

## CHAPTER XIV.

### EDUCATION AND CULTURE.

#### HISTORICAL BACKGROUND OF EDUCATION.

A separate organised State department for education does not appear to have been the feature of the administration of the district in the ancient or mediæval times. The State or the local chiefs or the nobility did give liberal donations by the way of rent-free lands or money grants for the cause of education but the agency was more or less voluntary and not subject to supervision or day-to-day interference. The duty of imparting education was considered a noble profession for which the very idea of monetary payment in return was considered to be undignified. The *Munis* or the *Rishis*, the *Sramanas*, other highly educated or cultured Pandits would take students at their own *tols* or *ashrama* and educate them for years. Usually the students lived in the *ashramas* of the *guru* where the *guru* also had his residence. The *gurus* used to get patronage by way of gifts of land or monetary grants but the arrangement for imparting education was more or less, dependent on private initiative. Fees were not normally levied. Working in the house-hold of the *guru* was a normal duty of the student. Formation of character was looked upon as the main responsibility of the *guru*. The student was expected to lead a pure abstemious life and be a true *Brahmachari* till he had graduated from the *tol*. The student lived under the same roof as a younger brother or son of the *guru*.

Selection of the *guru* or teacher was given a great priority. Usually secluded spots or *ashramas* somewhat outside the villages, right on the fringes of a jungle would be the centre of learning. Naturally, environments had a good deal to do with the selection of the spot for an *ashrama*. Some of the *gurus* excelled in a particular branch of knowledge and students who wanted to specialise in that lore would go to that *guru*. Students were also selected for such specialised courses. In the description of Nalanda University we find ample references to corroborate the theory that the intending scholars would be allowed to cross the gate of the Campus only when he could satisfy the *Pandits* who kept guard of the gates.

Saran which derives its name from the Sanskrit word *saran*, meaning an asylum, was full of forests. Local tradition asserts that in the forest of Godna (Revelganj), there was the residence or *ashrama* of the learned sage Gautama, the founder of the school of *Nyaya* philosophy. It is said that once Gautama was employed to officiate at a sacrifice performed by Raja Nimi of Mithila instead of his family priest Vasistha. The *ashrama* of Gautama must have attracted a large number of students. To commemorate Gautama, a Sanskrit school was built at Godna by public subscriptions between the years 1883 and 1887. The foundation-stone was laid by Sir Rivers

- Thompson, Lieutenant Governor-General of Bengal. The school was called at first the Thompson Gautama Pathshala but now it is known as Gautama Pathshala. It teaches *Nyaya* philosophy and Sanskrit literature.

Semaria near Godna village is taken to be the traditional seat of the famous scholar Datta Traya. Places like Cherand in the district have old remains which indicate a high level of culture. Hiuen Tsiang's account of Saran district near about the middle of the seventh century A. D. also shows a high level of culture and education of the people. Traditionally the *maths* and *kutiyas* (hermitages) of the spiritualistic *gurus* used to attract students and disciples. It was almost a common feature that there should be a *Pathshala* to every *math* and temple.

During Muslim rule also there was a certain amount of State patronage to the seats of learning although the slant was more towards the diffusion of Persian and Urdu languages in selected areas. Like the *Pathshala* attached to the temple there used to be a *maktab* attached to the mosque where the children of the neighbourhood irrespective of caste or creed received education from a *Mullah*. That Bihar was quite prominent is shown by the fact that during the reign of Balban, the Emperor of Delhi, she was the preaching ground of the Chisti and Qadri orders of Sufism. A large number of *khankahs* and *dargahs* (endowments) were set up and Muslim divines used to move about from village to village propagating Muslim theology. It is said that Makdum Saiyid Hasan Chisti, a saint from Arabia visited Hasanpura, a village in Siwan subdivision, and founded a *khankah* and *dargah*. Another Muslim saint, Shah Arjan of Patna is said to have established a *khankah* at Larki Dargah which was endowed by the emperor Aurangzeb. There are still some seats of Muslim culture in the district of Saran. Hindus also freely learnt Urdu along with Hindi and the correspondence was carried on both in Urdu and in Hindi. This continued right till the end of the nineteenth and the first decade of the twentieth centuries.

There is a tradition that the famous Datta Traya who had 24 *gurus* lived at Semaria near Godna. Some places in Saran like Cherand are said to have Buddhistic remains. On the basis of these it is conjectured about the existence of some schools for the local *upasaka* or lay disciple for the propagation of the Buddhist philosophy and *dharma*. From the account of Hiuen Tsiang who visited Saran in the middle of the seventh century A. D., it appears that the people were believers both in heretical and true doctrine.\*

From the ancient scriptures it is evident that education was confined mostly among the Brahmans and Khatriyas. The curriculum of education for Vaisya was different from the first two while the Sudras were totally denied the privilege of education. Educational

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\* S. Beal, *Buddhist Records of the Western World* (1884), Vol. I, page 62.

career of a child usually in those days began after attaining the age of five years and continued till twenty-five years. This period was called *Brahmcharyya ashram* and during this period the pupil had to observe utmost discipline, decorum, decency and obedience. On the eve of initiation or admitting a child in the *ashram* of a learned sage, he had to perform a sanskar and by virtue of it he was usually invested with the nomenclature of *batu* or *vidyarthi* (pupil). Apart from the *ashram*, a *pathshala* was attached to almost every *math* and temple where elementary education was imparted.

A specialised department of education was unknown in the age of the Muslim rulers. It does not appear to have been a full-fledged State subject. But some of the Muslim rulers did much towards the diffusion of education. The emperors as well as many of the grandees encouraged education by grants of land or money to mosques, monasteries and to individual saints and scholars without any distinction of creed. Education in mediæval period was recognised as a religious and not as social duty and as such the enlightened kings and nobles sometimes encouraged the cause of education. A *maktab* was attached to every mosque, where the boys and girls of the neighbourhood received education from a *Mullah*. We know that during the reign of Balban, the emperor of Delhi, Bihar became the preaching ground of the prominent Chisti and Qadri orders of Sufism. Many of the saints of Islam in their proselytising spirit established religious institutions like *khankahs* and *dargahs* and for the upkeep of these institutions grants were made from time to time by the Muslim emperors. A mosque was built at Amarpur during the time of Shahjehan (1628-1658). As said before these tombs, *khankahs*, and mosques were the chief centres of education during the Muslim period.

#### GROWTH OF EDUCATION FROM 1774 TO 1858.\*

The early English Correspondence Volumes available in the Saran Record Room from 1794 to near about 1858 may be utilised for a picture of education and literacy within the district. One important feature that strikes one in going through the scanty references of education in the correspondence volumes is that a good deal of importance was laid on the knowledge of the current Indian languages, namely, Persian, Urdu and Hindi. An extract of a resolution of the Governor-General in Council, dated the 24th January 1794, was forwarded to the Magistrate at Saran and this laid particular stress on the knowledge of the Persian language as an indispensable qualification for due performance of the duties of a Judge of the Provincial Courts of Circuit. It was held that an experience of the inferior office of Judge and Magistrate was necessary for the superior post of a Judge of the Provincial Court of Circuit. Therefore, it was resolved, "that no person in future be appointed Judge

\* *Sarkar Saran*, by Sri P. C. Roy Chaudhury.

of a Provincial Court of Circuit who shall not previously have acted for a competent time in the capacity of Judge or Magistrate”.

The correspondence volumes near about 1794 have a number of notices both in the Persian and Nagri character.

*Vernacular Encouraged.*

In a volume of letters received from the Commissioner of Revenue and Sadar Board from January, 1837 to October, 1837, kept in the Saran Record Room there is an important letter, dated the 30th June 1837, from the Secretary to Government, Bengal, to Trevelyan, Officiating Additional Secretary to the Sadar Board of Revenue. It was laid down in this letter that the Hon'ble Court of Directors was extremely anxious with which the Governor of Bengal fully agreed that the vernacular language of the people should resume its proper place from which it has been so long banished in the transaction of the business of the country. It was mentioned that the transaction of the public business carried in the language of the people was an unorganised good. The European public authorities, it was laid down, should be so intimately acquainted with the vernacular tongue as to be able to conduct business in it without any necessary interposition of the Indian *Amlu*.

*Ignorance of English—No Disqualification.*

At one place in this letter it was mentioned “His Lordship considers it decidedly inexpedient to declare ignorance of the English language to be a disqualification for the highest situation tenable by a native in a close office. Such a rule would certainly exclude many of the ablest, and not, he believes, the least trustworthy individuals, those who have long served in subordinate appointment from all course of advancement”. At another place it was mentioned “His Lordship holding these opinions the Board may depend upon his cordial support in carrying through the beneficial change which has been commenced by them; he wishes it to be distinctly understood that in his view that change ought to be limited to the introduction of the vernacular language into other department of business, except the correspondence between the European officers and English should be substituted for Persian in the last mentioned case only”.

The importance of the vernacular language was again emphasised in a circular issued by Sadar Board of Revenue, Fort William on the 26th of February 1840 (copy of which is in Saran Record Room) regarding the introduction of the Oordoo language written in Nagri character as the language of record. The circular mentioned that the authorities of the district in which the Oordoo language was current were required to take measure for introducing the use of the Nagri character in writing that language and to report the practice which had been made in that respect. All the Civil and

Sessions Judges, Magistrates, Joint Magistrates in the Provinces and the Governor-General's Agent at Hazaribagh were required to take decisive steps in the matter after making proper enquiries on the subject. The circular along with the other scattered references make it clear that originally Persian and Oordoo languages were more patronised than Hindi in Saran district by the literate class. Hindi had slowly substituted the place of Persian and Oordoo in Saran along with many other districts in Bihar. The circular just quoted may be compared with the letter, dated the 14th June 1837, in which the Commissioner of the Patna Division sent to the Collector of Saran Circular no. 45, dated the 30th May from the Board of Revenue regarding exclusive use of the English and vernacular languages in Revenue matters. In this circular it was mentioned that Persian may be substituted by the vernacular languages. The European officers as well as those Indian officers who were qualified to do so should carry on their official correspondence in English language only. All orders whether original or passed on petitions or other papers addressed to European officers must be invariably written in English. All documents which were intended for the information of the people were ordered to be written in the vernacular language of the district, whatever that may be.

#### *Hindi Schools.*

Although there was an encouragement to the vernacular languages by indirect method the early British administrators do not appear to have taken any direct initiative for subordinate schools till about 1837. A letter from the Collector of Saran to the Commissioner, dated the 20th March 1854 (no. 121 of the Volume 1853-1854) mentioned about the dearth of schools and that Persian and a little Arabic were more popular with the sons of the educated people. It was mentioned in the letter that Hindi schools were chiefly attended by the sons of *Banias* and shopkeepers. Schooling fee per student was about 1 anna to 2 annas per month. Usually a Hindi teacher stayed in the house of a *Bania* and collected 20 to 40 boys and taught them to read, write and keep accounts. Big towns had very few schools. At Maharajganj only one *guru* was teaching about 25 boys for an anna a month from each boy. It was also mentioned that Persian and Oordoo Maulvis were patronised by the upper class of people particularly the Kayasthas.

The earliest letter that has been so far found to give an important picture of the progress of education in Saran district and which suggests direct initiative is letter no. 40, dated the 20th June 1863, from the Collector of Saran, to the Commissioner, Patna Division. This letter is available in the volume of letters sent from May, 1863, to March, 1865.

#### *Chapra Institution.*

From the letter it appears that there was only one big school in Chapra known as the Chapra Institution which gave instruction

in English and vernacular languages to 227 students. The daily average attendance was 178. The school was affiliated for Entrance Examination. The Maharaja of Bettiah maintained an English school at Bettiah which also imparted English and vernacular education.

The vernacular schools were 26 in number and located in various parts of the district and of these 10 were designated as Government schools and 16 as zamindari schools. During the past year it was mentioned that there were 1,384 boys on the roll. The Rajas of Bettiah and Hutwah contributed towards the schools.

The Assistant Magistrate of Chapra appears to have been in charge of the schools. He visited the vernacular schools at Mobarakpur, Sooteehar, Uphur, Musruk, Hussunpur, etc. The Magistrate's observations are in this letter. He found the Musruk school in a very backward condition and the Siwan school was very favourably reported. The Assistant Magistrate thought that the schools were for the most part not in a very satisfactory state. "The prime cause of this lies in fear, in want of appreciation on the part of the community of their true interest. This will doubtless ere long awake as has taken place in Bengal to this appreciation, when they see that the children now emerging from schools." Another cause for the unsatisfactory condition of the schools, according to him, was want of proper discipline and the boys were allowed to come and go just as they please and this was mostly seen at schools where no fees were extracted as in the zamindari schools. The Assistant Magistrate observed that the Geographical maps were mostly kept as ornaments in the houses of the teachers. It was also suggested that there should be a change in the curriculum. They should first be able to read and write both characters Oordoo and Hindi and to multiply and add any numbers and then the boys may be encouraged to study (1) system of village account, (2) land surveying, and (3) forms of title deeds, leases, letters, etc., according as they wished to become *putwarees*, *amins*, clerks or for their own edification carrying on of course their arithmetical studies. For the boys seeking to be trained for higher schools the Assistant Magistrate thought there should be a course of Grammar, History and Geography of India and the like. He also appreciated that it was not likely that on the very poor salary that was current, men will be found with the necessary qualifications to teach these branches. The Assistant Magistrate suggested that there should be fees, if necessary, a small one levied at every zamindaree and Government schools and that there should be a *Naib* attached to every school without exception.

William Taylor, the much maligned Commissioner of the Patna Division of 1857 in which the districts of Saran and Champaran were included, did much for the cause of education. He was a great educationist and in his autobiography he has mentioned that he wanted the schools to be taken over direct by the Commissioner and

that the schools should be one of direct responsibility of the Magistrates. Taylor came to grief over his conduct in "Sepoy Mutiny" affairs and he had to face proceedings. One of the charges against him was his extra zeal and forcibly raising fund for the schools and a proposed college in Patna. Taylor had mentioned in his autobiography that his firm view was that unless the schools were taken over as the Commissioner's personal responsibility and made over to the Magistrates there could hardly be any improvement.

#### GROWTH OF EDUCATION FROM 1870 TO 1932.

In 1870-71 there were only nine schools maintained or aided by Government in the district, at which 585 boys received instruction. Within the next two years there was a great development owing to the introduction of Sir George Campbell's scheme for the advancement of vernacular education, by which the grant-in-aid rules were extended to village *pathshalas*. The result was that in 1872-73 there were altogether 228 schools attended by 5,421 pupils, besides 40 unaided primary schools. During the next twenty years progress was rapid and sustained, and the number of schools and scholars steadily increased until the famine of 1897, the number of educational institutions in 1895-96 being 1,204 attended by 29,467 pupils. Owing to the famine the number of schools decreased to 847 in 1896-97 and 779 in 1897-98, and the attendance in these two years to 22,847 and 20,813, respectively. In 1901-02 there were 951 schools with 26,705 pupils.

The progress of education in subsequent years was marked by steady and gradual increase both in the number of institutions and scholars. In 1911-12 there were altogether 1,042 institutions attended by 30,240 scholars; out of these 82 were female institutions with 1,156 pupils. It is noteworthy to mention here that the old correspondence volumes till 1864 do not mention anything about the education for the girls. The old *District Gazetteer of Saran*, published in 1908, mentions that there were 62 primary schools for girls and only 214 girls studied in boys' schools. It does not mention as to when girls' schools were founded. In the next decade, that is, in 1921-22 the number of institutions increased to 1,075 with 32,184 pupils. Though progress of education was perceptible, still the decade showed a downward tendency in the girls' education. The number of institutions decreased to 53 and the pupils to 1,014. The slight decrease in the institutions was attributed due to the conversion of the special schools, especially of *maktabs* into primary schools and the decrease of scholars was owing to abrupt fall in the private institutions. In 1921-22 the number of private institutions fell to 4 as against 25 in the preceding decade. A remarkable increase was recorded in 1928-29 in the number of institutions and scholars. The number of institutions shot up to 1,610 and the pupils to 71,763 or in course of seven years the number of institutions

increased by 60 per cent while the scholars by 123 per cent. A downward tendency is noticed in the succeeding year of 1931-32 when the number of institutions fell to 1,480 and the pupils to 65,684. It is incumbent to note that the period of 1931 witnessed the great world depression which was mainly responsible for the decline of the progress of education. The decline was noticed not only in the district of Saran but in the whole State of Bihar.

#### GROWTH OF EDUCATION FROM 1938 ONWARDS.

The year 1938 is the momentous event in the history of education of the district; which witnessed the opening of the Rajendra College, Chapra, after the name of our present distinguished President Dr. Rajendra Prasad. Prior to it there were no colleges in the district and the students after the completion of the secondary education went either to Patna or Muzaffarpur for further prosecution of their studies. In 1941 D. A. V. College, Siwan, was founded. The details of the higher education will be given further whereas here to all intents and purposes the progress of education as mentioned before has been confined up to the secondary education. The progress of education since 1941-42 is given below in a tabular form :—

Year.	Number of institution.			Number of pupils.		
	Boys.	Girls.	Total.	Boys.	Girls.	Total.
1	2	3	4	5	6	7
1941-42	1,479	126	1,605	84,768	5,982	90,750
1951-52	1,603	140	1,743	1,34,987	9,737	1,44,724
1953-54	1,854	149	2,003	1,33,778	9,385	1,43,163
1954-55	2,087	157	2,244	1,59,646	12,834	1,72,480
1955-56	2,298	203	2,501	1,82,712	16,093	1,98,805
1956-57	2,658	264	2,922	1,98,064	17,787	2,15,851

The table above discloses that in between the years 1941—1957 the number of institutions up to secondary stage for boys and girls had nearly doubled itself, and the total number of students of such institutions had shot up by nearly two and half times. This by itself appears praiseworthy but when compared to the total population would suggest that the overall progress is slow. In 1941-42 only about 3 per cent of the total population had benefited by these institutions up to the secondary standard while in 1956-57 the percentage had risen to about 7.



## LITERATE POPULATION.

At the census of 1901 the percentage of literate males was 7.3 and of females 0.2. During the next ten years ending 1911 the number of literates increased but slightly, and at the end of that period the percentage was 7.6 for males and 0.3 for females. In 1921 the percentage of literates for males increased to 9.6 and for females 0.6. The census of 1951 enumerated 3,84,423 persons as literates consisting of 3,39,978 males and 44,445 females. Thus in course of three decades the total percentage of literacy reached to 12.19 which was 22.58 for males and 2.66 for females.

## EDUCATIONAL STANDARD.

Educational standard of the people is not satisfactory. According to the census of 1951 there are 3,40,880 persons who can only read and write but have not passed the middle examination and have been classified under "literate" population. The table below will show the educational standard of the people of the district :—

Educational standard.	Persons.	Males.	Females.
Literate .. .. .	3,40,880	2,99,285	41,595
Middle School .. .. .	28,693	26,345	2,348
Matriculate .. .. .	8,048	7,827	221
Intermediate .. .. .	1,284	1,216	23
Degrees or Diplomas—			
Graduate .. .. .	934	918	16
Post-Graduate .. .. .	171	167	4
Teaching .. .. .	897	857	40
Engineering .. .. .	25	24	1
Commerce .. .. .	178	178	..
Agriculture .. .. .	6	6	..
Veterinary .. .. .	4	4	..
Legal .. .. .	312	311	1
Medical .. .. .	342	312	30
Others .. .. .	2,649	2,483	166
<b>Total .. .. .</b>	<b>3,84,423</b>	<b>3,39,933</b>	<b>44,445</b>

From the above statistics it becomes apparent that the higher studies are confined to a few persons. Next to literate comes the persons who have passed only the middle school examination, and next to it comes "others" under which those persons have been shown who have passed examination, such as, *Prathama, Madhyama, Sahityaratna, Visharad, Alim-Fazil*, etc. The statistics shed very gloomy picture so far as higher education and female education are concerned, but it must be borne in mind that these statistics had been taken at a time when the opportunity for higher education in the district was limited and practically there was no college for females. It is presumed that educational standard of the people must have increased to a good deal after a lapse of seven long years, especially at a time when the country had successfully completed the First Five-Year Plan and is prosecuting the Second Five-Year Plan, under which much emphasis is given on education.

#### SPREAD OF EDUCATION AMONG WOMEN AND BACKWARD CLASSES.

Women and the backward classes lagged much behind in the past so far as education was concerned. It was mainly due to the prevalence of some social practices which were the chief obstacles for it. The *pardah* system was the main obstacle on account of which girls were not sent to schools. The old *District Gazetteer, Saran*, published in 1930, mentions that besides primary schools there were special arrangements for the education of *pardahnashin* girls, namely, two lady peripatetic teachers, one Hindu and one Muhammadan, in Chapra town and three *atus*, two Hindus and one Muhammadan who collected children and gave them primary education. Later peripatetic schools were started in the big villages also and the measure proved successful to some extent, especially in arousing the consciousness of the masses to realise the importance of female education. When due to the consciousness of the people the grip of the *pardah* system loosened, they began to send their female wards to even boys' schools and consequently peripatetic system was abolished.

There are at present (1956-57) for girls 231 primary schools with 14,202 pupils, 6 middle schools with 829 pupils, one State-managed high school with 540 students in the district. Though there is no Basic school exclusively for girls yet they are allowed to prosecute their studies in the boys' schools. In 1956-57 there were 1,228 female scholars in all types of Basic schools.

The opening of the Jai Prakash Mahila Mahavidyalaya at Chapra in 1955 is a landmark in the history of female education of the district and removed various bottlenecks so far as the higher education of the female was concerned. This is the second college for women in the Tirhut Division; the first being the Mahanth Darshan Das College at Muzaffarpur. There were 50 students in the session of 1956-57 and almost all the staff were females, who hailed mostly from the district.

Apart from general education the females have made steady progress in other spheres also. At Chapra there is an industrial school locally known as the Mahila Shilpa Vidyalyaya. The school is aided by the Industries Department. To all practical purposes the school is under the supervision and control of the Sadar Municipality. It imparts training in embroidery, knitting and weaving and tailoring. The strength of students in 1956-57 was 176 as against 140 in 1952-53. So far as other professional schools are concerned there is no school exclusively for girls, but they are permitted to read in the boys' school. In both the Senior and Junior Basic schools, invariably every year some females are also found which is evident from the statistics given further under the professional schools. There were 67 students in 1956-57 in all types of oriental schools as against 19 in 1952-53. Apart from the social centre schools for boys in which the females were also allowed to study there were 26 such schools exclusively for girls with 740 scholars.

There is a scheme under the Second Five-Year Plan to appoint a Lady Social Organiser in each Development Block for inculcating the importance of physical and mental advancement among the women-folk and up till May, 1958, seven Lady Social Organisers have been posted for the purpose out of the 13 Blocks of the district.

#### *Backward Classes.*

The spread of education, a few years back among the scheduled castes, was not satisfactory owing to social and economic factors. The Hindu law-giver like Manu had precluded the *sudras* to study the *Vedas* and the other sacred texts. To remove the social disabilities of the Harijans and the other backward classes, the State Government passed the Bihar Harijans (Removal of Social Disabilities) Act and undoubtedly the Act is doing useful work for the social uplift of the depressed classes. In 1948 a separate department known as Harijan Welfare Department was created in the district under a gazetted officer to look after the welfare of the backward classes under the State Welfare Department. The majority of the Harijans and backward classes belong to the class of the landless labourers and they are unable to spare money for meeting the expenses of education of their children. To remove the economic bottleneck the State Government had decided to bear practically all the expenses of the depressed classes on education. There were 26 Harijan lower primary schools in 1956-57 managed by the Welfare Department. One Junior-type Basic Residential school is functioning and 25 Harijan students are getting free food, cloth and lodging in this school. In the session 1956-57, 1,100 Harijan students, 203 backward Hindu students and 374 backward Muslim students were getting stipend, book-grant and hostel-grant in the district. The progress of education in Harijan and backward classes and the expenses incurred by the Government are given in the following table :—

Kinds of institutions.	1952-53.					1953-54.				
	Reserved.		Others.		Stipend (in rupees).	Reserved.		Others.		Stipend (in rupees).
	Boys.	Girls.	Boys.	Girls.		Boys.	Girls.	Boys.	Girls.	
	1	2	3	4	5	6	7	8	9	10
Primary	1,020	228	65,928	1,972	7,698	804	122	68,285	3,682	3,132
Middle	..	..	11,253	22	18,111	..	..	12,304	42	16,362
Senior Basic	..	..	2,361	38	..	..	..	2,201	64	..
Post Basic	..	..	12	..	..	..	..	11	..	..
Junior Basic	..	..	..	..	..	..	..	..	..	..
High	..	..	5,644	23	36,972	..	..	6,145	29	52,793
Training	..	..	54	..	11,825	..	..	62	..	10,520
Industry	..	..	..	83	6,712	..	..	..	84	5,100
Commercial	..	..	8	..	..	..	..	7	..	..
Agriculture	..	..	..	..	..	..	..	..	..	..
Technology	..	..	..	..	..	..	..	..	..	..
Oriental	..	..	110	8	..	..	..	125	6	..
Others	..	..	..	..	..	..	..	..	..	..
<b>TOTAL</b>	<b>1,020</b>	<b>228</b>	<b>85,370</b>	<b>2,146</b>	<b>81,318</b>	<b>804</b>	<b>122</b>	<b>89,140</b>	<b>3,907</b>	<b>87,907</b>

Kinds of institutions.	1954-55.					1955-56.					1956-57.				
	Reserved.		Others.			Reserved.		Others.			Reserved.		Others.		
	Boys.	Girls.	Boys.	Girls.	Stipend (in rupees.).	Boys.	Girls.	Boys.	Girls.	Stipend (in rupees.).	Boys.	Girls.	Boys.	Girls.	Stipend (in rupees.).
Primary ..	1,114	290	72,327	5,160	2,408	1,603	383	74,087	5,682	3,809	1,749	397	74,762	5,813	4,347
Middle ..	..	..	13,185	180	8,941	..	..	13,493	243	22,620	..	..	16,799	210	22,181
Senior Basic..	..	..	3,340	204	840	..	..	3,356	134	1,525	..	..	4,153	140	1,727
Post Basic ..	..	..	40	..	..	..	..	57	..	..	..	..	73	..	140
Junior Basic..	..	..	1,581	102	..	..	..	3,240	95	..	..	..	4,769	149	..
High ..	..	..	7,842	36	38,691	..	..	8,882	47	62,125	..	..	10,506	31	75,129
Training ..	..	..	66	..	11,088	..	..	67	..	19,144	..	..	88	1	24,612
Industry ..	..	..	..	95	5,520	..	..	..	84	..	..	..	..	82	..
Commercial ..	..	..	13	..	..	..	..	143	..	..	..	..	161	..	..
Agriculture ..	..	..	..	..	..	..	..	24	..	..	..	..	19	..	..
Technology ..	..	..	..	..	..	..	..	20	..	..	..	..	33	..	1,920
Oriental ..	..	..	114	..	..	..	..	124	3	..	..	..	219	11	..
Others ..	..	..	4,231	173	..	..	..	4,436	213	..	..	..	6,445	498	..
TOTAL ..	1,114	290	1,02,739	5,950	67,488	1,603	383	1,07,929	6,501	1,09,223	1,749	397	1,18,027	6,935	1,30,056

## PRIMARY SCHOOLS.

The old District Gazetteer published in 1908 mentions that in 1906-07 there were 726 primary schools for boys with an attendance of 18,384 boys and 214 girls. It also records that as compared to 1896-97 the number of primary schools and the boys studying in them has more than doubled. The figures for the primary schools from 1921-22 onwards are as follows :—

Years.	Number of institutions.			Number of scholars.		
	Boys.	Girls.	Total.	Boys.	Girls.	Total.
1	2	3	4	5	6	7
1921-22 ..	783	49	832	22,134	968	23,102
1931-32 ..	1,269	106	1,375	51,150	2,213	53,363
1941-42 ..	1,299	122	1,421	67,245	5,657	72,902
1951-52 ..	1,345	134	1,479	88,176	8,450	96,626
1953-54 ..	1,399	138	1,537	82,681	7,820	90,501
1954-55 ..	1,554	149	1,703	96,853	10,673	1,07,526
1954-55 ..	1,554	149	1,703	96,853	10,673	1,07,526
1954-55 ..	1,554	149	1,703	96,853	10,673	1,07,526
1955-56 ..	1,627	187	1,814	1,10,046	13,272	1,23,318
1956-57 ..	1,658	231	1,889	1,10,720	14,202	1,24,922

The comparative figures for the years between 1921-22 and 1931-32 show that the increase in number of both schools and scholars was appreciable. It is essential to mention here that the great depression of 1931 did not affect the progress of primary education, rather the increase in both the institutions and pupils was phenomenal, as the number of institutions increased in 1931-32 by 543 and the scholars by 30,261 from the preceding decade. The succeeding decade (1941-42) did not maintain the speed as there had been only a slight increase of 46 in the number of schools and 19,539 in the number of scholars. In 1951-52 the increase was not great and the year 1953-54 witnessed a little downward trend in the number of scholars. Fortunately the succeeding years marked a steady and gradual increase in both the number of institutions and scholars.

In all respects the primary schools of Saran are similar to those of the other districts of the State of Bihar. But in respect of free primary education it is precursor because free primary education was introduced in the district with effect from the 1st January 1924 whereas it has been made free all over the State from the year 1949.

## COMPULSORY PRIMARY EDUCATION.

Compulsory primary education has been introduced within the limits of the Sadar Municipality since 1939, which has resulted into an increase in the number of school-going children. This scheme has been in force for boys of five to ten years age-group. To secure attendance of boys two Attendance Officers have been appointed by

the municipality. The figures for compulsory primary education are as follows :—

Years.			Institutions.	Scholars.
			Boys.	Boys.
1953-54	..	..	40	2,972
1954-55	..	..	40	3,142
1955-56	..	..	39	3,582
1956-57	..	..	42	3,609

The figures above are not inspiring. They would show that the number of such institutions imparting primary education to the boys of the age-group of 5–10 years has increased by only 2 and the scholars have increased by about 700. (The population of boys of this age-group within the Chapra Municipality according to 1951 census is 18,078. Only a very small percentage of the population of this age-group is taking advantage of the institutions.) Even remembering that many of the children of this age-group (5–10 years) may also be attending schools of other denomination, it could be generally said that no serious efforts have been made to enforce compulsory primary education and it has remained more or less on the papers. The economic condition of the people of lower income-group also stands on the way of their children going to the schools. Many of the children near about ten years of age are utilised for supplementing the family income.

BASIC EDUCATION.

Basic education was introduced in the district in 1949, and Basic schools were started at Thawe, Musepur, Rampur, Noornagar and Bangra. A Basic Training School for training of teachers on the basic line and a Post-basic School were started at Bangra in 1948. The basic education has achieved a rapid progress within its short span of life and is becoming popular in the district. The chief curriculum of it is the craftsmanship which includes agriculture, wood and metal work, paper making, spinning and weaving. Co-education is allowed in almost all the Basic schools of the district. The progress of the Basic schools is shown in the following table :—

Years.	Kinds of schools.		Number of schools.	Number of pupils.		Total.
				Boys.	Girls.	
1	2		3	4	5	6
1948-49	.. Basic School	..	4	814	63	877
1951-52	.. Post Basic	..	1	64	..	64
	.. Basic School	..	43	6,488	393	6,881
1953-54	.. Post Basic	..	1	60	..	60
	.. Senior Basic	..	43	5,731	420	6,151

Years.	Kinds of schools.	Number of schools.	Number of pupils.		Total.
			Boys.	Girls.	
1	2	3	4	5	6
1954-55	.. Post Basic	.. 1	96	2	98
	Senior Basic	.. 42	6,449	425	6,874
	Junior Basic	.. 55	3,319	249	3,568
1955-56	.. Post Basic	.. 1	158	2	160
	Senior Basic	.. 42	7,138	501	7,639
	Junior Basic	.. 90	5,314	397	5,711
1956-57	.. Post Basic	.. 1	181	2	183
	Senior Basic	.. 42	7,526	503	8,029
	Junior Basic	.. 155	7,290	714	8,004

Apart from general Basic schools there are three Basic Training Schools—one Senior and two Junior in the district and they are included in the professional schools. From the statistics it is evident that the Basic schools in course of eight years have made exemplary progress, as the number of institutions has increased from 4 to 198. There had been rapid increase in the number of institutions every year, but the number of scholars has not kept pace with the number of institutions proportionately. There is no doubt that there had been phenomenal increase in the number of scholars, e.g., from 877 to 16,216 but the average number of students in each school fell from 219 in 1948-49 to 80 in 1956-57.

#### MIDDLE SCHOOLS.

Regarding middle schools the old District Gazetteer published in 1930 mentions that there were 16 Middle English schools with 2,120 pupils and 28 Middle Vernacular schools with 4,671 pupils in 1928-29.

The progress of middle schools from 1941-42 onwards is given in the following table :—

Years.	Number of institutions.			Number of pupils.		
	Boys.	Girls.	Total.	Boys.	Girls.	Total.
1	2	3	4	5	6	7
1941-42	.. 103	3	106	10,805	173	10,978
1951-52	.. 117	4	121	20,396	240	20,636
1952-53	.. 125	5	130	18,191	250	18,441
1953-54	.. 136	4	140	19,796	498	20,294
1954-55	.. 137	4	141	20,675	571	21,246
1955-56	.. 145	5	150	22,790	682	23,472
1956-57	.. 160	6	166	24,779	829	25,608



There had been steady increase in the number of institutions and scholars since 1941-42 except in the years 1952-53 and 1953-54 when the statistics of scholars marked a slight decrease from the preceding year of 1951-52. But this decrease was noticed so far as the boy scholars were concerned, and not with the girl scholars who had shown constant increase year by year.

#### HIGH SCHOOLS.

Regarding high schools the old District Gazetteer (1930) mentions that "There are nine high schools. The Zila School at Chapra is managed by Government. The aided schools are the Saran Academy and Bisheshwar Seminary at Chapra; the V. M. High School at Siwan; the V. M. High School at Gopalganj; and the schools at Amnaur and Goreakothi. The unaided schools are the Foley Rajput High School at Chapra and the Eden High School maintained by the Hathwa Raj. Before the institution of the Patna University the schools at Chapra used to receive many pupils from the United Provinces who found the Matriculation standard of the Calcutta University more congenial than that of Allahabad; the influx has, however, been checked by the somewhat higher standard imposed by Patna".

The progress of high schools from 1941-42 onwards is given below :—

Year.	Number of institutions.			Number of pupils.		
	Boys.	Girls.	Total.	Boys.	Girls.	Total.
1	2	3	4	5	6	7
1941-42	30	..	30	7,372	1	7,373
1951-52	59	1	60	18,970	182	19,152
1952-53	66	1	67	16,177	191	16,368
1953-54	70	1	71	18,696	353	19,049
1954-55	70	1	71	21,809	349	22,158
1955-56	73	1	74	24,542	410	24,952
1956-57	77	1	78	27,913	540	28,453

From the figures above it will be seen that the number of scholars and institutions both have steadily been increasing except in the year 1952-53 in which though the institutions had increased the number of scholars decreased by 2,784 from the preceding year 1951-52. The slump during this period is witnessed in the scholars of almost all kinds of institutions. The Chapra Girls' School was provincialised on the 10th March 1949.

So far as the total figures of the students are concerned, it is seen that the increase during the period 1952-53 to 1956-57 was

pronounced as in course of four years the number of scholars shot up by 75 per cent. Moreover, it is interesting to note that proportionately the number of scholars per school had also increased. In 1941-42 the number of scholars per school was about 246 as against 364 in 1956-57.

The Zila School, Chapra, is the oldest high school in the district and was started in 1854. The school has the honour of claiming Dr. Rajendra Prasad, the first President of the Indian Republic as its product. In his auto-biography the President has devoted pages to the influence of the School and its Headmaster, Khired Chandra Roy Chowdhury on him.

#### COLLEGIATE EDUCATION.

There are six colleges in the district.

*Rajendra College, Chapra.*—The college was started as an intermediate college in August, 1938, and was raised to the Degree standard in Arts in 1939 and was affiliated to the old Patna University. In 1940, it was affiliated up to the intermediate standard in Commerce and in 1942, the affiliation raised to the Degree standard. The college started teaching in Science up to the intermediate standard from 1944 and in 1949 it was affiliated up to the Bachelor standard. Thus, at present it imparts education up to the Degree standard in the faculties of Arts, Commerce and Science. Now the college has started Honours in Hindi and Economics in Arts and Chemistry in Science. With the vivisection of the old Patna University in 1952 the college stands affiliated to the Bihar University.

In the session of 1938-39 when the college was started there were only 97 students on roll. There were 526 pupils in 1941-42 as against 1,500 in 1952-53. At present (1956-57) there are 2,244 students on roll.

The college is situated in Banwarinagar and is housed in a massive building constructed by Shah Banwari Lal in 1869.\* It is generally known as the *Sarai* building for it was previously used by the pilgrims of *Harihar Kshetra* during Sonapur fair. There is a massive tower in the east with a large clock and bears the year 1870. There is a park in front of it and further east is a big tank with *pucca ghats* all round. The tank was also constructed by the late Banwari Shah and had cost Rs. 90,000 at that time. The *sarai* compound is under the trusteeship of the Chapra Municipality and the college has taken on long-term lease almost on the permanent basis. It has an area of 20 *bighas* 12 *kathas* and 11 *dhurs* and is surrounded on

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\* It is interesting to observe that the munificence of late Shah Banwari Lal and his two wives was appreciated by the British Government by the award of titles. Banwari Lal was given the title of Rai Bahadur and used to be addressed as Shah Banwari Lal. It was abnormal at that time to confer titles to women. But in appreciation of the magnanimous liberalities of the wives of Shah Banwari Lal the Governor-General conferred the title of "*Jawadoon nissa—Saloodia Khandan*" the meaning of which is "the most liberal of the females and most praised of her family".

all sides by a compound wall which was constructed with the efforts of its students and teachers.

The college has a good library and rented hostels which are not sufficient for the accommodation of the students. The National Cadet Corps of the college came into being from 1949. The total number of cadets so far enrolled and trained has been 1,200. It is an independent organisation and 154 cadets receive training every year. There are five officers in the unit.

*D. A. V. College, Siwan.*—The college is situated at Siwan. It was started in July, 1941, and was affiliated up to the intermediate standard in Arts and Commerce to the old Patna University. The college started teaching in the Bachelor of Arts from the session 1950-51. It now stands affiliated to the Bihar University. During the session 1941-42 it had only 27 students as against 298 in the session 1953-54. The total strength of students during the session 1956-57 was 670. The college also started an agricultural farm from the session 1952-53 for training of students.

The college is housed in its own building. It has also acquired an area of 10 acres and 7 decimals land for its proper development. The college has a good library.

*Jagdam College, Chapra.*—The college was started in the session 1954-55 and commenced teaching both in Arts and Science up to the intermediate standard. It stands affiliated to the Bihar University up to the intermediate standard in Arts and Science from 1955 and Bachelor standard in Arts from 1956. Thus at present the college is imparting education up to the Degree standard in Arts and intermediate standard in Science. The strength of students during the session 1954-55 was 43 as against 303 in 1956-57. The college has a library containing about 3,000 books. The college hostel has an accommodation of 60 students. The National Cadet Corps of the college came into being from 1956 and trains 102 cadets every year.

*Jai Prakash Mahila Mahavidyalaya, Chapra.*—The college is the second academy in the Tirhut Division for the higher education of girls. It was started from the session 1955-56 in Arts up to the intermediate standard and stands affiliated up to the intermediate standard of the Bihar University. From the session 1956-57 it also started teaching in the Bachelor of Arts. The strength of scholars was 25 in 1955-56 as against 50 in 1956-57. The Sadar Municipality has leased out an extensive plot of land with two blocks of building on the basis of nominal rent. The college has received a sum of Rs. 15,000 for recurring expenditure from the State Government in 1956 and G. D. Birla also donated a sum of Rs. 5,000 in the same year.

Two colleges were simultaneously started in 1956 in the Gopalganj subdivision—one at the subdivisional headquarters at Gopalganj and the other at Hathwa.

*Gopalganj College, Gopalganj.*—The Gopalganj College was started in the session 1956-57 both in Arts and Science up to the Intermediate standard. Apart from the compulsory subjects it teaches Principal Hindi, Logic, Civics, Urdu, Sanskrit and Mathematics in the Arts subjects and Physics, Chemistry and Mathematics in the Science subjects. The college has also started teaching in the Bachelor of Arts from the session 1958-59. The college is housed in the building of V. M. High School, Gopalganj, and it has also a rented private building for hostel.

*Gopeshwar College, Hathwa.*—The college was started in July, 1956, both in Arts and Science up to the Intermediate standard. It is fortunate to have the munificence of the present Hathwa Raja. It stands affiliated to the Bihar University from 1957. The strength of students in 1956-57 was 73 as against 124 in 1957-58.

#### ORIENTAL SCHOOLS AND COLLEGES.

Teachings in the oriental institutions are based on the age-old indigenous pattern and basic Sanskrit, Urdu, Arabic and Persian are taught in such schools. In 1956-57 there were three *madarsas* with 243 boy scholars and 12 girl scholars and 37 Sanskrit *tols* with 1,076 boy scholars and 61 girl scholars in the district. There were also 205 *maktabs* and 44 Sanskrit primary schools but to all intents and purposes they are now included in the primary schools.

It is noteworthy to mention here that the enlightened men of the district realised the importance of higher studies of Sanskrit education even at a time when there was no college in the district for the prosecution of higher studies. As such a Sanskrit College known as Bharteshwari Marwari College was established in Chapra in 1920 and for its proper maintenance a trust property was attached to it under the supervision of a managing committee. It teaches *ayurveda*, *sahitya*, *veda*, *vyakaran* and *gyotish* up to the *Acharyya* standard. In 1954 the institution was converted into the Government Bharteshwari Marwari High School with its entire assets and liabilities. Since then the teachings in the *Prathama* and *Madhyama* were upgraded and reoriented with the inclusion of all the modern subjects. The teachings of *Sastri* and *Acharyya* course and even of *Ayurveda* from *Madhyama* are imparted in the same building during the morning hours. The supervision of the college is still under a managing committee while the Government took the entire responsibility for the maintenance of the high school. The college is getting an annual grant from the Government. There were 25 students on rolls in the college in 1956-57 while in the high school 250 as against 50 in 1953-54.

#### PROFESSIONAL AND TECHNICAL SCHOOLS.

The industrial school or Mahila Shilpa Vidyalaya and the commercial school for typing and shorthand are located at Chapra.

Besides these schools, industrial sections have been started in the D. A. V. Middle School, Siwan, Sahuli Middle School and Masrakh Middle School; the first two give training in carpentry and the latter in weaving. Before the introduction of basic education there were six elementary *Guru Training Schools* at Siwan, Gopalganj, Ferusa, Balua, Siswan and Kalyanpur. The *Guru Training Schools* of Ferusa and Kalyanpur were abolished earlier while with the introduction of Basic education the schools of Balua and Siswan were closed. The remaining two at Siwan and Gopalganj were converted into the Junior Basic Training Schools. There is also a Senior Basic Training School at Bangra.

There is an agricultural school attached with the Central Farm at Sapaya which gives training in agriculture. After the completion of training for one year 50 per cent of the successful candidates are sent to the Extension Training Centres either at Muzaffarpur or Patna and after six months' further training they are appointed as the Village Level Worker in the National Extension Service Block. At Marhowrah there is a polytechnique school which was started in 1955-56. The progress of the professional and technical schools is given in the following table :—

Years.	Number of Scholars.				Basic Training school.					
	Industrial.		Commercial.		(Both Senior and Junior).		Agriculture.		Polytechnique	
	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.
1	2	3	4	5	6	7	8	9	10	11
1952-53 .. ..	..	140	20	..	138	19	..	..	..	..
1953-54 .. ..	..	167	25	..	144	8	..	..	..	..
1954-55 .. ..	..	160	126	..	206	..	..	..	..	..
1955-56 .. ..	..	179	394	..	300	2	119	..	56	..
1956-57 .. ..	..	176	389	..	276	9	54	..	109	..

#### SOCIAL EDUCATION.

Social Education Scheme was started in the district, after the formation of the first Congress Ministry in 1937. In 1938, Mass Literacy Campaign was launched and a Mass Literacy Board was formed under the Chairmanship of Dr. Syed Mahmud, the then Minister of Education and Development, Bihar. The scheme for social education provides not only vocational training but also provides for instruction in a variety of useful subjects and activities.

Unfortunately there had been a great set back in the scheme after the resignation of the Congress Ministry in 1939. After independence, the scheme was again put into operation in the district. For due progress in Social Education Scheme, the Government have started a large number of Social Education Centres and each centre is given an aid of Rs. 21 per mensem. In Social Education Centres both adult males and females get education. Each Centre has a daily literacy class. Frequently social and cultural gatherings take place on different occasions. Religious songs, readings from religious books, newspapers and magazines, practical demonstration on agricultural activities, village welfare work form part of the work of a Social Education Centre. Most of these Centres are housed in school buildings or in the office of Gram Panchayats or Co-operative Societies.

The progress of Social Education Centres of both males and females from 1952-53 to 1956-57 is given below :—

Years.	Institutions.		Scholars.	
	Males.	Females.	Males.	Females.
1	2	3	4	5
1952-53 .. ..	101	2	2,217	41
1953-54 .. ..	133	5	2,591	80
1954-55 .. ..	149	2	5,888	356
1955-56 .. ..	240	9	7,564	607
1956-57 .. ..	482	26	13,897	770

There has been progressive increase in both the number of institutions and scholars, both in males and females except in 1954-55 when female institutions decreased from 5 to 2.

#### CULTURAL AND LITERARY SOCIETIES.

At one time Urdu and Persian were studied by the educated and intelligentsia of the district. It is understood that there were quite a few seats of Muslim culture and libraries. Now the Hindus study Hindi more. The district has produced several literary men of repute including Dr. Rajendra Prasad, the first President of India. His brother Shri Mahendra Prasad started a dramatic club and took great interest in spreading cultural activities. Some of the leading landlords had sponsored libraries and literary societies. Late Mahamahopadhyay Pandit Ramawatar Sharma was an educationist and an oriental scholar. There had been other Hindi writer poets. There have been contributions to Urdu poetry by some of the Urdu writers of this district.

There are five periodicals in 1948 in Hindi all published from Chapra. Their circulation is limited and confined within the district.

*Libraries.*—There are altogether 311 libraries in the district out of which 288 have been sanctioned in 1957-58 for grant-in-aid. Considering the vast population of the district, the number of library seems to be quite inadequate. The District Central Library which was formerly known as Shreenandan Library deserves more than a passing reference. This library was established in 1935 and was converted into District Central Library in 1952-53. The library receives a recurring grant of a sum of Rs. 3,000 annually from the Government and Rs. 150 from the Sadar Municipality. The average number of readers in 1956-57 was 21. The total number of books in this library is 2,538 out of which 1,967 are in Hindi and 571 in English. It cannot be said that the Library movement has been a success so far. The average number of daily readers in the Central District Library being 21, it can safely be said that the educated men of Chapra and particularly the young men have yet to realise the importance of libraries. The village libraries are, however, more popular. The libraries do not organise cultural meets or lecture-discussions. It is very unfortunate that the libraries in this district as also in most other districts should only be existing and are not yet centres of culture, inspirations and contributions. But a start has been made.