

The Social Factors was One of the Main Obstacle in the Way of Educational Development (year 1765 - 1860)in Bihar

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Abstract - The history of ancient Bihar was started from very beginning of human civilization. This state is also related to the arrival of the earliest myth and Sanatana dharma. From the earliest time this state was one of the main cultural and educational centre. It was the main land of the several biggest, powerful kingdoms. Bihar is the birth place of Buddhism. After the Battle of Buxar (1764), the socio, economic and educational environment of Bihar was changed gradually in backward. There were too many factors were responsible for these changes. But social factors pose a major obstacle to development in education. In British period, western modern education was the main criteria for not only government job but also for the whole social, cultural and economical development. But different caste system played the very important negative factor in the educational development.

Index Terms - Ancient, dharma, Buxar, battle, kingdom, obstacle.

INTRODUCTION

After the Battle of Buxar (1764), the British East India Company obtained the diwani rights (rights to administer, and collect revenue or tax) for Bihar, Bengal and Odisha. The rich resources of fertile land, water and skilled labour had attracted the foreign imperialists, particularly the Dutch and British, in the 18th century. A number of agriculture-based industries had been started in Bihar by foreign entrepreneurs. Bihar remained a part of the Bengal Presidency of British India until 1912, when the province of Bihar and Orissa was carved out as a separate province. Due to political protests, the two parts of Bengal were reunited on 12 December 1911. A new partition which divided the province on linguistic, rather than religious grounds followed, with the Hindi, Oriya and Assamese areas divided the province on linguistic, rather than

religious grounds. On 22 March 1912 the state of "Bihar and Orissa" was established carved from Bengal. Up till 31 March 1936 Bihar and Orissa remained united but on 1st April 1936 Orissa and Modern Bihar was established. Thus the date of birth of Modern Bihar state is 1st April, 1936. At that time the vast territory as 1,73,7 square K.M. with a population of 3,13,49,892; creation of Bihar state was necessary for better political and administrative growth.

SOCIAL SEGMENTS OF HINDU RELIGIOUS PEOPLE IN BIHAR

The Bihar was the main centre of the un-orthodox sects of Buddhism and Jainism, it was also the home of extreme Hindu religious, a religion which had survived many invasions by the strength of caste system in this zone. This caste system influenced the social life of the people of Bihar which existed in the different parts of Bihar. The higher and lower castes in the society of Bihar existed side by side. These Bihar community was fully dominated by the different caste like Brahmins, the Bhumihaar Brahmins, the Rajputs and to a lesser extent the Kayasthas. These upper castes were dominated different social, economic, religion factors in the society and also control over the agricultural land. The landlords of in this region mainly came from the upper castes. The Brahmins, the Bhumihaar and the Rajputs were major land-owning castes of Bihar, as a whole they very important role in Bihar society as they together wielded economic and political power in this region. As the Kayasthas who did not had land so they developed them in education and as a result traditionally they were the most literate caste. Here also the inter-caste or inter-subcaste

marriages and inter-dining were totally out of question. Due to lack of adequate scientific growth and modern education the customs, manners and thinking of the peoples were traditional and rigid. The concept of pollution and purity was subsisted. The lower caste people were strictly maintain the caste system. In higher classes society the *pardah* and rigorous seclusion of women in were very common. There also noticed the early marriage in boys and girls in the all society. The custom of *Sati* was in vogue. So there observe ill-lit and dim Bihari society picture which painted with innumerable orthodoxies.

Although the Hindus, the Brahmans and the Rajputs enjoyed the highest status in the society. Brahmans caste were also sub divided into the Saraswats, the Kanyakubjas, the Maithils and the Sakawipis. They were involved in numerous types of occupations like agriculture, wholesale trade, teaching, priesthood, and even cooking. In some districts the Brahmans enjoyed High-social prestige while in other districts the Rajputs were hold at the top of the social rank. The Brahmans were involved in learning and teaching of the Vedic texts and Puranas and also keep on a higher social prestige. The Maithil Brahmans were neatly oriented towards orthodox Sanskrit culture and were almost unblemished by outside influences. The presence of the Darbhanga Maharaj, their financier and a Maithili Brahmin himself, hold most of them to reach of Western influence. After that, in 1860 when the estate came under the Court of Wards, that was the time, when the death of Maharaja Maheshwara Singh, the economic condition needs to forced to many Maithil Brahmans to accept Western Education and as well as the related culture, that was a key to developed the administrative and professional positions. Actually the Maithil Brahmans were mostly involved in the traditional learning system and disinclined to English education or Western learning. The Bhumihars or Babhans were the main cultivators of the Bihar. They were belongs to the Largest caste society. The word Bhumihars or Babhans taken from Sanskrit that meaning “those who seize the earth”. These caste people were very much related with the agricultural system and land-owning caste. Few Maharajas like those of Bettiah in Champaran, Tikari in Gaya and Hatwa in Saran were the Bhumihar or Babhans by caste.also it is followed in some zamindars like Amawana, Maksudpur, Madhubani, Sheohar, Sursand, Pakur, Maheshpur belonged to them. They

were very much well developed in economically but less developed in education and only few of them adopted the Western education till the end of the 19th century.

Another large caste was the Rajput in Bihar. They arrived from different parts of the Bihar in early time. They claimed they were Brahmanical origin and also they considered themselves as twice born and superior to Bhumihars. Their main jobs was cultivation and agricultural thikadars. Their pride of the blood together with a strong passion for fields of sports and also dislike the peaceful and prosaic means of earning a livelihood were the characteristics of the Rajpoot. They were mostly involved in the British police and army force. They had one special characteristics was that they strongly clung to their traditional beliefs and also and Risley wrote that the “These notions lead them to regard education in much the same light as a medieval warrior looked upon the clerical studies of his time. For this reason the Rajputs as a body have rather dropped behind in the modern struggle for existence, where book learning counts far more than strength of arm...” (Ibid. P.179).In the Bihari Hindu society the Kayasthas among all castes of Bihar, felt the realization of the necessity to education as it may be in the Mughal period learning of Persian language which enabled them to monopolise the offices of finance and correspondence. Same wise they felt to need the acceptance of the western language also, who along with Brahmans,formed the traditional educated class of the Bihari Hindu Society. Kayasthas were not like the land magnate like Bhumihars and the Rajputs. As a result, they became the traditional salaried class. Due to the change in the political power from Mughal empire to British the total environment of the education as well as administration system converted into English language. As a result, the English language education is compulsion for them rather than any choice. After that they can understand the value and benefits of English language education. As a result getting the government service jobs were very easy to them. Due to this reason the Kayasthas were found in all the classes of English educational institutions and in higher university examinations too, they got the distinction marks also. In 1872 the Patna College published the result of the bachelor of arts of the three Bihari, who were all Kayasthas. Also, among the passed Bihari entrance candidates from the Patna Collegiate School and also from the different Zillah

Schools in Bihar, the number of Kayastha Students had increased surprisingly. As a result, this caste became the most educated caste in Bihar in the end of the 19th century. A situation which allowed them to hold numerous jobs positions in the administration and professions in the British rule.

After long period of time, the other caste people understand the benefits of English education and started to send their wards to English school and in this race the Bhumihars were the second caste to do it and followed by the Brahmins and lastly the Rajputs. In the Census report of 1911 showed that by that year,

one-third of the Kayasthas were literate. Then in the next position came the Brahmans with 17 percent, in the third position Babhans (Bhumihars) with 10 percent and in the Rajputs they got 9 percent literacy. In Bihar, it was followed that the upper caste which had the resources to participate in colonial society. So, the competition for gain the benefits of the available opportunities in the colonial period was confined to the upper castes. Whereas the new opportunities provided by the colonial rules, the most of the lower castes did not possess the means or the background to take such advantages.

Table 1: Education of Selected Castes, tribes or races in Bihar (Excluding Chotanagpur) as in 1911.27

| Sl. no | Caste/Tribe/Race | Locality | Person | Literate(Total) |
|--------|------------------|----------------|-----------|-----------------|
| 1 | Baniya | Bihar | 85,185 | 8,289 |
| 2 | Barhi | Bihar | 1,96,827 | 3,504 |
| 3 | Bhuiya | Bihar & Orissa | 5,82,434 | 4,638 |
| 4 | Chamar | Bihar | 9,19,839 | 2,775 |
| 5 | Dhanuk | Bihar | 4,39,082 | 5,765 |
| 6 | Dhunias(Muslims) | Bihar | 1,98,150 | 2,063 |
| 7 | Dom | Bihar | 66,331 | 101 |
| 8 | Dosadh | Bihar | 11,03,564 | 4,028 |
| 9 | Goala(Ahirs) | Bihar | 27,75,583 | 32,139 |
| 10 | Hajjam(Muslims) | Bihar | 29,818 | 525 |
| 11 | Hajjam(Hidu) | Bihar | 3,29,624 | 4,592 |
| 12 | Jolaha(Muslims) | Bihar | 50,725 | 12,199 |
| 13 | Kahar | Bihar | 4,26,3595 | 6,833 |
| 14 | Kalwar | Bihar | 1,50,885 | 15,123 |
| 15 | Kandu | Bihar | 4,79,663 | 9,447 |
| 16 | Kewat | Bihar | 1,77,860 | 2,439 |
| 17 | Koiri | Bihar | 11,70,775 | 26,194 |
| 18 | Kumhar | Bihar | 2,57,987 | 2,317 |
| 19 | Kunjra(Muslims) | Bihar | 1,48,746 | 1,366 |
| 20 | Kurmi | Bihar | 7,38,697 | 29,324 |
| 21 | Lohar | Bihar | 1,83,254 | 2,363 |
| 22 | Mallah | Bihar | 3,30,477 | 1,449 |
| 23 | Musahar | Bihar | 5,29,693 | 636 |
| 24 | Nuniya | Bihar | 3,04,609 | 2,884 |
| 25 | Rajbansi | Purnia | 55,063 | 1,207 |
| 26 | Rajwar | Gaya | 46,909 | 78 |
| 27 | Rauniar | Bihar(north) | 29,545 | 1,598 |
| 28 | Saiyad(Muslims) | Bihar | 72,928 | 13,585 |
| 29 | Santhal(Hinhus) | Bihar | 23,576 | 117 |
| 30 | Santhal(Animist) | | 40,600 | 1,050 |
| 31 | Sonar | Bihar | 1,55,192 | 10,463 |
| 32 | Sunri | Bihar | 1,11,666 | 7,606 |
| 33 | Tanti | Bihar | 4,72,838 | 6,736 |
| 34 | Teli | Bihar | 7,81,303 | 31,465 |

Its compiled and calculated from The Census of India, 1931, vol: Bihar and Orissa part I, Report Pg. 52-56 In this period the backward castes and the scheduled castes were mostly remained out of the vortex of regionalism and politics because of various reasons: 1) because of the economic weakness and the lack of

resources to fall back upon, these castes mostly were unable to take part in political activities as they could not impart it. (2) As they were educationally backward. So the political consciousness thus observed at a low level. (3) due to lack of educational development led also lead to little competition in the

job market. As a result it was one of the most important reasons which led the Kayasthas and the Muslims for demand a separate province in the coming years was absent in their case. (4) Also the castes were again sub divided into several groups and subgroups each of the groups claiming independent origin and as well as higher status in the caste hierarchy. Then they mostly unsuccessed to function as one undivided group like the Kayasthas, Rajputs and Bhumiars. (5) As living under severe painful conditions like exploitation and deprived of respectful position in the society, they were the first and foremost concerned about developing their socio-economic status.

EDUCATION IN MUSLIMS COMMUNITY IN BIHAR

It was observed in terms of a community, in Muslims it was observed that a greater response to new education system, which was proved to be a crucial factor to the appearance of their strong presence in the Bihari society. These factors were relatively advanced attitude of the Muslims had historical as well as sociological reasons. While Hindu community comprised almost 86 % of the population, whereas centuries of Muslim rule had left Bihar with a Muslim population only totalling over 14 % of the whole. In the Bihar, the Muslim community was widely diverse role. They present both in occupation and in the role which it played in the Bihar society. Nearly about fifty % of them were of foreign origin being descendants of the numerous waves of Muslim invaders of the region, it includes Afghans, Pathans, Iranis and Mughals. The rest portion were converts from Hinduism. It was already discussed that from the time of Mughal rule, the Bihar formed a Subah of the Mughal empire and the Muslims community were the ruling groups of people of the Bihar. The Hindu society people were worked under the Muslim landholders and the also the Hindu merchants and landed aristocracy had Muslims in their employment. Thus, mixed society was generated which insular and stagnant and the social equilibrium was seldom hampered. Although there observed a thin mantle of Persian Culture which had been thrown over the Bihar, because the Persian language became the language of the court, of public business & diplomacy. The educated Muslim caste people held that time most of the administrative posts. Also, they had Land and became Landlords. The

Shias, a Muslim group of people had a tradition of education and that's why they were the Principal administrators at the time of the Mughal rule. As the high literacy rate in among the Shias qualify them to understand the value of Education. In the Wahabi period uprising, the Muslims had played a prominent role. The British Government cautiously took up a policy of appeasement for the Muslims as they attributed the Wahabi uprising to educational neglect of the Muslims community. Under the British system of education, the British Government took various steps to bring more and more Muslims in education system. The proclamation of such steps on the Muslim mind was far reaching. The Muslims community slowly started to believed that if we became loyal to the British Government the Government was earnest in its efforts to help them if they put forward there any claims. But the failure of Sepoy Mutiny and Wahabi movement, it was led the Muslim gentry, including some of belonging to Wahabi families of Patna, to establish the English medium Schools. This new group of people started in Bihar a new era of education. Eschewing the pro-Wahabi and the Sepoy family sentiments, they also showed extraordinary capacity to adopt new and sophisticated method. It was very interesting that almost all of them studied law in Britain in the 1890s like, Syed Ali Imam, Syed Hasan Imam, Mazar-ul-Haque etc. it was very remarkable point that the position of Muslim community in the Bihar was very high as compared to the Bengal. The percentage of the literacy among the Hindus & Muslims of Bihar was 4%, so they were at the same educational level. 80 out of everyone thousand Muslims were townsmen, in Bihar and Orissa, as compared with 36 in Bengal. Due to educational advancement of Muslims community in Bihar, the Muslims on this reason were considered the upper class like the 'Brahmans of Bihar'. The Muslims townsmen of the Bihar, due to this, were in a position to Take part significant role in local politics. So the Bihari society presented a definite contrast in compared to the contemporary Bengali society. The lower strata of the Muslims - the Hajjams, Dhunias, Jolahas etc. had got very little education, which was showed in the table: 1. So, they like their Hindu counterparts. They did not take part in the race for gaining the job opportunities. That was the Muslim aristocracy and the upper middle class who were major contenders along with Kayasthas for employment

under the Government job. After the year 1870s onwards, this class also take part a major role in Bihari politics and society.

Bihar didn't have any Calcutta like town of its own. The major towns of Bihar in the 19th century were extensions of villages due to social relationships. Settlements were generally on case lines. The cities like Patna, Muzaffarpur, Monghyr and Bhagalpur which were mostly dominated by local Zamindars confirmed the existing social relationships and didn't show any type of potential for innovations and the change. The village life of the Bihar was characterized by firmness, very little of education and the lack of mobility resulted in little connection of the rural population with political ideas of the elite class. The fair fields of the Bihar and Orissa region served as a hinter-land during British colonial commerce and were far behind from Bengal in education, became happy hunting ground for the surplus of Bengali population. The two provinces showed a free utilizing area for the people of the Presidency. The Bengali people started trickling to Patna in the 1860s. then gradually, the drip became a deluge & by the end of the century they had virtually colonized in the Patna.

CONCLUSION

Bihar was one of the glorious region in culture and education in Asia. But slowly this region lost its historical magnificent due to too many reasons and the social caste system was one of the main factor. Due to this caste system the Kayasthas and Muslims Bihari community became much more educated and elite class in Bihar. The British Government try to develop the education system in this region specially for Bihari community and opened too many schools. But aversion to modern education leaves them far behind. As a result, they lag far behind in getting government jobs and social development. But at the same time Bengalis welcomed the modern western education and they not only developed their own social, cultural and economical status but also got most of the government job.

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