PROGRESS OF HIGHER EDUCATION IN COLONIAL BENGAL AND AFTER - A CASE STUDY OF RAJSHAHI COLLEGE (1873-1973)

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The education of the heart of man in its originality as creation made it is one that calls for a genuine concern. Unfortunately, the opposite is the case as many modern societies through education destroy the human heart and innocence. In the case of ENRON, the need for morally informed corporate governance, founded on solid ethical principles, has been quite obvious. Abdicating such leadership in attempting to cover up poor management decisions is something that cannot stand if our society is to be free and virtuous.

Americans have long invested importance in education as a means of social improvement and individual fulfillment. Education has entailed both formal instruction in schools, universities, and other institutions, and informal learning in a variety of settings. Educational opportunities in colonial America. Historically, the attainment of education for African Americans has been a struggle. As far back as the late 1600s to the mid-1700s, there is some evidence of sporadic, systematic instruction of Africans in colonial America. Prior to 1830, some were even taught to read, write, and, in some instances, perform simple arithmetic. However, between 1830 and 1835, stringent laws were passed prohibiting whites from teaching African Americans to read and write. A British government-sponsored study of education in East Africa, the Frazer Report of 1909, proposed that separate educational systems should be maintained for Europeans, Asians, and Africans. In 1924 came the establishment of separate advisory committees for the three racial groups in the colony, which formalized the means by which the colonialists shaped the education systems (Anderson, 1970). After independence in 1963, the Kenyatta government made several attempts to address the ills that afflicted the education system in general.