the approval of the Government of India. Meanwhile the
Wood's Despatch was received, and the scheme had to be prepared denovo. The
Department of Education was organised in 1856.

Kanwal\(^1\) made a critical study of the Trends in physical education and
sports in India since 1947 with special reference to Punjab. The study revealed: (1)
After independence an Indian National Association for Physical Education and a
National Discipline Scheme were established (2) Training centres were opened at
various places to train instructors in physical education. (3) The national plan of
physical education and recreation was started to improve the physical education
programme in schools and colleges. (4) A national physical education drive was started
to promote physical fitness among youngsters. (5) The Lakshmi Bai College of
physical education was started at Gwalior as a model institute to train and educate
physical education teachers. (6) Game at the international level like the 9th Asian
Games were organized to promote awareness among the general public about physical
education. (7) Various awards for youth were also introduced to provide motivation to
young persons to strive for physical fitness. (8) In Punjab, departments of sports were
started in all the Universities. (9) A separate sports department was organized by the
Government of Punjab to promote sports activities in the State. (10) Various sports
associations were also organized at block and village levels to promote competition in
sports. (11) The State and Central governments were not doing much for sports and
physical education. (12) Physical education and sports should be started at the grass-
roots level

The main findings of Inderjit Kaur's\(^2\) (1985) study on "Higher
Education in Punjab from 1882 to 1982" were: (1) with the foundation of Punjab
University in 1882, higher education in the college started spreading gradually. In
1882, the university had only three affiliated colleges. By 1899 fourteen colleges were
affiliated to Punjab University of which seven were situated at Lahore alone. (2) After
the Calcutta University Commission, the Punjab University began to pursue


postgraduate teaching in its departments. (3) In 1921, there were 25 colleges affiliated to the university, including seventeen arts and science colleges and eight professional colleges. In addition there were two colleges maintained by the university. By 1934, many few departments were reorganised with the introduction of new types of courses. The number of colleges for general education had been increasing since 1882. The increase was more than sixteen times by 1982. The average annual increase in number of scholars in general education was nine times by 1982.

Two studies pertain in Goa are available. Of these the study of Rodricks¹ (1975) gives the findings: “During the Portuguese regime no efforts whatsoever were made to bring education within the reach of all classes of people. After the liberation and the establishment of popular government the territory witnessed expansion at all levels of education”. The summary appraisal of the education in the Portuguese period in the first sentence is perhaps too extreme especially with the “no efforts whatsoever” judgement and ‘within the reach of all classes’ target, considering that probably no power at that time had that target even in the home country.

The study of Karmali² (1975) is perhaps more realistic and more sophisticated with concepts such as “New Conquests” and “Old Conquests” in Goa, which were “sort of territorial line dividing Hindus and Christians in Goa”. The study showed that Goa was the most backward territory with respect to primary education when compared with all the other Indian States, in 1950-51, 1955-56 and 1960-61. The new conquests, Republic did not bring any phenomenal change in facilities or in expansion but for relief in the oppressed Hindu community. The primary and secondary education through Portuguese medium aimed at the denationalisation of Goans and assimilation of Goans with Western ways of life. Missionary contribution in the field of secondary education in English medium and in women education was significant. Elementary education was made compulsory in principle in 1869, but was firmly enforced in 1956 only.

Two studies covering Catholic education in Bassein and the Bombay Province would appropriately fit in here.

Coelho¹ (1958) studied four centuries of Christian Education in Bassein. The investigator traces the establishment of different missions—The Franciscans, Jesuits, Dominicans, Augustinians, and the Hospitallars. The dual control ecclesiastic and political—of the schools in the sixteenth and seventeenth centuries and the manner in which they were ultimately responsible for the ultimate downfall of the Portuguese in India were discussed. The peculiarities and contributions of Portuguese education are also discussed. The Maratha period (1739 to 1818) has been termed the 'the dark period of Christian education' in Bassein, as all the religious orders working there had to leave. Secular priests were put in charge of Churches and Parish schools. The indigenous schools were able to compete favourably with the Portuguese schools. From the beginning of the British period (1818 to 1887), Bassein was transferred from the Arch-Diocese of Goa to the newly created Diocese of Daman, and both the Portuguese and indigenous schools had to compete with English schools, and the former gradually disappeared from Bassein. During the period 1887 to 1928, Bassein continued to be under the Diocese of Daman. The Parish schools dropped Portuguese and used English or Marathi. A middle school and later a high school were established. The activities of the Franciscan Brothers and the Order of Nuns in Bassein have also been discussed. Roberts introduced some administrative reforms and put forth some expensive schemes to which objections were raised by the Local Boards and Pandit Satawalekhar.

Josephine² (1952) studied Catholic Education in the Province of Bombay. The conclusion of the investigator includes the following: Catholic Education was first started in Bassein, Salsette, Caranya and Choul, early in the sixteenth century. There was good progress initially, 'but during the first half of the eighteenth century, all catholic schools ceased to exist. The condition of the surviving schools was


precarious for about a century”. Towards the end of the eighteenth century and in the first half of the nineteenth century, some schools were started. By 1850, the schools began to flourish. Many closed schools were revived. Orphanages and girls’ schools were opened. The order of Jesus and Mary Nuns played a significant role. Then came a period of consolidation. The curricula were enriched, social and humanitarian projects were undertaken. Schools were opened for the poor and the physically handicapped. In the next period (1906-1925), there was continued expansion (including the starting of several schools in Gujarat) despite the setbacks due to World War I. The progress continued over the next period (1925-1947). By 1947 there were twenty high schools for boys and twenty seven for girls, one University college for men, (St. Xavier’s College), several training institutions and classes, institutions for defective and destitute children and several schools for boys and girls all over the Province. Catholic educationists also did much for the social and economic uplift of the villages and particularly for the backward classes of Mahars, Katkaris, Warlis etc.

Nabar’s ¹ (1964) study, spanning the history of education in the City of Bombay arrives at some quite ordinary findings such as progress in various branches of knowledge. It is noted “Medical and technical education were not only possible, but popular too”, with a tag added to the last finding, “but institutions for such education were not encouraged by the government which wanted all education through the medium of English alone”. This additional tag cannot have much meaning unless it clarified whether medical and technical education that were popular were offered in English medium or Marathi medium. The investigator seems to have given some pointed attention to “Mohammedan education: “the percentage of literacy among Mohammedans deserve a special mention here. The state of affairs might have been different in other parts of the country but as far as Bombay was concerned the percentage of literacy among the Mohammedans has been greater than among the Hindus and yet strangely enough the Mohammedans had been demanding special favours for their children in schools and colleges”.

The historical retrospect of Parsanis (1958) covers the British period (1819-1947) which is very close to the period for which Travancore is being studied by the present investigator. Parsanis has pointed out that the indigenous schools of the pre-British period were discouraged and in no way aided with the advent of the new grant-in-aid schools. Thana was the first district to get grant for a school in 1821. The investigator proceeds to show the effect on the number of different types of schools by giving the statistics of 1862-63 and 1882-83. It is noted that in Thana, Christians were in an advantageous position. Factors like geographical location, railroad connection with Bombay, density of population have been discussed with their educational implications. The education of aboriginals, the Warlis and other adivasis (aboriginals) have been discussed along with the observations and recommendations of various committees.

Rege (1961) investigating educational progress in Ratnagiri District covers the period 1860-1961. The study shows that in 1820 there was in the area only 40 schools, each with an average strength of 20. The teachers were mostly Brahmins by caste. Only boys were on the rolls. The progress from 1820 to 1855 is illustrated with statistical figures, the establishment of vernacular schools at government expense (1826-1940), the partially self-supporting system (1855-1865), the transfer of education to Indian control under the Act of 1919, the scheme of voluntary schools (1938), the secondary, primary education Act (1923), Basic Training, fisheries schools and various other aspects are discussed with special reference to development in Ratnagiri.

Vakil (1965) also studied "Girls Education in Modern India with special reference to its expansion in the state of Bombay". The findings revealed that in the post independence period, the expansion of education was quite remarkable. The wastage of girls' education was found to be quite high. The causes for the same were found to be economic, social and physical.

3 V. Vakil, Girl's Education in Modern India with Special Reference to its Expansion in the State of Bombay. Ph.D., Edn., Bombay University. 1965.
Naik’s (1949) investigation into the education of women in the province of Bombay (1818-1947) provides valuable material specially regarding women’s educational movement. The investigation discusses the problem of separation and common education with men etc. Some of the significant findings not covered in the above remarks are: (i) Both the social status of Indian women and their educational position were at the lowest ebb in the beginning of the 19th century. (ii) Women in India have benefited most from the liberalising influence of modern education and western contacts brought about through British rule, (iii) the problems of educated women arise from the lack of harmony between their developed individuality and aspiration on one hand and a conservative and backward state of society on the other.... (iv) it is absolutely essential to educate and emancipate the women in order to create a happier society with higher standard of life.

Patel¹ (1956) conducted a historical review of Basic Education in the state of Bombay. It is true that the scheme has a short history. Some educationists had gone to the extreme of calling Basic education “a retreat to barbarism”. For a sentimentalist any word against Basic Education is a word against Gandhi. Others emphasised the dynamic nature of education. Basic education was however, modified time and again.

There are seven studies relating to Gujarat in the modern world. Of these three related to Girl’s/Women’s Education. Of these, Desai’s¹ study (1972) is largely of statistical nature and does not have historical insights which is of not much use to the present investigation. M G Desai’s study⁴ (1968) is also of statistical nature and covers only the post-independence period. On the other hand the study conducted by Dave (1971)⁵ contains some useful insights. Twelve major factors that affected the

growth of female education adversely have been identified. Apart from the real start which Gujarat had in 1854 with the introduction of formal education, various promoting factors have been identified. Some of these are small institutions like Buddhivardhak Sabha and Gujarat Vernacular Society, active social reforms, public opinion shedding some of the prejudices against female education, contributions of hundreds of individuals, scientific research on female education, social, bringing changes in the family system, caste and marriage customs etc.

Thakkar\(^1\) (1976) studied the “Development of Female Education in Gujarat after Independence”. The following were some of the major findings. (1) The problem of wastage and stagnation in the case of girl students was persistently typical in Gujarat. (2) In spite of the advancement in the number of women educated, the value of women and her education was yet to be recognised. (3) It was the economic factor that played a tremendous role during the period under investigation, and (3) To study the role played by various agencies in this regard. Historical method was used in this study. Findings of this study have been discussed in terms of the factors that hindered or promoted the spread of female education. Right from 1854 and even prior to that, female education had developed and it did not stagnate. The factors that adversely affected the growth of female education were: (1) Girls were considered as a burden to their parents until they are married. (2) In a family, a girls or a woman had no right to property. (3) Custom of child marriage was deeply rooted in the society, therefore the question of their education was hardly thought of.

Adhyapak\(^2\) (1976) analyses the contribution of private agencies in education in Gujarat. Among the factors which he had identified are the willingness of private agencies to open schools in remote areas, they were running very good institutions with good record of achievement and social service, their attending to the weaker sections of the society, their contribution to expansion of educational facilities, and to social awakening of the masses.

P. A. Patel\(^1\) (1975) studied the factors affecting the growth of secondary education in Gujarat during the nineteenth century. The factors are not clearly pinpointed, but linguistic, economic, social and professional factors are implied.

V. B. Patel\(^2\) (1975) has attempted to break new ground in analysing the biographical forms of Gujarat literature to bring out the educational thoughts and practices in Gujarat during the British regime. The findings which come somewhat close to avowed objectives are: (1) There was influence of western Gujarat education, culture and literature on modern Gujarat literature; (2) Similar influences were found on life sketches and autobiographies. (3) Gujarat Kelvani Parishad (1915) contributed considerably for national education and instruction through mother-tongue. There is also a reference to Gujarati vernacular society.

Nagaraju\(^3\) (1983) conducted a study of school education in Karnataka from 1961 onwards. The major findings were: (1) During the Second and Third Five Year Plans much attention was given to consolidating school education and improvement of quality of education, even though the Third Five Year Plan mentioned compulsory primary education (CPE), the programmes were not directly related to the objectives; the Fourth Five Year Plan had specific strategies to achieve CPE, the Fifth Five Year Plan look cognisance of the regional disparities. (2) During the Five Year Plans educational growth rather than educational development took place. (3) The inter district disparities marginally increased over the plan periods. (4) Correlation results revealed a strong influence on male enrolment when compared to total enrolment and rural enrolment. (5) In general, total educational expenditure contributed towards status-quo-oriented educational growth.

Undurwade\(^4\) (1985) studied on Educational Development of Backward Classes in the Vidarbha Region of Maharasthra\(^1\) in 1985. Some of the major findings

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were: (1) the literacy percentage of SC was less than that of the total population during the period of 1961-81. (2) The coefficient of equality in the case of literacy was less than 100 for both SC and ST during the period 1961-83. (3) The index of growth was the greatest for ST and least for the general population during the period 1961-81. (4) The literacy percentage of females was less than that of males for all classes. (5) The literacy percentage in the rural area was less than urban areas for all the population. (6) The disparity between SC/ST female literacy and between rural SC/ST literacy and urban SC/ST literacy widened during 1961-81. (7) Though the percentage of literacy for the population in Vidarbha was less than that in Maharashtra, the literacy percentage of SC in Vidarbha was more than that of SC in all Maharashtra. (8) The percentage of SC/ST children in pre-primary institutions was very low. (9) The percentage of SC/ST students in professional courses was quite low and did not fill the reservation quota. (10) There was considerable growth in the number of Government of India scholarships for backward class students during the last twenty years, but the amount paid to each student was inadequate.

Kakrambe (1979) conducted a study of Socio-Educational Reforms on Politics of Western Maharashtra. The major conclusions of the study were: (1) Love and sympathy for the downtrodden, the ignorant and the thirst for knowledge were the main sources of inspiration for Karmveer Patil. (2) Karmveer Patil's thoughts and activities were influenced by the ideologies of Mahatma Gandhi and, in turn, through his work he inspired many social reformers in Maharashtra. (3) Through democratisation of education, he created political consciousness in the rural masses and strengthened democratic forces in Maharashtra. (4) The socio-educational reforms initiated by Karmveer Patil accelerated the process of political socialization, secularism, political integration and created a favourable environment for democratic, political culture and political life in western Maharashtra.

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Rao¹ (1969) studied education in Andhra under the East India Company. He refers to the Charter Act of 1813, C.R. Rao's scheme of 1814, the Madras Literacy Society (1818), the Madras School Book Society (1820), the collector's Reports giving vivid description of education in Bellary, Godavarie (Rajamundry), Mausliptam, Guntur, Ganjam, Vizagapatnam and Vellore followed by Monroe's review of it and the recommendation. Some of the global developments in Madras city and presidency have also been listed. In 1863 an act was passed to give legal sanction and permission to the Rajamundry type of schools. Beyond the twin cities of Hyderabad and Secundarabad, little was done for education outside Telugana.

Studies by Desai², Desai³, Krishnaya⁴ and Murugendrappa⁵ on Karnataka seem to be devoted to the history of education in the modern period. There is also an attempt to cover different areas of Karnataka. Of these the three studies which go into the British period are content with mention of relatively minor information like modern education starting with the establishment of Marathi Vernacular schools at Dharwar and Hoobli, the beginning of organized system of education in Coorg in 1834 along with the British rule, the contribution of the sisters of the French Catholic Mission. The last of the four studies of Karnataka seems to touch a princely state which should be of interest to this investigator, but then it studies the educational development in the State of Mysore after independence (1947-1972) and hence loses the chronological significance for the purposes of the present study.

The study conducted by Mangamma⁶ (1971) refers to technical, industrial and Agricultural education in Madras Presidency. It appears to be a follow up of some of the insights developed by S.C. Shukla (1958) (vide Supra). The study

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³ V.B. Desai and Deva Gowda, A.C., *History of Education in the Districts of Dharwar, Bijapur and North Kanara from 1500 to 1956* (i.e. prior to the integration with the Mysore State). 1972.
⁴ D.N. Krishnaya and Deva Gowda, A.C., *History of Education in Coorg up to 11-11-1956* (i.e., up to the date of integration with Mysore State). 1972.
brings out the consolidation of scattered efforts up to 1982, the awareness of lack of policy (1882 to 1900). Systematic efforts of all India schemes (1901 to 1913) and pre-war and post-war schemes (1914-1921). The interaction of various factors in agricultural, technical and industrial education is brought out.

The major findings of Ray 1 (1978) on “Education in Medieval India (1200-1707 A.D.)” were: (1) The Muslim rulers, with a few honourable exceptions, were reluctant to imbibe anything from the Indian education prevalent at that time. (2) The Maktabs and Madrasas were religious institutions. Along with these, there were arrangements for imparting knowledge in three R’s. Some rulers introduced new types of scripts and new type of teaching. The Baburi style of handwriting was quite well known, calligraphy was greatly encouraged by Akbar. The Mughal rulers encouraged painting, singing, sculpture etc. Most of the Muslim subjects were not very keen to impart higher education to their children. Maktab education was elementary education. Students who did not attend a Maktab were unfit for general education. Only a limited number of Muslims received higher education. (3) The education of Princes was not neglected in most cases. After completing maktab education, they were placed under learned and efficient teachers to become worthy future rulers. (4) Because of the Purdah system (seclusion of women) in case of Muslims and seclusion of women among all Hindu upper classes and, system of early marriage of girls, women’s education could not thrive. Only from royalty, nobles and very rich families came some well educated women like Raziya, Chand Sultana etc. The benefit of Hindu society was that maktabs and madrasas were thrown open to them also. An important result of mutually reciprocal understanding was the creation of a new language, namely Urdu. (7) The democratic spirit which was present in Muslim education became even more democratic when it throw its doors open to Hindus. Secular subjects found a place in the curriculum.

Ahmed2 (1978) studied medieval education from 1526 to 1761 and presented the major findings descriptively. Primary education started at the age of four.

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to five. The centres prior to the commencement of study as a replication of the practice of producing children before the Holy Prophet for blessing, the method of teaching the alphabet, bringing him the graphic appearances of the letters, exercising for making various combinations, memory training introducing the reading of simple texts from the Quran from beginning, day-to-day testing through Amokhta (recapitulation). Sarf conjugation rules followed by Nahu (syntax) rules at the secondary level, the expectation of self-study by students followed by expectation to question and discuss, rules regarding dress and etiquette, the examination system etc. are described.

Parimoo's\(^1\) (1963) study of educational conditions in India from 1526 to 1707 brings out some interesting insights. According to him the caste restrictions for particular type of learning were removed at this stage. This period marked the cultural revival through the lore sung by Thulasidas and Surdas. Cultural intercourse between the two different faiths brought up Hindu and Muslim scholars of repute in both Sanskrit and Persian. The Mughal rulers respected the learned Brahmins and availed of their wise judgements. Astronomy seems to have be at its height. The Mughal rulers developed libraries, art and architecture and patronised scholars.

Sahay\(^2\) (1965) studied on education under the Moghuls (1526 to 1707) using contemporary vernacular literatures such as Hindi, Bengali, Oriya besides Persian and chronicles and foreign travellers' accounts. But the specific contributions which could come from such analysis beyond what is found in Law is not clearly visible.

Quraishi\(^3\) (1960) has studied Muslim education in Gujarat (1297 to 1758) and has brought out some regional variations beyond the central findings. In 1327 Gujarat came under Muslim domination in Allavudin's time. In 1328 their Viceroy Zafarkhan assumed independence and founded his own Sultanate of Gujarat. In 1573 Gujarat became a province of Moghul's empire and Akbar, Jahangir and Aurangzeeb made substantial contributions. Some of the specific contributions made

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by Gujarat scholars have been indicated. Some of the weaknesses in the Islamic
method of education are also indicated. The major aim of the study conducted by
Shukla¹ (1985) on “Prachin Shiksha Ka Vittiya Adhar (in Hindi) was to examine
educational finance in ancient India. It was historical research involving extensive
library work. The primary sources of study included the Vedas, ancient classics,
accounts of education given by I-Tsing, Hitun-Tsang, texts of Buddhist works, and
other historical texts, records and documents. The major findings of the study were: (1)
The affluence and development of ancient Indian society influenced the system of
education. (2) The changes and transformation in the structure of society created a
head for educational finance. (3) Though the educational environment was dominated
by simple and plain living yet it required some financial assistance. (4) In early
ancient age the teachers were responsible for running an ashram, received financial
assistance in the form of Dharmaaswa (financial aid), landed property and cattle. (5) In
the latter period the ancient Indian universities got financial assistance from the state
and noble people. (6) The messing of an ashram was easily managed with the alms
collected by the students and invitations for feasts for members of the society. (7)
Every citizen made it as his duty to give alms or some sort of contribution for
education.

The study by Pandey² (1984) was designed to highlight the role of
different types of educational institutions in the cultural development of ancient India
from the early Vedic period to the Kushan period. The material for the study was
collected from original sources such as Vedas, Upanishads, Jain and Buddhist
literature, the epics etc. Some material was also collected from secondary sources. The
main findings of the study were: (1) religion was the most important factor influencing
Indian society in the period studied. Therefore, the educational institutions laid stress
on imparting religious education. The earlier part of the period were mainly concerned
with the preservation of the original form of the religious texts and only Brahmans were
considered fit for this task. Therefore, in the earlier part of the period, the educational

² K.P. Pandey. A Study of the Educational Institutions of Ancient India, From Vedic Age to Kushan
institutions provided facilities for the education of Brahmins only. (2) In the later part of the period, in addition to the preservation of the religious texts, the educational institutions started paying attention to the education of Kshatriyas and Vaishyas also. Consequently, attention was paid to education in techniques for warfare, medicine and different branches of science. (3) In the post-Vedic period, educational institutions further expanded the scope of activities and started taking an interest in the education of the masses as well. Stress began to be laid on character building and social service. (4) Throughout this period, the educational institutions were managed by individuals. Though some of them were provided patronage by well-to-do people and chieftains, there was no organised network of state controlled or stat managed educational institutions.

A typical example is Chatterjee’s\(^1\) (1950) study based on the Upanishads. In fact it is substantially less on significant issues. For example Chatterjee’s first finding reads: “At the time of admission, particulars about the linkage and family of scholar were taken by the Upanishadic teachers. In those days the teachers attached great importance to birth heredity as factors in education.

Jha’s\(^2\) (1979) reference to Valmiki Ramayana, Sarachandran’s\(^3\) (1967) on the same subject, and R. Jha’s\(^4\) (1969) with reference to student life in the Arsha epics do not seem to have added any substantive findings or yielded new insights in interpretation to the existing fund of knowledge on the subject.

Mookerji\(^5\) has given the most comprehensive treatment of Ancient Indian Education and continues to serve as the most important source (acknowledged and unacknowledged) of most of the documented ‘original’ researches in Ancient Indian Education which have come later. It gives a detailed treatment of Brahmanical education starting with Rigvedic education and proceeding up to later Vedic

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Education. Education as revealed in the Sutra Literature, in Panini, in Arthasastra, in the philosophical sutra literature and in the epics. Industrial and vocational education, as far as they could be analysed from Brahmnical and Buddhistic texts is dealt with. Some typical educational institutes and centres have been described, much of the data coming from South Indian temple inscriptions. Under Buddhist Education, a comprehensive picture is given of the background, the system, the discipline, residence, instruction and industrial education.

Another source of information on Ancient Indian Education is early Tamil literature. Thiruvvenkatachari's (1973) points out that in the 'Pre-Imperial' or classical age Tamil education was a unique phenomena characterised by existence of triumph of the individual teacher, education of the masses and for women. But it is not clear on what basis he says that Thiruvalluvar "was a prolific writer if Tamil as well as Sanskrit Shastras". Otherwise his contribution in this respect as well as in the other trends such as Brahminism, Jainism, Buddhism etc prevalent in the Tamil country have been well documented earlier. The superlative statement, 'Sankara seems to be the most dominant in the Tamil history of education' may also be open to question. It is doubtful whether to the leaders of the school today would accept the term 'Sankarism' any more than Muslim would like the term 'Mohammadanism'.

Manuel's (1964) study of Education among the Tamil clients a favourable comment from the Trend writers "Manuel's efforts to elicit an education theory and thought asking to western from classical Tamil literature is worthy of note". Since early Tamil thought forms one of the streams which has shaped Kerala culture and education as recognised by almost all the writers in Kerala History and since Manuel's is the most significant study in the field from the educational point of view.

Kaul's (1949) study on Kashmir also covers a wide historical span (273 B.C to 1339 A.D) but seems to contain some substantial findings. It refers to the

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Mathas and Viharas which attracted even foreign students, the use of Sanskrit and Prakrit for education, the teachers sent out from Kashmir to Central Asia, China, Ceylon, Jawa, Cambodia and Tibet and also the special areas of knowledge to which Kashmir scholars make a contribution.

In medieval education scholars like Law and Jaffar have made significant contributions. The survey of research presents some interesting studies which not only contextualise some earlier finding but also add some new insights.

Before proceeding to the survey of the middle ages it is necessary to mention one study by Yadav¹ (1970) which is a bold attempt to cover education in Jabalpur District, from the Ramayana, Mahabharat and Puran periods, through the Kalchura, Goud, Maratha and Thaga periods to the British regime. The abstract does not give any finding to satisfy this long historical span or anything for that matter.

Ahuja's² (1962) study of indigenous education in Punjab until annexation brings out the multiple streams which have enriched education-Brahminic (for which it is said to be the home), the Muslim system brought by the Turks, the Sikh system. It also specifies the various types of indigenous schools which taught Quran, Arabic, Persian, Sanskrit, etc.

Prasad³ (1973) studied some aspects of North Indian Education and Knowledge (1000-1526) in the contemporary literature. The sources reported are contemporary Indian literature, Persian history and the travel account of the foreigners. The findings cover miscellaneous aspects like: (1) Education was in private hands, it was the responsibility of 'Brahmins' and 'Ulemas' to teach. Medical education was imparted privately by medical practitioners. Technical training was provided in the factories. The Hindu system of education declined due to several factors: (1) The Muslim invasions destroyed the seats of higher learning like Nalanda. (2) The patronage accorded to the Muslim system made the Hindu schools to perish gradually.

Mohammed Akhlaq Ahmed\(^1\) (1971) studied the development of traditional education in Islamic institutions has a very brief abstract of findings: “Muslim traditional education was partly religious and partly secular. An honourable place was given to Greek thought and learning. The life at the time of the study had become more complicated than it was in the past”.

A more fruitful study from the same university has come from Niaz Ahmed Azmi\(^2\) (1975) on Shibli institution in East U.P. Some of the conclusions drawn by the investigator are very interesting. The Muslims of East U.P., were not caught in the state of psychological preparedness at the time of their exposure to modern institutions. They were ahead of Hindus in English literacy except at Benaras District where they were equal. It was not always the traditionally socially privileged elements of the Muslim community that responded to modern education. It was comparatively a socially, subordinate group of Rentara Muslims of Azamgah District who took advantage of English Education as compared with other Muslim groups. In this district the rural Muslims were ahead of urban Muslims in the acquisition of modern education. The weavers, the largest Muslim group, were relatively indifferent.

Shivarudrappa’s\(^3\) (1974) study of Veershaiva Mathas and their contribution to education in Karnataka is the only one of the kind. Veerashivism came into existence in the twelfth century. It represents a kind of qualified monism. It prescribes certain codes of conduct. Lingachara, Shivachara, Sadachara, Bhrityachara and Ganachara and these represent the educational ideals of the schools. Three kinds of mattas were established. Education was imparted through the main language Kannada. Basaveshwara attached great importance to manual labour. The chief crafts in ‘Kayaka’ education were spinning, weaving, carpentry, pottery, knitting, printing etc. The faith flourished during the Vijayanagar period, continued through the British period and is even today one of the major agencies of education in Karnataka.

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Choudhury (1985) conducted a study on the education and social change among the Scheduled Tribes of North Bengal, to analyse the impact of education on the Scheduled Tribes belonging to different economic strata.

The findings showed that (1) The indigenous Scheduled Tribes were generally far advanced than the migrant Scheduled Tribes. (2) Migrant Scheduled Tribes at the village were alarmingly backward in education in relation to migrant scheduled Tribes in the tea estate and indigenous Scheduled Tribes in the village.

There are only seven successful doctoral theses in history of education during a period of five years-between 1988 and 1992. There is no doubt that the craft of research in history of education is outstandingly small during fifth survey period as compared to the earlier ones of the seven theses, three concentrate on a chronological development of education in Punjab, Manipur and Darjeeling during a period which may be called contemporary history (Kaur, 1990; Henia, 1988; and Dewan, 1988). One on the contributions of missionaries to education in Orissa (Behera, 1988); one attempt is at an analysis of the relationship between primary and secondary education and politics in Bombay during 1901-60 (Fonseca, 1988) and another (Birdi, 1990) concentrates on the implementation of national educational policies between 1813 and 1986. The last two theses seem to be a departure from the usual practice among researchers in history of education to choose a subject which can

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be straightforwardly analysed chronologically. It is also noticeable that all the seven theses belong to the Modern period of Indian history.

2.3 Studies Conducted in Kerala

Thresep (1962) has made a historical study of education in Cochin from 1800 to 1949. The important objective of the study was to trace the salient features of the educational system which existed in Cochin for the last one and a half centuries. This study was largely based on factual and statistical data collected from libraries, and information gathered from experienced educationists. The major findings of this work were the following. Before the 19th century the Government of Cochin did not at any time show interest in the education of the public. Since 1818, a number of primary schools, both government and private sprang up. Till the beginning of the 20th century, the primary school curriculum consisted of the three R’s. Later it was revised to suit the local conditions. The first English school was opened at Mattancherry in 1818 by a missionary, J. Dawson. Manual occupations were introduced in the curriculum of studies. Grant-in-aid system had its origin in 1818 with the opening of an English school at Mattancherry for which Dawson received aid from the Government.

Kamalamna (1969) focussed on primary education in the "History and Problems of Primary Education in Kerala". The objective of the investigator was to study the major problems affecting primary education in Kerala. The data for tracing history were gathered from government reports, state manuals, gazetteers, and literature in Malayalam. A schedule was used as a tool in the study.

The study revealed that Kerala is the only State which has attained the aim of hundred per cent enrolment of children in the age group six to eleven, and that stagnation is more in grades 1 and 2 than in others which is due to the lower admission age in class 1.

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Daniel's (1977) "Col. Munro's Administration of Travancore", attempted to trace Col. Munro's administration of Travancore and to give a sketch of the real state of affairs that existed in Travancore during the last decade of the 18th century. This study revealed that before the coming of Col. Munro, the whole administration was in a hopeless state. By Munro's honest efforts and sincerity of purpose, he established a good Government. To him, education meant essentially a social activity and not a mere individual activity, and this social activity was the chief cause of the progress of the family, the civil society, and the ruling authority.

Joy (1978) conducted a study to investigate the contributions of the London of Missionary Society to education in the erstwhile state of Travancore from 1806 to 1908. The main objectives of the study were: (1) to find out the various kinds of educational activities of the L.M.S. missionaries in Travancore during the 19th century, (2) to discover the method they adopted and (3) to examine critically the impact of the new education upon the society. The major findings were the following. (1) Because of the work of the missionaries in Travancore, there was a rapid spread of education among the people. (2) The British administration encouraged the English education in India with the motive of creating a class of lower administrative personnel. (3) The missionaries regarded that it was a part of their missionary duty to spread education and enlighten people. (4) The missionaries were the pioneers of industrial and technical education. (5) The progress of the depressed classes of people in Travancore is largely due to the work of the missionaries and (6) The ultimate result of the educational work of the missionaries was the total transformation of the society.

Ravindran's (1978) study "History of the University of Kerala from 1937 to 1977" aimed at finding out the early educational activities of the university tracing the development of professional and technical education, exploring how much the university had worked for the development of Malayalam language and culture.

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and evaluating the present status of the University. It is basically a historical research. The important conclusions of the study may be summarised as follows: (1) The development of higher education in Kerala received a fillip with the establishment of the University of Travancore in 1937. (2) The enrolment to various courses in the University has been progressively increasing year after year. (3) The academic encouragement given to the poor and backward classes by the University under a scheme of liberal fee concession and (4) The current statistical data show that female students outnumber male students in almost all courses.

Yesudas (1980) conducted a study entitled "The History of the London Missionary Society in Travancore, 1806-1908". This study was undertaken with the following objectives: (1) to assess the role played by the LMS in the religious, social, political, and cultural history of Travancore. (2) to find out the impact of the endeavours of the LMS missionaries on the history of Travancore, and (3) to explain how the missionaries co-ordinated both evangelism and social work. The method mainly used for this study was historical. The investigator depended mostly on missionary and official records. This study revealed the following. (1) The chief merit of the missionary work in Travancore is that it lifted the converts from the lowest abyss of social and moral degradation to the highest standard of life and morality. (2) The missionaries realized that a sound system of education was an absolute necessity for the spreading of Christianity and progress of society. (3) For the great majority of the people in Travancore during the 19th century, oppression was synonymous with Hindu caste system and Christianity was the major liberating force. (4) The work was carried out by the wives of the missionaries among women. They found that education was the best means to raise them from their degradation.

Eappen (1981) conducted a study entitled "contributions of the Church Missionary Society to the Progress and Development of Education in Kerala". The main objectives of the study were, (1) to assess the place of educational activities in

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the CMS missionary enterprise, (2) to explore their contribution to education, (3) to estimate their activities for the uplift of the backward classes and hill tribes, and (4) to examine the relation between the government and the missionaries. The historical method has been mainly used in this study. The findings of the study were: (1) The missionaries were the pioneers of modern education in the state. (2) The missionaries were also interested in the education of depressed hill tribes, and women and (3) The main reason for the triumph of the activities of the missionaries was the tolerant policy of the government.

The following studies were conducted with special reference to women in Kerala. Kumari¹ (1976) conducted a study on Muslim women in "Education and Social Status of Muslim Women in Kerala". The objectives of the study were: (1) to examine the role of education in raising the status of Muslim women in Kerala, and (2) to examine whether the process of modernization attempted in India has made any impact on the status of the Muslim women. Three types of data were collected—documentary evidence, interview and field notes. Important findings were as follows. (1) Education has contributed to raise the status of Muslim women (2) The practice of seclusion of women which is widely prevalent in the Muslim community hinders Muslim women from availing of educational opportunities. (3) Traditionally, Muslim women are not expected to engage in any occupation outside home.

Devi² (1979) made a study of the changing status of employed women in Kerala. The objectives were, (1) to find out whether the holding of white collar jobs by women has contributed to an increase in their social position, and (2) to find out whether employment is the sole or even the major factor contributing to this phenomenon. The study was conducted in Trivandrum City in Kerala. The major source of primary data was interview. The secondary data consisted of published and unpublished materials in the form of book. The important findings of the study were the following. (1) The employment of women outside the family increases her status in

the family. (2) Employment contributes to increase the status of women employees in the estimation of her superiors, peers and subordinates, and the higher the levels of employment, the higher is the status of the incumbent.

Bhai (1981) studied status dynamic among Harijan women in Kerala. The main objectives of the study were: (1) to enquire into the real background among women who were traditionally backward in the society, (2) to get a detailed understanding of the facts to explain the status dynamics of Harijan women fully, and (3) to discover the different patterns of changes observed in the status of Harijan women in Kerala, with respect to the various communities, educational attainments, and income backgrounds. Three types of data were collected-documentary evidences, interviews, and field notes. The important findings of this work may be summed up as follows: (1) Harijans could enjoy only the provision of the lowest dimensions of social status in India. (2) As a result of this, they had remained culturally, socially, economically, and educationally much more backward than any other social categories in the country. (3) With the attainment of opportunities for the acquisition of education, women among Harijans could improve their educational status and thereby they can enter into the status domain in society and (4) In India, Harijans generally, and particularly their women folk were enjoying a relatively inferior social status.

Thulasidharan (1993) conducted a study on "An enquiry into the extent and use of welfare measures a variable to the scheduled caste and scheduled Tribe students and their influence on the educational attainment and levels of aspiration". The major findings were: (1) Around thirty welfare schemes are found to be available for SC and ST students. (2) Preferences of SC and ST students for the utilization of stipend and lumpsum grant are in the order of purchase of study materials, dress, private tuition, educational expenses of their siblings, extra curricular activities, such as excursions and other entertainments and savings. (3) 10.86 per cent of the gazetted posts were occupied by SC and ST in the year 1989-90. (4) The average income group

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of SC and ST students show better performance and (5) The high educated parents have higher awareness than that of the other groups.

Sunny Mathew¹ conducted a study entitled "A historical Survey of the Educational Facilities for the Depressed Classes in Kerala from 1874 to 1986".

The major findings were: (1) The educational institutions imparted literal as well as practical education. (2) With the emergence of caste system education became the monopoly of caste Hindus. The depressed classes were alienated and kept aloof in the society. (3) The education rules and grant-in-aid code of 1895 were replaced by introducing a new education code from 1st January 1910. In 1924-25 all schools in the state except seventeen were thrown open to all communities. (4) The establishment of University of Travancore helped the depressed classes by increasing their educational opportunities, number of scholarships and other financial assistances. (5) Under the royal patronage of the rulers, the LMS and CMS Missionaries could do a lot to lesson the hardships of the depressed.

Joy² (1995) conducted a study on the Development of Education of Women in Kerala (1819-1949). The main objectives of the study were: (1) to find out the origin of women’s education in Kerala. (2) to find out the contribution made by the London Missionary Society, the Church Missionary Society and the Basel Evangelical Missionary Society to Women’s Education in Kerala. (3) to identify the different events which helped in the development of women’s education in Kerala. (4) to compare the education and status of women in Kerala of the 18th and the first half of the 20th centuries. The main findings that have emerged from the study can be summarised as follows:

The first half of the 19th century was extremely favourable for the establishment of the work of the protestant missionaries in Travancore, Cochin and Malabar. When the new charter of the East India Company opened India to the British as well as to other foreign settlers, the London Missionary Society, The Church

Missionary Society, and the Basel Evangelical Missionary Society, sent their missionaries to South Travancore, North Travancore, Cochin and Malabar respectively. The establishment of British supremacy and the appointment of political agents as the British Residents in Travancore and Cochin provided favourable situation for the missionaries to work in Malabar, Travancore and Cochin. The missionaries were greatly helped by the first two Residents. The second resident Mugro was very keen on promoting the work of the Church Missionaries.

While these new trends are to be welcomed, many areas remain unexplored. The history of education thus touches upon numerous varieties of history. To obtain evidence about the quantity and, even the quality of education in the past is a difficult task and requires an interdisciplinary approach.

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

The foregoing review of related studies reveals that the history of education of a region or a country touches upon various areas of history such as cultural, social, geographic, political and economic factors. A number of studies on the history of education have come out but historians have the view that much has yet to be explored of the history of education in terms of policies adopted, steps taken in the implementation of the programmes chalked out based on the policies etc. This is more or less applicable to the present investigation. Yet another area, perhaps left unexplored, the assessment, the quality and quantity of education prevailed in the princely state of Travancore (The influence of the development of education in Travancore, the neighbouring princely state of Cochin, or the Malabar area is not known and a careful and in-depth study has not yet been tried).

Even though many researchers conducted studies on the history of Travancore very few have attempted to study the history of education in Travancore considering the various ramifications involved in the history of education of this particular land, in terms of general, technical education, vocational education etc. in a socio-economic perspective. The present review enabled the investigator to identify the
gaps to be filled in writing the history of Travancore. It may be noted that very few (five or six) attempts are made to study the history of Travancore prior to the present attempt, that on certain issues for the partial fulfilment of the a masters degree.

The review enabled the present investigator to formulate the objectives of the study and in selecting the method adopted. Again the review enabled to locate the sources of the data relating the present investigation.

The investigator hopes that the review has given a coherent picture of the events that took place in the history of education in Travancore and elsewhere in India.