

**MODERN EDUCATION AND POLITICAL
LEADERSHIP IN BIHAR DURING 1900-1930**

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MASTER OF PHILOSOPHY

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DECLARATION


I, **Awadhesh Kumar** declare that this dissertation entitled “**Modern Education and Political Leadership in Bihar During 1900-1930**” submitted by me in partial fulfilment of the requirements for the award of the degree of **Master of Philosophy** of Jawaharlal Nehru University, is my bonafide work. I further declare that the dissertation has not been submitted for any other degree of this university or any other university.


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CERTIFICATE

We recommend that this dissertation be placed before the examiners for evaluation.


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CONTENTS

	Page No.
Acknowledgement	
Chapter-1	
Introduction	1-7
Chapter-2	
Emergence of Modern Bihar	8-27
Chapter-3	
Education and Society in Bihar	28-53
Chapter-4	
Mazharul Haque	54-80
Chapter-5	
Sachidanand Sinha	81-104
Chapter-6	
Conclusion	105-112
Bibliography	113-121

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Needless to say the errors in the dissertation are all mine.

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CHAPTER 1

INTRODUCTION

The focal theme of the present study is to analyse the state of indigenous education before the advent of English education. And the subsequent spread of English education in Bihar. This study also makes an attempt to analyse the response of the people of Bihar to English education. It will evaluate the outcome of the English education in the province and growth of educated Middle class. It will further examine how the political leaders viewed English education and also their role in spreading education in the province. Besides, this study will also trace the establishment of various educational institutions in the province, and the connection between English education and the growth of regional consciousness which reflected in the form of separation of Bihar from Bengal as a separate province.

So far most of the research in the history of education focuses on presidential towns and the peripheral areas remain unexplored. Though Bihar was a part of the Bengal presidency but very little attention has been given to the study of history of education in this area. The secondary sources available for this area are very little. Thus through this research an attempt has been made to bridge the gap and make a sequence of it.

The reason for the selection of this period is because it was during period from 1900-1930, the demand for separation of Bihar got momentum. It was also the time when one can notice the outcome of English education which was introduced in

Bihar in 1912 consisted of four divisions, namely Bhagalpur, Patna, Tirhut and Chotanagpur. Bhagalpur Division comprised of Bhogalpur, Mongayr, Purnea, and Santhal Pargana districts. Patna division comprised of Gaya, Patna and Shahbad districts. Tirhut division comprised of Champaran, Darbhanga, Muzaffarpur and Saran districts and Chotanagpur Division comprised of Hazaribagh, Manbhum, Palamu, Ranchi and Singhbhum districts. Darbhanga, Saran, Muzaffarpur, North Monghyr, North Bhagalpur and Purnea districts were part of North Bihar and Patna, Gaya, South Monghyr and South Bhagalpur districts were part of South Bihar.¹

Aims and Objectives of study

The main objectives of the study are to understand the growth of modern education in Bihar and how people viewed it in the earlier and later phase in their life. How far English education was successful in spreading the ideas of rationalism, secularism, democracy and western thoughts among the people of the province? How different caste organization played an important role in spreading the education among the people. Apart from it, the objective of the study is also to evaluate the contributions of Sachidanand Sinha and Mazharul Haque, towards the educational development of Bihar. And how far, they were successful in their attempts. Aim of the study will also be to explain how did the educated middle class, press, Journals, and political leaders create the regional awareness for the demand of a separate province.

Scope of the Present study

The present study focuses on the analysis of the development of education in Bihar. Bihar has been relatively a neglected area where not much research work has been done on history of education. Some of the notable works which deal with the regional history of Bihar are Dr. K.K.Dutta's *History of the freedom movement in Bihar*, in three volumes, is a great contribution, R.R. Diwakar's, *Bihar Through The Ages*, R.K. Chaudhary's, *History of Bihar*, V.C.P.Chaudhary's work *The Creation of Modern Bihar*, Jata Shankankar Jha's work, *History of Darbhanga Raj*, all these works mainly deal with the political and social history of Bihar. They have hardly looked into the history of education and political leadership in the province. So the present work will deal with the development of political consciousness among the

¹ Lata Singh, Unpublished, Ph.D. Thesis.

people of Bihar vis-a-vis education and the role of prominent leaders, like Mazharul Haque and Sachidanand Sinha. Here it is important to note that few works deal with these two eminent leaders of Bihar who have played a vital role in the development of Bihar. But Education which was very important in their agendas has not been analysed in great detail. So the present study will be an attempt lacuna.

Limitations of the study

The work has its own limitations. One of the major limitations is the scarcity of the primary sources. The secondary literature in the context of education is scanty. In many secondary literatures the complete information is not available. The contemporary newspapers are available only in bits and pieces. This hampered to get complete information on the subject.

Methodology

This study is based on the primary as well as the secondary sources. The primary sources will be the archival documents like Files, Proceedings of the Home and Education Department, private papers.

The study will make an extensive use of the contemporary news papers, like The Search Light, which was published by Sachidanand Sinha. This paper was initially published as a bi-weekly which went on to become tri-weekly and ultimately daily.

The other important news paper which will be used in this research is The Motherland. This paper was started by Mazharul Haq and was used by him to aid his educational ideas. These papers were published from Patna during 1918-1930.

The secondary sources for this work will be the published books, research articles in the scholarly journals. They cover reviews on related literatures as well.

Literature Review

Uma and Haridas Mukherjee in their book, *The Origins of the National Education Movement*, from 1905-1910, has focused on the development of education in the region of Bengal during the *Swadeshi Movement*. They have looked at the National Education Movement of the *Swadeshi* period and dealt with the development of all the aspects of education during the period. They have elaborately dealt with all

levels of education primary, secondary and higher. They also give a detailed study of the technical and industrial education during the period. Although during this time Bihar was part of the Bengal presidency but it seems that they have not given much attention to the development of education in this region.

Aparna Basu in her book, *Growth of Education and Political Development in India, 1890-1920*, has talked about the development of education under British rule. She has looked at Curzon's ideas of education and University reforms. As well as, she has analyzed secondary and primary education. Apart from it, she has discussed the development of education in India in a great detail. One chapter of the book has completely devoted to the process that led to the establishment of Banaras Hindu University. She has also dealt with the educational development in Bengal, Madras, Bombay and United province of Agra and Oudh. Her book is very useful to understand the education under colonial rule.

S.C.Ghosh in the book, *History of Education in Modern India, from 1757-1998*.has given a detailed study of the development of education under the British rule. He has analyzed all the policies pertaining to the development of education under the colonial rule. He has also provided the various acts and the policies of the government in chronological order. This work is of general in nature and does not focus any specific areas.

Bruce T. Mc Cully, in his book *English Education and the origins of Indian Nationalism*, he has commented how introduction of English education had benefited the country. He had argued that how English Education was received energies of Indians which had been dormant for so long a time, it was fostered in them a spirit of nationality, lifting them up from the mire of many social prejudices, preparing their mind for the reception of liberal ideas and for the use of political and social progress. On Bihar he commented that the percentage of literacy in the province was very low and vast mass of the population was still very ignorant. But the educated class acquired ascendancy in society through various means. By the middle of nineteenth century the press had taken root and developing very rapidly. The publication of various news papers and journals in either language English or vernacular provided so many channels through which different sections of opinion found expression. His book had provided an all round picture of an emerging India with the growth of

English education. He had hardly dealt with the various other aspects of education in the province.

Hetukar Jha, in his book, *Colonial Context of Higher Education in India*, Patna University from 1917 to 1951. A, sociological Appraisal. In this book he has established a connected link between dynamics of relationship in education and society in Bihar. He also traced the beginning of English education in India as well as in Bihar and its wider socio political outcome. This book has given much focused on the English education and sectarianism in Bihar. Jha's work gives us a good insight regarding education and society in Bihar during nineteenth century, as well as on Colonial ethos and higher education in Bihar. But this work mainly deals with nineteenth century and he analyzed it through sociological perspective.

Another notable work which deals with the education in Bihar written by S.N. Panday, his book, *Education And Social Change In Bihar 1900-1921*, a survey of social history of Bihar from Lord Curzon to Non- Cooperation Movement. This book analyses both the state of indigenous education and growth of modern education in the province of Bihar. He has provided a chronological sequence of the development of education in the province. He has analysed the growth of education in its primary, secondary or Higher. His work further deals with how different agencies like caste organizations, and socio- religious movement played role interims of spreading the education in the province. He has also put some attentions on national movement and its impact on education. He has over all given a good picture on history of education during early two decades of twentieth century. But Panday's work does not discuss the role of political leaders, who fought for the dissemination of education in the province. He has also put very little attention on the agitation led by educated middle class for the separation of Bihar and its impact on education.

Jata Shankar jha's book, *Modern Education in Mithla*, has depicted the state of indigenous education in Mithla. His work mainly traces the ups and down of Sanskrit education in the Mithla region. Very little attention has been paid to analyze the growth and demand of English education in the region. His work although, provides a good information regarding the educational background of Mithla but he has neglected the educational history of other then Mithla. Even his work does not deal with the development education in the province after its creation.

Chapter 1: Introduction

This chapter will introduce research topic and it will throw light upon the aims and objectives of the study, scope of the present study, limitations of the study, methodology used for studies, literature reviews and related characterisations.

Chapter 2: Emergence of Modern Bihar

This chapter will deal with how in what circumstances Bihar emerged as a new province. What was the role of socio-religious movement in the Bihar, how these movements in calculated consciousness among the people of the province? Apart from it this chapter will deal with how caste emerged as an agency to spread education and its role towards fostering the caste consciousness among the people of Bihar. Finally this chapter will analyse the role of modern education as an instrument to create consciousness which resulted in separation of Bihar from Bengal.

Chapter 3: Education and Society in Bihar

This chapter will focus on the establishment of educational institutions in the region as well as its function. This chapter will also analyse the people's reaction to the English education and its consequences on the Society.

Apart from it, this chapter will analyse the language controversy and its resolution, coming up of Patna University and its role in the development of education in the new Province.

Chapter 4: Mazharul Haque

This chapter is in two parts. The first part will focus on the Mazharul Haque's early life, Haque as a Lawyer and as a politician. Then his contributions towards the formation of Muslim League, in national movement and in Hindu Muslim unity is analysed. The second part of the chapter will analyse debates concerning Free and Compulsory Elementary Education Bill of 1911, his address to education in the Bankepur Congress which was held in 1912. Apart from this, this part will also incorporate his writings on education which he had written in his bi-weekly paper,

The Motherland. Finally this part will deal with: how Haque viewed the establishment of Patna University?

Chapter 5: Sachidanand Sinha

This chapter will analyse Sachidanand Sinha's early life, his family background, career and social and political contributions to the society. This chapter will also evaluate his role in the formation of Bihar. Apart from it, this chapter will examine Sinha's role in the area of education particularly in the establishment of Patna University and Patna University under his Vice- Chancellorship. This chapter will extensively use his writings on education which was published in *Hindustan Reviews*. Finally this chapter will evaluate his contributions.

Chapter 6: Conclusion

This chapter will incorporate the entire arguments related to the preceding chapters as well as a comparisons and critiques of Sachidanand Sinha and Mazharul Haque.

CHAPTER 2

EMERGENCE OF MODERN BIHAR

Socio-Religious Movement in Bihar

Of the various socio-religious movement that took place in the province of Bihar, the Brahma Samaj movement was the first movement. Although in Bihar and Orissa the number of Brahmos in 1911 was no more than 584 and in 1921 it went up to 794. Among these figures 25 percent were those who had contacts with Bengal.¹ In Bihar as compared to Bengal the influence of Brahma Samaj was very less and it was hardly able to convince the intellectual classes of the province. Consequently it was unable to prepare the ground to make it popular among the mass. Though Brahma Samaj movement could not deepen its roots in this province but through its limited support it influenced the society of Bihar and induced the feeling of nationalism and intellectual insight. It did this through its work in the field of education and various other social reforms like banning sati, attacking the seclusion of women in purdha and
ity of caste.² In Bihar the most important centres of Brahma Samaj were located
agalpur, Monghyr, Patna, Muzaffarpur, Ranchi and Giridih. The Patna Brahma
j was established with the efforts of Hari Sunder Bose and Govind Chandra
hit, but the real man behind it was Sri Prakash Chandra and his wife Aghore
ini³. Brahma Samaj at Patna had been regarded as pioneering in the field of
le education as till then there were hardly any female educational institutes
ng in Bihar. It was through the initiative and exertion of Brahma Samaj that
ipore Girl's High school was established.⁴ As Bihar was very backward in terms
nale education, the opening of female learning institute opened up new vistas for
le education in the province. Apart from this the Sadharan Samaj sect of
hos with the great endeavour of Dr. D.N.Sen, Principal of the Bihar National

Panday, *Education and Social Change in Bihar, 1900-1921*, Published By ,Motilal Banarsidas, Varanasi, 1975, p.141

Dutta, ed. *Comprehensive History of Bihar*, Vol.III. Part, II, K.P.Jayaswal Research Institute, Patna, pp.6-7

Panday *Education and Social change in Bihar, 1900-1921*, Motilal Banarsidas, Varanasi, 1975,

College established Ram Mohan Seminary, a secondary school for boys at Patna. This secondary institute became a great source of positive moral influence among the educated people of the province.⁵ Beside this when in 1878 Keshav Chandra organised a *Nava Vidhan Brahmo Samaj*, it got a huge support from Niranjan Niyogi an eminent English Professor who with the help of Hari Sunder bought a new home for the same. It was with the efforts of these two people and particularly with the effort of Hari Sunder a school was established at Gaya, which was called a cheap school for the benefit of the poor at Gaya. The fees charged varied from one anna to four annas. The deficit of the school used to be met for a long time by Rajvanshi Sahay, who at one point of time was a teacher of the same school, but later on became a Mukhtar and accrued a lot of wealth through this profession.⁶ Apart from this, the Brahmo Society of Gaya took initiative in starting a Girls school and also a school for Harijans.⁷ Along with these places Brahmo Samaj also established its school in the South Bihar region, at Giridih, here they established a girl's boarding school. Another school for girls was also established by them at Ranchi.⁸ Both these schools for girls provided a great moral upliftment towards the cause of female education in the province. The Brahmo Samaj movement however began and got firm ground in Bengal but its spillover effect can be seen in the province of Bihar. However it hardly got good ground in this province but through its limited endeavour it made a huge contribution in the realm of ideas for social emancipation.

Another important socio-religious movement during the nineteenth century was the Arya Samaj movement; this movement was started by Swami Dayanand Saraswati. Its influence on the Hindu's of Bihar can be traced since its beginning.⁹ Though the aim of this movement was to bring reforms in the Hindu religion, but its influence was very extensive, and steadily reached every aspect of social and individual life of the people of Bihar.¹⁰ The Arya Samaj movement in the province became more popular than the Bramho samaj movement. The most important features of this movement were its educational activities. In Bihar, Arya Samaj came into

⁵ Ran Vijay Kumar, *Role of the Middle Class In Nationalist Movement, 1912-1947*, Commonwealth Publishers, New Delhi, 1989, p.38

⁶ K.K.Dutta, ed.op.cit. p.8

⁷ Ibid.p. 9

⁸ Dr. S.N. Panday, op. Cit.p.145

⁹ Ran Vijay Kumar ,Op. Cit. p.38-39

¹⁰ Ibid.p.39

existence in April 1878 at Dinapur for the first time and gradually it became the nucleus of the Arya Samaj movement in Bihar. Arya Samaj at Dinapur extended its activities at the periphery of Dinapur, and places like Patna, Phulwari Sharif, and its rural areas and these areas were also brought under the influence of the movement. It established some schools and the 'Dayanand Orphanage' at Dinapur.¹¹ Bidnath Prasad as head of the Arya Samaj was mainly associated with the educational activities. He was instrumental in the establishment of several Arya Samaj orphanages and educational institutes in the province. In Dinapur a school named Ved Ratna Vidyalaya was established in 1915. One of the most important educational institutions of the Samaj in the province was Gurukula Mahavidyalaya at Deogarh established by the effort of Lakashmipati.¹² Apart from this a Gurukul was started by Shri Krishna Bahadur Singh at Harpurjan, which functioned for many years.¹³ Besides it with the donation of Shri Ayodhya Prasad Gupta, another Gurukul at the place called Methian came up, another Gurukula at Bairagini was also opened in the region of Indo- Nepal border areas. Here the students from both the places received their education.¹⁴ The educational endeavour of the Arya Samaj almost spread across the province and in all the three main divisions of the province, Patna, Tirhut and Bhagalpur educational institutions were opened. It mainly focused on the secondary education and middle education. Various secondary and middle schools were opened in various different parts of the province, for e.g. Patna Dinapur, Siwan, Dhanbad, Chapra, Jamsedpur were the main centres of the educational activities of the Arya Samaj. The most significant aspect of the educational effort of the Arya Samaj was the education of lower castes like Kurmis, Gowalas, and Mushars, and Chamars these castes received education in the schools established by the Arya Samaj and raised their social status in the province¹⁵. Thus the Arya Samaj movement created a social consciousness among the people of Bihar particularly among the most backward people of the province.

Apart from these two social reform movements another strong yet much organised social reform movement in the province was launched by the Theosophical Society. This society for the first time made an attempt to organise all the sections of

¹¹ R. R. Diwakar, ed. *Bihar through the Ages*, Orient Longman, 1955, New Delhi, p. 678

¹² *Ibid.* P. 678

¹³ K.K. Dutta, ed. *Op. Cit.* P. 32 *ibid.* P33

¹⁴ *Ibid.* P. 33

¹⁵ *Ibid.* P 33-34

the educated class.¹⁶ The Bihar Theosophical Federation was established in 1900. This society organised its tenth annual session in Bihar at Chapra and it was presided over by Purendu Narayan Sinha. During this session a number of educated people of the province came together for the discussion of various social and educational issues of the province.¹⁷

Ramkrishna Mission, one of the last yet very influential social movement appeared in the province during the end of nineteenth century. This mission was inspired by the tradition of mysticism and devotion and also by western philanthropy and social welfare work.¹⁸ It established seven centres across Bihar at Patna, Ranchi, Jamtara, Deogarh, Dungri, and Katihar and also Jamsedpur which was the first centre of the Mission in the province. The main activity of this movement in the province was spread of education. It established five high schools, four middle schools, three upper primary schools and two lower primary schools.¹⁹ In these schools main emphasis was given on the inculcation of moral virtue among the children. The Ramkrishna Mission at Patna came into existence in June, 1922 in a rented house on the Govinda Mittra Road. The nucleus of the students-the house was formed here in 1927, twelve college students being accommodated in the Ashram. This Ashram also brought out a newspaper named '*The Morning Star*'.²⁰

Thus the Brahmo Samaj, the Arya Samaj, the Theosophical Society and the Ramakrishna Mission played a very significant role for the humanitarian cause. The main activity of these societies was spread of education in the province so that a ground could be prepared for the enlightenment of modern Bihar.

¹⁶ Ran, Vijay, Kumar, op. Cit. P. 39

¹⁷ Ibid. P.39

¹⁸ Heimsath, Charles, H., *Indian Nationalism and Hindu Social Reform*, Princeton, 1964, p. 44.

¹⁹ Dutta, K.K. ed. Op. cit. vol.iii, part ii, p.46

²⁰ Ibid. P46

Beginning of English Education

English education in Bihar had begun since 1835.²¹ This was the period when Bihar was the part of Bengal presidency where English was first introduced by private enterprises to meet the local demands of individuals as well as small communities. During 1819, an effort was made by private enterprises like the 'Calcutta school book society' to establish English schools in all over the country. But Bihar remained untouched by any kind of private endeavour regarding the establishment of English schools.²² This might be because of the reason that there was dislike and general apathy among the people of Bihar towards achieving modern education.²³ People of Bihar took English education as an instrument to convert them to Christianity, at the same time there was a rumour spread in the province that those who took English education would be departed to Mauritius and other British colonies and they would be employed there as a slaves.²⁴ But as Bihar was an integral part of Bengal and was in close touch with the Calcutta because of the supreme court located there and Bihari people had to go there very frequently for legal assistance, thus the people of Bihar were very closely observing the new environment in the city regarding education and various other developments that were taking place in the presidency towns,. This was also the time when movement in favour of English education in Calcutta and the influx of English educated Bengalis from Calcutta and its suburbs into Bihar prepared the ground for English education in the province.²⁵ It is a fact that till 1859 in Bihar there were hardly any political organisations or college of its own that existed in the province. An educated middle class, which had come into existence elsewhere with the growth of English education, was yet unborn in the province.²⁶ It is in the resolution of 1859, a beginning was made with the establishment of Zilla School in Patna, and several other places for the dissemination of education in vernacular language as well as in English, but initially these Zilla schools were hardly able to pull the students to the schools because of the social prejudices regarding English education.²⁷ During early years of Zilla schools the numerical strength of Bihari

²¹ Ran, Vijoy, Kumar, *Role of the Middle Class in Nationalist Movement*, Op. Cit. P.33

²² Ibid. P. 35

²³ Dr. S.N. Panday, op. Cit. P157

²⁴ Ibid. P. 157

²⁵ Ibid. P.3

²⁶ K.k. Dutta, ed. Op. Cit. P 226

²⁷ Ibid. P. 227

students remained less than Bengali students for many years. Colonial administrators who were posted in the province faced considerable difficulties in creating the desire among the people towards education. Officials also experienced a great difficulty in the extension of primary education owing to the prejudices of the people; people hardly viewed the education with favour.²⁸ The Patwari class in the province opposed the education very vehemently because they were under the fear that an extended system of education would adversely affect their traditional calling. The Zamindar class also failed to provide their assistance to the educational development.²⁹

But with the efforts of a few British officials like R. B. Chapman, W. Taylor, S. Macintosh and J. Farlong in the province, English education or new education which was different from the indigenous education started taking roots in the province.³⁰ During the seventies of the 19th century witnessed a greater consciousness on the part of the people towards education particularly in the field of secondary education. By 1880 there were five government High school where the number of students was above 400. The Director of Public Instruction thus observed in his annual report, “The last two or three years have witnessed a surprising development of the demand for English education in Bihar, quite unprecedented in that province and unparalleled in any other part of Bengal. The movement is as yet most conspicuous in the headquarters stations, and not as heretofore half of the Bengalis. But the same desire has begun to manifest itself in the interior of districts among the Rajputs and Babhans.”³¹ Thus gradually, there came about a change in the attitude of the higher classes in society towards education. By the end of the nineteenth century the government Zilla schools were filled with the Bihari students.³²

Apart from Zilla schools, on 9th January 1863, a beginning had been made on the sphere of higher education with the establishment of Patna College. The history of Patna College is very interesting, as we see people of Bihar were lagging behind in the knowledge of English language thus the Biharis, with the exception of the Muhammedans, were virtually excluded from the public services in their own area. Advantage was taken of this situation by the Bengalis who had knowledge of English.

²⁸ Dr. S.N. Panday, op. Cit. P.158

²⁹ Ibid. P.158

³⁰ Ran, Vijoy, Kumar, op. Cit. P. 36

³¹ Ibid. P.36

³² Ibid. P37

Before the advent of Bengalis such offices in the province were held in the most part by the Muhammedans. Thus it is Muhammedans, therefore, who first raised the slogan of "*Bihar for the Biharis*."³³ This slogan later very enthusiastically picked up by the Bihari Hindus, mainly by the Kayasthas, when after making some progress in education they found their own employment prospects blocked.³⁴ The British government and Anglo-Indian Community, were not too happy with the intellectual advancement of the Bengalis because of their critical attitude towards British rule and their persistent cry for the larger share in government, thus they gave moral support to the voice of protest raised against employment of Bengalis.³⁵ In order to create employment among the Biharis, in 1861, W.S. Atkinson, the Director of Public Instruction of Bengal traced the educational backwardness of Bihar to the want of proper employment opportunities here. In a report of 3 May, 1861, he wrote, "In Bengal proper English education has ascertained an increasing value. It pays, and therefore, it is sought for. In Bihar, on the contrary, the demand for it has yet to be created. As soon as certain kind of education is known to be necessary for advancement in life, it cannot be doubted that the people of Behar will ask for it as eagerly as those of any other country."³⁶ Thus in this scenario, the endeavour of Atkinson brought result in the area of higher education with the establishment of Patna College in 1862-63.

It was the first college in Bihar and fourth in the country. As the oldest and the first institute for higher education in the province, it played a very significant role for the development of people's interest in the higher education.³⁷ During 1865-66 this college was raised to the degree standard, but during the initial years Biharis were more averse to the higher collegiate education. Out of five that passed the collegiate examination in 1876-77 only two were students from Bihar. The Principal observed "The Bihari's hold back partly from caste prejudices and scruples about eating."³⁸ Noticing the Bengali majority in the college George Campbell even felt the necessity of abolishing the degree classes from the Patna College. But the proposal of Campbell was very strongly opposed by some leading public figures of that time, like, Rai Jai

³³K.K. Dutta, ed. Op. Cit. P. 218

³⁴Ibid. P218

³⁵Ibid. P. 218-19

³⁶Ibid. P 219

³⁷Ibid. P220

³⁸Ibid. 219-220

Kissen and Khudabaksh. Another public figure of Arrah, Harbans Sahai advocated for the retention of the degree classes in the college, He stated, “ B.A. classes in the Patna College are absolutely necessary as it would greatly conduce to the mental, moral and social progress of the rising generation in the Bihar, and thereby to the further advancement, development, and welfare of the Province.”³⁹ Thus, due to public protests the government dropped the idea of abolishing the degree classes from the College. But the last quarter of the nineteenth century shows a gradual change in the attitude of the people of Bihar towards the higher education and they gradually began to view the higher education as means to get good jobs in the British organisations. The change in the attitude of the people reflected in terms of numerical strength of Bihari students during the last decade of nineteenth century. During this period the numerical strength of Bihari students went up to 150 as compare to 85 Bengali students.⁴⁰ Thus, slowly but surely Patna college started attracting the students towards higher education and also in the end of the nineteenth century and during the beginning of twentieth century, this institute, made a great contribution in the growth of number of literates, thus the demand for higher education and more share in the governmental jobs increased. The more enterprising among the Biharis began to cross the seas for studying in England. Among the Bihari Hindus the lead in English education was taken by the Kayasthas, who were traditionally service holders and less dependent upon land for their livelihood. Apart from Kayasthas, the Bhumihar and Rajputs who formed the bulk of landed aristocracy and land holding also understood the value of English education and they too did not want to lag behind in it. The Brahmins also started achieving English education but their response to it was varied because of local conditions.⁴¹ Thus one can say that Patna College created a desire and aspiration among the people of province for the higher education as well as for the English education. Apart from it, this institute later on became as a mother institute for the creation of several other colleges in the province such as Patna Law College, Bihar College of Engineering, Patna Science College, and in some ways also the Medical College at Patna.⁴² During the last decade of nineteenth Century and the beginning of twentieth century there were six colleges apart from Patna College that

³⁹ Ibid. P222

⁴⁰ Ibid. P.224

⁴¹ J.N.Sarkar, and J.C. Jha, A History of Patna Collage, Aspecial Centenary Publication, Patna, 1963, op.cit. p.93.

⁴² B.K. Sinha, *Beginning of English Education in Patna*, p. 122-123

came into existence in different parts of the province. Apart from this in 1902, Lord Curzon appointed a commission under the chairmanship of T.Raleigh for examine the functioning of universities and to suggest measures for the advancement of learning. Thus the University Act of 1904 was passed. This act brought Patna Law College into existence in 1909 and also a recommendation was made for the establishment of Patna University.⁴³ It would be discussed extensively in the next chapter.

Caste and Modern Education

In the beginning the demand for education arose among those castes who were accustomed to taking government jobs. They desired to learn English because it was not only the language of administration but also of the law courts. The Muslim nobility had a background of administration during the Mughal period. The Kayasthas among the Hindus were scribes by profession and their social status had risen during the Mughal period and also during the Company rule they were the first Hindu community who got the benefit of English education. Hence, during the Company's rule they were the mainstream community amongst the Muslim and the Hindus to avail the advantages of modern education or English education. That's the reason why during the beginning of the twentieth century almost all the leaders of the educational development belonged to these classes. In fact the educated group of Bihar was mainly constituted by the members of these class and castes only. It is also reflects from the fact that, the branches of All India Kayastha Conference and the Mohammedan Association were established in Bihar during this period and they did a pioneering work in the field of education. In 1901 out of 17 barristers practicing at Patna, 12 were Mohammedans and all the 12 Vakils of the High Court were Hindus mostly belonged to Kayastha community.⁴⁴ Through the above facts one can say that it was Upper class Muslims and amongst Hindus it was upper caste Kayastha who had the highest access to modern education as well as in the field of governmental jobs. Thus these people formed the group of intelligentsia and main stream of the society.

Apart from this during the end of the nineteenth Century and the beginning of the twentieth century several caste organisations made their appearance in the province and they started demanding the new education among the various caste

⁴³ Ibid. P. 124

⁴⁴ S. N.Panday, op. Cit. P.163-64

organisation. The main aim of the caste organisations was improving the social conditions of the respective caste, through modern education, so that their social, religious and moral conditions can be uplifted. Among the various caste organisations that came into being in the province, the Kayastha organisation was the first of this kind.

The Kayastha organisation in Bihar was a pioneering organisation. It actually became a model for many caste organisations which later made their appearance in the province. The Kayastha organisation actually came as the Kayastha Conference established in 1887 at Lucknow. Munshi Kali Prasad had established the Kayastha Pathsala at Allahabad in 1873. The Kayastha Conference gave considerable attention to the strengthening of the Pathshala as major means of training the young Kayasthas and hence improving the level of the Community in general.⁴⁵ The third session of the Kayastha Conference took place in Bihar, under the chairmanship of B.Kedar Nath, a Vakil of Gaya. In this session the education committee of the Kayastha Sadar Sabha opened three literary clubs at Bhagalpur, Monghyr, and Bankipore respectively. This organisation discussed in this session about the child marriage, female education and widow remarriages.⁴⁶ The leading educated Kayasthas established an organisation to help needy students. It was "The Kayastha Sishu Hitkari Sabha." This organisation collected funds and provided financial help to the poor Kayastha students.⁴⁷ Apart from this, this organisation established several schools for the spread of education in Bihar among the Kayasthas. Besides this organisation or Caste organisation several other caste sabhas came into existence during the end of the nineteenth century. The Bhumihar Brahman Mahasabha- the Bhumihars of the province was a very influential caste; this caste in the province had many a landed aristocracy, who were very resourceful. This caste in the province claimed that they should be regarded as the Brahmins.⁴⁸ The Bhumihar Brahman Mahasabha came into existence in 1896. Many big Zamindars of Bihar and United Province were the enthusiastic force for this Sabha. Apart from them this Sabha had also the support of many lawyers who belong to the same caste, these people took keen interest for the education of the community. For the upliftment of their own

⁴⁵ S. N. Panday, op. Cit. P178.

⁴⁶ Ibid.p179

⁴⁷ Ibid. P. 180

⁴⁸ Ibid. P.180

caste and also for the cause of Higher education this Sabha met in March 1899, at Muzaffarpur and they resolved to set up a college within a year. Three months later in 1899, a second grade college came into existence at the Muzaffarpur. Later in July 1899 this college was raised up to the first grade college. Earlier there were no institutions for Higher education existing in the North of Ganga rive, between the Dacca and Gorakhpur. Thus the credit of establishment of the first college between such vast lands goes to Bhumihar Brahman Mahasabha. It was maintained by this society up to June 1908 without any support of outside. The salient feature of this college was that, it was not only made for the Bhumihar and Brahman only, but, it was to impart education among all the people of the province, irrespective of their religion or caste or community. Many non Bhumihars were associated with this college. Prominent among them were Parmeshwar Narayan Mehta and Muhammad Yusuf; both were the prominent lawyers of the province.⁴⁹ Apart from this during the 13th session of the Bhumihar Brahman Sabha which was held at Motihari under the presidentship of Maharaja Kumar Sivapratap Sahi in January 1909, the sabha resolved to established schools in many villages. Resolutions were passed reiterating its aims as the spread of education in the community, the establishment of boarding schools and preaching simple living and high thinking.⁵⁰ From the beginning till the mid of twentieth century this society was very actively functioning in the province, and it stood up against various social evils. Its role in the field of education will be remembered by generation after generations.

Apart from the above mentioned caste society, another caste organisation that came into existence in Bihar during 1910 was of Maithil Brahmans and Kayasthas of Mithala . A grand conference was held at Madhubani on 26, 27, and 28 March 1910 under the Presidentship of Maharaja Bahadur of Darbhanga. Such a huge gathering of the Maithil people hardly took place in the past. During the conference following resolutions were passed. (a) That attempt should be made to spread the education amongst the Maithils by establishing schools and granting scholarship to students. (b) The Maithil Brahmans and Kaysthas should avoid polygamy, early marriage and marriage at an old age.⁵¹ When another conference of this society took place in 1912,

⁴⁹ Dr. S.N. Pandey, op. Cit. P. 173

⁵⁰ Ibid. P.181-182

⁵¹ Ibid. 184-185

at Supaul, Maharaja of Darbhanga strongly advocated for the quest of education. Besides this Maharaja of Darbhanga urged the people to improve their conditions by taking to English education and undertaking commercial and industrial enterprises.⁵² The call of Maharaja to people for the English education is a reflection, that the upper class of the people by now understood that English education will not only be able to bring jobs to the people but also, through English education social evils can be removed from the society. Even the lower caste people formed the Sabhas to promote their social status. For example, Dushasan Kashtariya Mahasabha (of Dushadh) , the Goap Jatiya Mahasabha (of Ahirs and Goalas).⁵³ The main aim of these “Sabhas” was to improve the social conditions of their respective castes. All these organisations were modelled on European association and companies. The capital of the sabha was to be spent for promoting education amongst the respective castes and also for the advancement of their religious, social and moral condition. The advancement of education on the lines of caste became more vivid during the early decades of the twentieth century. Many schools, colleges and libraries were started during this period by individuals or group of individuals having their own caste in mind.⁵⁴ Though the educational institutions opened by people of particular caste were not exclusively meant for the people of that caste only, there is no doubt that leaders of various castes gave priority to their own caste-man in the field of education. For example Ganesh Dutt Singh of Begusarai was a Bhumihar and he gave patronage to his own caste-men so that they might have been able to reap the benefit provided by the British Government.⁵⁵ It is also true that, caste during this period was still so much rigid that all the attempts made for the social reform in the province was actually made through the caste organisations. Due to caste organisations various schools and colleges had been established in the province and gradually people at large now began to take very active interests in the field of education.

As the caste system exists among Hindus, among Muslims this did not exist but they were also divided in various distinct groups during nineteenth century which persists till today. They were during the nineteenth century divided into three main groups namely, Asharaf, Ajlaf, and Arzal. Under these three main groups, there were

⁵² Ibid. P. 187-188

⁵³ Ibid 186-87

⁵⁴ Sashi Sekhar Jha, *Political elite in Bihar*,p.16

⁵⁵ Ibid. P17

several number of castes classified in those days.⁵⁶ As the attempts were made among the Hindus for the spread of education, among Muslims this came quite early as discussed in previous pages, the Wahhabi's, started to spread education during the end of nineteenth century. Later on the educated group of Musalmans organised Mohammedan associations in different parts of the Province. Anjuman Islamiya was established at Bankipur by Ali Hasan, a student of Patna College, in 1855. Its aim was to remove social and religious evils that had crept into Mohammeden society. This same organisation revived in 1909, and they stood for the cause of education.⁵⁷

Commenting on various caste organisation that emerged in the Province Ali imam while presiding over the All India Muslim League at Amritsar in 1908 said, "I believe that the establishment of Conferences, Associations and Corporate bodies in different Communities on denominational lines are necessary to give expression to denominational views, so that the builders of a truly national life in the country may have these before them to crystallize needs and aspirations among all sects."⁵⁸ He welcomed institutions as the Kayastha Conference, the Bhumihar Brahman Mahasabha, Rajput Conference and Mohammedan Anjumanis.

Growth of Political Consciousness in Bihar

Expansion of English education and establishment of English schools and higher learning centres ultimately led to the emergence of a group of educated class. And this educated class was eager to adopt the modern way of life. Thus the growth of education brought new ideas to this group of people. Some of them tried to act against social evils and b prejudices. Thus there came a new trend in Bihar's social and political life with the emergence of the Bihari educated middle class. In fact, the leaders of Bihar public life at the beginning of the twentieth century were the product of these schools and colleges which were established during the second half of the nineteenth century. With the existence of an educated class in the province, an

⁵⁶ R.R. Diwakar, *Bihar Through The Ages*, op. cit. p.696

⁵⁷ Ran vijoy Kumar, op. Cit.p.40, also see, S.N. panday, op. Cit.p.187

⁵⁸ S.N.panday, op. Cit.p 187-188

interaction between social and political progress was realized. The spread of educated class brought social and political consciousness in the province.⁵⁹

The first beginning of social and political consciousness in the province was led by the *Muhammedan* aristocracy. In 1868 some leading people from this community of North Bihar led the foundation of an association at Muzaffarpur entitled the '*Bihar Scientific Society*.' This society also brought out a bi-monthly journal in Urdu under the name of *Akhbarul-Akhbar*. The chief objectives of the society were dissemination of knowledge, which in fact meant the popularisation of European education. The founder secretary of this body was Imdad Ali, a judge employed at Muzaffarpur.⁶⁰ Although the members of this society were mainly Muslim but some leading Hindu Zamindars of North of Bihar gave financial support to it. Although the society and its journal had little influence upon the people, but it showed its tendency to catch the eyes of Government through the presentation of a different point of view from the Bengalis.⁶¹

During the end of nineteenth century, the English educated Bihari middle class became the most vocal element of the society. It became more conscious about their welfare and started reacting against the cause of social and political backwardness of the province. In order to create consciousness among the people, this educated class began to organise local political association in various towns of the province. Education was enhancing the spirit among the people regarding the nationality. It was encouraging them for their social and political progress. At the same time the emergence of press and newspapers provided the most effective weapons in the hands of the educated class. The numerous newspapers and journals published either in English and in vernacular languages provided ventilation for the expression of thought and ideas.⁶²

George Campbell who was very much active in Bihar for its social and educational development, worked a lot in this direction and it was his efforts to promote Hindi as a medium of instruction in the province which ultimately bequeath

⁵⁹ B.T. Mc Cully, *English Education and the origins of Indian Nationalism*, Newyork Publication, Columbia, 1940, p.288

⁶⁰ K.K. Dutta ed. *Comprehensive History of Bihar* op. Cit. P. 228- 229

⁶¹ Ibid. P229

⁶² Ibid. 229



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some results during the end of nineteenth century. The promotion of Hindi ultimately led to the publication of first Hindi news paper named *Bihar Bandhu*. It started its publication in 1873. This was a fortnightly paper and soon it became a weekly and this news paper influenced the public opinion in the province for more than a quarter of a century.⁶³ Apart from this newspaper in the year 1874, Bihar got its first English journal named '*Bihar Herald*'. It was established in Patna under the editorship of Guru Prasad Sen but unfortunately this weekly hardly got popularity among educated Bihari's because it did not promote their ideas regarding political and economic development of Bihar.⁶⁴

During the end of nineteenth century and the beginning of twentieth century some of the educated and wealthy people of the province began to organise a native press. In this direction there were two brothers, Bishewashar Singh and Saligram Singh who started the first news paper in English under the name of '*The Indian Chronicle*'.⁶⁵ Later on under the editorship of Mahesh Naryan Sinha, who is regarded as the pioneer in the field of journalism started a weekly Journal called '*The Behar Times*.' Later on in July 1907, this news paper was renamed and it became Beharee and later from on from 13th of April 1912 it came out as daily.⁶⁶

Although the growth of public opinion in the province in its earliest phase was very restricted, but with the coming of press and a few local political and social organisations, and the support of educated middle class, a new era of political and social consciousness began in the province.

The end of nineteenth century and the first decade of twentieth century marked the beginning for the establishment of several regional associations in the various towns of Bihar. These associations symbolised the dawn of a new political consciousness in the psyche of educated Biharis. In this direction the establishment of Bihar National Improvement Association which came into being in Bhagalpur was playing an important role during the end of nineteenth century.⁶⁷ Another such kind of organisation which was established by the student's community, named 'The

⁶³ Ibid.p.232

⁶⁴ Sachidanand, Sinha, *Some Eminent Bihar Contemporaries*, Himalaya, Patna, 1944, p.14

⁶⁵ Ibid. Introduction, p.xi

⁶⁶ Ibid. P. xi

⁶⁷ V.C.P. Chaudhary, *The Creation Of Modern Bihar*, p. 65-66

Bihari Students' Conference was established in 1906 in Patna College Hall.⁶⁸ In the province this was the first organisation of its own kind which brought together all the educated people of different communities. This organisation became a model for the social and political awakening in the province. Many important leaders of the province got their early political training in this organisation. Leaders like Sachidanand Sinha, Deep Narayan Sinha, Shurfuddin, Syed Hasan Imam, Braj Kishor Prasad, Mazharul Haque, Rajendra Prasad, and J. N. Sarkar were all the by product of this organisation.⁶⁹

Apart from this, the birth of the 'Bihar Provincial Association' in 1907 was a land mark in the political sphere of Bihar. In real sense it was the first political organisation of the province which was jointly formed by either community Hindu or Muslim. Although there were numerous political associations in the province before the existence of Bihar 'Provincial Association' but they were all confined to the particular region only. It took the cause of universal education and the economic development of the mass.⁷⁰

It is argued that the political consciousness in Bihar was generated for the first time in the form of regionalism. During the beginning of the twentieth century almost all the provinces of India had their provincial conferences. However after the diffusion of English education in the province, it ultimately led to the formation of political organisation in the province. The spread of political institutions and general awareness among the people led to the demand of separation of Bihar from Bengal.⁷¹ Thus all the leaders of Bihar channelized all their energy in agitating for the separation of Bihar from Bengal. The leaders of the province took very little interest in the National politics and they hardly bothered to fight against the colonial rule. It was because of this reason, the press of Bengal regarded Bihari leaders as anti-National. They published plethora of articles in the journal and News papers to describe the separation movement of Bihar as anti- national.⁷²

⁶⁸ S.N. Panday, op. Cit. P. 188

⁶⁹ Ibid. p.162

⁷⁰ Ibid. P. 189

⁷¹ The Beharee, 1st Jan, 1909

⁷² S. Sinha Op. Cit. Introduction, p. Xiv.

Sachidanand Sinha the pioneering leader of the separation movement of Bihar responded to the allegation imposed by the press of Bengal in the following words, "I yield to none in my sympathies for true Indian nationalism, and have always regarded myself as a staunch Indian nationalist. I attended the national congress as far back as 1888, and since 1896, I was prominently connected with that movement, in various capacities, until it embarked on civil disobedience, in 1920. But I have never felt that there was any conflict between the two ideals of Bihar for the Biharis, and of a free India."⁷³

It is also true that the separation movement in Bihar was primarily connected to the employment of Bihari people in the government organisations. R. P. Jenkins. In the annual report on education on Patna Division for 1870-71, he made a point that Bihari students were very lackadaisical towards higher education. It is because they were excluded from public services in their own province by the Bengalis. He also stated that, "It has become the practice in all districts office to appoint Bengalees as much as possible."⁷⁴ Even most of the judges and deputy magistrates in local courts are Bengalees. He suggested that the only thing which can encourage Education in the province was the certain prospect of employment under Government.⁷⁵ Exclusion of Bihari by Bengalees from the public office and other social institutions like schools and colleges prepared the ground for the separation movement. During the early years of nineteenth century this movement did not get momentum because at this point of time, this province had hardly any political leader and an educated middle class was yet to born. But during the end of nineteenth century an educated middle class as well coming of press provided the proper shape to the movement of separate Bihar.

Through the development of various English and vernacular journals and newspapers this movement trickled down to the common people of the province. And these journals educated the people of the province that, the union between Bihar and Bengal was an artificial one and that the economic and educational development of the province was crippled by this union. Because of this unity even the language of the province was not progressing because most of the school teachers in Bihar were Bengali. With the progress of education and advent of educated middle class during

⁷³ Ibid. P 44

⁷⁴ K. K. Dutta, ed. Op. Cit. P234

⁷⁵ Ibid. P.235

the end of nineteenth century the movement for separation of Bihar from Bengal got intensified. And around this point of time province also got good leadership from Sachidanand Sinha, Mahesh Narayan Sinha, Nand Kishori Lal , Mazharul Haque and many others also supported these leaders. The problem of leadership was sorted out till this time, and with the establishment of a weekly journal, *The Behar Times*, the movement took a concrete shape by focussing its grievances through the press and other social and political organisations. With the combination of educated middle class, political leaders, and press separation movement of Bihar from Bengal became well organised and people got mental clarity for what they are struggling. Role of English educated has been very important in this context, for the people who provided leadership to the movement were the product of English educated and represented the educated bourgeoisie in the province. Without the effort of this educated class the separation of Bihar from Bengal might have been delayed. It is well established fact that, it is English education which actually created the consciousness among the people and made them aware regarding their rights. It was Sachidanand Sinha who realised the discrimination against Biharis in the matters of services as well as economic and educational development of Bihar. He in his statement depicted the position of Bihar at that point of time in these words. "Bihar had been an appendage and, as we Beharees thought, a somewhat neglected appendage of Bengal, situated a long way from the seat of the provincial government at Calcutta."⁷⁶

Separation movement got more strength when the other parts of the country started providing their support to it. *The Pioneer* made a remark on this movement and wrote, "Behar has always been Behar, Bengal, Bengal. The people and the nobles of Behar are justly proud of their country and will doubtless rejoice to see it as a separate province. It shared the common rule with Bengal, but in climate, in crop, in men, manners and morals, historic traditions or administrative problems, it has nothing in common."⁷⁷ Ultimately the prolonged quest of the separation movement came to an end when the Secretary of State supported the proposal and informed the Government of India that at the time of His Imperial Majesty's visit, the announcement for the creation of Bihar would be made. Consequently at Delhi

76 Sachidanand, Sinha, op. Cit., Introduction, p. 1.

77 Sachidanand, Sinha, op. Cit. Introduction. P. 3, Mahesh Narayan and S.Sinha, The partition of Bengal or the separation of Bihar,p.37.

Durbar on 12th December 1911 the Emperor announced a number of administrative changes in the country, which include the creation of Bihar and Orissa as a separate province under the “Lieutenant governor in the Council.”⁷⁸

Conclusion

Creation of Bihar as a separate province was the consequence of a movement for the separation of Bihar from Bengal. It gained momentum with the appearance of educated middle class who exposed the Government’s discriminatory policy against the Biharis. Educational development created a social and political consciousness among the educated Biharis who could foresee the benefits of the separation of Bihar. The problem of their employment in the public services had become acute. The members of the educated middle class took very keen interests to organise the movement and dedicated themselves for this cause. In 1912, this province got its separate University and High Court. Establishment of Patna University in 1917 paved the way for the rapid development of Higher education in the province. Spread of education gradually brought a large chunk of people in the group of educated middle class. And it was this middle class who prepared the people for irresistible struggle against the British rule.

⁷⁸ Ibid.

Chapter 3

Education and Society in Bihar

Introduction

Certain features of the indigenous Educational system, coming down from the hoary past, continued throughout the British rule in our country. The most important factor that helped to keep the system alive was the social philosophy regarding Education. Education was very much a part and parcel of religion.¹ Another factor to sustain the indigenous system was *varnashram vyvastha* (loosely called the caste system of Hindu),² the four-fold division of society. Apart from these social philosophies, the other important factor which played a significant role in terms of the continuity of the system of education was the non-interference on the part of the sovereign or community with the working of educational institution. So far as the curriculum and discipline were concerned, these were exclusively the concern of the teacher.³ The practice of prescribing syllabus for school by the government began with the British rule in this country, when the primary motive of education was linked with the interest of administration of the country.⁴ Among the Muhammadans too, instruction in knowledge is one of the principal duties inculcated by their religion. The literary evidence of this period like *Wakf-Nama*, a document allocating property to religious activities, instructs setting apart a certain sum for the support of poor students. Apart from this, there was a practice very much in vogue among the well-to-do Muhammadans of giving board and lodging to the *Tlib-ul-Ilm* (seeker of knowledge); it went by the name of *jagir*.⁵

Broadly speaking, before the British intervention in the Indian educational system, there were two types of educational institutions in practice, both among Hindus and Muslims across the country as also in Bihar. Among Hindu in Bihar, the seats of learning were called *pathshala*, *chatuspathis* these were generally the centre of

¹ K.K .Dutta, ed. *Comprehensive History of Bihar*. Vol.III Part II, from, K.P.Jayaswal research institute, Patna, p.352 .

² Ibid. P. 352 .

³ Ibid. P. 354.

⁴ Ibid. P. 358.

⁵ Ibid.358.

elementary education⁶. Among Hindus had been a monopoly of the so-called high caste, mainly the priestly class.

Among the Muslims, seats of learning were called *makhtabs* and *madrasas*. *Makhtabs* were elementary institutes while *madrasas* were centre for higher education. In *pathshala* and *makhtab*, *gurus* and *maulavis* imparted knowledge of the three R's – reading, writing and arithmetic.⁷ There were no schools for the education of girls, though the *zamindars* often had their daughters educated at home. The majority of Indians were unwilling to educate their girls on account of social prejudice and superstitions; besides, the lower class could not afford it.⁸

Francis Buchanan's Survey

The state of education in Bihar was first surveyed by Francis Buchanan from 1809 to 1812. He visited Bhagalpur, Purnea, Patna including Gaya and Shahbad. In Purnea, he found that about one thousand men are well versed in Persian and seventy-nine pundits of Sanskrit. In Patna-Gaya, there were 243 Hindu academicians in the fields of Grammar, Legend, Law, Medicine, Magic, Metaphysics and Astrology. Grammar was the favourite subject. Legend might have included the Puranas and magic perhaps stood for tantra. The mentioned subjects were taught at even such places in Bihar which were of lesser significance as learning centres of education.⁹

Adam's Report on Education

In 1835, Lord William Bentinck, the governor general of India appointed Adam for the survey of the state of education in Bengal and Bihar and to suggest reforms. Adam submitted three reports in between 1835-38. Here I am dealing only with the third report which has comprehensively covered Bihar. He divided this province into two zones — South Bihar and North Bihar. He surveyed nine districts of South Bihar and sixteen districts in North Bihar. Adam followed two methods: for the first, he himself collected information from one Thana (police station) of every district. In the second

⁶ Suresh Chandra Ghosh, *The History of Education in Modern India 1757-1998*, Orient Longman, New Delhi, 1995, revised edition 2000, p. 7.

⁷ Ibid. p.8

⁸ Ibid. pp. 8-9

⁹ Hetukar Jha, *Colonial Context of Higher Education in India, Patna University 1917-1951 A Sociological Appraisal* Usha publication, New Delhi, 1985, pp. 38-39

method, he sent his representatives to collect data from all other Thana. However, he faced many difficulties in the way of survey, mainly communicational problems and people's apathy. In the district of South Bihar, he surveyed nine districts and he found 281 Hindi schools, 27 Sanskrit schools, 279 Persian schools, 12 Arabic schools and only 1 English school. While in North Bihar, he surveyed 16 districts in which he found 80 Hindi schools, 56 Sanskrit schools, 230 Persian schools, 4 Arabic schools and no English school. After the comprehensive survey, he produced his report along with recommendations but none of his recommendations, relating to strengthening these schools and improving their quality, were accepted. So, non acceptance of his plan by the General Committee of Public Instruction led to Adam's resignation.¹⁰

The important point that Adam has described through his survey is that in the Sanskrit schools of Bihar, all the students and teachers belonged to the Brahman community, whereas in the Persian and Arabic schools, the students belonged to several different castes so called upper and lower castes.¹¹

South Bihar

In South Bihar there were 291 schools extant whereas 1486 scholars averaging 5.1 to each school. Apart from it there are 1424 Persian scholars and 62 Arabic students. Among the 62 Arabic students two are from Hindu community and 60 are Muhammadans, and among the Persian scholars 865 are from the Hindu community and 559 are from the Muhammadan community. Out of 865 Hindu scholars, there were 711 scholars from Kayastha community, 30 were from Rajput, 55 are from Magdhi or Magadh, 13 are from Kshatriya, 11 are from Brahman, 11 are from Gandhabanik, 90 are from Koiri, 4 from Teli, 4 from Swarnkar or Sonar, 3 from Bundela, 3 from Mauhiri, 2 from Vaishnava, 2 from Sunri, 1 from Kamar, 1 from Luniar, 1 from Napit, 1 from Kurmi, 1 from Mayra, 1 from Aguri.

In Tirhut

In Tirhut he discovered the following compositions.

¹⁰ Ananthanath Basu, edited, Reports on the State of Education in Bengal, 1835-1838. By William Adam, University of Calcutta, 1941, pp. 267-68.

¹¹ibid., p. 268.

Among 238 schools there were 598 scholars, averaging 2.5 to each school — out of these 598, 569 scholars were for Persian and 29 scholars for Arabic. Among the 29 Arabic scholars, two were Hindu, one of whom was a Brahman and other one a Kayastha, and the rest 27 belonged to the Muhammadan community. Among the 569 Persian scholars, 126 were from the Muhammadan community and the rest all belonged to the Hindu community. Among Hindus, 349 were from Kayastha, 30 from Brahman, 22 Rajput, 20 Magadh, 6 Kshatriya, 5 Aguri, 4 Barnawar, 4 Kalal, 1 Swarnkar, 1 Goala, 1 Gandhabanik.

Through Adam's report and the above mentioned facts and figure, we get to know that Persian education was not confined to any particular sect. Hindu's are in majority in both the divisions of South Bihar and Tirhut region. The most significant revelation is that almost all the caste used to receive this education be it Brahman, Rajput, Vaishya or even Shudra. Apart from this, the sub-castes like Koiri, Kurmi, Mahuri, Mali, Dushadh, etc. were also receiving this education. This also signifies that Persian and Arabic education was accessible across castes, unlike Sanskrit education. That's why the number of Persian and Arabic learning centres were more than the Sanskrit learning centres. Apart from this fact, one cannot rule out the utilitarian value of Persian education. Because of its (Persian) utilitarian value, more and more people wanted to achieve this education.

Vernacular Education

Till the forties of the nineteenth century, the claims of vernacular education in Bihar for various reasons remained ignored.¹² It was in December 1844 that the government resolved to set up 101 village schools in several districts of Bengal, Bihar and Orissa, for the purpose of giving sound and useful instruction through the vernacular language. These schools came to be known as Hardinge's schools after the name of the governor general.¹³ According to this plan, 14 schools were allotted to Patna division and 17 to the Bhagalpur division and three to Shahabad district.¹⁴ These schools were closed down in 1851 as people refused to send their boys to these schools as their standard was as bad as colonial schools.

¹² Jatashankar Jha, *Education in Bihar* in K.K. Dutta (ed.) "*Comprehensive History of Bihar*", p. 396.

¹³ Ibid.

¹⁴ Ibid, p. 397.

Apart from the effort of the government in order to develop vernacular education during the mid-nineteenth century, there were a few British who singlehandedly tried to expand mass education through vernacular language. The pioneer in this field was S. Mackintosh (1841-45). He was the headmaster of Patna High School.¹⁵ He, through his own endeavour, established 11 vernacular schools in the neighbourhood of Patna, and both Hindus and Muslims sent their children very enthusiastically.¹⁶ According to the records of the council of education for the year 1844, there were 647 students comprising 57 *Brahmins*, 5 *babhans*, 6 *bhumihar-brahmins*, 34 *kshatriyas (rajput)*, 128 *vaishyas*, 366 *shudras* and 57 muslims.¹⁷ Mackintosh's efforts were quite successful but unfortunately his dream of mass education came to an end because of lack of funds.¹⁸ But nevertheless his endeavour paved the way for many others who tried to impart mass education in Bihar. Another such effort was later made by W. Tyler. He was a commissioner of Patna. He was very enthusiastic about education, but he saw that the people of Bihar, unlike in Bengal, have a very lackadaisical approach towards education and towards knowledge; indeed there was a strong and inveterate dislike for it among both Hindus and Muslims.¹⁹ To remove this dislike and general apathy, it was absolutely necessary to exert the strongest available influence. Hence he wrote to the D.P.I., to seek help in creating general awareness in the district in this regard.²⁰ Tyler further saw that there was no adequate means of communication between the government and the people through which such influence could have been exercised.²¹ It was all the more necessary that the *zamindars'* co-operations should be obtained by all means to achieve the desired end.²² Since the people were accustomed to look to the landlords for guidance, Tyler thought that it was only through them that such influence could be brought to bear. Therefore Tyler started dialogue between the government and the principal landlords of the four districts of his division and received assurance of support and co-operation from them.²³ Guarded with this assurance, Tyler took steps to establish a few schools in some of

¹⁵ Hetukar Jha (1985), *Colonial Context of Higher Education in India (Patna University from 1917 to 1951: A Sociological Appraisal)*, p. 55

¹⁶ Ibid. P. 56

¹⁷ Ibid. Pp. 57-58-59

¹⁸ K.K Dutta, ed. Op. Cit. *Comprehensive History of Bihar*.pg 401

¹⁹ Ibid

²⁰ Ibid ,pg 396

²¹ Ibid 397

²² Shreedhar Narayan, Panday, *Education and Social Change in Bihar, from 1900-1921*, Motilal Banarsidas,Varanasi, 1975, pg 3.

²³ Ibid. P. 4

the principal towns and villages with their own resources.²⁴ He further suggested that educated people should get preference in the government services.²⁵ His efforts brought some results in terms of creating awareness among the people towards education in Bihar. Apart from these two peoples' endeavour, another attempt at improving the indigenous vernacular schools was made by the government after the famous Wood's Dispatch of 1854.²⁶ Under the supervision of R.B. Chapman, the then inspector of schools in Bihar, attention was directed specially to the extension and improvement of existing educational institutions. But he confined his operations to the district of Saran, Patna, Shahabad, Behar, Monghyr and Bhagalpur. The districts of Tirhut, Purnea and Champaran were left out.²⁷

Apart from the efforts of individuals and colonial government for reviving the vernacular education in Bihar, other efforts were made by the indigenous rulers under the leadership of Darbhanga Raj.²⁸ This estate was under the court of wards since 1860. Its General Manager, J. Furlong, wanted to spread elementary education among the tenantry and in 1866, devised a scheme to do this. He corresponded with the government to get its approval and also wrote letters to the proprietors of the indigo factories located in the jurisdiction of Darbhanga Raj to contribute.²⁹ The government sanction came in due course, and the indigo factory owners agreed to contribute 0.5% of their total rental. According to this scheme, 26 vernacular schools were opened in Bihar.³⁰ These schools were particularly established in villages under the jurisdiction of the Raj. Apart from providing school houses, the Raj also spent Rs. 38 per month on each school. It also supplied text books to its students. This, however, was regarded as too much expenditure by the commissioner of Patna division, and they wanted to cut it by Rs. 20. The commissioner was in favour of cheap village schools where an attempt was to be made to bring about a taste for education, that is, "where children can learn the rudiments of the languages they are to speak and write."³¹

²⁴ Ibid. P.5

²⁵ Ibid p. 6

²⁶ Ibid p.6

²⁷ Ibid p. 8

²⁸ Hetukar Jha, *Decline of Vernacular Education in Rural Bihar*, in .Sabyasachi Bhattacharya (ed.) *The Contested Terrain: Perspectives on Education in India*, Orient Longman, New Delhi, 1998, p. 221

²⁹ Ibid, p. 222

³⁰ Ibid, P. 222

³¹ Ibid, P. 223

Unfortunately, these vernacular schools which had particularly served the rural Bihar society for several decades ultimately collapsed. The instant cause of collapse, as Hetukar Jha has pointed out, was the death of the enlightened Maharaja of Darbhanga named Lakshmiswar Singh.³² The other reason for the failure as many historians have figured out was the ryots' lack of cooperation in terms of paying rent to the estate and besides it, the gross ignorance among the tenants and their short-sightedness towards education.³³

The Beginning of Modern Education

By the beginning of modern education what I imply is the spread of English education in terms of its inclusiveness. The famous minutes regarding spread of English education in India came into force on 7th march 1835, and with it the belief that English education in Bihar was started right after that but as Adam's has referred in his famous report, there was an English school in Ramgarh Kols, which however ceased to exist at the time of his survey.³⁴ Apart from this, from other sources of information, it has been found out that about the year 1831 two British officers of Ramgarh district, Cuthbert and Neave, had made a great effort for the establishment of a "College" for the Kols there.³⁵ Apart from this the other institutions which tried to cater English education was the school in Gaya which was maintained by the Maharaja Mitrajit Singh of Tikari. This can be proved through a report of the Magistrate of Gaya, which he had passed on 25th January 1838. Through this report he pointed out that this institute was divided into two parts – one in which English classes were held and the other was for Persian and Arabic learning.³⁶ Apart from this, a clergyman named William Start, who belonged to the English Church came to India and settled at Patna in 1832. His German followers opened schools at various places namely at Gaya, Arraha, Hajipur, Chapra, and Muzafferpur. But these schools were not successful as its main aim was proselytisation.³⁷ However, one can say that the idea and endeavour for imparting English knowledge and also to make it a medium of instruction for learning came much earlier than the passing of the famous minute of T.

³² Ibid, p.223

³³ Ibid, p. 224

³⁴ B. Sahay, *History of education in Bihar Under British Rule*, p.24, published in 1928, Under the British rule.

³⁵ Ibid. P. 19

³⁶ Ibid. P.20

³⁷ Sinha, B.K, op. Cit., pp.120-121

B. Macaulay but unfortunately English education was unable to win the favour of the masses. Thus the earlier attempts of imparting English education to the people of Bihar hardly bequeath any fruitful result.

A new leap forward in the way of imparting English education came into existence right after the establishment of Zila Schools.

The first Zila school in Bihar was established by the British Government in 1835 followed by schools in Arrah in 1836, Bhagalpur in 1837 and Chhapra in 1839.³⁸ In the beginning these Zila schools were not popular; the people were very reluctant to send their children to these schools. The people of the province were under the various social prejudices against education.³⁹

From 1835 to 1863, English education was not received with any zeal by people in Bihar.⁴⁰ The ground for English education in Bihar came because of the movement in favour of English education in Calcutta and the influx of English educated Bengalis from Calcutta and its suburbs into Bihar.⁴¹ The other reason in favour of English education as pointed out by the social thinker was the failure of the great uprising of 1857. The failure of this revolt created a profound impact in the mind of the elite of the province and they gradually started believing that the British rule in India is perpetual; thus knowledge of English would be very essential for coping with the colonisers. Apart from this in 1869, a few Indians for the first time were able to get through in the civil services; thereby making the elite began to think that acquiring English education can even send them to high position.⁴² Thus the above cited reasons may have created a path for English education in the province.

Higher Education

The foundation of the premier and pioneer institution of higher education in English, called the Patna College, came into being 175 years ago. It opened a new chapter in the history of modern Bihar which was then a part of Bengal. This college played a significant role in the new awakening of the 19th Century and later gave birth

³⁸ Jha, Hetukar, op. Cit. *Colonial Context of Higher Education*, p. 46.

³⁹ Dr. S.N. Panday, op. Cit. Pp.4-5

⁴⁰ Ibid p. 46

⁴¹ B. Sahay, OP. Cit. Pp. 27-28

⁴² Jha, Hetukar, op. cit. p.46

to many other colleges in the city of Patna, e.g. the Law College, the Engineering College, the Science College and the Prince of Wales Medical College. All these institutions came with the prior existence of Patna College.⁴³ The history of Patna College is very interesting. Firstly, it came into existence as Patna High School in July 1835, four months after the famous education resolution in favour of English education which we all know as the Anglo-Oriental Controversy.⁴⁴ Then it developed as the Patna Branch School in 1854, the year which is famous for Woods' Dispatch. This later became the Collegiate School in 1862, out of which emerged the Patna College on January 9, 1863.⁴⁵ However, after the revolt of 1857 there was a suspicion in the minds of Biharis that the western system of education would convert them into Christianity. So people were not very enthusiastic about Patna College. It reflects through the meagre number of students in the College. Nevertheless, this college turned out to be a pathfinder for the other higher learning centres in the province.

In 1887, a second grade college was established in Bhagalpur called the Tej Narayan Jubilee College. Raja Krityanand Singh and his brother made a munificent donation of 3 lacs rupees towards the building of the college. Hari Prasanna Mukherji was the first Principal of the College. In 1890 it was made into a first grade college.⁴⁶ The next college to be established in Bihar was the Bihar National College at Patna. It was founded in 1889 by Bishweshwar Singh, the Zamindar of Kulhari (district Shahabad), as a second grade college. It became a first grade college in 1892.⁴⁷ In 1897, Raja Kamleshwari Prasad English High School and the Victoria Jubilee School were amalgamated at the instance of the Collector of Monghyr, with the Monghyr Zila School to form the D.J. College. It was affiliated to a second grade college in Calcutta University in 1898.⁴⁸ In 1899 was established the G.B.B. College now called Langat Singh College at Muzaffarpur. In the same year was founded the Saint Columba's College at Hazaribagh with J.A. Murray as its first principal. Thus at the close of the 19th Century, there were one government and five unaided colleges in Bihar, with a total number of 776 on the roll. The largest number of students, 263, was in the B.N.

⁴³ Qeyamuddin Ahmad, ed. *Patna Through The Ages. Glimpses Of History, Society and Economy*, Commonwealth Publishers, New Delhi, 1988, p.96

⁴⁴ Ibid. P. 96

⁴⁵ Ibid p. 97

⁴⁶ K .k. Dutta, ed. *Comprehensive History Of Bihar*, op. Cit. P.416

⁴⁷ Ibid pg 417

⁴⁸ S.N. Panday, *Education and Social Change in Bihar*, op. Cit. Pp, 23-24-25.

College; followed by the Patna College, 205; T.N.J. College, 173; D.J. College, 70; and G.B.B. College, 65. But during the next two years, while the G.B.B. College improved its numerical strength by nearly 100%, there was a decline in the number of students in all the other colleges including the B.N. College.⁴⁹ From 1896 to 1900, the strength of these six colleges can be seen in this table.

TABLE NO. 1

COLLEGE	Number of students				
	1886	1897	1898	1899	1900
1. Patna college	193	188	216	235	205
2. Dublin university	--	--	--	--	24
3. T.N.J. College	114	165	142	178	173
4. B.N. College	145	185	266	256	263
5. Diamond Jubilee College	--	--	--	--	70
6. Bhumihar Brahman College	--	--	--	--	65

This table shows that in the close of the century the numerical strength of Patna college and T.N.J. college had decreased, while the numerical strength of B. N. college had increased. Table second will show the variation of the students in different colleges during 1902 to 1905⁵⁰.

⁴⁹ Ibid, p.24

⁵⁰ S.N.Panday, *Education and Social Change in Bihar*, op. Cit. p

Number on the Rolls on the 31st March of

	Name of Colleges	1902	1903	1904	1905
1.	Patna College	149	151	133	146
2.	T.N.J. College, Bhagalpur	173	147	138	166
3.	B.N.College, Bankipur	107	138	169	180
4.	Dublin University Mission College, Hazaribagh	36	29	21	73
5.	B.B.College, Muzaffarpur	154	121	71	105
6.	Diamond Jubilee College, Monghyr	27	34	39	26

The beginning of the twentieth century witnessed a great change that occurred on the social, political and educational level. In order to improve the working of Universities and to suggest certain steps for the advancement of learning in 1902, Lord Curzon set up an educational commission with T. Religh as its president. After a great controversy, the University Act of 1904 was passed. One of the important measures that followed the act was the deputation of Jackson to draw up a scheme for the improvement of each college. Another significant aspect of the commission was the

establishment of Law College in Patna in 1909. This college remained affiliated with Calcutta University till 1971.⁵¹

Creation of Patna University

Soon after the separation of Bihar and Orissa from Bengal, a strong pressure from the newly formed province was generated for the establishment of a university in the province. In this regard the state government on 19th May 1913 brought a committee to formulate a scheme for the creation of a University. Following was the resolution, No. 917 – E of 19 May 1913, of the government in this connection.⁵²

“In November last the local government informed the Government of India that a strong and growing demand had arisen for a separate University for the province of Bihar and Orissa and that they proposed to constitute representative committee with a view to formulate a definite scheme. The Government of India having assented to the adoption of this course, His Honour, the Lieutenant Governor announced at the meeting of the Legislative Council held on the 12th February 1913, that the question of establishing a University at Patna with a fullest possible provision for teaching and residence was under consideration. The University is intended for the benefit of the whole Province, and the needs of the country and of all section of the people should, therefore, receive the most careful attention. Provision should be made for a University at Patna, or at some convenient place in its neighbourhood, of the teaching and residential type, and for the affiliation to this central institution of colleges situated in other place. The recommendation should not involve any such additional cost to the students as would discourage them from taking full advantage of the facilities which will be offered.”⁵³

The leading Newspaper of the Province, *The Beharee*, which was also the mouthpiece of Sachidanand Sinha, played a very significant role for the creation of Bihar. This newspaper very strenuously advocated for the establishment of particularly two institutions one is a High Court and other is a University. It advocated that a University in the Bihar will reduce the dependence of Bihari on the other University.

⁵¹ Ibid, p. 25

⁵² Hetukar Jha, op. Cit. P.54

⁵³ Ibid. PP.54-55

In this context it writes: "We have materials for our University at hand. We have 84 High Schools and 6 Colleges already at work. We have 811 students actually passing through them with university certificates and degrees each year. What we want is to incorporate them into a body distinct from the Calcutta University in which they are swamped and merged beyond all recognition. In the province of Bihar and Orrisa, 1,989 candidates had appeared for the matriculation examination, 98 for the Intermediate and 63 for the B.A. examination in 1912. These numbers at different grade of examinations were sufficient to feed a new university.⁵⁴ The public sentiments and the elite section of Bihar unanimously stood up for the establishment of a university at Patna. After prolonged discussions and frequent meetings of the senate, the Patna University Bill was tabled by C. Sankaran Nair, member of education in the Viceroy's Executive Council on the 27 September 1916, after due examination of the scheme by the Education Department of the Government of India and the Secretary of State in the Council.

In the Bill the Vice-Chancellor was empowered to nominate 4 out of 16 members of the Syndicates. And all the powers of executive was vested in the Vice-Chancellor of the university. The Syndicate had all the responsibility of the management of the university. Then the leaders of Bihar like Krishana Sahay, Mazharul Haque and others expressed their sincerest gratitude for the establishment of the university and said that it was the long cherished dream of Biharee which have been fulfilled. But at the same time there were many national leaders like Madan Mohan Malviya and Tej Bahdur Saprú, who welcomed the Bill of University but they considered the Bill to make the Syndicate practically independent of Senate, retrograde and objectionable. C.H. Stelved also made the same observations.⁵⁵ But ultimately after all the agreement and disagreement on the very nature of the Patna University Bill, the Patna University Act came into existence on the 1st October 1917, and J. G. Jennings was appointed the first Vice-Chancellor of the Patna University.⁵⁶ The establishment of this in 1917 opened the new epoch of university education in Bihar and it also provided affiliation to five out of the six colleges in the province. This

⁵⁴Ibid. P. 114

⁵⁵Ibid. P. 116

⁵⁶Ibid. P. 117

university was also became an examining body as well as a residential university in the province.

Secondary Education

The secondary education as stated here is the education imparted at the middle and high school level. Secondary education is also regarded as the gateway to higher education. During the nineteenth century, there were various attempts made for the development of middle and high schools. As stated previously eight Zila schools were established in different zone for the same. During the first decade of the twentieth century, there were 13 High English schools for boys with a total attendance of 2,192 pupils (1906) in the Patna district. Of these schools two were maintained by the government and four used to receive grants in aid, and apart from these were unaided. Besides these English schools, in Patna during this phase there were 5 Middle English schools with 210 pupils and 6 middle vernacular schools with 318 pupils also existed during this time. Of these five Middle English schools, one was maintained by the district board, two more were aided by the same, one was aided by the government, and one was an unaided school. Of the six vernacular schools, one was under the direct control of the Education department, and the rest were district board schools. Apart from this there were also a Middle English school for girls, and there was a High school for girls at Bankipur, which was the only Girls High school for the girls in Bihar existing at that point of time.⁵⁷

Apart from Patna, the district which had the second largest network of Middle and High schools were Bhagalpur. In the district of Bhagalpur there were seven High schools with the strength of 1,454 students. Beside the High schools, there were eleven English Middle and vernacular schools with the numerical strength of 907 existing during the period of 1908-09.⁵⁸ Beside Patna and Bhagalpur, in Muzzaffarpur district there were Five High schools, three of these five schools were situated in Muzzaffarpur town and the other two schools were situated in the sub-division headquarters, Hajipur and Sitamathi. The numerical strength of the three town schools were 932, while the strength of the other two schools were 347. The seven Middle English schools and seven middle vernacular schools along with the

⁵⁷ S.N. Panday, op. Cit. PP.56, 57, 58

⁵⁸ Ibid. P.58

High schools situated in the district of Muzaffarpur were aided by the government and municipality respectively.⁵⁹ In the district of Saran, there were 20 secondary schools with the numerical strength of 2,366 including 6 High schools, 3 middle schools and 11 middle vernacular schools during this period.⁶⁰ Apart from these districts in Darbhanga, there existed six High schools. Among these six schools, four were called the Darbhanga raj schools and the other two were situated in the subdivision of Darbhanga raj. In Darbhanga raj, there were eight Middle English schools which were situated in the interior region of the raj; besides it there were six middle vernacular schools which were also situated in the backward region of Darbhanga raj.⁶¹ In the district of Champaran there existed two High schools, seven middle vernacular schools and two middle vernacular schools with the total strength of 1124.⁶² In the district of Gaya, there were nine Middle English schools while seven middle vernacular schools were functioning. In Monghyr, the number of Middle English and middle vernacular schools was seven.⁶³

Across Bihar in all its division the number of High schools and number of middle schools in the province of Bihar and Orissa and the expenditure on them till 1917 can be seen in this table.

High schools	1911-12	1915-16	1916-17
Number of schools	91	94	100
Number of pupils	24392	33392	34734
Direct Expenditure	Rs. 6,31,871	Rs. 9,29,733	Rs. 9,85,724
Middle English schools	188	222	226
Number of schools			
Number of pupils	16,959	22,302	23,415
Direct Expenditure	Rs. 1,77,764	Rs. 3,52,769	Rs. 3,99,108

Source: The first Quinquennial Review on The Progress of Education in Bihar and Orissa, from 191-1917, p.65

⁵⁹ Ibid. Pp. 58-59

⁶⁰ Ibid. p. 60

⁶¹ Ibid. p. 61

⁶² Ibid. p.62

⁶³ Ibid. P. 62

After the creation of Bihar in 1912, further expansion in secondary education took place. The first Quinquennial Report 1912-17 showed as mentioned in the Table that there were 100 High schools with 34,734 pupils and 226 Middle Schools with 23,415 pupils.⁶⁴ During the next five years 1917-1922, the number of Secondary Schools of all classes rose up to 567 but the number of student declined because of the Non-Cooperation movement.⁶⁵ The following table will show the number of schools and the strength as well as expenditure on the High and middle schools in the province of Bihar and Orissa.

Table

High Schools	1916-17	1920-21	1921-22
Number of Schools	100	118	119
Number of pupils	34, 734	25,269	24,665
Middle, English schools			
Number of schools	226	259	275
Number of pupils	23,415	21,849	19,270
Middle Vernacular Schools			
Number of Schools	130	158	159
Number of pupils	11,635	11,815	19,270

Source: The first Quinquennial Review on The Progress of Education in Bihar and Orissa, from 191-1917, p. 54

⁶⁴ K.K. Dutta, Op. Cit. P. 428

⁶⁵ Ibid. P.428

During the period between 1922 to 1927 the total strength of high and middle schools going children were 101,979 and the direct expenditure on them in per thousand was 32,29.⁶⁶ The High and Middle schools across Bihar suffered during the political upheavals of the later period. In 1930 there were instances of picketing and concerted absence from schools on various special occasions.⁶⁷

The most striking feature of the High schools in the province was the provision for technical education, the first experiment to teach science in the Secondary education was made by Imdad Ali who led the foundation of Bihar Scientific Society which came into existence in 1868 in Muzaffarpur. This institute started translating science books into vernacular language and circulated these among the High schools in the province.⁶⁸ Technical education was confined to the Bihar School of Engineering and for medical education it was the Prince of Wales Medical School and the college used to admit forty students each year. Later in 1922 this medical College was shifted to Darbhanga while the existing Cuttack Medical School was developed. For these two schools the direct expenditure from the public fund was Rs. 1,01,000 in 1922. Later in 1927, for the College and the two schools it was Rs. 2,07,000.⁶⁹

Apart from these institutions, a new departure was made in 1926, when two schools were opened at Patna, one to give instruction in medicine on traditional Hindu lines, this was known as *Ayurvedic* school while the other school which came to give instruction was called *Tibbi*, which followed the traditional Muhammadan system. During 1926 and 1927, one hundred and seventy- five students attended these schools and the cost met by the provincial government was Rs. 2700. The merit of these two indigenous schools was ignored as stated in the Legislative Council because of modern medical science.⁷⁰

⁶⁶ Indian Statutory Commission Memorandum for The Statuary Commission on the Growth of Education in Bihar and Orissa.p.4-5

⁶⁷ Dutta, K.K. Op. cit. P428-29

⁶⁸ Ibid. P.228-229

⁶⁹ Indian Statutory Commission Memorandum for The Statuary Commission on the Growth of Education in Bihar and Orissa. P218-219

⁷⁰ Ibid. 219

Primary Education

By the middle of the nineteenth century Colonial Government established 32 Model schools. Four to the each of the districts of Bhagalpur, Purnea, Monghyr, Gaya, Patna, Sahabad, Tirhut, and Saran-Champaran. These schools sanctioned on the understanding that they were be regarded as the temporary Model schools and they will be placed under the Government scheme of Grants in-aid as soon as possible.⁷¹ Besides it there were various other initiatives were taken for bringing changes in the primary education. for example, beginning of a class of schools called the ‘ Lower Classes’ establishment of ‘Circle Schools’ and introduction of the system of ‘Reward Schools’⁷²

In 1861-62 the vernacular schools in Bihar formed themselves into three categories of classes.⁷³

- (i) Government Model vernacular Schools, or those in which the expense and the management both wer in the hand of state
- (ii) Zamindar Schools or those in which he management was Committed to Government but the expense bore by the private persons: it might be by village subscriptions raised for the most part at the instance of a few leading landlords or by the resident officials.
- (iii) Indigenous schools or those of which Government had no share either in the expense or the management. Among these were few supported by the proceeds of charitable.

The first class had 63 schools with 3983 students, the second class had 29 schools with 1078 students and the third class had 111 schools but figure of students were not known.

In 1881 the indigenous schools teaching beyond the pre-existing pathsalas of 1863-64 were called the ‘upper primary schools.’ Besides vernacular education,

⁷¹ General Report. On Public Instruction in The Lower Provinces, 1863-64, PP.56-57

⁷² Ibid. pp. 57-59, 77-79

⁷³ B.Sahay, op. Cit. Pp. 190-191

English was also taught in some of these schools, which were generally known as a Middle English schools.⁷⁴

During the first decade of the twentieth century, to be specific in 1904, a new era in mass education began. The payment by result system was abolished in 1902-03. The new system which came into practice was that of “maintained schools”.⁷⁵ The district Boards were directed to spend ten to fifteen per cent of the cess income on education. But a more important scheme of education devised by Alexander Pedler was the Kindergarten school syllabus for the primary schools.⁷⁶ The scheme was to come into force from 1903. But it was much advanced for its time and the teachers were ill-equipped to implement it. It had to be given up in 1907.⁷⁷ In November 1911, Gokhale presented an important Bill in the imperial Legislative Council to make primary education free and compulsory. The speech which Gokhale delivered while introducing the Bill on Elementary Education was essentially the speech of a statesman. This Bill was very vehemently supported by the then leader of Bihar, Mazharul Haq. He also spoke about the Bill in the Imperial Legislative Council. He further suggested to impose fresh taxation for it and also went one step ahead to propose free and compulsory education for girls as well. He stated in the House that if this resolution is accepted than the stigma of backwardness will be removed and India would be raised very high. But unfortunately the Government did not accept the Bill on various grounds; the paucity of funds was the main reason for the non acceptance of the Bill.⁷⁸

Soon after the creation of the province, the government appointed a committee under the presidentship of Le Mesurier to examine the state of primary education in the province. According to the recommendation of the committee, some of the changes were brought in the Syllabus; the course of infant class was also reduced from two years to one year for boys who joined after the age of 8. The indigenous system of oral multiplication of mixed numbers was introduced. The reform that was introduced was continued even through later period.⁷⁹ During the first five years, after

⁷⁴ Ibid. P.195

⁷⁵ K.K. Dutta, *Comprehensive History of Bihar*, op. Cit. P 430.

⁷⁶ Ibid. P. 430

⁷⁷ Ibid.p.430-31

⁷⁸ S.N. Panday, *Education and Social change in Bihar*, op. Cit. Pp.47-48.

⁷⁹ Ibid.pp.51-52

the formation of the province the total primary schools in all the districts of Bihar can be seen through this table.

Name of the district	Primary schools 1911-12	Primary Schools 1915-16	Primary Schools 1916-17
1. Patna	12,36	1291	1284
2. Gaya	13,30	1496	1537
3. Sahbad	9,10	992	959
4. Saran	747	1015	1088
5. Champaran	754	842	810
6. Muzaffarpur	1275	1264	1239
7. Darbhanga	1601	1478	1438
8. Monghyr	1111	1291	1345
9. Bhagalpur	948	1014	1096
10. Purnea	897	959	990
11. Santhal Pargna	954	974	992
12. Hazaribagh	507	660	603

13.	Ranchi	960	1268	1142
14.	Palamu	397	353	380
15.	Manbhum	785	467	1036
16.	Singhbhum	353	375	382

Source: *Education and Social Change in Bihar*, op. Cit. p.48.

Through the table, we can notice that the only area where rapid development took place was the Bhagalpur division and the districts of Saran, Hazaribagh and Manbhum. There were 605,204 boys in Bihar at the primary stage in 1916-17 of whom 57.2 per cent were in the first year infant class and 46.2 per cent were in the next three class and only 6.6 per cent in the upper primary stage. This is an alarming figure which speaks that about half of the boys who used to attend schools did hardly go beyond the infant class, thus they hardly used to get real education. Usually the parents used to remove the pupils from schools as they hardly felt any utilitarian value of such education.⁸⁰

Till 1917 there were only 23052 schools existing in the two provinces of Bihar and Orissa, and the total population of these two provinces were 34,045,290. Out of this population only 635,123 were going to schools.⁸¹ Thus in order to improve the primary education in the province, Sri Krishana Sahay introduced a Primary Education Bill in the Legislative Council in 1918.⁸² This Bill was drafted on the same line as it was drafted earlier by Gokhle. This Bill was very enthusiastically supported by the various regional leaders like Sharat Chandra Sen, Lachmi Prasad Sinha and Purendu Narayan Sinha and others. But unfortunately this Bill was very vehemently opposed by the two “Maharaja” of Hatwa and Darbhanga. In this regard, *The Search Light*, the weekly newspaper of the province writes this,

⁸⁰ Ibid p.48

⁸¹ Ibid p49

⁸² Ibid.p51

“It is said that the government of Behar have recorded a memorial signed by 10986 persons in which, they protested against the provision of the primary education Bill which was introduced by the Honourable S.K.Sahay in the last session of the Council and demand its rejection, among the signatories are the Maharaja Bahadur of Hatwa and other influential land lords. The memorial has been forwarded to the select Committee on the Bill. The first ground on which this opposition to primary education is based is that Compulsory education will prevent the children of agriculturists from doing such necessary work as tending cattle, watching crops and fruits and it is also urged that large numbers of agriculturists having emigrated from Bihar to Bengal it is necessary to employ children to do the work. The introduction of primary education on a compulsory basis would seriously disturb economic condition. The second ground is that no separate schools for the boys of the depressed class can be established the children of all classes will sit together which is repugnant to the social customs and religious scruples of the people. The last and the final blow is that girls who after they attain the age of 7 years are not allowed to go out cannot attend the school.”⁸³

Why did the opposition of the Bill take place as evaluated by the newspaper *Justice*? It wrote in its column the following: “they raise the objection because caste, gender and peasants these are the ostensible reasons advanced in the memorial for the rejection of the Bill. But we think the real reason we shall have to look for elsewhere. It is stated that the signatories included Maharaja of Darbhanga and Hatwa, number of signatories could be explained by the fact of the prominent leaders these two wealthy zamindars owing extensive property, have taken and if we are not very much mistaken these two zamindars were the moving spirits of a conference of Brahmins held some time ago in Behar, and their opinions at any rate that of the Maharaja of Darbhanga on the maintenance of ‘Varnashramdharma’ are too well known. The question of caste is prominently set forth in the memorial and might it not be that the Varnashramist, could not look with any particular pleasure on the receiving education.”⁸⁴

Despite the opposition of the Bill by these two Maharajas and their so called supporters of 10,986, the Bill was passed in November, 1918. In January 1919, the Bihar and

⁸³ *The Search Light*, Monday, 22 July 1918, p. 12

⁸⁴ *Ibid.* P. 13

Orissa Primary Education Act came into force. The aim of the Act was to enable municipalities, district boards and similar authorities with the sanction of the local government to make the primary education of children between six and ten years of age within their jurisdiction compulsory.⁸⁵

The Quinquennial Reviews

The progress of education has been comprehensively reviewed three times since the province was created in April 1st 1912. The first review of 1917 displayed the position which existed at that time. The second period of reviews ended in 1922 when the reformed government had been in operation for only one year, engaged mainly in detailed examination of problems and formulation of policy. The third period concluding in 1927 is that in which the ministry had the opportunity to implement the formulated policy with the available resources.⁸⁶

Proportion of pupils to school age population for many years remained 15 per cent in the province, according to the number of children attending school out of 1,000 of school going age have been –

-	1912	1917	1922	1927
Male	262	289	278	391
Female	33	42	41	46
All	145	163	157	216

Source: Memorandum for the Indian Statutory Commission on the working of the reforms in Bihar and Orissa, p.2.

⁸⁵Dr. S.N. Panday, op. Cit. P 52

⁸⁶ Memorandum for The Indian Statutory Commission on the working of the reforms in Bihar and Orissa, p.2.

According to the report, the average attendance has been almost constant through the period and it was 77 per cent. The advance made in the first quinquennium was partially lost in the second, the probable cause for it as mentioned in the Report was the launch of non-cooperation movement and epidemics, specially influenza, and economic distress, but there was little improvement as shown in the table that came in the next survey, but even the improvement in female school going percentage was very, very minimal.⁸⁷

Apart from this the expenditure on education in the same years can be seen in this table, the figures are given in thousand rupees.

Sources	1912	1917	1922	1927
Public Funds	27,21	47,05	73,00	1,21,83
Fees	16,52	22,36	22,33	32,65
Subscription endowment, etc.	10,04	12,11	19,22	22,94
Total	53,77	81,52	1,14,56	1,77,42

Source: Memorandum for the Indian Statutory Commission on the working of the reforms in Bihar and Orissa, p.2.

The number of pupils in primary education Male and Female in recognized institutions at these period was:

⁸⁷Ibid. P 2-3-4

Primary schools	1912	1917	1922	1927
	597,910	672,231	688,188	941,675

Source: Memorandum for the Indian Statutory Commission on the working of the reforms in Bihar and Orissa, p. 4.

Effect of Education on Literacy

Literacy here is used in the census sense, of only the ability to read and write; through report it is witnessed that not all children who leave school at class III have become literate, nor on the other hand, is that only those who are promoted to class IV achieved literacy. If a mean between those figures is taken than it will be found that in 1912 some 36,000 children became literate, in 1917 some 46,000, in 1922 some 41,000 and in 1927 some 85,000. In 1917, 27,000 children passed the lower primary education while in 1922 and 1927 the figure is 28,000 and 57,000, respectively. The number of literates of 10 years of age or more is about 1,524,000.⁸⁸ The literacy per mile in 1921 for the age group 25 to 30 was 141, against 115 for the age group of 15 to 20 in 1911 and 123 for the 1921 age group of 30 to 35 as against 120 for the 1911 age group 20 to 25.⁸⁹

In spite of all the endeavour made by the government, however in 1921 only one person in 20 was literate in Bihar and Orissa, even after excluding the population of under 5 years, and not one male in ten. It was further analysed that if the present rate of progress is as calculated and as maintained then it would take till 1941 to just double the literate population of 1921, and even than the province would scarcely be as literate as Bengal was in 1921.

The following table will reflect the territorial division of province in terms of the distribution of educational activities. It also reflects how far improvements take place since after the creation of the province.

⁸⁸ Ibid. P.6-7

⁸⁹ Ibid. P.6-7

Number per thousand of children of school going age at school in

Division	1912		1917		1922		1927	
	Boys	All	Boys	All	Boys	All	Boys	All
Patna	312	166	141	185	321	181	426	231
Tirhut	218	121	231	126	195	105	355	189
Bhagalpur	193	107	229	134	263	153	375	211

Source: Memorandum for the Indian Statutory Commission on the working of the reforms in Bihar and Orissa, p.7.

The tradition of primary education without any changes continued until 1930-31, when the Government set up a committee to advise it on primary education. Based on the recommendation of the committee, a new syllabus was introduced from January 1935. Again infant class was added in the lower primary education. This reform was based on the Hartog Committee which considered a four-year course to be the minimum for lasting literacy.⁹⁰

Conclusion

The education system in the country since ancient time was an inherent part of religion. The seats of learning were closely attached to the religious institutions. The education system in the province of Bihar was no different from the rest of the country. Since ancient time Mithila was considered one of the best centre for higher education; in the later time Patna and Bhagalpur became the chief centres of learning.

⁹⁰ J.S. Jha op. cit. p 124

For elementary education, *chauspati* used to play the significant role. But one of the main shortcomings of education during this period was that it was not accessible to all – not only the Shudra's but even some of the so called higher caste people were kept away from education. More or less the same system continued even in medieval and later medieval period. But after the advent of the British, a new India was born under the rejuvenating influence of the west.⁹¹ The Britisher's tried to make education inclusive through their various attempts and they also made education policy in 1835. This was one of the greatest decisions made in the area of education. Soon after the implementation of the new policy, various Anglo-vernacular and English schools opened in different parts of British India. Colonial educational policy gradually bore fruit. But the case of Bihar in terms of receiving education was different than many parts of India. Bihar hardly responded to the new education very enthusiastically, but by the end of the nineteenth century and the beginning of the twentieth century a change started taking place, various new institutions of education came into existence in almost all the grades of education – be it primary, middle, secondary or higher. Gradually, people began to appreciate the advantages of new education. This ultimately brought social progress in the province. The spread of new education brought social consciousness; the educated people began to organise local association in the different regions of the province. But unfortunately the percentage of literacy in the province was still very low as compared to many parts of the country. Rigidity of caste and class still kept the large chunk of population away from the education system.

⁹¹ Dr. S. N.Panday,op. Cit.p.195

Chapter 4

Mazharul Haque

Introduction

Mazharul Haque, who is regarded as ‘a patriarch of patriotism and one of the builders of the freedom movement’¹ was born and grew up under unique circumstances. During the second half of the 19th century, India was undergoing a political crisis. With the failure of the Revolt of 1857, many changes took place. Many officials in the government held the Muslims responsible for the revolt. It was with the emergence of Sir Syed Ahmad Khan-who stressed that the welfare of the Muslims is impossible without the cooperation of the British-that some improvement in their position can be noticed.

Similarly Muslims of Bihar were also facing changed circumstances after the suppression of both the 1857 Rising and the Wahabi movement. But at the same time Sir Syed’s Movement was influencing the society of Bihar. Thus there was a dichotomy in Bihar. At one extreme was the rejection of everything Western, while at the other end there was an integrative approach towards western influence. Mazharul Haque thus spent his initial years in such a turbulent circumstances.² These eventful circumstances provided the setting for Mazharul Haque’s evolution as a national leader.

Mazharul Haque, the son of Shaikh Ahmadullah was born in Bahpura in Patna district, on 22 Dec. 1866. He belonged to a wealthy family of landholders and indigo planters.³ Mazharul Haque was the only son of his parents. His family originally belonged to Daudnagar in Muzaffarpur district. After some time his family shifted to Bahpura, this is the place where the great grandfather of Mazharul Haque was married. His grandfather, Shaikh Nawazish Ali and father, Ahmadullah, owned a small zamindari

¹ Qeyamuddin Ahmad and Dr. J.S.Jha, *Mazharul Haque*, Publications Division, Ministry of information and Broadcasting, Government of India, New Delhi, 1976,p.2

² Ibid, p. 3

³ Search Light, 5jan 1930

and were widely respected men of their locality.⁴ His grandfather's brother, Quazi Ramzan Ali, was an important indigo planter of Saran district, who also took part in the 1857 uprising. At the time of his death he had owned 13 indigo factories in good working condition.⁵

Apart from this family background, there was another type of family background which may have created an impact on Haque. Some of Haque's relatives were Wahabis who lived in the village of Madhavan adjacent to Bahpura. Among them was Ahmadullahi a Wahabi leader of Patna. He was a man who had "waged war against the queen" in 1865. For this he was sentenced to life imprisonment in the Andaman Islands.⁶

Haque received traditional elementary education in Arabic and Persian. He was taught by Maulvi Sayyad Hussain. During those times this type of education was very functional. The tradition of learning Persian and Arabic was very old. Persian was the official language during Mughal period and its utilitarian value was still there in society, thus the study of Persian was very significant.⁷ After receiving initial education at home, he later joined school. Haque passed Middle school examination in 1871. After finishing Middle school, he was admitted to the Patna Collegiate School. In the mean time he lost interest in studies and escaped from home. Not much is known about the duration or other details of this escapade, except that he had left in the company of a Faqir and spent much of the time in eastern Bengal. He returned home after some time and resumed his studies. Perhaps this was the reason Haque passed his matriculation at a very advanced age of twenty.⁸ After matriculation he was admitted the same year to Patna College, but, Haque's independent nature soon got him into trouble with a teacher and he had to leave the college. Subsequently he joined one of the prestigious educational institutions, Canning College, Lucknow in 1887. He studied there till May 1887.

⁴ Quemuddin Ahmad and J.S Jha, op. cit. p.5

⁵ Ibid p 5

⁶ Nirmal Kumar, *Mazharul Haque: A Political Biography*, Sanbhu Publication, New Delhi, 2009, pp.17-18.

⁷ Qeyamuddin Ahmad and J.S. Jha, op. cit. p. 5. Also see Nirmal Kumar, op. cit, pp. 17-18

⁸ Ibid. p 6

Visit to London

After this Haque went to London in September 1888 and remained there till June 1891. Once again Mazharul Haque had, without informing his parents left his home and embarked on a great adventurous journey. In May 1888 he somehow managed to board a pilgrim ship with only seventy rupees in his pocket. He got stranded at Aden and after spending three difficult months there, he wrote to his parents and was able to get some money. For this money, his father had to mortgage one of his zamindari villages, Rampur, to raise the fund. After reaching England in September, Haque was able to settle down himself very soon and began to study law.⁹ From September 1888 upto June 1891 Haque stayed in London. He fully devoted himself to the study of Bar-at-Law and earned a degree in Law . Haque's stay in England was very fruitful not only because he earned his law degree but also because he met Mahatma Gandhi, Ali Imam and Sachidanand Sinha. Apart from this Haque devoted himself to learn English language, he tried to build up his vocabulary, grammar and he also developed a habit of reciting poems in English. He could recite famous scenes from Shakespeare and Sheridan wonderfully. He himself said that a good knowledge of English language was essential for the passage of Bar-at-Law. He spoke that many Indians could not get through a course in Law because of lack of knowledge of English language and proficiency in it.¹⁰ Apart from English language Haque also learnt the French language.¹¹ Haque was admitted to the Bar in 1891. He came back home in the same year. After coming back to India, he started practicing law at Patna. In 1892, Haque married Ghauthia Begum, she was the daughter of Hafiz Abdual Samad of village Kharsanti in United Province (U.P). Unfortunately she died after just twelve years of her marriage in 1904, without any issue. In 1906 Haque married again with Kishwar Jahan, who was a distant relative of Haque. They had two sons, Hasan and Hussain. After her death in 1912, Haque married Munira Begum, in 1917; she was a niece of Badruddin Tayabji.¹² After a few years Haque again started practice in Patna, he was appointed a Munsif in the U.P. Judicial Service. This job of

⁹ Qeyamuddin Ahmad, op. cit., p. 6-7

¹⁰ S.P.Sen, ed. *Dictionary of National Biography*, Vol.III, (M-R), Calcutta, April 1974, p. 57-59. Also see Nirmal Kumar, op. cit., p. 22-23.

¹¹ Dr. Qeyamuddin Ahmad and Dr. J.S. Jha, op.cit. p.7

¹² Abye, S.R. *The Message of Ashiyana*, Published By, Mazharul Haque, Memorial Board, 1962, pp. 5-6

Munsif, however, hardly suited the temperament of Haque, consequently his relations with his colleagues became very strained. There is an anecdote attached to this tenure that the Judicial Commissioner, an Englishman, once demanded a pair of greyhounds, Haque was very fond of dogs and he used to keep several dogs in his home. Haque directly refused the demand and remarked that an officer who could ask for dogs could ask for anything in the future.¹³ With this episode Haque gave up his job. During the same time, Haque lost his only sister who was married to Abdual Haque, a *zamindar* of village Andar in Saran district, Haque was very deeply attached to his sister, her death affected him a lot. After this incident he came back to Andar and started his legal practice at the district headquarters at Chapra.¹⁴

During the famine which occurred in the district in 1897, Haque organized relief work and constituted a Charitable Relief Fund of which he was the secretary. This incident of famine and relief work brought Haque very close to the people. In 1903, he was elected vice chairman of the Saran Municipality (the post of Chairman was usually held by Collectors).¹⁵ This can be termed as the debut of Haque in active politics. As a vice- Chairman of the Saran Municipality, Haque improved the financial position of the Municipality. His work as a Vice- Chairman, though eclipsed by his subsequent political activities, is one of practical achievements. During this time he bought a piece of land in village Faridpur, near Andar, where he set up a big garden and also built a bungalow. It was in this house, the Ashiyanah (the nest), that he spent the last seven years of his life after retirement from politics in 1923.¹⁶

Haque's Political Contribution

Haque's, public life commenced in the first decade of twentieth Century. This was the period in the history of Bihar as well as the Country when the stirrings of nationalism took place. Mazharul Haque was one of the early organizers of the Bihar Provincial Conference which sought, among other things to promote the interests of Bihar. Although he advocated the constitution of Bihar as a separate province with Legislative and

¹³ Ibid p.7

¹⁴ *The Search Light*, 5jan 1930, also see Queymuddin Ahmad and Jha, op. cit. pg. 8

¹⁵ Ibid.

¹⁶ Dr. Queyamuddin Ahmad and Dr J. S. Jha op. cit. p. 9

Executive Councils, a High Court, a University of its own, he was appreciative of what Bihar had gained from Bengal¹⁷ Despite knowing that the partition of Bengal will put Bihar in an advantageous position, Haque criticized the partition and said 'it is the distrust of the British officials.' He further said that the scheme formulated by Lord Curzon and assisted by his official Risley, Home Secretary to Government of India was to destroy the Bengali unity. Haque did not think of this problem in terms of benefits going to the Biharis. He also appreciated the numerous benefits Bihar had derived from its contact with Bengal, particularly its awakening.¹⁸

Haque and All India Muslim Leagues

Mazharul Haque, despite being a staunch Congressman was also a founding member of the Muslim League. He played a very significant role in the Muslim League. He stated that Muslim should adopt English way of life, English education, Western learning and they should be free from dogmatic ways of thinking in order to reach the mainstream of national movement. He further said through this way, their participation in national movement and later on in state machinery would be possible.

The League was founded in 1906. Haque had played a significant role in the origin and growth of the League as a national organization. He attended the deliberations of the League as its member. He fought against Muslim fundamentalists and tried to persuade the members to liberalise the resolutions passed at the League session.¹⁹ From then onwards he made valuable contribution to the growth and development of Muslim League. Haque was elected as a member of the Drafting committee of the constitution of the League. Apart from this, when the election of the members of the central Committee for Provinces took place, four members including Mazharul Haque were elected. Mazharul Haque became Secretary of the Bihar branch of the All India Muslim League.²⁰ Haque's work as a Secretary was very widely appreciated. Subsequently Haque was elected as the President of the All India Muslim League in 1915. He was elected as the

¹⁷ Ibid. pp.9-10

¹⁸ Haque's Presidential Address, Gaya 1911, in , *Message of Ashiana*, Chapra, 1965, also see Nirmal Kumar, op.cit. Mazharul Haque, a Political Biography, pp. 72-73

¹⁹ Nirmal Kumar, op. cit. p. 77

²⁰ Ibid. p 79

President of the League because of his successful organizational activities; as Chairman, Reception Committee of the Indian National Congress in 1912, President of the Bihar student's conference at Patna in 1914, and also as the president of Bihar Provincial conference. Also his association with Gandhi, Ghokhle, and Sinha made him a front line politician of the Country.²¹ As a President of the Muslim League he delivered a very powerful speech in Mumbai in 1915. It was noted in *The Express* of 5th January 1916 that

“When a question concerning the welfare of India and justice to India arises, Mr. Haque has not only been, an Indian first but an Indian next and Indian to the last, an Indian and an Indian alone favoring no community and no individual but being on the side of those who desire the advancement of India as a whole’ without prejudice to the rights and interests of any individual, much less of any community, whether his own or another.”²²

Haque also advocated very strongly for the merger of Muslim League with the Congress. In this regard, he wrote an article in his newspaper, the *Motherland*. Haque said, “Muslim League should continue to exist, but not for the purpose for which it was brought into being viz. the safeguarding of Moslem political interest. That work should be left completely to the Congress as the supreme National Assembly of United India. But as distinguished from Muslim political interest, there are quasi-religious questions and interests concerning either Muslims alone or their relation with the sister communities. For arriving at the right solution of these questions, the continued existence of Muslim League will be very useful. If a change of function as indicated above is brought about, then the Muslim League will be in charge of work somewhat though not quite similar to the work of the All- India Hindu Mahasabha. In his presidential address Maulana Hasrat Mohani made out a powerful plea for an Indian Republic to be attained by all possible and proper means.”²³

²¹ Ibid. p. 80

²² Nirmal Kumar, OP. Cit. p.91

²³ Mazharul Haque, *Motherland*, Jan 23, 1922

Home Rule Movement and Mazharul Haque

The idea of Home Rule led to the establishment of the Home Rule League at Poona by Lokmanya Tilak in April 1916 and another by Mrs. Annie Besant at Madras in September of the same year. After the Lucknow Congress summit, both Home Rule Leagues began to work together to facilitate the implementation of the Congress-League pact. Mrs. Besant was successful in forging the unity between the moderate and extremist wings of the Congress, it was possible largely due to the efforts of Mazharul Haque, the Raja of Mahmudabad and other Muslim leaders that the Muslim League and the Congress came to an understanding and the Lucknow pact was signed.²⁴ According to the Lucknow pact, both the parties accepted Self-government to be the goal for India. Thus a congenial ground for politics was created in the Country and due to this several branches of the Home Rule League were established in the Country.²⁵

In Bihar, Home Rule movement had already made a great impression on Mazharul Haque and others. On December 16, the provincial branch of the Home Rule League was established at Patna and Mazharul Haque was made its president. On this occasion Haque delivered a very touching speech in which he made a very powerful argument for Home Rule in this Country, and set at rest the distrust of some people by declaring that it was not going to be the Irish brand of the Home Rule movement. According to Mazharul Haque, Home Rule meant "Self government under the British Crown."²⁶ Protest meetings in the province of Bihar took place in almost all the major cities. Bihar, working under the able guidance of Mazharul Haque, was more specific in this regard. Its decision was unique. Bihar thought that a date must be fixed within which the release of the Home Rule internees as well as of the Ali brothers and Maulana Abul Kalam Azad should be demanded.²⁷ Through the public meeting it had been stated that Bihar will intensify the demand through the different platforms. But unfortunately some of the incidents during the Home rule movement went wrong in the province; the province which had so long presented a unique spectacle of communal harmony witnessed a serious communal

²⁴Dr. Qeyamuddin Ahmad and J. S. Jha, Op.Cit. p.26, also see Dr. Nirmal Kumar Op. Cit. p150-51

²⁵ Ibid p. 27

²⁶ Ibid p.27

²⁷ Ibid p28

disturbance in Shahbad district. This incident demanded a greater and immediate attention of Mazharul Haque and other leaders of the province. But unfortunately Haque's third marriage at the age of 50 produced a "somewhat uncongenial atmosphere for Mazharul Haque."²⁸ A local newspaper, *The Pataliputra* (August 18, 1917) wrote "we do not consider his marriage at this age of life other than voluptuousness. He, who in spite of being known to be a leader of the country marries at this age is never fitted for leadership. Acts like this are sure to lead to the downfall of the country."²⁹ But Mazharul Haque without giving much attention to this report kept himself busy in the Home Rule movement as well as tried his best to stop the communal disturbances. Observing Haque's contributions in the Home Rule League movement Sarojni Naidu acknowledged them as follows: "I ask you in the name of the greater nation that is born today in the city of Lucknow to offer your thanks to that fearless and independent spirit, Mazharul Haque."³⁰

Haque on Separate Electorate

The Government of India Act of 1909 introduced separate electorate for the Muslim community. The Indian National Congress opposed it but the All India Muslim League accepted it whole-heartedly. The upper class Muslims had demanded the reservations for the Muslim in the electoral constituencies. In 1910 when at the annual Congress meeting at Allahabad took place, there, Mohammed Ali moved a resolution condemning communal representation in the Legislature. Mazharul Haque seconded the motion in very forceful language. He considered the enactment of separate electorates as contained in the Morley- Minto reforms as injurious to the common interests of the two great communities and exhorted them, to join hands and not remain apart in watertight compartments.³¹ Haque's powerful statement against the separate electorate irked significant sections of the Muslim community which targeted him for the same. But Mazharul Haque hardly succumbed before the criticism. He further said that,

²⁸ Ibid. p 29

²⁹ Ibid p 29

³⁰ Dr. Nirmal Kumar Op. Cit. p. 150

³¹ Ibid. p 96

“The principle of separate election for the different communities was unsound but the present question was to bring the two communities shoulder to shoulder for the regeneration of the motherland. Hindus were their elder brothers and they could afford to be generous. If the Mohammedan asked for a little more, the Hindu should not grudge: that was the solution of the difficulty. The time was not far distant when this separate electorate would be abolished. Mohammedans should also stop this and should not ask the same favour in municipal and district Boards.”³² The Bengalee commented in the following words:

“If the leaders of the different communities will approach the solution of controversial questions in this spirit, the day of Indian regeneration cannot be far-off. We can assure Mr. Haque that the leaders have always been anxious and will always be anxious to grasp the hands of their Mohammedan brethren in fellowship. Nor, where the question is merely one of generosity, to use Mr. Haque’s language, would the Hindu be found wanting. But this question of communal representation is something more than the question of the Mohammedan community having little more. It goes to the root of the whole problem of nation- building in India. It is precisely because we are convinced that a nation will grow in India if the communities choose to remain isolated and do not recognize that secular matters, there is no conflict of interests between one community and another, that we can never be reconciled to the principle of communal representation. Mr. Haque, while admitting that the principle was unsound asked the Hindus to acquiesce in the existing arrangement, because he thought the time was not distant when the separate electorates would be abolished. We agree with the speaker that the time is not distant but if so, at least one reason is that the public may be dependent upon to continue their agitation against the system of special electorates with both vigour and reasonableness.”³³

His powerful and penetrating speeches created a deep impact on the mass, and this is due to his speeches the concept of separate electorates became unpopular. The Associated Press of India reported from Lahore in the year 1910 that “the people in general agree

³² Shivaji Rao Ayde, Mazharul Haque on *Hindu- Muslim Cohesion and Composite Culture*. Souvenir, New Delhi, 1966, op. cit. P. 39

³³ Ibid. p. 39

with the bold views of Mr. Mazharul Haque that the extension of separate electorates is not only prejudicial to national welfare but disastrous to Mohammedan interests.”³⁴

Apart from these when the Gaya session of Bihar provincial conference took place on November 6, 1911, Haque made a very vigorous attack on the issue of separate electorate. He delivered a very powerful speech and his speech won great applause, the extract of his speech was as such.

“There remains the question of separate electorates in the District, Local and Municipal Boards. I have been an uncompromising opponent of the proposal and as long as my present convictions remain unchanged, I shall continue to oppose them to the best of my power and ability. I consider them as disastrous to the national cause and suicidal to Mussalman interests. The management of local affairs will be entrusted to the people themselves. May I ask, whether it will be to the advantage of the Mussalmans to keep themselves separate from their Hindu brethren? If the two great communities of India adopt a rigid unbending attitude towards each other, the working of local self Government would not only become most difficult but almost impossible. In small, petty details of everyday life there would be constant wrangling and friction. Is it for our good that the Hindus and Mussalmans should be confined to two watertight compartments and have no chance of co-operating with each other? And who will be the great sufferer from such a state of things? Those who are in the minority.”³⁵

He was on the opinion that a gentleman who will be elected by the joint suffrage of both the communities is a much better representative than the one who had the votes of only one community. In all of his speeches and writing he outrightly opposed the idea of separate electorates. As a result he was attacked by a large section of the Muslim press in India.

³⁴ Ibid.p40

³⁵ Ibid p.40

Sachidanand Sinha rightly said “Contumacy, ridicule and abuse were poured upon him, but they did not least affect his nerve or patriotism, he fought and fought hard, unmindful of the consequences.”³⁶

On Non Cooperation and Khilafat

The most fruitful phase of Haque’s political life begins with the Non- cooperation movement and Khilafat movements. While many staunch nationalists felt doubtful about the efficacy of the new method, Haque joined it with sincerity and enthusiasm.³⁷ He knew a few Turkish politicians and had done some work for the Pan- Islamic movement; maturely he took a prominent part in the Khilafat Movement.³⁸ He organized several meetings and blamed the allies for Turkey’s entry into the war. At the eve of infamous Jallianwalla Bagh massacre, Haque organized a meeting with other famous politicians of that time. This meeting was presided over by Haque, and condemned the Rowlatt Act and set up a committee to raise funds for the Jallianwalla Bagh Memorial. Apart from this meetings were held daily in different localities at which the Khilafat questions were discussed and prayers were offered for the safety of the Khilafia. This was also the time when the elections under the Reforms scheme of 1919 were coming nearer. Mazharul Haque made election tours of several districts and canvassed for the congress candidates. At Motihari, and Chapra and several other places he addressed the mass and put emphasis on the Hindu- Muslim unity and also appealed to the Hindus to support the Khilafat movement.³⁹ Soon after the Calcutta session of the Congress, which took place in September, Mazharul Haque and seven others politicians withdrew their candidature from the council elections in accordance with the resolution of the Congress. Mazharul Haque announced his withdrawal in a letter which was published in “The Search Light” on September 19, 1920: in that letter he wrote, “It is the duty of every Congressman to obey the mandates of the Congress resolution passed in a meeting of the body. The Congress has embarked upon a policy of non- cooperation with the government in all its aspects. Similar resolution has been passed in the Khilafat Conference and the Muslim League.

³⁶ Dr. Qeyamuddin Ahamad and J.S.Jha, op. cit. p70

³⁷ S.P Sen ed. *Dictionary of National Biography*, op. cit. p.58

³⁸ Dr. Qeyamuddin Ahamad and J.S.Jha, op. cit. p46

³⁹ Ibid.p. 50

The first and the foremost is that all those who have stood as candidates for the election should withdraw their candidature. I had asked for the suffrage of the Musalmans of Saran district. In obedience to the resolution of these bodies I withdraw my candidature and refuse to take part in the elections. I as a Musalman can never cooperate with the government which is bent upon destroying Islam. As an Indian I cannot work with a government whose hands are stained with the blood of my countryman of the Punjab. As long as their grievances remain unremedied, cooperation is simply out of question. Through the columns of your esteemed paper I beg to thank numerous friends who were working with me to make my election a success. Now my advice to all the voters of the province is that they should refuse to give their votes to such men who intend to flout the resolution of the Congress and cooperate with a cruel and irreligious movement.”⁴⁰ Some of the local government officials found this letter very objectionable and they even thought of taking action against press and writer. The events of Khilafat and Non-cooperation movement changed Mazharul Haque, he gave his everything to these movements. He first renounced his lucrative practice at bar and later on withdrew his two boys from the Patna New College. There came a personal change in the life style of Haque. On this Sachidanand Sinha writes “Until he became a non-cooperator, in 1920, Haque was one of the best-dressed Indians. But once he accepted the Mahatma’s lead, Haque suddenly became a changed man. He looked up his fastidiously well-tailored suits, metamorphosed himself from a clean-shaven man into literally a “bearded pard,” forsook his foreign style of living, built for himself outside Patna a hermitage, called it a Sadaqat Asharam (the abode of truth), gave up the use of motor car, abjured meat and drink and transformed himself into a veritable recluse.”⁴¹

During the Non-cooperation movement, Mazharul Haque mainly focused on three main objectives- organization of boycott against the government, organization of National schools and promotion of communal harmony.⁴² Although he was popular among all the sections of people, but his influence on the students community was quite remarkable. He attended the Bihar students Conference, held on October 10 and 11 at Daltonganj, under

⁴⁰ Ibid. p52

⁴¹ Sachidanand, Sinha, *Some Eminent Contemporaries of Bihar*, Himalaya Press, Patna 1944, p. 81-82

⁴² Dr. Qeyamuddin Ahamad and J.S.Jha, op. cit. p.53.

the presidentship of C.F. Andrews. However the rules of the Association of students had perverted the boys from taking part in political activities. But Mazharul Haque, in his speech, made a strong appeal to students to join the politics and requested the Association for the amendment of their rules.⁴³ Apart from talking to the student community, Haque also organized meetings with the public of Daltonganj and educate them about the Non-cooperation movement. He traveled extensively in Bihar and Orissa and addressed several meetings regarding Non-cooperation movement. He appealed to the people to give up habits, customs and manners of the foe (the Europeans).⁴⁴ The Non-cooperation movement got more intensified during the year 1921, Mazharul Haque and several other leaders made extensive tours in the province and held several meetings with the people to carry out the programme of Non-cooperation. Mazharul Haque widely appealed to the people to give up their fear of government repression and be prepared for going to jail.⁴⁵ He spoke; "In my opinion, real work is done when we are in jail and the time spent out of jail is really spent in vain. Why need we fear the jail when our mother country is bound and fettered in chains. Under the circumstances rather gallows should be more welcome to us."⁴⁶

Under the able leadership of Mazharul Haque, the Non-cooperation movement in Bihar rapidly progressed. Mazharul Haque contributed everything for making this movement a successful mass movement. His English weekly *Mother Land* emerged as a mouth piece of Non-cooperation movement, later on even his news paper was banned and he was sent behind bars. His arrest drew the Nation's attention to him and he earned the popular title of *Deshbhusan*.⁴⁷ It was Haque, who during the Non-cooperation movement established the Bihar Vidyapeeth(National University), which was earlier run through Haque's own Money.⁴⁸ Earlier while leading the students who had left government Schools, it was Haque who got some shed and building constructed over a plot of land belonging to Khairumian, who donated it. The place was named as Sadaqat

⁴³ Ibid. p54.

⁴⁴ Ibidp57.

⁴⁵ Ibid.p 60.

⁴⁶ Ibid. p 60.

⁴⁷ Qeyamuddin, Ahamad, *Role of the Indian Muslim in the struggle for Freedom*, Khudabaksh Library Journal No. 144, April- June- 2006, pp.1to 33.

⁴⁸ Ibid. p. 1to 33.

Asharam, a combination of Persian and Sanskrit words.⁴⁹ This house still serves as the headquarters of Bihar Province Congress committee.

Haque on Hindu Muslim Unity

Mazharul Haque was profoundly influenced by the philosophical outlook of Kabir. His first lesson in asceticism was to remove an artificial distinction between Ram and Raheem, Krishana and Kareem and preach the essential unity of all religions.⁵⁰ He wrote extensively on Hindu-Muslim unity, his articles published in the columns of various Indian news papers between 1903 and 1920. He studied both the religions very extensively and intensively and then on the basis of his own understanding appealed to the people of either community for unity and mutual harmony. He wrote in Leader of December 2, 1910,

“The Hindu is and was pantheists in their religion. They had cultivated and developed a philosophy of their own which was and has ever since been at once the admiration and the education of the world. Their love of the motherland went so far as to lead them to frame rules of caste which prohibited them from going outside India. They were mild, affectionate and peace – loving to a fault. The Mussalmans on the other hand, were fiercely and uncompromisingly monotheistic. Their abstract idea of the Godhead had reached such a point of nicety that it is impossible for a non Mussalman to fully understand it even now. As yet they were not much educated. Passionately devoted to their own desert country, adventures in foreign lands were the very breath of their nostrils. They loved fighting and enterprise. Such was the character of these two peoples, when they came face to face with each other.”⁵¹

He spoke that the life of close intimacy and neighborhood brought both the religions together and made them adopt each other’s customs, manners, dress and language. The Muslims adopted wholesale the costumes of the Hindu and sometimes when these went entirely against their religious ideas, they adopted them so as to give a semblance of conformity to their own religion.

⁴⁹ Ibid. p 1to 33.

⁵⁰ Shivaji, Rao, Aydyde, *Mazharul Haque on Hindu-Muslim Cohesion and Composite Culture*, op. cit. p.35.

⁵¹ Ibid. p. 36.

While addressing the 27th National Congress as Chairman of the reception Committee at Bankipur in 1912, Haque had very convincingly dwelt on Hindu- muslim unity through these words:

“To my Hindu brethren I say, treat your Muslim brethren with sympathy and please do not run away with the idea that all Muslims are hopelessly reprobate and there is no hope for their regeneration. Nothing of the kind, try to understand them by putting yourselves in their position. I have read of criticism that the Mussalmans of India think more of Turkey and Arabia than they do of India. It is quite true. But have these critics ever try to understand why this is so? The fact of matter is that religion is still, as it has ever been in this world, the chief determining factor of the conduct of a man and a nation. And the religion of the Muslims is outside India. Their holy place Mecca and Medina, the Mausoleums of all their Imams, Sahbas and saints, are outside India. It is one of the cardinal tenets of Islam that all Muslims, no matter to what nationality, race or rank of life they may belong, are brothers. In their house of God, there are no reserved pews or any places of distinction, and the humblest Muslim will not give way to the proudest monarch of the world. This doctrine is observed not only in theory in actual practice. So there should be no caviling at Musalmans looking outside India. As long as one is Musalman one must look and can not help looking outside India for one’s religious salvation. What I want to impress upon my Hindu brethren is to have a wider outlook, accept facts as facts handle the situation with delicacy and toleration. Indeed I believe that if they thoroughly and sympathetically understood the position, it would be a source of strength rather than of weakness to the cause of Indian nationality.

To my own co-religionists I say, as you are Musalmans you can not but look beyond India, but do not forget your motherland. India has great claims over all her sons and your neglect of her interests is almost sinful.”⁵²

Haque’s communal philosophy was based on a perfect understanding of national solidarity and high ideals. He had profound respect for either religion as they separately co-exist from each other but he would not allow any clannish difference to tell upon the

⁵² D. N. Sinha, *The Political Philosophy of Mazharul Haque*, Souvenir, op. cit. p. 40.

national interest of the two communities as a whole. He admonished both the communities to engulf their mutual oddities into mutual tolerance and build up a national civilization for he realized “Whether we are Hindus or mussalmans we are in the same boat. We must sail or sink together.”⁵³ Haque was sincerely believe that in a country like ours where Hindu and Mussalmans are destined to be together both the communities have got to take interest in each other so as to build up a communal harmony. For this cause he appealed from either community to maintain communal harmony and try to understand each other. Haque ideas to promote Hindu- Muslim unity was very visionary step. He knew very well India could not achieve political freedom unless these sister communities come together. To bring unity between both the communities Haque sacrifice his respite.

Mazharul Haque on Education

Apart from the various qualities Haque had, Haque was also a great educationist. He talked a lot on education and also suggested various measures for the enhancement of state of education in the country.

Initially Haque examined the state of education in the province of Bihar and figured out its shortcomings. He delivered a lecture on the state of education during his Presidential address at the Bihar Provincial Conference which took place in Gaya, on 6th Nov.1911. He was very much surprised at the fact that in the province of Bihar there was only one Government College while it had a population of 30 million and even this College was not a model College. The Admission of students was also limited, And he said he knew an instance in which a promising young man could not get his admission either in Patna, Calcutta, Allahabad or Aligarh and had to be taken in the Agra College for his studies.⁵⁴ He emphasized that it seemed there was something radically wrong in a system in which such cases are possible. He further had shown his grave concern over the hike of the fees in Patna College. He said that if the fees would be raised than it could be a blow to students and consequently the numerical strength of students would be

⁵³ Ibid. p. 40

⁵⁴ Shivaji, Rao, Ayde, *Message of Ashiana*, Mr. Haque’s Presidential address at the Bihar Provincial Conference, Gaya Session. 6th Nov., 1911. Part, iv, p.122

decreased. Haque was concerned that, “we really do not know what we shall do, in the near future, with our boys who have successfully passed their Matriculation.”⁵⁵

Haque further pointed that the lectures in History and Economics delivered to M.A. students by the professor of Patna College started very late. He said this was not what we wanted. He further made a point that in the latest report on Public instruction in Bengal, the Hon’ble Mr. Kuchler remarked about the Patna College:- “The entire absence of M.A. and the almost entire absence of Honours candidates in Science and Arts subject was an unusual feature.”⁵⁶ Haque said it was our greatest grievance. But the point was the Government or the University refused to provide us with an M.A.class, and then they blame, that we do not produce M.A’s. He made his point very clear that there was a need to upgrade the Patna College and raise it to first-class residential College, with chairs for all the important branches of knowledge.⁵⁷ He also deprecated poor representation of the people of Bihar in the Senate which was only three out of one hundred. He said if these were the circumstances then it was impossible for the educational problems which were peculiar to the province of Bihar to receive proper consideration and due recognition.⁵⁸

Turning onto the state of technical education in the province, Haque made the following observations. Technical education had fared no better than the Arts education. The Bihar school of Engineering and the Temple Medical school were still schools and had not been raised to the status of a college.⁵⁹ He further made a remark that it was idle to blame the people for being apathetic towards technical education. He blamed the Government that the facilities which had been so copiously and generously given to Calcutta and Bengal had been studiously withheld from them in the past and it hardly seemed that there was any change in the attitude. He said it was true that there were a few seats that had been reserved for the Beharee students in the Calcutta Medical College, but this was hardly sufficient to cover the demand of the situation. Even the students and their parents hesitated to send their children to Calcutta with the language being different

⁵⁵ Ibid. p.122

⁵⁶ Ibid. p.122

⁵⁷ Ibid. p.123

⁵⁸ Ibid. p. 123

⁵⁹ Ibid. p.123

and surroundings not being congenial and above all the expenses to send the student to Calcutta were very high so it was difficult for the parents to bear the cost.⁶⁰

Haque further said, when it was told to the Government, they simply replied that the Government was short of funds and could not embark upon the expensive schemes of education. Despite the fact that of the entire province in India, Behar has contributed perhaps the largest amount as revenue to the Imperial Exchequer and even then plea of want of funds was flaunted in her face in season and out of season. Their three private Colleges were starving, but the Government was satisfied with their small help, which was wholly insufficient for their growing requirements. In this age of agitation and competition no Community could afford to sit silent and then expect to be treated fairly. They must bestir themselves and put their wants before the Government on every suitable occasion. Then and then only, could they hope to succeed.⁶¹

The most important and noticeable work of Haque on education was his vigorous support to the Elementary Education Bill of Gopal Krishan Gokhale. Gokhale introduced the Bill in 1910. The proceedings related to the Bill are described below.

On 18th March 1910 G.K.Gokhale brought a resolution in the Imperial Legislative Council seeking provision for “free and compulsory education”. The resolution states: “That this Council recommends that a beginning should be made in the direction of making elementary education free and compulsory throughout the country, and that a mixed Commission of officials and non-officials is appointed at an early date to frame definite proposals.”⁶²

Gokhale clarified that the resolution did not ask that the elementary education be made free and compulsory at once throughout the country. Rather it recommended that a beginning should be made in the direction of making elementary education free and compulsory and that a Commission should be appointed to consider the question and frame definite proposals.

⁶⁰ Ibid. p. 123-24

⁶¹ Ibid. p 124

⁶² S.Bhattacharya, eds. *Educating the nation: Documents on the discourse of National Education in India 1800-1920*, Kanishka Publishers, Distributors, New Delhi, 2003

Elementary Education meant the courses in reading, writing and arithmetic, and other subjects, if any, prescribed from time to time by the 'Department of Public Instruction'⁶³ for elementary schools.⁶⁴ For Gokhale elementary education for the mass of the people meant 'something more than a mere capacity to read and write. It means for them a keener enjoyment of life and a more refined standard of living. It means the greater moral and economic efficiency of the individual. It means a higher level of intelligence for the whole community generally.'⁶⁵ The object of the Bill as stated by Gokhale was "to provide for the gradual introduction of the principle of compulsion into the elementary education system of the country. The experience of other countries has established beyond dispute the fact that the only effective way to ensure a wide diffusion of elementary education among the mass of the people is by a resort to compulsion in some form or other."⁶⁶ The provisions were first meant to be applied to the boys only and the age limit was proposed to be between 6-10 years of age.

The official members of the Council did not react favourably to the resolution. The reason could have been that they were not willing to take responsibility for such a radical move. The Government only gave an assurance that the matter would be considered most carefully. Upon this, Gokhale withdrew his resolution, with a graceful speech, trusting the assurance given. Ultimately, however, the following two proposals of the resolution were accepted by the Government:-

- 1) That there should be a separate Secretary exclusively for education. Accordingly, a Department of Education was created under the Government of India in 1910.
- 2) That a statement, describing the progress of education, should be included in the budget statement. This promise was also fulfilled, for the Government began to publish the yearly reviews of educational progress in India.

⁶³ 'Department of Public Instruction' means the Department in charge of public instruction under the Local Government of the province in which the Municipality or District Board concerned is situated.

⁶⁴ Hon. Mr. G.K. Gokhale's Speech, *The Elementary Education Bill*, Poona, 1911, p. 1

⁶⁵ Ibid, p. 11

⁶⁶ Ibid, p. 7

Gokhale's Elementary Education Bill was highly appreciated by every section of the Indian society. The Hindus and Muslims both came forward to provide their whole-hearted support to the Bill. The leaders like Dadabhai Naoroji, Maharajadhiraj Bahadur of Burdwan, Chitnavis, Subba Rao, Mudholkar, Mazharul Haque, Nawab Saiyid Muhammad Sahib Bahadur, Sir Sassoon David, Jinnah, Bhupendranath Basu, Maulavi Syed Shams-ul-Huda, Madan Mohan Malaviya supported the Bill in the Imperial Legislative Assembly. Even in the Congress session of 1911 a resolution was passed supporting the Bill.

On this Bill, Mazharul Haque spoke in the Legislative Council. He said, "Sir it gives me sincere pleasure to rise today to support the Bill which has been introduced by my Hon'ble friend Mr. Gokhale last year, when the resolution on the subject of free and compulsory primary education was removed by my Hon'ble friend, I gave to it my humble but my whole-hearted support. This year, Sir, I had the honour of myself a resolution on free primary education when the discussion on the financial Statement was going on. Now Sir, this is the third occasion on which the subject of education has been brought before this Council, and I again rise to give my humble support to the extension of education in this country."⁶⁷

He further went on to defend the Bill in the following words, he said, "Sir the Bill is itself is a very modest and mild measure. Personally, I believe it is too mild and too modest, and does not go far, enough. But my Hon'ble friend has taken the circumstances of the country into consideration, and therefore he has intentionally and studiously made his Bill such a mild one so that the country and the Government may accept it."⁶⁸

He argued that the whole philosophy behind the Bill was to bring some amount of awareness among those who were living in the absolute ignorance. On this he argued, "Now, Sir, if the object of this Bill had been to turn out half-educated clerks or men of similar description, I would have been the first man to oppose it. But the object of the Bill is not this. Its object is to introduce a certain amount of light where there is intense darkness now. The gross ignorance of the masses of the country is simply deplorable, and

⁶⁷ Haque's response, The elementary Education Bill , Arya Bhusan Press, Poona, 1911, p. 43

⁶⁸ Ibid p. 43-44

my friend by his measure intends that they should be enlightened to a certain extent in order that their life may be a little more pleasant, there may be a little more intelligence in their daily occupations, and that they may live a healthy and happy life. Sir these are the reasons why I support this measure so fully.”⁶⁹

He further clarified his argument and commented that, “this Bill throws the responsibility of initiating compulsory education upon the people themselves. The responsibility of initiation has been taken away from the Government and thrown upon the shoulders of the public. This is an element which, I think, ought to go far to secure the support of the government in this matter. As my friend has reminded this Council, the Government being a foreign one, naturally has to be very cautious in introducing any measure which has an element of compulsion in it; and I consider, Sir, that, after the caution which has been introduced by my friend, there ought not to be any difficulty so far as the Government are concerned. Some of my friends here have taken objection to the passing of the Bill in which it is provided that local bodies such as Municipalities and district Boards should be allowed to introduce these measures in certain areas and levy a local tax for this education. Well, I know that there are objections of that kind and that people think the Government of India should pay all the expenses. But I do not think that it is fair to the imperial Exchequer that the Government of India should bear that whole burden: we should also exert ourselves a little. Of course, there are long speeches delivered on public platforms; and there are long articles written in the newspapers, which are very valuable contributions to the solution of the question, but there is something more valuable, which is Rs. as. P., and I believe that the people of the country should cheerfully bear this burden of taxation so that they may be able to raise the condition of the masses of the country.”⁷⁰

Haque also made the argument regarding taxation and he, particularly tried to show the attitude of Muhammadan’s attitude towards it. He said in this regard that, “... it was in 1907, at the session of Indian Muhammadan Educational Conference which was held at Karachi (I was present there), that the Muhammadan Community cheerfully accepted

⁶⁹ Ibid.

⁷⁰ Ibid, p. 45

taxation for the purpose of education. They said that they were quite willing to be taxed if the Government would take this matter into their own hands and provide education for the Muhammadan Community. The same thing happened last year in Eastern Bengal, and there also the Educational Conference of East Bengal- passed a resolution praying Government to levy a tax upon the Muhammadan Community in order that the Government may be able to provide good sound education for the members that Community. Sir, that is the attitude of one important Community in this matter, and I have not least doubt that my brethren of the Hindu Community will also come in line with us and cheerfully bear this burden.”⁷¹

With great expectation of passing the Bill in Legislative Assembly, Haque concluded his speech through these lines. “Sir, if this Bill be passed into law and I hope that it will-pass the burden which will shift from the Government to the people, then the people will realize their responsibility, which, is very great indeed, and try to rise the condition of the poorer classes who are steeped in ignorance. We shall be judged by posterity by what we do now. With these remarks, I have no hesitation in supporting the Bill of my Hon’ble friend Mr.Gokhale.”⁷²

Mazharul Haque while in his presidential address at the Bihar Provincial Conference, again made an appeal regarding the Elementary Education Bill. And encourage the people of the province to come forward and support this Bill. He said, “This Bill is so far- reaching in its effect that if it be passed into law it will effect a profound change in the destiny of our Motherland.”⁷³

He said he is under the belief that people of this province will not only give a hearty support to the Bill in the proceedings but also to start an Elementary Education League on the lines started in some other provinces. He also cautions the people of the province that you don’t need to follow the Punjab Model where people have started a Hindu Education League and, I believe, a Moslem Education League. If this happens then it will be fatal. The duties of the Behar League should be to popularize the measures,

⁷¹ Ibid.

⁷² Ibid. p. 45

⁷³ Shivaji, Rao, Ayde, *Message Of Ashiana*, op.cit. part xii, p. 142

make it appealable to the masses, induce those who come under its operation to send their children to primary schools and generally to help them with advice and funds.⁷⁴

He went on to say that if the Government was willing to make education free, compulsory and universal so much the better. Otherwise they must take this matter in their own hands and make serious and earnest effort to educate the people. He showed his concern and stated that, “ The masses are walking to a sense of their utter degradation and ignorance, and if we wish to avoid the merciless and wastefulness war of the masses against the classes, which we see now going on in European countries, we shall have to help them at the very beginning of their consciousness.”⁷⁵

Haque on National Education Teachers Conference

In order to study the problem of national education with the help of experience gathered in the course of a year and to suggest measures for remedying the defects, a Teacher’s conference was held under the president ship of Mazharul Haque, the Chancellor of the Bihar Vidyapith. The Conference was opened by the Chancellor who made the following remarks on the problem of national education. No education could be complete and profitable which did not look after the development of both the body and the soul of the student. The education imparted in the present universities was merely intellectual. The modern method of education willfully and unpardonably neglected the spiritual side of man. The result was that we know a good deal about what is written in books but about ourselves and the grand source from which all humanity flows we are ignorant. It is no good burdening the mind of the students with too many books. A man carrying lore of learning in his head, which has not been digested and utilized looks, according to the “Persian proverb like a donkey carrying a load whose value he does not realize.”⁷⁶

Coming to the subject of finance which had unhinged the mind of all educationists, the Chancellor said that it was a curse of our earthly existence that we

⁷⁴ Ibid.p.142

⁷⁵ Ibid. p.143

⁷⁶ Mazharul, Haque, ed. *The Motherland*, Friday, June, 16,1922

cannot do without taking the help of money. The difficulty must be faced in the spirit of a necessary evil and the responsibility of raising subscriptions falls upon the shoulders of the teachers assembled. As regards the method of teaching, the speaker very emphatically remarked that the acquirements of the student depended more upon the merit of the teacher than upon the way in which he had been taught. If the teacher himself was weak and unprincipled the students can be expected to be no better. He opined that you cannot pluck mangoes from an apple tree and similarly it is no good seeking saintly habits in an academy managed by teachers who have no character themselves.⁷⁷

Then stood up Rajendra Prasad, Registrar of the Bihar Vidyapith. He detailed the progress of national education since the beginning of non-cooperation of the students that left the Government schools at the call of the Congress. Some were not prepared to undergo the rigours of village propaganda but were not reluctant to join national schools. To meet this demand a number of schools were started but many of them had run out their race, while others whose prospects did not look bright had secured a firm footing. The lesson was palpable. Those schools that were properly managed and adequately staffed had continued their existence and the rest have been closed. He stated that Bihar province still had 42, schools. And it was teaching 40000 students, besides the primary schools that provide education to, not reduced to less than 8000 students. As regards to the syllabus they have reduced the course of study to cover only 11 years of the student's life, the teaching was done through the medium of vernacular and religious instruction is also imparted. They wanted people to write books for the Vidyapith just as the Macmillan and Co. do for the Government controlled Universities. Books should soon be translated into the vernaculars because the students that would come up for higher studies in the next few years would not know much of English. Touching the question of "how to teach", the speaker expressed full agreements with the Chancellor (Mazharul Haque,) that it all depended upon the worth of the tutors who must have a high character to inspire their wards. In the end Babu Rajendra Prasad appealed to the cooperating sector of the

⁷⁷ Ibid.

community to come to the rescue of national education. After he sat down the Conference entered into the details of business.⁷⁸

National Education

The teachers of national schools gathered in large numbers to confer upon the state of national education in Behar and to devise means to organize and perfect the machinery of education. There were no less than 80 of them present at the gathering. Some leading cooperators who take interest in national education were also invited and attended the Conference. There were genuine enthusiasm and keen desire to advance the interests of general education. After the opening speech of the Chancellor and a fine address by Rajendra Prasad, the conference divided itself into 4 sub committees- on organization, on finance, on curriculum and on the method of teaching. There were about 42 high schools directly under the Congress organization imparting education on national lines to about 4000 boys.⁷⁹ Haque, showed satisfaction on the progress of education in the National line.

Haque, made some appeal from the people, on Education in India. He said in India education has been responsible for the power of expression and organization. One of the best tributes to education in the country was the whole-hearted manner in which reactionaries condemned it, aligning as they do that education has brought nothing in its train except discontent and sedition. The chief aim and object of education is improvement. No Improvement is possible until the people realize that improvement is not only possible but necessary. Sedition and patriotism are not or may be convertible terms. As long as Payne and Mill, Shakespeare and Milton are college text-books, it is any wonder that the rights of man and the liberty of the individual should be duly appreciated? As long as English History is read both in the schools and colleges, it is any wonder that the lesson imparted therein should be taken a sedulously to heart? The struggle which lasted from the Magna Carta to the beheading of King Cuaries is surely an object less in to those who think that the present Government is unnecessarily arrogant, it

⁷⁸ Ibid.

⁷⁹ Mazharul, Haque, ed. *The Motherland*, 16th June, 1922

not decidedly illegal. Now that the Great War was over the battle cries of right was- Did the self-determination of nationalists no longer have any meaning?⁸⁰

Haque on Patna University

The creation of Bihar in 1912, as a separate province opened up a new chapter in the history of educational development in the province. It had been an ardent desire of the educated class of the province to have a separate University in the province, thus the educated class started demanding for the establishment of separate University in the province. The public opinion in the province was unanimous in demanding the separate University for the newly created province. For this purpose several meetings took place in the province.

In this regard a large and representative meeting took of the people of Patna took place in February 1912. In this meeting, Mazharul Haque proposed that the new province of Bihar and Orissa should have a separate University of its own as soon as practicable and that in the meantime there should be a proportionately adequate representation of the people of Bihar in the Senate and the Syndicate of the Calcutta University.⁸¹

The continuous demand led by the educated class and the pressure exerted by the public ultimately brought result and government finally approve the Patna University Bill in the Legislative Council and finally in 1917 Patna University got established. On this occasion Haque expressed his happiness and said, "It was the long cherished desire of the people of Bihar to have a University of their own, and that desire is on the point of fulfillment now."⁸² He although did not like some of the provision of the University Bill. However, he observed that the time for a detailed discussion on the Bill would take place after some time in Delhi. Many educated people of that time criticized the Patna University Bill and said it was highly retrogressive, but Haque was very much satisfied with the establishment of the University and he kept himself reserved on the ongoing debate regarding the University Bill.

Conclusion

Mazharul Haque as a political thinker and educationist was far ahead of his times. His thoughts on Hindu Muslim Unity and the educational facilities to students were non partisan and based on noble principles. His view on compulsory primary education is relevant even in the contemporary times. M.K.Gandhi rightly said, “Such a man would be missed at all times, he would be the more missed at this juncture in the history of the country.”⁸³

⁸³ S. R.Ayde, *Message of Ashiana* op. cit. Introduction.

CHAPTER-5

Sachidanand Sinha

Introduction

Sachidanand Sinha who has been regarded as the father of modern Bihar, was born at Arrah, on 10th November 1871. He belonged to a well-to-do Kayastha family of Murar village. It is not exactly known to us that from where Sinha's ancestor had come from, but the place where they used to stay was near Buxar, is even today known by the name 'Lakhnau tola'. From this fact one can infer that, at some point of time in the past they might have come from modern Lucknow or probably the place adjacent to Lucknow.¹ Sachidanand's grandfather, Bakshi Shiva Prasad, who was born in 1790 and died in 1870, at the advanced age of eighty, was, all his life, the Chief Revenue Officer of the Maharaja of Dumraon. Sachidanand's father, Bakshi Ramyad Sinha, was born in 1831, and passed away in 1897, at the age of sixty-six. He received his training and education at Varanasi. He was a scholar of the Persian and Urdu languages, but he also knew Hindi, English and Sanskrit well. His father also started his life in the then North Western provinces. He continued to serve for sometime after the Revolt of 1857. Later he resigned from his job and started practice as a lawyer at Varansi Court. Shortly, thereafter, he shifted to Arrah in 1865 on the suggestions of the Maharaja of Dumraon, who made him the permanent lawyer of Raj, until his death in 1897. It was here at Arrah, that Sachidanand was born.²

The grandfather and father made a deep impact on Sinha's young mind and it is because of their education that it took no time to Sinha to develop a natural interest towards education. On the young mind of Sinha the impact of his mother was also very profound. Her mother was a strict disciplinarian lady. She kept Sinha away from the bad company. He received education at home and with a Moulvi and a Hindu Pundit. The Moulvi taught him to write Perso-Arabic script and the Hindu pundit taught him to write Nagari script. After receiving education at home, for a year in

¹ Bageswar Sinha, Sachidanand Sinha: Builders of Modern India, Publication Division, Ministry of Information and Broadcasting, Faridabad, 1969, p. 10

² K.H.Madhukar, Dr Sachidanand Sinha: A Maker of Bihar and Modern India, Northern Book Centre, New Delhi, 1996, p. 2

English, Urdu and Hindi under three tutors, Sachidanand was admitted to the Arrah Zilla School in February, 1877. He passed the entrance (Matriculation) examination in 1888. He was a bright student. Throughout his career at school, he continued to be one of the top boys in his class. In July 1888, Sinha took admission in the first year class of the Patna College. Almost all the teachers of the college were Britishers and there was only one Indian lecturer at that time and his name was Sri Nagendra Nath Bose. Mr. A. Ewbank, a famous scientist, was the principle of the college at that time, who used to take the Physics class for the first year students. Besides him, Mr. Mowatt, Mr. Protheso, Messers Parry and Robson were other teachers.³ Although he took admission in Patna College, but his heart was hardly in the studies. He had, by this time, come to cherish the ambition of going to England for being called to the Bar. The idea of going abroad germinated in his mind through his school friend Ali Imam and his younger brother, Hasan Imam. Both these brothers later become lawyers, administrators, judges and public figures. It was Ali Imam's departure for England in the autumn of 1887 after being called to the bar, which encouraged Sinha to go to England to qualify for practice as a Barrister.⁴ It was not an easy task for Sinha to go abroad. Firstly parents were reluctant to send an orthodox Hindu. They were concerned about the taboo of sea travel. But Sinha's firm determination to get education in England enabled him to go abroad. He stayed there in England, around five years. During his stay in England Sinha fully utilised his time to train his mind and improve his knowledge by study, observation and reflection. He did not merely confine himself to the preparation for qualifying for the Bar, but applied himself also to the study of general subjects, including journalism.⁵

As A Social Reformer

Sinha did not want himself to confine to traditional belief of the Hindu religion. He went to England despite the opposition from the family regarding crossing the sea, which can be seen as a revolutionary step. Bagishwar Prasad Sinha labelled Sachidanand Sinha as a 'social rebel.'⁶ He was the first Bihari Hindu to do so. After his return, he has to face severe criticism from the society. Sinha's return to home

³ Ibid, p. 6-7

⁴ Bageswar Sinha, op.cit., p. 19

⁵ K.H.Madhukar, op. cit., p. 10

⁶ Bageswar Sinha, op.cit., p.26

from England was very controversial, According to Dr. Rajendra Prasad, “As a first Behree Hindu of his generation, he took courage and cross the seas, and went to England for study on his return, and he had to face serious opposition from the community, but remained firm.”⁷

Another advance step in the direction of social reform was to carry out his cherished idea of inter-marriage. He married Radhika, belonging to a different subsection of the Kaystha community and he hardly cared for the community’s boundation.⁸ Therefore, it can be said that he was not a narrow minded person and wanted to bring about changes in the society for its betterment not just by saying but by doing what he want.

Therefore, his foreign travel and inter-marriage which was not even thought during that time can be seen as a revolutionary step. This later on began to inspire people to undertake foreign travel.

Sinha was also a profound advocator of women’s education. In the presidential address delivered at the Kayastha Conference at Delhi, he said:

“It is of tremendous importance that young men, in particular, should have a chance of improving by means of proper exercise not only their intellect but, even much more so, their emotions also on the right lines. For obvious reasons, it is not possible for our schools and colleges to offer our youths stable opportunity for what can be properly developed and exercised only in the more congenial surroundings of one’s home, and as the home naturally implied the influence and guidance of women, it is clear that there could be no suitable surroundings for the growth of their emotion unless the women were qualified by education to play their part, as they should, in moulding the lives and destinies of our younger generation.”⁹ This shows that Sinha was equally concerned about the welfare and emancipation of women.

Sinha after returning from England joined Bar at Allahabad and later also became one of the renowned journalist and a pioneering educationist. He was also very prominently associated with the congress for a long time, and was secretary of session

⁷Rajendar Prasad, Speeches and writings of Dr. Sinha, Ram Narain Lal , Alahabad,1965, Introduction.

⁸ Ibid

⁹ Quoted in Bageswar Sinha, op.cit., p. 25

held at Patna, in 1912. He parted company with it only when it embarked on a programme of Non- co-operation and Civil Disobedience Movements. But he has never ceased to associate cordially with Congressmen, and his house and hospitality have been available to them.¹⁰

Creation of Modern Bihar

One of the most significant achievements of Sachidanand Sinha right after coming back from England was the quest for the separation of modern Bihar from the Bengal presidency.¹¹ He observed during his stay in Britain that Bihar was unknown to the British people and also to the common people of India. During his quest for the separate province of Bihar, he started a journal *Behar Times* at Patna in 1894 with Mahesh Narayan Sinha as its editor. This movement got intensified during the year 1896 and it reached its peak during the time of partition of Bengal in 1905. In 1906 the name of his newspaper was changed to become *Beharee* instead of *Behar Times*. This newspaper was fully devised to serve the local interest.¹² Right after this, Sachidanand Sinha organised the Bihar Students Conference in 1906 and along with it various other political and social conference like the Bihar Provincial Conference and the Bihar Provincial Congress Committee in 1908 were formed. All these organisations could be seen in the light of his movement which he had started for the creation of a new province and more importantly for a new identity.¹³ For this reason, his attitude was questioned by the Calcutta press, which very vehemently opposed him and attributed the word selfish to him but his indomitable spirit remained steadfast.¹⁴ The germ for the creation of Bihar as a new province came to his mind because of his stay in England where he had been through several humiliating incidents.¹⁵ Sinha, in his book named *Some Eminent Bihar Contemporaries*, narrated his humiliating experience in England and also what he faced on his way back to India. He narrates his experience of stay in England where he found that because of political and administrative reason the name of Bihar was not generally known to the people of this country, and when he had started to explain its geographical position

¹⁰ Ibid, Introduction

¹¹ Pabitra Bhaskar, Dr. Sachidanand Sinha's Role in Creation of the Province Bihar, K.K.Dutta (ed.), Souviner, 1972, pp.44-45.

¹² Ibid

¹³ Ibid, p. 46

¹⁴ Ibid, p. 48

¹⁵ Bageswar Sinha, op.cit., p. 34-35

the Englishmen invariably exclaim, “Oh! Say Bengal,” Though these replies hurt his feelings, at that time he did not consider it a subject of serious attention.¹⁶

But during his return voyage in 1893, he was forced to think on the subject seriously by a “painful and humiliating discovery that not only was Bihar a terra incognita to the average British, and to the retired Anglo-Indians but even to majority of Indians residing in London.”¹⁷ While boarding the ship, Sachidanand introduced himself as a man from Bihar to an Indian co-passenger who was also returning after qualifying for the bar. The co-passenger confessed that he had never heard the name of Bihar before, not even in his home province of Punjab. Commenting on the incident, Sachidanand Sinha writes, “not that this gentleman was particularly ignorant, but he merely represented an average educated Indian of that time to whom Bihar was a terra incognita.”¹⁸ Some of his friend even challenged him to a literary combat and dared him to point out any such province as Bihar in a recognised text book of geography¹⁹. Another day he saw a tall robust Bihari constable wearing a badge which prominently displayed the words “Bengal province” signifying, as he taught, ‘the non existence of the identity and individuality of the people of Bihar’. All these incidents provoked Sachidanand Sinha to the extent that he immediately resolved to put all his power to make Bihar a distinct and honourable place as a separate administrative unit.²⁰ Although he took the resolution to create a separate province of Bihar, this task was not an easy one. The creation of Bihar was in reality very difficult because the people of Bihar were quite backward in terms of education and also in terms of social and political condition. The only educated section of the people in Bihar at that time mainly belonged to two small communities – the higher strata among the Muslim, and among Hindus, it was Kayasthas. It is these two communities which mainly constituted the recruitment of legal as well as government services. The rest of the people of Bihar had limited access to modern education. The majority of the Public Service jobs were in the hand of educated Bengalees. Not only the highest Judicial and Executive Officers but many of the ministerial posts were filled by the Bengalees.

¹⁶ Sinha, Sachidanand, *Some Eminent Bihar Contemporaries*, Himalaya Press, Patna, 1944, introduction.

¹⁷ Ibid

¹⁸ Ibid

¹⁹ Bageshwar, Sinha ,op.cit., p. 33

²⁰ Ibid, p. 34

The Beharees of those days had no higher aspirations in any sphere of public activity.²¹ So it was a big challenge for him under the given circumstances.

Then he tried to find the reasons for the backwardness of the people of Bihar. Tracing the causes of backwardness, Sachidanand Sinha wrote in December 1947, that it is because the people of Bihar did not have any administrative status as a province and, therefore, no political importance. An outlying part of the Bengal Presidency, Bihar looked for its guidance, socially, politically, economically and intellectually, to Calcutta which was not only the capital city of Bengal Presidency but also had Bihar in subordination to it. In the opinion of Sinha, Bihar subordination under Bengal was one of the main reasons for the intellectual, moral and material backwardness of Bihar.²²

After understanding the causes for the backwardness of Bihar, he tried to organize a movement for its revival by making Patna its focal point. In order to organize the movement he met several influential people of Bihar at that time but not all of them helped him. A few people like Mahesh Narayan who was a good journalist and whose ideas were identical with Sachidanand Sinha were an exception. Apart from Narayan, he gained support from Kishore Lal and Rai Bahadur. Krishna Sahay founded the *Behar Times* in January, 1894. With their help, he started propagating his own ideas to the people of Bihar.

About the policy of the journal called *Behar Times*, Sachidanand Sinha writes that, "Mahesh Narayan and I strenuously urged the development in the first instance of what the late Lord Balfour had happily called 'subordinate patriotism', a kin to what all Scotchmen as such feel for Scotland while sharing in a common patriotism (with the English and Welsh) as Briton; and in the second place, we urged that Beharees should ungrudgingly cooperate with the Indians of the other provinces in pursuit of common aims and aspirations. Our common ideal was thus based on the American patriotism... first the state, and secondly the Republic."²³ But unfortunately the idea of

²¹ Sachidanand Sinha, " *Reminiscences and Recollections of a Long Life Hindustan Review*, Dec.1947 (SS Library, Patna), p. 618

²² *Ibid*, p.619

²³ *Ibid*, p. 619

Bihar as a separate province was very much criticised by the Bengal Press and they mistook the whole philosophy behind it.”²⁴

Sachidanand Sinha got the opportunity to work more vigorously for his aim. In 1894, a proposal for the transfer of Chittangaon commissionership of Bengal to the Assam administration, with a view to give relief to Bengal administration, was under consideration of the Government of India. Sachidanand Sinha and Mahesh Narayan Sinha began to write many articles in the newspaper called *Behar Times* and stated that the transfer of Chitangaon will not be a viable and feasible option. They pointed that it would hardly give ample relief to the Bengal administration, whereas the separation of Bihar would make a viable solution for such difficulty.²⁵ However this proposal did not materialised. In 1903 again, the above idea of transfer of Chittagong and Dacca division of east Bengal was revived which finally took place as what is called partition of Bengal into west Bengal and east Bengal which finally came into being on 16th October 1905.²⁶

The partition of Bengal in no time took the shape of the Swadeshi movement. The Indian National Congress also supported the anti-partition movement and made Henry Cotton the President of Congress in 1904. Sir Henry Cotton also opposed the partition. At this time Sachidanand Sinha managed to get support of Sir Cotton for the separation of Bihar instead of east Bengal but the Bombay Congress rejected it in 1904.²⁷ Sachidanand Sinha did not agree with the Congress resolution and began organising public meetings in Bihar in favour of his scheme. The Muslim community of Bihar led by Muhammad Fakharuddin, Ali Imam and Hasan Imam supported him.²⁸

With such a formidable support, Sinha managed to organise the Bihar Provincial Conference, and its first session was held at Patna during 12-13 April, 1908, with Ali Imam as its President.²⁹ The Bihar Provincial Conference was an excellent example of Hindu-Muslim amity at a time when many other parts of India were struggling with communal tension. In this gathering a strong resolution was taken by the people for

²⁴ Sinha, Sachidanand, op. cit., Patna, 1944, p. 41

²⁵ Ibid, p. 42-43

²⁶ Sinha, Sachidanand, *Some Eminent Bihar Contemporaries*, Patna, 1944, introduction, p. xvi, xvii

²⁷ *Hindustan Review*, Feb 1904, p. 1

²⁸ Pabitra Bhaskar, Sinha, op.cit., p. 49

²⁹ *Hindustan Review*, April 1908, p. 388

the creation of Bihar as a separate province.³⁰ S.Sinha with support from Mohammad Ali and Ali Imam, popularly known as Ali brother was able to convince the British to establish a separate province of Bihar.

Finally, George V at the Delhi Darbar announced the formation of Bihar and Orissa as a separate administrative unit, under a “Lieutenant governor in council” on 12th of December, 1911.³¹

Educational Ideas of Sachidanand Sinha

Though Sinha, the maker of modern Bihar, was essentially a lawyer, politician, journalist and a social reformer, his activities were equally pioneering and fruitful in the area of education.³² Sinha indeed through his writings and speeches tried to spread his idea of education in almost all the grades of education, be it primary, secondary or higher education. Apart from this he also emphasised on the character formation of students. He delivered several convocational lectures for the same. The development of higher education in the newly formed province was one of the major challenges for Sinha.³³ But he worked sincerely towards it and was able to achieve a good deal in due course of time. He was a prominent member of the committee appointed by the government, under the President ship of Sir Robert Nathan, to devise a scheme for the formation of a University at Patna.³⁴ Later, he worked as a member of the University Syndicate and also as senate for a considerably long period of time. Apart from that, he was appointed the Vice Chancellor of Patna University. He served the university as a vice chancellor for around nine years.³⁵

Sinha was also a member of Bihar reorganisation education committee. He suggested to the government of Bihar to take viable and feasible actions for the enhancement of primary, secondary and higher education in the province.³⁶ Apart from this, he wrote a few articles and delivered a few lectures in order to advocate Hindustani as a medium

³⁰ Bageshwar Prasad Sinha, op.cit., p. 39

³¹ Bageswar Prasad op.cit., p. 41-42

³² Janardan Parsad Sinha, Sachidanand Sinha, *An Educationist and Journalist*, Souviner, 1972, p. 70

³³ Ibid, p. 71-72

³⁴ K. H. Madhukar, op.cit., p. 105

³⁵ Sinha's reminiscences serialised in the *Hindustan Review* in 1946-47 under the heading “Re Collections and Reminiscence of Long Life”, p. xxvvi

³⁶ Ibid, p. 29-36

of primary education in Bihar.³⁷ At the same time he staunchly supported Macaulay's idea of English education and he vehemently opposed those who were under the impression that English can adversely affect the growth of indigenous languages.³⁸ So it can be said that he advocated the use of Hindustani language at primary level and use of English afterwards. Therefore, one can note that since he went to England and was aware of the importance of English language, he wanted it to spread to Indian society also.

Role in the Field of Higher Education

Sinha's role in the field of higher education bequeaths a great result in the upliftment of higher education in the newly formed province of Bihar. He was very actively associated with the inception of Patna University. He was one of the very eminent and prominent members of the committee appointed by the British Governor in Bihar under the chairmanship of Sir Robert Nathan to draft a scheme for the establishment of a university at Patna.³⁹ Later he became the member of the syndicate and ultimately its vice chancellor from 1936-44. After the inauguration of the province of Bihar and Orissa in 1912, the provincial government constituted a university committee, composed of educational experts and non-official representatives of the two provinces, under Sir Robert Nathan. Nathan was a civil servant at that time.⁴⁰ This committee met several times and ultimately reached an unanimous conclusion in favour of the establishment of a university at Patna which can be unitary in character so far as the local colleges were concerned, but with powers of affiliation in regard to college situated within the province, but outside Patna. But this report was not accepted by the Government of India which adopted a scheme of its own which was embodied in a bill introduced in the Imperial Legislative Council by then education member, the honourable Sir Sankaran Nair.

Criticising the government scheme, Sinha said, "the government scheme was so hopelessly reactionary that although it was praised by some of Bihar and Orissa representatives in the imperial legislative council, it aroused considerable opposition

³⁷ Ibid

³⁸ Sinha Sachidanand, *The Indian Renaissance: Its Ideals and Aspiration*, *Hindustan Review*, Vol. LXVII, Jan 1936, p. 431-33.

³⁹ K.H.Madhukar, op.cit., P. 105-06.

⁴⁰ Ibid, p. 106

not only in the province but also in other provinces as it was regarded as a very reactionary measure which, if adopted, would cripple higher education.”⁴¹ Accordingly a very strong protest was organised against it by the then leading public men of the province in which Sinha played a great role, staunchly supported by Dr. Rajendra Prasad. Further commenting on the bill, he wrote, “Our opposition to the bill introduced, was effective in the sense that the first bill was introduced with many amendment in favour of popular demands, was ultimately placed on the statute book and became the Patna University Act of 1917. This Act came immediately into force, and Patna University became an accomplished fact towards the close of the same year.”⁴²

Sinha’s nomination as the Vice Chancellorship of Patna University brought a great controversy. The retirement of Mr. Khawaja Noor in 1936 from the post of Vice-Chancellorship actually mark the beginning of the controversy regarding the question of his successor. This issue also mounted pressure on the then honourable education minister Sir Syed Abdul Aziz, who was also a member of the English bar.⁴³ He was fully aware of the responsibility in making such a definite proposal to the government. The education minister formally submitted Sinha’s name as a new Vice-Chancellor and also supported him very staunchly. Till this period, public opinion was also in favour of the appointment of a pure non-official, not in any service of the government to become the Vice-Chancellor of the Patna University. All other Vice-Chancellor before Sinha was office-bearer in the government service. After submission of Sinha’s name to the post, the struggle between the Director of the Public Instruction and the education minister over his appointment to the post of Vice-Chancellorship produced a great stalemate in the politics between the two bodies. This controversy lasted quite a long time. The file regarding the Vice-Chancellorship was tossed about between the education department of the Secretariat and the Director’s Department and went for submission to the governor time after time. Then the governor who was the ex-officio chancellor of the university, tried to bring about reconciliation between the department head and the education minister. But both the bodies were very stringent in their opinion.⁴⁴ But ultimately, the education minister emerged as victorious and

⁴¹ Ibid, p.105

⁴² Ibid, p. 106

⁴³ Ibid, p. 109

⁴⁴ Ibid

Sinha was proclaimed as the vice-chancellor of the Patna University in 1936. So, despite the great difficulties, Sinha finally became the Vice Chancellor of Patna University which proved to be of great benefit to the university. Sinha worked hard for its growth.

As Vice-Chancellor

With regard to Indian universities, Sinha was of the opinion that they are of two types, unitary and residential and affiliating and examining. The Patna University belonged, in Sinha's time, to the second type, i.e. affiliating and examining type. It was only possible to affiliate colleges scattered throughout the province or areas under its jurisdiction. It prescribed courses of studies, examined the candidates and declared the results.⁴⁵ Though when the Patna University Bill was enacted in 1917, there was a clause in it which might have enabled the university authorities to develop the institution from a purely examining one to a teaching university. Yet during the time of one of Sinha's predecessors, the local government, under the influence of Director of Public Instruction to whom he had once referred before, for bringing in an amending bill to repeal that particular clause as they thought it might lead later to an agitation on the part of the Senate of the university for the conversion of the examining university into a teaching institution.⁴⁶ He was at that time the member of opposition in the legislature of the province, and he offered a most strenuous opposition to the enactment of that amending bill.⁴⁷ It was the old days of dyarchical administration, when government had at disposal a fairly large block of governor nominees, both official and non-official. To keep the government on the transferred side that is the ministry in power, the subject of education was kept in charge of a minister and it was he who had brought the amending bill.⁴⁸ Accordingly with the votes of government blocks of nominees he was able to carry through the legislative council, the amending bill, and thus the last ray of hope for the conversion of Patna University, into a teaching one was gone, if not forever at any rate for a very long time, that being so, in the early years of his vice-chancellorship.⁴⁹

⁴⁵ Sachidanand Sinha, Re collection And reminiscence of long life xxvi, Hindustan Review 1941, p. 30,31

⁴⁶ Ibid, p. 32

⁴⁷ Ibid, p. 33

⁴⁸ Ibid

⁴⁹ Ibid, p. 34

Sachidanand Sinha states that, "My first term of three years was purely mechanical. It was no part of your duty to discuss any question of educational policy, or to search the trend of educational force even in the country, to say nothing of other countries abroad. We met once or twice a month at the meeting of Syndicate to transact business which was more or less of a formal nature as for instance, to grant permission to candidates desirous of appearing at certain examinations without having attended lectures in colleges, to prescribe text books, to appoint examiners, co-examiners, to arrange and hold examinations at various centres throughout the province of Bihar and Orissa, and to declare the result. There were various other things that we did, but all of them were equally mechanical and there was no room for exercise of any brain power either on my part, or on the part of my esteemed and worthy colleagues, the members of all syndicates who were known as syndics."⁵⁰

The above stated quote of Sinha shows that during his first term as vice-chancellor he had hardly brought or devised any new policy for the augmentation of higher education in the province but they were only concerned with the old system of functioning of the university and they ran it successfully in his first term and managed to regulate the university's function as an examining body. After the first term, he entered upon the second term of his vice-chancellorship and developed the intellectual side of his mind to some extent instead of practising the old mechanical lines. Although the intellectual aspect of the work was absolutely new to his many colleagues or syndicates, but slowly and steadily they cooperated with the ideas of Sinha, and then they supported him whole-heartedly. In the second term he proposed many new ideas from time to time as for instance the establishment of research scholarships, the foundations of a new fellowship, the development of literary languages of the provinces, inviting experts and specialists as lecturers and some other matters of a similar kind.⁵¹ Although progress was slow, considerable advancements had been steadily made from time to time.

So it can be seen that as compared to his first term in office, the second term was more fruitful and during this term he had brought many new policies and ideas for the upliftment of Patna University as well as for the upliftment of higher education in the province which during later periods bequeathed substantial results.

⁵⁰ Ibid, p. 34

⁵¹ Ibid, p. 34-35

Subsequently in the third term he got affiliation to the university from a fairly large number of colleges not only at the headquarters of several districts but also at the chief towns of some sub-divisions. So under his guidance, the Patna University began to expand. During this period the number of candidates appearing at the different examinations got more than doubled.⁵² The work in other departments also had largely increased and consequently the staff had to be appreciably increased to arrange the lectures, to address the annual convocations, etc. He tried to dignify and exalt the office of the convocation lecture by choosing some of the most eminent men in the country who had distinguished themselves in different branches of knowledge and learning or public work and administration.⁵³ Thus one can say that Sinha's three terms in the office brought in the development of the mechanical side as well as intellectual side of the university and it greatly helped in terms of reorganising the university in new times, in spite of the stringency contemplated in the amended university act against any departure from the mechanical work.

Speaking of Sinha's work as Vice-Chancellor, Sir Francis who was the Governor of Bihar at that time, stated:

“A University covers a wider field than law. It has been Dr Sinha's vocation, and there is nothing which relates human nature and activity which is not of value to a Vice-Chancellor. He must at the same time be learned and practical. He must appreciate the work of a true scholar who pursues learning for learning's sake, and, at the same time, give full weight to the practical advantages of education. He must attend to the minute details of administration without losing the vision necessary to inspire youth. Above all, a Vice-Chancellor must appreciate life and combine the wisdom, which is to be gained only by experience, with a readiness to develop new ideas. In Dr. Sinha, all these somewhat conflicting qualifications are combined in a remarkable manner. He has the broad outlook of a scholar, a man of the world, and at the same time, possesses the grasp of details necessary for an administrator of public funds. He has raised the standard of learning in the University and increased its balance.”⁵⁴

⁵² Ibid

⁵³ Ibid, p. 35

⁵⁴ Sachidanand Sinha's Commemoration Volume published by Sinha Library, Patna, 1972, p. 24

Now the question arises why he didn't try to convert Patna University into a residential and teaching one? If he would have made attempts to do that it could have fostered higher education further.

Sinha's Address to University Students

Sachidanand Sinha being the Vice Chancellor of the Patna University was concerned about the welfare of the students. On the occasion of convocational address at Nagpur, Sinha has addressed the issues related to education and voiced his own ideas regarding higher education. The first question he addressed in the convocation was regarding higher education itself as it was imparted in the universities. He spoke that in the past some years higher education in India has been criticised very adversely and severely, first by some British officials and others opposed to the political aspirations, and following them by a section of the countrymen, as responsible for many ills, ranging from 'slave mentality' to unemployment.⁵⁵

Talking on the issue of unemployment, he said it is increasing. He spoke the charge in connection with the former has lately fallen into the background, though one hears even now some echo of it from time to time but that in regard to unemployment still persists. He commented that it is constantly asserted in certain quarters that it is the universities which are mainly responsible for the existence of unemployment in acute form, among the educated classes in this country, and that it would disappear if steps were taken to discourage, if not to abolish, university education.⁵⁶ He said that the present status of the existence of universities in India and the number of graduates' turnout every year is not so out of proportion to the dimension or the requirements of our great country. He raised an important question that every year the number of graduates is increasing but the employment opportunity was not increasing in that proportion. There are other countries which proportionately to the area and population have much larger universities and turn out an appreciably large number of graduates, but where the problem of unemployment has never been suggested as an adequate ground for discouraging or abolishing university education.⁵⁷ He stated in his

⁵⁵ Sachidanand Sinha, Editorial and Miscellaneous, Indian University and Nationalism, A speech delivered as a convocational address at Nagpur University on 11th December 1937, *Hindustan Review* Vol. LXX Jan- Dec 1937

⁵⁶ Ibid, p. 409

⁵⁷ Ibid

address that, "I venture to suggest to you that this problem has not been examined by the critics of our universities in a correct perspective. To begin with, is it possible to deal with the question of unemployment among the educated class as something solely and wholly distinct from the state of chronic unemployment prevailing among the vast bulk of the illiterate masses in the country? Is it logical to divide the problem of unemployment in India into two watertight compartments and to seek the solution of one part, while ignoring the economic conditions effecting the other end by far much the greater part of it? I submit, it betrays an error of judgement to adopt this line of reasoning and to attempt to solve on its basis the problem of unemployment amongst the educated classes alone irrespective of the condition, in this respect of large section of our masses, India, it seems is unfortunately the only country where unemployment is proclaimed to be the result of higher education."⁵⁸

He was of the view that in many European and American countries where it is true that the general tendency is to give a practical turn to education, they do not try to solve the problem of unemployment by that means alone. Economic development and industrial expansion through political control are what western nations had turned to as the remedy for unemployment, and not the curtailment of university education.⁵⁹ He said that the need is to find out what are the proper reasons for the unemployment in this country. In his view the reason for unemployment in the country was not so much an educational but an economic one which again cannot be dissociated with its political implications and to attempt to solve it by proposing drastic change in the educational system alone. It is bound to end in producing a state of thing worse than what it is at present. He laid emphasis on the development of industries and making sound economic system as the remedy for the unemployment. In that connection he spoke, "let our educational system be recast, revised, reorganised as you will but unless the economic system is substantially improved by means of the industrial development of the natural resources of the country, unemployment shall not have disappeared even though higher education were reformed out of its very existence."⁶⁰ Sinha opines that merely the numerical development of technological institutions will not be able to sort out the problem of educational unemployment. Rather the solution lay in increasing the wealth of the country and what is more to prevent its being

⁵⁸ Ibid, p. 409-410

⁵⁹ Ibid, p. 410

⁶⁰ Ibid, p. 411-412

drained away from the country.⁶¹ In defence of Indian universities he spoke that it has rendered very great service to India. He pointed out that “assuming the correctness of the premises of our critics – that our educational system was originally designed to produce merely clerks and subordinate officials – it has certainly long since belied the intention, or expectation, of its organisers by producing not only all our great national leaders, but also all those who have been successful workers in various sphere of public activities, with advantage to themselves and with credit to the country. It is to their alumni that she has made in so many fields of national activity which has ushered in what is popularly known as the great Renaissance. It is the product of the universities that have made India what is today – an India throbbing with the pulsations of a new life. All university graduates might not have contributed equally to its upheaval, but, he said that he had no doubt that without them the national awakening would not have come into existence.”⁶² So he was very much concerned about the students future and career. For him the solution lies in promotion of the development of industrial and technical institutions and to stop the drain of wealth from India.

Champion of *lingua franca*

Sinha was a great man. He had touched upon all the important aspects of education. The language in which the education was imparted was very important. Therefore he has also delivered lectures on language. He advocated Hindustani as the medium of instruction at the primary level. When the Congress ministry was in power between 1937-1939, Sinha was a member of the Bihar Educational Reorganisation Committee. Professor K.T. Sahah of Bombay was the President of the Committee.⁶³ This committee has unanimously accepted Hindustani or the mother tongue of the student as the medium of instruction. Sinha in a separate report attached to this, very staunchly supported the idea regarding Hindustani as the medium of instruction. He stated in his separate report, “I find it stated in paragraph 110 of the sub-committee report that ‘it is an accepted principle of proper education that the medium of the mother tongue’, and the sub-committee declared, in regard to this proposition that ‘we endorse it completely and we would admit of few exceptions’. Having thus accepted

⁶¹ Ibid

⁶² Ibid

⁶³ Sachidanand Sinha, *Re Collection and Reminiscence*, op.cit., p. 35

the principle, they go on to say that ‘in this province, luckily the population is almost entirely homogenous; and so the question of choosing a common medium of instruction does not cause any very great obstacle’. They then state their view that ‘Hindustani will serve for both the Hindus and the Mussalmans, who make up the bulk of the province. This language, however, must be written in both the Devanagiri and Arabic scripts; and children must be familiarized with both before they complete their basic minimum of education.’⁶⁴

Now the statements quoted above, according to Sinha, does not seem to represent correctly the facts in regard to the mother tongue of the people of Bihar. He said that it is far from correct to say that the people of Bihar are unilingual having, as is suggested by the sub-committee, what is called “Hindustani” as their mother tongue. As a matter of fact “Hindustani” far from being the language of the vast bulk of the people of Bihar, is a foreign idiom imported into the province as a matter of sheer necessity, though it may be said to have become long since naturalized in it. Except in the case of small number of people, mostly living in towns, “Hindustani” is not at all the mother tongue of the people of this province. The language spoken by the vast bulk of the people (as is called by philologists) “Bihari”, which they regard as a group by itself, different on the one hand from Bengali and on the other hand from eastern Hindi, which two languages are respectively the mother tongue of the people to the east and the west, of the Bihari speaking area. The Bihari language is subdivided, again by philologists into three well known sub-groups known as Maithili, Magadhi or Magahi and Bhojpuri.⁶⁵ Thus Sinha has refuted the entire comment made by the committee as Hindustani being the mother tongue of the people of Bihar. Keeping these considerations in mind he confessed that he is surprised to find that the sub-committee make their recommendations in paragraph 112, which Sinha had quoted in his report “for important cultural minorities in Bihar like the Bengali or Maithili, provided sufficient numbers are available in any area arrangements should be made for education to such children through their own mother tongue in the basic school. Where the numbers of such minorities are not adequate to admit of a separate school for them, facility should be provided to take such children to the nearest place where such a school can be set up with care and economy. In the eastern districts of the

⁶⁴ Sachidanand Sinha, “*Speechs and Writings*” *Hindustani As a medium of Primary Education*, Thacker Spinck and Co., Calcutta, 1933, p. 835

⁶⁵ *Ibid*, p. 836

province where Bengalis are in considerable numbers, there would be no difficulty in providing schools with Bengali as medium of instruction.”

In Sinha’s opinion, having accepted Hindustani as the only suitable “common medium of instruction” in primary schools it would be a fatal mistake to the success of that scheme to invent the “theory of important cultural minorities.” He further said that in his opinion there is no doubt in his mind that once this wholly unjustifiable theory of “cultural minorities” in Bihar is accepted, it would prove to be an inseparable handicap to the imparting of instruction to the students in our primary schools through a common medium like Hindustani. As not only the two communities, the Bengalis and the Maithilis, but several others will place a similar demand, particularly the Bhojpuri and Magahi speaking communities.⁶⁶ Sinha had supported the reorganisation of primary education committee in the United Provinces. He quoted the following extracts of the Committee’s report and he emphasised that should be followed in Bihar as well, “in the course of discussion on recommendation number 4 regarding the medium of instruction, it was suggested that the language that the pupils normally spoke in their homes should be the medium of instruction. It was felt, however, that such a course would lead to practical difficulties on account of the presence of several dialects in the same area and that if the language that the pupils normally spoke in their homes were used as the medium of instruction, a large number of text books in various dialects would be necessary. Again, where one school might give instruction in one dialect and another in the same area in different dialect, people would not be able to understand each other. The Board did not favour the suggestion of making the various local dialects of the pupils the media of instruction, and recommended that whatever the language used as the medium of instruction it should be a literary language.”⁶⁷

He thus expressed his view that Bihar should adopt the same policy on the line of the United Province for the question of language as the medium of instruction and thus Hindustani should be the medium of instruction in Bihar although Hindustani is not the mother tongue of the vast bulk of Bihari but it could be understood by both the communities, Hindus as well as Muslims.

⁶⁶ Ibid, p. 836

⁶⁷ Ibid, p. 838-39

Sinha on English Language

It is true that Sinha has advocated Hindustani as the medium of instruction; he was equally emphatic in his view against discarding or even avoiding the study of English, while, addressing Lucknow and Nagpur University convocations. In the Lucknow University convocation he spoke that 'it was T.B Maculay's momentous decision, which brought a revolutionary character, in the educational annals of modern India. Well just a century has elapsed since, and probably hundreds of thousands of Indian have been educated in this fairly long interval according to the system introduced.'⁶⁸ He appreciated Macaulay for having introduced English language in the country. While addressing the Nagpur University in 1937, He stated during his convocational speech, "Closely connected with the discussion of our system of higher education is that of the place occupied by English in our University curricula. Here again I have come across a good deal of unwarranted criticism for which, it seems to me, there is no justification. The adverse criticism is evidently based on the assumption that the prominence given to English in our higher studies hinders or is it apt to hinder, the growth and expansion of the fairly developed Indian languages for literary purposes. But I confess I do not at all appreciate this point of view."⁶⁹

In his address Sinha said, 'when it comes to the question of the abolition of English, or its relegation into the background, from higher studies, it deserves very careful consideration before we decide to tamper with the well established system, which with all its defects, has contributed to the up-building of the nationalist India of today. It is undoubtedly as the result of the higher studies being imparted to our students in English, that this great land of ours is on a fair way to become before long a full-fledged nation, and the national pulse is beating even today with a unison the like of which is not recorded as having happened, earlier period, in our long and chequered history.'⁷⁰ Apart from it he further said English today is no longer a foreign language amongst the political minded classes in India. Besides it, in considering this subject we should not overlook the undisputed fact that English is now the most widely used language, and is spoken and understood much more extensively throughout the world than any other. It is spoken by more people outside Britain than inside that country,

⁶⁸ Sachidanand Sinha, *The Indian Renaissance*, op. cit., p. 432-33

⁶⁹ Sachidanand Sinha, *Indian University And Nationalism*, op. cit., p. 411-412

⁷⁰ *Ibid*, p. 411-412

and has thus acquired the status of an international language. In his conclusion Sinha said, 'in today's world at least three great nations, outside the British Isles, which speak English as their mother tongue. One of them, the United States, is now Britain's equal in sea power, and perhaps her superior in money power. The Asiatic nations like China and Japan with which India has close affinity, has made knowledge of English compulsory. India's position in international life is thus alongside the English speaking nations. For these reasons I hold that the movement to discard, or to discourage, English is a retrograde one, from the nationalist point of view, and should not be encouraged by the well-wishers of the country.'⁷¹

Sinha on Secondary Education

Sinha from his presidential address at the 11th Conference of the Secondary School Teachers Association, held at Jharia on 23rd February 1941, expressed his view on school management through this extract, 'the management of the non-government schools is entrusted to people who have almost unlimited powers over the teachers, but who are, generally speaking not educationist; and they, therefore do not much about the work of teachers. At any rate, they know much less than the teachers themselves. And then the teachers, smothered by struggle for existence, have as often as not to keep these people pleased or placated. Education is a highly responsible work which can be discharged only under favourable conditions. As such it seems to be absolutely necessary that to enable our teachers to get the best out of life and to maintain a reasonable standard of existence in the midst of struggles, the circumstances under which they have to work should be improved and the surroundings in which our children grow and work should be made congenial. While the workers should have all that is reasonably due to them, the work should also be organised in such a manner that it may produce desired results. There must be a harmony of efforts and ends. On the one hand, we must have properly qualified teachers, working in suitable conditions, and on the other the system of work should be the best possible. For this latter end, serious efforts must be made and the following conditions fulfilled:

1. A well-organized system of primary education for all boys and also girls between certain ages;

⁷¹ Ibid, p. 412-413.

2. A well-organized system of secondary education, efficiently imparted, under suitable conditions, with special reference to the requirements of modern life; and
3. A suitable system to divert secondary education into proper channels suited to the economic needs of the country, always keeping in view the cultural background so as to maintain a high moral in every walk of life.⁷²

Besides it Dr. Sinha was against the whole philosophy of secondary education as necessarily a prelude to entering a university. He was of the view that such a bent of mind of pupils to qualify matriculation as just for the getting into university. Thus, it does not inculcate a strong feeling among the pupils for achieving higher education. Thus, the Central Advisory Board (CAB) should formulate a policy that the candidates desirous of joining the subordinate clerical services of the government and local bodies should be required only to pass some qualifying examinations.⁷³

Sinha on Primary Education

The attachment of Sinha with education can be traced since 1900; he was then the secretary of the Kayastha Pathsha.⁷⁴ Dr. Sinha was a member of education Re-organization committee to suggest to the government of Bihar measures for the upliftment of primary, secondary and Higher Education in the province.⁷⁵ He suggested to this committee regarding the medium of instruction for the primary education and very strongly supported mother tongue or Hindustani should be the medium of instruction in the primary education.⁷⁶

In one of his article named “kaystha conference and social reform.” He very strongly advocated for the establishment of more and more numbers of primary and secondary schools in all parts of Bihar. He also emphasised upon the encouragement of girl’s children participation in the Pathshala and schools. He equally laid stress upon the

⁷² Sachidanand Sinha, Speeches and Writings, “ *Some Problems of Secondary Education in India*”, op. cit, p. 583-584

⁷³ K.H. Madhukar, op cit., p. 114-115

⁷⁴ Bagishwar Prasad, op. cit., p. 103

⁷⁵ Ibid, p. 103-104.

⁷⁶ Sachidanand Sinha, “ The Kaystha Conference and Social Reform” *The Kaystha Samachar*, Aug. 1900, Vol. II, No.1-6, p. 9-10

development of Pathshala and schools up to the grade college level and also for the establishment of boarding attach with almost all the schools and Pathshalas.⁷⁷

Sinha on compulsory Primary Education Bill introduced by G.K. Gokhle

The need for compulsory primary education was felt by the Indians. The leaders were mainly influenced by the example in England which introduced a new era in primary education in 1902 and by the act of the Baroda state of making primary education compulsory in 1902.⁷⁸ On 19 March 1910, G.K.Gokhale moved a resolution in the Imperial Legislative Council asking for making the primary education free and compulsory for boys between the age 6 and 10 especially in those areas where 33 per cent of the male population was already at school be introduced.⁷⁹ The expenditure was to be shared between the local bodies and the government in the proportion of 1:2 and a separate post of the level of a Secretary be created to look after the implementation of the scheme. During this time Gokhale's proposal received whole-hearted support from all the quarters of the Indian society. But nothing tangible was done. Seeing this, Gokhale again in 1911 introduced a private Bill on 16 March 1911 "to provide for the gradual introduction of the principle of compulsion into the elementary educational system in the country."⁸⁰ However even during this time, it could not become an Act.

The Indian leaders supported the Bill. Sachidanand Sinha also whole-heartedly welcomed and supported the Bill. While supporting the bill he said, "I rise, Sir, to give my most cordial and unstinted support to the principle underlying Mr. Gokhale's Bill." "The Bill" he further said that, "if enacted, will mark an era in Indian history."⁸¹ Sachidanand Sinha was aware of the fact that the provision of 'compulsory and free' primary education was very important for the growth and development of the education. In India although education was spreading, but its pace was slow and due to various factors like poverty, it was important to work for its development. So he was of the opinion that if this clause is included, it would be of great benefit.

⁷⁷Ibid, p. 10-11

⁷⁸ S.C.Ghose, *The History of Education in Modern India 1757-1998*, Orient Longman, New Delhi, 1995, revised edition 2000, p. 138

⁷⁹ Ibid

⁸⁰ Ibid

⁸¹ The Hon'ble Mr. G.K.Gokhale Speech and the Debate Thereon, Elementary Education Bill, Poona, 1911, p. 65-66

Evaluation of Sinha

Laksman Jha in the book *'Mithila: A Union Republic'*⁸² has criticised Sinha for not having done enough work for the promotion of education in the province of Bihar. He says that Asutosh Mukherji, who became the Vice-Chancellor of the University of Calcutta in 1906 and continued in that office till 1921, despite unfavourable circumstances was able to do far more than what Sachidanand Sinha could do for Patna University where he was Vice-Chancellor from 1936-1944. He says that for a man like Asutosh Mukherji working for the development of education was quite difficult for he was the Judge of the Calcutta High Court, but he never allowed the British to interfere with his work. This shows 'he was a man of courage and vision and of the genuine spirit of social service'.⁸³ On the other hand Sachidanand Sinha had the support of the Congress government in Bihar, who were his 'friend, philosopher and guide'. Laksman Jha further says that despite this favourable circumstance, Sinha was unable to do much. He could not even develop the Patna University into a real University, a teaching and research centre. Even 'the proposal for a teaching and residential University'⁸⁴ could not attract sufficient attention of the Congress government at that time. Now the question arises that why the Congress leaders in Bihar were so reluctant to look at the issue of development of Patna University into a teaching and residential one? It is true that the alien government was not much interested in the growth and development of education for certain reasons. As has been pointed out by Laksman Jha, 'education of the people is the surest enemy of tyranny'.⁸⁵ The alien government make sure that his subjects are ignorant and docile, and therefore could not challenge his authority.

Here one can note the contradiction. Sachidanand Sinha who always talked about the spread of education at all levels, higher, secondary and primary, and gave his efforts to its promotion was not able to achieve much. As have been stated earlier, Sinha was not very much interested in the formulation of new policies rather preferred to abide by the older ones during the initial phase of his life as the Vice-Chancellor of the Patna University. But later on he did work towards the formulation of new

⁸² Laksman Jha, *Mithila: A Union Republic*, Mithila Mandal, Darbhanga, 1952

⁸³ *Ibid*, p. 142

⁸⁴ *Ibid*, p. 143

⁸⁵ *Ibid*, p. 144

policies and they bore fruits also. He was able to get the affiliation to the university from a number of colleges done.

So it can be said that Sachidanand Sinha was a great man and was from the beginning concerned about the development of Bihar in all the fields. He himself worked towards this area and brought about many changes which proved to be of great significance for Bihar. But one can ask the question: could he have done more? Were his efforts insufficient?

CHAPTER 6

CONCLUSION

A system of vernacular education along with classical education existed in the Bengal Presidency. According to Adam, there were more than one lakh vernacular schools functioning in Bengal and Bihar in 1830. But in 1835 a decision was taken by the company to introduce modern education in the country. That was to provide education to the natives through the medium of English. In Bihar, English was introduced in the same year in 1835. But English education hardly got any popularity in Bihar during its beginning because of various social, political and economical reasons. In the beginning a rumor was widespread in the province that people who would receive English education would be deported to Mauritius or to any other British colony. Also it was believed that it was a tool for proselytizing the natives. There was not much scope for government jobs in the province during the early period, hence people viewed English education with disfavor. Moreover in the psyche of the common people there was a phobia regarding English education. In the resolution of 1859, a beginning was made by the Government for the establishment of Zilla Schools at Patna, Arrah and Chapra. But in the beginning Zilla Schools were not popular because people did not view English education with any favour.¹ Therefore people's general apathy with the English education led to the failure of Government initiative to impart English education in Bihar during the early decades of nineteenth century.

As early as in 1861, W. S. Atkinson, the Director of Public instruction of Bengal, identified the educational backwardness of Bihar to the want of proper employment opportunities. In a report of 3rd May 1861, he wrote, "In Bengal proper, English Education has an ascertained and increasing commercial value. It pays, and therefore, it is sought for. In the Behar, on the contrary, the demand for it has yet to be created. As soon as a certain kind of education is known to be necessary for advancement of life, it cannot be doubted that the people of Behar will ask for it as eagerly as those of any other

¹ K.K. Dutta, ed. Comprehensive History of Bihar, vol. III part I, published in K.P. Jayaswal Research Institute, Patna, 1976, p. 218.

country.”² Atkinson’s effort led to the establishment of Patna College in 1862-63, gradually this institute turned out to be a nerve- centre for the spread of English education in Bihar. Apart from this institute, the movement in favour of English education in Calcutta and the influx of English educated Bengalis from Calcutta and its suburbs into Bihar prepared the ground for English education in Bihar. Beside both these factors various socio-religious movements which have been discussed in the chapter also played a remarkable role in spreading education and for the enlightenment of people. By the seventies of nineteenth century people began to understand the value of English education and they started generating the demand for it. During this point of time a greater consciousness on the part of the people towards education particularly in the field of secondary education had been shown. It was reflected by the fact that, by 1880 there were five Government High schools where the number of students was above 400. The Director of Public Instruction thus observed in his annual report, “The last two or three years have witnessed a surprising development of the demand for English education in Bihar, quite unprecedented in that province and unparalleled in any other part of Bengal. The movement is as yet most conspicuous in the headquarters stations, and not as heretofore half of them Bengalis. But the same desire has begun to manifest itself in the interior of districts among the Rajputs and Bahans.”³

Thus gradually, there came about a change in the attitude of the higher classes in society towards education. It is also evident from the fact that by the end of the nineteenth century the Government Zilla schools were filled with Bihari students.⁴

Till 1859 there was no college in Bihar and there was no political organization. An educated middle class which had sprung up elsewhere with the growth of English education, was yet unborn in Bihar.⁵ But with the establishment of Patna College and various other institutions of learning, at primary and secondary level this gradually changed. Along with the support of British officials and their policies to create awareness among the people of Bihar to view English education with favour ultimately

² Ibid, p. 220

³ K.K. Dutta, ed. *The Comprehensive History of Bihar*, K.P.Jayaswal, Patna,1976, Vol. iii, Part ii. P.428-429

⁴ *The Behar times*, 12th February, 1897.

⁵ K. K. Dutta, ed. *The Comprehensive History of Bihar*, K.P.Jayaswal Patna, 1976, Vol. III Part III, OP. Cit. p.221

brought results. Now towards the end of the nineteenth century the spread of English education generated the growth of a new social class in Bihar as elsewhere in India. The educated middle class who sprung up in Bihar was actually the byproduct of those institutions which were established for imparting English education in the province. Now the English educated Bihari got engaged in various professions. This class comprised of lawyers, barristers, doctors, teachers, writers, newspaper editors, public servants, clerks, and University students. Growth of the middle class in the province and provision of certain numbers of opportunities in the government organizations brought a change among the people of Bihar. Now people began to appreciate the advantages of modern education. Soon an interaction between education and social progress was realized in Bihar. The educated men began to organize local social and political association in different towns in the province. Apart from this, educated and resourceful Biharis began to organize a native press in the end of nineteenth century. By the end of nineteenth century and the beginning of twentieth century numerous newspapers and journals published both in English and vernaculars provided so many channels through which different sections of opinion found expression. At the same time they assisted powerfully in overcoming the barrier which English education had created between the educated community and the rest of the population.⁶ In the beginning of twentieth century, the educated class had well established organs whereby they tried to mould public opinion. Powerful organs of educated Biharis profoundly influenced the entire population of the province. They were educating public opinion for the social consciousness and political awakening of the province. Political consciousness which had enveloped in the entire population of the province made them vocal for the demand of a separate province. The political consciousness generated in Bihar for the first time fostered the growth of regionalism and parochialism. The partition of Bengal provided a congenial opportunity to the educated middle class and to the leaders of the province to organize strong campaigns for the separation of Bihar from Bengal. Ultimately their campaign got results towards the end of the first decade of twentieth century and in 1911, during the "Delhi Durbar" demand of separate Bihar was considered and it came into existence as a

⁶ B.T.Mc Cullay, English Education and Indian Nationalism, New York : Columbia University Press, 1940, pp. 288-289.

separate province in the country. The credit for the success of the separation movement goes to the press, educated middle class and to the political leadership.

Establishment of Bihar as a separate province marked the beginning of a new life in all the directions of people. In 1912 the twentieth session of the all India Congress was held in Bihar. Bihar thus attempted to remove the stigma of inactivity. Mazharul Haque was elected as a chairman of the reception committee. The year thus became very important in the history of modern Bihar. In his welcome address Mazharul Haque declared that the Congress ideal was throbbing in the heart of Bihar's people, and they were not behind anyone in their love for mother India.⁷ In fact after the creation of Bihar this province began to play a very important role in the successive phases of Indian nationalism. In 1914 two eminent leaders of Bihar Mazharul Haque and Sachidanand Sinha along with B.N. Basu, M.A. Jinnah, B.N. Sharma, N.M. Samarath and Lajpat Rai were elected to serve on a deputation sent to England by the Congress.⁸

Mazharul Haque and Sachidanand Sinha who were the product of modern education emerged as eminent leaders of Bihar. Both of them had gone to England for their studies. Sachidanand Sinha was the first Bihari to go England for his Study.

Mazharul Haque as an eminent leader of Bihar and of the country sacrificed his respite for the upliftment of the people and liberty of the country. Despite being a staunch Congress man he was also a founding member of the Muslim League. He staunchly advocated that Muslim should adopt English way of Life, English education; western learning and they should be free from dogmatic ways of thinking. Haque, thoroughly condemned the concept of separate electorate for Hindu- Muslim. He emerged as an architect of Non-Cooperation movement in Bihar. Haque throughout his political career tried to create harmony between Hindus and Muslims, he used to view both the communities with the same eyes. He admonished both the communities to engulf their mutual oddities into mutual tolerance and build up a national civilization. Once he stated

⁷ S. N. Panday, Education and Social Change in Bihar, 1900-1921, p.203

⁸ K.K.Dutta, ed. Op. cit. p.156

that, “whether we are Hindus or Mussalmans we are in the same boat. We must sail or sink together.”⁹

Besides being a social and political thinker, Haque was also an educationist. He staunchly supported the Compulsory Elementary Education Bill tabled by G.K.Gokhale in the legislative assembly. In his presidential address at the Bihar Provincial Conference, he made an appeal regarding the Elementary Education Bill and encouraged the people of the province to come forward and support this Bill. In his speech he said, “This Bill is so far reaching in its effect that if it be passed into law it will effect a profound change in the destiny of our motherland.”¹⁰ Haque also supported the Patna University Bill and when the University Bill got passed he stated, “It was the long cherished desire of the people of Bihar to have a university of their own, and that desire is on the point of fulfillment now.”¹¹

During the Non-Cooperation movement Haque boycotted the English education and appealed to the students of Bihar to give up English education and through his own funds he got a house constructed for Bihar *Vidyapitha* and Haque became the Chancellor of Bihar *Vidyapitha*. Since Bihar *vidyaitha* got established, Haque became a supporter of Gandhian way of education. Haque rendered a great service to Bihar and in a way to Nation. After coming back From London in 1891, and till his death in 1930 he devoted his all respite for the humanitarian cause. The public and political activities of Mazharul Haque took place at three different levels- local, provincial and national.

Sachidanand Sinha after returning from London joined Bar at Allahabad and later also became one of the renowned journalist and a pioneering educationist. He was also associated with the Congress for a long time, and was secretary of the session held at Patna, in 1912. But later he parted with Congress. He is considered the architect of the separation movement of Bihar from Bengal. Tracing the cause of backwardness of Bihar, Sachidanand Sinha said that “It is because the people of Bihar did not have any administrative status as a province and therefore, no political importance. An outlying part of the Bengal presidency, Bihar looked for its guidance, socially, politically,

⁹D.N. Sinha, The Political Philosophy of Mazharul Haque, Souvenir, 1966, p. 40

¹⁰Shivaji Rao, Ayde, Message of Ashiana, op. cit. p. 142

¹¹ S.N. Panday, op. cit. p.105-106

economically and intellectually, to Calcutta which was not only the capital city of Bengal presidency but also had Bihar in subordination to it.”¹² In the opinion of Sinha, Bihar subordination under Bengal was one of the main reasons for the intellectual, moral and material backwardness of Bihar. Sinha got support from Mahesh Narayan Sinha, Rai Bahdur, Krishana Sahay and Nand Kishor Lal in order to propagate his ideas regarding the separation. A weekly journal, the *Behar Times* was started in Jan. 1894 under the editorship of Mahesh Narayan Sinha in order to propagate the cause of Bihar. This paper played a very significant role in the separation movement. Mr. Sinha remarked in this context that, “With the date of its birth may be said to have begun the period of renaissance in Bihar.”¹³ Apart from the political activities Sinha was an educationist he played a significant role in the development of education in Bihar particularly in the field of Higher education. He tried to spread education across castes. Whenever he got the opportunity to speak regarding the promotion of education he spoke from the different forum.

Laksman Jha in the book '*Mithila: A Union Republic*'¹⁴ has criticised Sinha for not having done enough work for the promotion of education in the province of Bihar. He says that Asutosh Mukherji, who became the Vice-Chancellor of the University of Calcutta in 1906 and continued in that office till 1921, despite unfavourable circumstances was able to do far more than what Sachidanand Sinha could do for Patna University where he was Vice-Chancellor from 1936-1944. He says that for a man like Asutosh Mukherji working for the development of education was quite difficult for he was the Judge of the Calcutta High Court, but he never allowed the British to interfere with his work. This shows 'he was a man of courage and vision and of the genuine spirit of social service'.¹⁵ On the other hand Sachidanand Sinha had the support of the Congress government in Bihar, who were his 'friend, philosopher and guide'. Laksman Jha further says that despite this favourable circumstance, Sinha was unable to do much. He could not even develop the Patna University into a real University, a teaching and

¹² Sachidanand Sinha, “Reminiscences and Recollections of a Long Life, *Hindustan Review*, Dec.1947, P. 619

¹³ Sachidanand Sinha, *Some Eminent Behar Contemporaries*, Introduction, Himalaya Press, Patna, 1944, p. xi

¹⁴ Laksman Jha, *Mithila: A Union Republic*, Mithila Mandal, Darbhanga, 1952

¹⁵ *Ibid*, p. 142

research centre. Even ‘the proposal for a teaching and residential University’¹⁶ could not attract sufficient attention of the Congress government at that time. Now the question arises that why the Congress leaders in Bihar were so reluctant to look at the issue of development of Patna University into a teaching and residential one? It is true that the British government was not much interested in the growth and development of education for certain reasons. As has been pointed out by Laksman Jha, ‘education of the people is the surest enemy of tyranny’.¹⁷ The Colonial government makes sure that its subjects are ignorant and docile, and therefore could not challenge their authority.

Here one can note the contradiction. Sachidanand Sinha who always talked about the spread of education at all levels, higher, secondary and primary, and gave his efforts to its promotion was not able to achieve much. As have been stated earlier, Sinha was not very much interested in the formulation of new policies rather preferred to abide by the older ones during the initial phase of his life as the Vice-Chancellor of the Patna University. But later on he did work towards the formulation of new policies and they bore fruits also. He was able to get the affiliation of many Colleges of the Province.

Sachidanand Sinha and Mazharul Haque

The careers of Mazharul Haque and Sachidanand Sinha were in many respects parallel careers and traversed the same terrain, in the sense that both rose from orthodox traditional families to pursue degrees in law in Britain and then returned to profoundly impact the educational and political destinies of Bihar and to some extent that of the country.

The first point of similarity is that both studied for some time at Patna College and then went on to pursue law in Britain despite coming from conservative backgrounds. This can be said to be the ground on which their mastery of not just law but also the English language was based. This would prove to be influential particularly in Sachidananda Sinha’s case when he would become a strong advocate of English education. This also marks their first divergence.

¹⁶ Ibid, p. 143

¹⁷ Ibid, p. 144

Mazharul Haque's beliefs and actions reveal his being a man with a long term vision for the country and the state. This holds true particularly with respect to his opinion on communal harmony and Hindu-Muslim relations. His opposition of separate electorates despite strong criticism from his own community point to a great catholicity of vision and perspective. Sachidanand Sinha's vision on the other hand is prominent in the field of education. As Chancellor of Patna University the various steps he took to develop the University point to a long term vision with respect to education.

Another marked point of divergence that emerges is that on the partition of Bengal. While it is clear that Sachidanand Sinha was one of the most ardent advocates of a separate province of Bihar, Mazharul Haque's views were more nuanced. While he did recognize the potential benefits of a partition he also termed the partition "the distrust of British officials". In this perspective it can be noted that for Sinha, the state came first while the nation too was important. While as is clear, for Mazharul Haque the nation was the first and foremost priority while the state too was important.

Even during the Non Cooperation Movement, while Mazharul Haque chose to stick to the Congress ideology and support the national education propagated by Gandhi, Sinha chose to support the official government stance on English education. Mazharul Haque would even go on to start and fund the Bihar Vidyapeeth a nationalist institution of education.

Both being contemporaries have expressed admiration for the other on more than one occasion. Several of Sachidanand Sinha's comments on Mazharul Haque as have been detailed in the previous pages are very laudatory and point to a positive relationship of mutual respect.

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