

# AN EDUCATIONAL SURVEY OF A DISTRICT

Being  
A Quantitative study of Vernacular Primary and  
Secondary Education in the District of  
Etawah in the United Provinces  
of Agra and Oudh.

*(With numerous tables, graphs, maps and illustrations)*

S. N. CHATURVEDI, M.A. (London)  
*Provincial Educational Service*

WITH A FOREWORD BY  
H. R. HARROP, M.A., I.E.S.  
*Director of Public Instruction, U. P.*

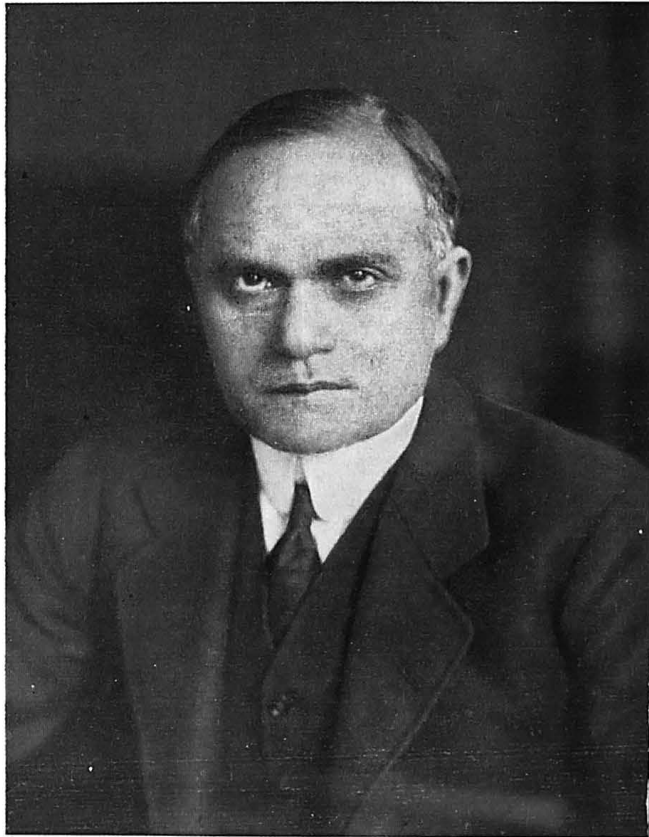


ALLAHABAD  
THE INDIAN PRESS, LTD.

1935

THIS PROVISIONAL EDITION IS LIMITED  
TO FIFTY COPIES AND IS INTENDED FOR  
PRIVATE CIRCULATION ONLY.

*Printed and Published by K. Mitra, at The Indian Press, Ltd., Allahabad.*



SIR ATUL CHATTERJI

To  
Sir Atul Chandra Chatterji,  
G.C.I.E., K.C.S.I.  
Administrator Statesman Patriot



## FOREWORD

I have been fortunate enough to see this book in manuscript. I cannot of course accept any responsibility for the figures or statements or views expressed in it. I heartily commend the book to the study of all who are interested to forward the material, mental, and spiritual welfare of the Indian peasant who forms the great majority of the Indian population. The book shows clearly how much remains to be done and how many obstacles lie in the way before the leaders and rulers of India can say that the people whom they represent have attained a reasonable measure of health, wealth, and happiness. The task is not one which it is the duty of any single individual to perform. It is a task which requires the self-sacrificing efforts of many men working together for many years. To my mind there is little that is more grievous and distressing than to see the vast waste of ability, energy, and time which is occasioned by struggles for power. We spend our time in arguing and quarrelling as to who is to do the work while the work is left undone. To every real friend of India, I commend a perusal of this book which illuminates the condition of education throughout the United Provinces and indeed throughout India as a whole; and I trust that those who believe in education as a means of helping to raise mankind will join the Education Department in its efforts to improve and expand effective education.

- H. R. HARROP,  
*(Offg.) Director of Public Instruction,*  
*United Provinces.*

*November 1, 1934.*

## PREFACE

In 1927 when I was in London, Sir Atul Chatterji suggested to me that I should make educational surveys of a few districts on my return home to India. I was out of employment for about six months in 1928 and during this period I approached a few gentlemen for help in this work, but could get no response. Soon after my appointment as an Assistant Inspector of Schools in the United Provinces, I expressed my desire to make a detailed educational survey of a district to the then Director of Public Instruction, Mr. A. H. Mackenzie, who not only permitted me to undertake the work but also encouraged me by offering official help in my study.

I, however, preferred to make the survey in my private capacity, in my spare time and at my own expense. I selected the district of Etawah for the survey. Of the two districts which I know intimately, Allahabad is too big and unwieldy. Hence I had no other choice. Etawah is a comparatively small and compact district, with three clear-cut natural divisions and is predominantly agricultural. At that time it had an inspecting staff on whose cordial co-operation and help I could rely.

Originally it was intended to make a quantitative as well as a qualitative survey of the education of the district. For the former study, four sets of questionnaires (on teachers, pupils, schools and villages without a school) were prepared. An information and acquirement test and an intelligence test were also prepared. Arrangements were made for the collection of samples of the handwriting and essays of all the boys of the upper primary classes.

After the necessary arrangements, the survey was made in January 1929. A huge mass of data was collected. As a full school history and information regarding the home of each child in school in January 1929 in the district was obtained, the number of these sheets alone was over 24,000. Answers to the questionnaires regarding schools and teachers brought the total to about 26,000. The papers on the acquirement and intelligence tests were in addition to these papers. Samples of handwriting, composition, intelligence tests, etc., considerably swelled the number of the material for study.

While these papers were being collected, I was transferred from Allahabad to Jhansi and the papers followed me there. Before I had settled down and begun to work on them, I was placed first on Special Duty and later was taken in the office at the Headquarters. The work there did not leave any time or energy for sifting the material or for the study of the data collected by me. In 1932, I was reverted to my substantive appointment as an Assistant Inspector and again I found time to devote to my hobby. By the time, however, I had finished the study and had written out half of it, I was moved to Fyzabad where I completed it.

First of all, the schools were numbered and information under each head was tabulated. Cards of different colours were used for different types of information,

This was the most exacting type of drudgery and would have been beyond me but for the devoted help I received from some of my old pupils and young friends.

After the figures had been collected, added and tabulated, necessary graphs, charts and diagrams had to be prepared. The data thus collected was then studied and the study was written out.

In the initial stages of my study I was struck with the fact that much of the unsatisfactory condition of education was due to the poverty of the masses. This led me to make further investigations into the economic condition of the people in the district. It is impossible to appreciate the true import of the educational conditions without a knowledge of the economic condition of the villagers. But there was a danger of over-doing it and I restrained myself from allowing my educational survey to become an economic survey. An attempt has been made, however, to give a proper economic background in the first section of this book.

In order to get into closer touch with the villagers, zamindars, etc., I met them at several centres in different parts of the district. In each place from about fifty to over a hundred people from all strata of society met me and there was free and frank exchange of views. These visits were made possible through the special permission of the Director of Public Instruction.

In this book I have been able to make a study of the schools, pupils and teachers. In a subsequent volume I propose to deal with educational finances, educational administration and other related topics.

I do not claim that I have made any revolutionary discoveries about the educational conditions in the Province in this survey. Perhaps most of the conclusions are familiar to those who are engaged in the field of education in these provinces. The importance of this survey lies in the fact that a whole district has been studied and the conclusions are not merely "impressions" or opinions based on them, but they are founded on hard facts and figures which have been obtained first hand and which have been studied scientifically.

No one is more conscious than myself of the shortcomings and limitations of this survey. But my only excuse is that the task was new and I had no experience or guidance. I had to chalk out my own lines of investigation. As I studied the figures, often it occurred to me that some more information, or information obtained in a different manner could have proved of better use. If I ever undertake a similar work again, I am sure, the results will be much better. However, I present these results to an indulgent but critical public and am sure their criticisms will enable me to improve my next survey. The views expressed in this book are entirely my own and the Department of Public Instruction is not in any way responsible for them.

The book was printed at Allahabad when I was posted at Fyzabad. On account of my touring duties, the proofs of the book followed me from place to place. For

these reasons I could not give sufficient personal attention to the printing of the book and as a result many mistakes might have crept into it.

My grateful thanks are due to Dr. A. H. Mackenzie, M.A., D.Litt., C.S.I., C.I.E., for the keen and benevolent interest he took in the survey and the encouragement he gave me in this work. In 1931 during my leave in England, I had the privilege of showing the outline of the study to Sir Michael Sadler who made very valuable suggestions for my guidance. I am greatly indebted to him and to Mr. P. M. Kharegat, I.C.S., for his interest in the early stages of this study. I place on record my appreciation of the hearty co-operation I received from Pandit Shyam Sunder Lal Shukla, Deputy Inspector of Schools, Etawah, and his assistants—especially Pandit Shyam Lal Shukla and Thakur Shukdeo Singh. Pandit Darshan Singh Sharma, a teacher of the District Board, Etawah, proved of considerable help on account of his unrivalled local knowledge and consistent hard work. My thanks are also due to my pupils and young friends, Messrs. Krishna Pyare Lal, M.A., L.T., Devi Din Trivedi, M.A., L.T., and Dina Nath Chaturvedi, M.A., L.T., and to my nephew Upendra Nath Chaturvedi, C.T., for their cheerful and ungrudging help at various stages—especially in calculating percentages, preparing graphs, typing manuscript, etc. My friend Mr. B. N. Jha, B.Ed. (Edin.), P.E.S., kindly went through the manuscript before it was sent to the press, and made many valuable suggestions. Lastly, I have to thank Mr. H. K. Ghosh, the talented proprietor of The Indian Press, Ltd., and his brother, Mr. H. P. Ghosh, for the excellent get-up of the book.

Mr. H. R. Harrop, M.A., I.E.S., Director of Public Instruction, has very kindly allowed me to publish this study. His interest in vernacular education is very well-known and it is in the fitness of things that the most vernacular-education-minded Director of Public Instruction should bless this first systematic survey of vernacular education in the province by writing a foreword to it. He has thus laid me under a deep debt of gratitude which I thankfully acknowledge.

S. N. CHATURVEDI.

## CONTENTS

	PAGE
FOREWORD .. .. .	v
PREFACE .. .. .	vii

### PART I

#### THE BACKGROUND

##### CHAPTER

I.—The District .. .. .	1
II.—The People .. .. .	4
III.—Economic Conditions .. .. .	10
IV.—A Peasant in His Home .. .. .	17

### PART II

#### THE SCHOOL

I.—Types and Distribution .. .. .	21
II.—Walking Distances .. .. .	27
III.—Single-teacher Schools .. .. .	31
IV.—The Desirable Size of a School .. .. .	34
V.—A Study of the Present Distribution of Schools .. .. .	38
VI.—A Suggested Redistribution of Schools .. .. .	67
VII.—Buildings and Accommodation .. .. .	84
VIII.—Inspection of Schools .. .. .	94

## PART III

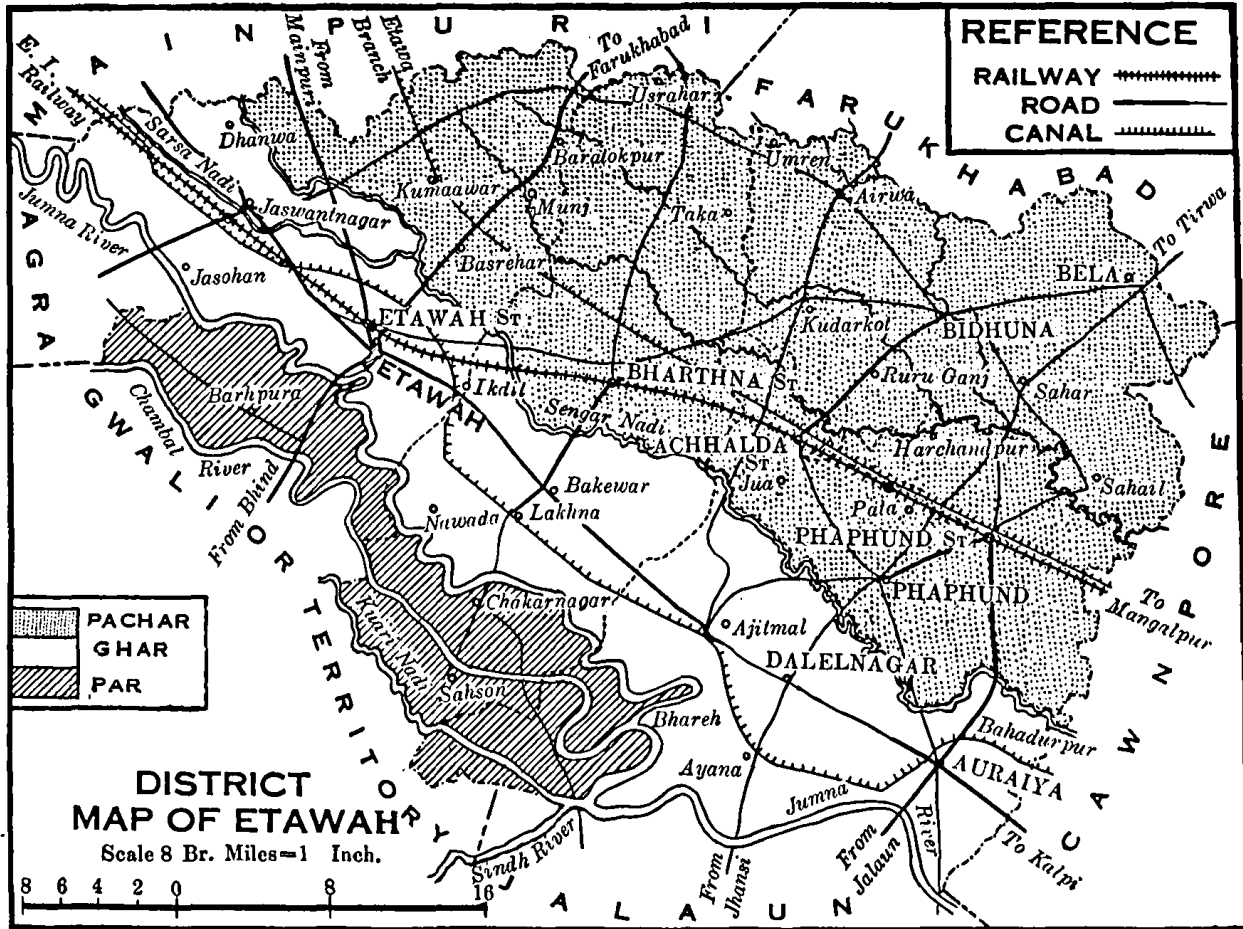
## THE PUPILS

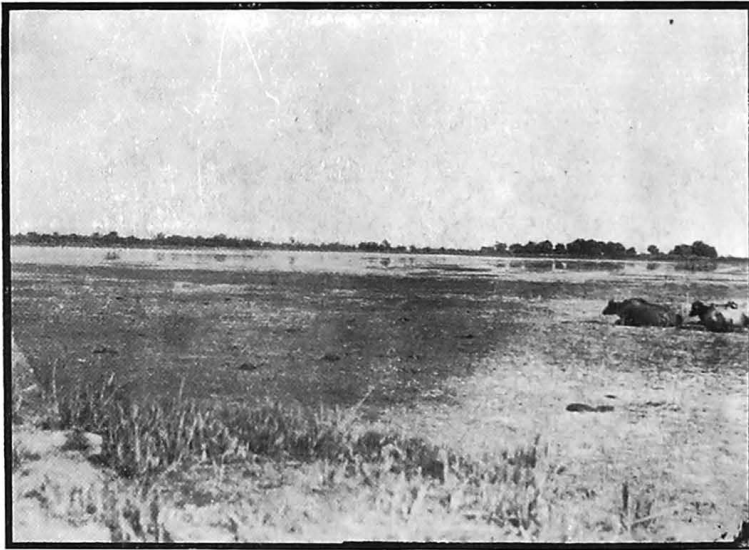
CHAPTER	PAGE
I.—The Boy as He Comes to School .. .. .	99
II.—Distribution .. .. .	115
(a) Age-class; (b) Caste; (c) Occupation of Parents; and (d) Language.	
III.—Progress through the School Classes .. .. .	160
IV.—Attendance .. .. .	169
V.—Examinations .. .. .	175
VI.—Elimination and Retardation .. .. .	179
VII.—Causes of Withdrawals .. .. .	190
VIII.—Post-school Life of The Pupils .. .. .	198
IX.—Pupils in the Infant Class .. .. .	207
X.—The Education of Girls .. .. .	212
XI.—Influence of Educated Mothers .. .. .	216
XII.—Pupils as Helpers and Workers at Home .. .. .	220

## PART IV

## THE TEACHERS

I.—The Teaching Staff .. .. .	221
II.—Teachers: their Outlook and Usefulness to Society .. .. .	231
III.—The Economic Condition of the Teachers .. .. .	242
APPENDICES .. .. .	251





A TYPICAL LANDSCAPE IN PACHAR.  
( Notice the Lake and Pasture.)



# PART I

## THE BACKGROUND

### CHAPTER I

#### THE DISTRICT

An educational survey of the district of Etawah as delineated in the following pages would be incomplete and only imperfectly appreciated without a general knowledge of the geographical, social and economic conditions of the district.

The Etawah district is one of the western districts of the Allahabad division in the United Provinces of Agra and Oudh. It lies between  $26^{\circ} 21'$  and  $27^{\circ} 1'$  North Latitude and  $78^{\circ} 45'$  and  $79^{\circ} 45'$  East Longitude and is a compact rhomboid in shape. The area returned in 1908, after the last of the many changes due to redistribution, since the advent of British rule in 1801-02, was 1,082,466 acres or 1,691.2 sq. miles.

The district is situated in the Gangetic plain, but it has a number of distinct physical divisions which are determined by the rivers flowing through it. The first of these divisions lies to the north-east of the Sengar river running from west to east. The second portion is situated between the Sengar and the Jumna. The third great division covers the land beyond the Jumna and is watered by the rivers Chambal, Kuwari, and Sindh. Although all these three tracts are situated within a breadth of 35 miles or so, they differ in a marked manner from each other in their natural characteristics.

The area separated by the Sengar to the north of the district is locally known as *pachar*. It covers 52 per cent of the district in area and is a level plain broken by a few sand ridges and watered by the small streams, Pandu and Rind which are dry except during the monsoon, and by their tiny tributaries. The soil is very fertile but large areas of *usar*

Boundaries, area and sub-divisions.

The *pachar* the *par*, and the *ghar*.

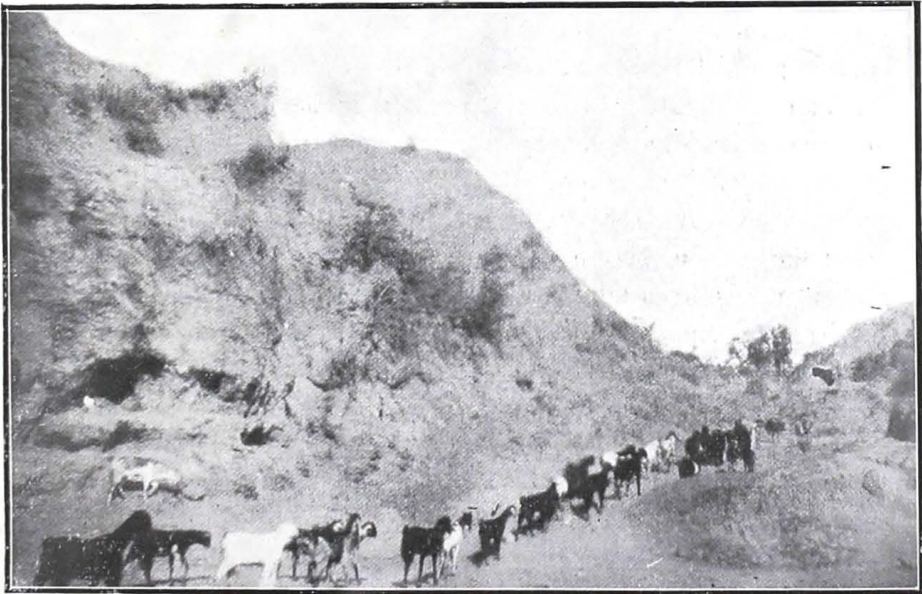
(barren lands) and marshes and lakes glistening in the numerous low-lying beds of clay diminish the area of arable land to a considerable degree. Nevertheless, this is the portion most thickly populated and most richly studded with flourishing villages and hamlets.

The land beyond the Jumna presents a totally different picture. The Jumna, Sindh, Chambal and Kuwari are streams always well watered. They flow in deep and narrow beds and during the monsoon are always liable to sudden and heavy floods. Overlooking and flanking them are deep and wide ravines and yawning chasms which provide spots of rugged and rare beauty. These are caused by erosion and are creeping into the fertile countryside, turning it into barren waste. Nothing but patches of short grass and leafless *karil* grow in them. The former is insufficient to maintain any cattle. Goats are the only animals which can subsist on it and people keep large number of these animals. A scheme of afforestation which has been introduced by the Government will be discussed in a separate chapter. The soil in the trans-Jumna tract is the friable soil of Bundelkhand and is found only where the rivers widen out leaving a narrow gap between the series of ravines. The villages here are few and far between and the population is very sparse. The prevailing caste is that of Thakurs who provide very good material for the army and police.

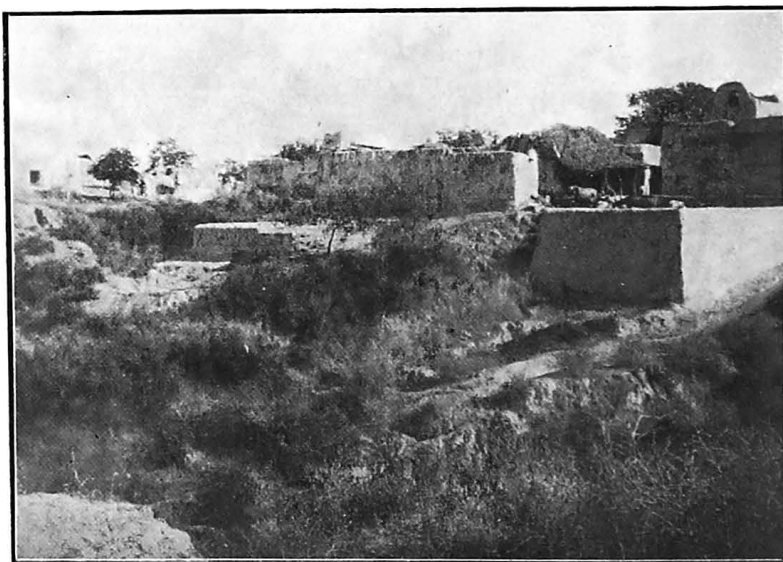
The land between these essentially dissimilar tracts has no individuality of its own. It lies between the Sengar and the Jumna and is locally known as the *ghar*. The soil is cultivable, with no barren tracts and only small beds of clay. The largest towns in the district are situated in this tract close to the old Mughal road.

The *ghar* and *pachar* portions of the district have a fairly satisfactory system of irrigation. In addition to the rivers Jumna, Sengar, Pandu (with its tributaries) and the Rind in the *doab*, and the Chambal, Kuwari and Sindh in the *par*, the district is traversed by the Bhognipur and Etawah branches of the Lower Ganges Canal and gets some water also from the Cawnpore branch of the same system. In addition, there are the numerous lakes and depressions of the *pachar*, and the smaller ones of the *ghar*. The *par*, however, depends entirely on wells which are in many places from 100 to 120 feet deep.

The average rainfall for the district is 31.62 inches, and agriculture is the main occupation of its people. The cultivable land is, however,



**In the Ravines of the Jumna.**



A Village in the Ravines.

much diminished by the ravines, *usars* and lakes; and in a normal year averages only 50·76 per cent of the total area.

Despite amusing stories from old gazetteers about seasoned wood cracking from heat, with a noise like a pistol, the climate is the usual dry one of the *doab* with a steady hot wind flowing from the middle of April to the advent of the monsoon in June. Yet, Etawah is a district with a reputation for healthiness.

Practically the entire *ghar* tract is served by the only railway line passing through the district, the main line of the East Indian Railway which runs from Howrah to Delhi. First class roads, however, connect Etawah with the surrounding district headquarters of Agra, Mainpuri and Fatehgarh, and also with Gwalior. These trunk roads together with *kuchcha* and *pucca* branch roads serve the *ghar* area well. But in the *par*, *i.e.*, beyond the Jumna, travel over ravines is difficult and dangerous both from wild animals and from men. The villages are few and far between. The Chambal and Kuwari with their enormous twists and high banks are always difficult to cross and owing to sudden floods are often impassable in the rainy season. To reach even important places like Sandaus and Bhareh in this area is no easy matter at this season. The Panchnad (confluence of five rivers within a distance of three miles) is a particularly inaccessible area.

The two chief industries of Etawah are silk and *ghee*. The former is of recent growth and is practically confined to the town of Etawah. The *ghee* industry on the other hand is a very old and flourishing one with its centre at Auraiya, the chief market. But this industry is closely related to agriculture and cattle breeding. In the district there are hardly any handicrafts worth mentioning. So the district is mainly an agricultural one.

The district was selected for this educational survey because of (i) its three distinct types of areas (the *par* giving some idea of the conditions in the hills), and (ii) its purely agricultural conditions uncomplicated by any major industrial influence. This last factor gives especial value to the survey for it represents the average conditions that prevail in an agricultural district in the western part of the Province.

---

## CHAPTER II

### THE PEOPLE

As pointed out in the last chapter, the population of Etawah is mainly rural. Its distribution between the seven towns and 1,493 villages is as follows:—

TABLE 1.

Towns.	Male.	Female.	Total.
Urban .. .. .	39,642	33,064	72,706
Rural .. .. .	3,73,429	2,99,870	6,73,299
TOTAL .. .. .	4,13,071	3,32,934	7,46,005

The figures based on the 1931 census show that the urban population is only 10 per cent of the total. The 'Towns' which contribute to the urban figures are the following:—

TABLE 2.

Towns.	Male.	Female.	Total.
Etawah .. .. .	25,461	21,487	46,948
Auraiya .. .. .	4,010	3,077	7,087
Jaswantnagar .. .. .	2,727	2,465	5,192
Phaphund .. .. .	2,689	2,440	5,129
Ekdil .. .. .	1,772	1,532	3,304
Lakhna .. .. .	1,715	1,316	3,031
Bharthana .. .. .	1,268	747	2,015
TOTAL .. .. .	39,642	33,064	72,706

Of these places, Etawah and to a certain extent Auraiya are the only two towns of an urban character. If these alone are taken together the urban population of Etawah is only 7·2 per cent. The rest of the towns are practically big villages with no characteristics usually associated with a town. And even Auraiya is more rural than urban in character. Hence, in the classifications as urban and rural, wherever found in this Survey, the basis is Etawah city on the one side and the rest of the district on the other.

The population per square mile is 441, and the drop from the higher average of the Indo-Gangetic plain is mainly due to the scantily populated trans-Jumna tract, and the increase in the total area due to uninhabitable *usars* and ravines.

The variation of the population in Etawah has mainly been towards a decrease. In fact, except for an increase of about twelve thousand in 1921, the population has been steadily decreasing since the beginning of the century. In 1931 the population had decreased more than sixty thousand in comparison with that recorded in 1901, 7·5 per cent in thirty years. This is in contrast to the general increase of population in the country. No satisfactory explanation is coming forth for this decrease.

According to the table of Distribution of Population castewise, the most numerous castes in the district are the Chamars and Ahirs forming  
 Castes. 15·6 and 13·5 per cent of the total or roughly one-sixth and one-seventh respectively. Together they total almost a third of the whole population. Next come Brahmins and Thakurs with 11·3 per cent (one-ninth) and 7·5 per cent (one-thirteenth) of the total. The other numerically important castes are Kachhis (6·4 per cent), Muslims (6·1 per cent), Lodhs (5·7 per cent), and Gadarias (4·2 per cent). The Bhangis (3·8 per cent) are not inconsiderable and the only other castes over the 2 per cent limit are the Koris (2·9 per cent), the Vaishyas (2·8 per cent), and the Kahars (2·1 per cent). The mention of the Kayasthas and Khatris, though they are negligible numerically, is necessary because of their strong social position both as regards education and holdings out of all proportion to their numbers.

TABLE 3.

*Table of Distribution of Population Castewise.*

Caste.	Male.	Female.	Total.	Percentage.	Proprie- torship.	% of land held.
Chamar ..	63,540	53,018	1,16,558	15.6	..	9.79
Ahir ..	57,540	43,531	1,01,071	13.5	1.06	20.23
Brahmin ..	37,542	36,836	84,378	11.3	44.22	20.8
Thakur ..	31,630	24,470	56,100	7.5	30.82	12.17
Kachhi ..	26,735	20,884	47,619	6.4	.01	7.42
Lodh ..	23,698	18,973	42,671	5.7	.11	7.72
Gadaria ..	17,204	14,142	31,346	4.2	.11	4.28
Bhangi ..	15,071	12,974	28,045	3.8	..	..
Kori ..	11,576	10,363	21,939	2.9	..	.33
Vaishya ..	11,615	9,824	21,439	2.8	4.7	.98
Kahar ..	8,637	7,143	15,780	2.1	..	1.33
Teli ..	7,747	6,502	14,249	1.9	..	1.15
Dhobi ..	7,173	5,945	13,118	1.7	..	..
Nai ..	5,550	6,638	12,188	1.6	..	1.05
Kumhar ..	6,371	5,595	11,966	1.6	..	..
Barhai ..	4,597	3,502	8,099	1.1	..	.87
Lohar ..	4,517	3,524	8,041	1.08	..	.62
Mallah ..	4,129	3,139	7,268	.97	..	.89
Kayastha ..	3,719	3,097	6,816	.91	7.97	1.44
Khatik ..	2,268	1,926	4,194	.56	..	..
Muslim ..	24,555	21,293	45,848	6.1	2.53	.58
Khattri ..	(very small)	..	..	..	3.33	..
Waqf ..	..	..	..	..	.47	..
Govt. property ..	..	..	..	..	1.19	..
Kurmi ..	..	..	..	..	.31	..

This table also shows the proprietorship in land of each caste in the district. This serves in an overwhelmingly agricultural district like Etawah, as a quite workable measure of the importance and influence of each caste. The Brahmins and Thakurs lead the way with 44.22 and 30.82 per cent of land in their occupation. In other words, these two together have proprietary rights over three-fourths of the total arable area.

## NOTE.

Land-owning but non-agricultural castes, e. g., Kayastha, Khattri, Muslim and Bania.

Land-owning and land-working castes, e. g., Thakur and Brahmin.

Land-working castes, e. g., Lodh, Kachhi and Ahir.

Land-working with other occupations, castes, e. g. Gadaria, Barhai, Teli, Kori and Nai.



In the remaining one quarter, the chief participants are the Kayasthas (7·97 per cent) though they are not quite 1 per cent in population, the Vaishyas (4·70 per cent), the Khattris (3·33 per cent) and the Muslims (2·53 per cent). The only other castes to hold even a small amount of land are the Ahirs and the Gadarias with 1·06 and ·11 per cent respectively. All other castes including the Chamars, the most numerous caste, the Kachhis, the Koris, the Bhangis and the Kahars are either labourers or cultivate a little land to supplement their income from the occupations assigned to their castes.

Thus the six higher castes, the Brahmins, the Thakurs, the Vaishyas, the Kayasthas, the Khattris and the Muslims have appropriated among themselves proprietary rights to the extent of 93·57 per cent of the total land. Deducting the 1·66 per cent held by Government and waqfs the total percentage in the hands of all other castes dwindles down to a bare 5 per cent.

These zamindars let out their land to others, as they cannot or will not till it all themselves. So the last column of the table gives the amount of land held by each caste and indicates the extent to which each caste has taken to agriculture for a living.

The Brahmins till about half the land they own showing that they are engaged to a large extent in agriculture and do not depend only upon the revenues derived from sub-tenants. The Thakurs cultivate about 40 per cent of what they own. On the other hand the Muslims and the Vaishyas cultivate only a fifth of their land and the Kayasthas only a sixth; while the Khattris let out the whole of the land under them. Thus it is clear that, so far as this district is concerned, the Muslims, the Vaishyas, the Kayasthas and the Khattris are not agricultural castes.

This surplus land is cultivated by the Ahirs to the extent of 20·23 per cent of the total, both for agricultural produce and for fodder for the *ghee*-producing animals. The other castes whose numerical strength is comparable to their holdings in land are the Kachhis, the Lodhs and the Gadarias. In all these three castes, the percentage of land is higher than the percentage of population. With the Chamars, numbering 16 per cent, the amount of land held is only 9·79 per cent showing that though they are engaged in agriculture to a considerable extent, they still earn part of their living by their hereditary professions of curing skins and making shoes besides working as farm and day labourers.

Among the notable absentees from the list of those who are engaged in agriculture are the Bhangis, the Dhobis and the Kumhars, whose hereditary professions seem to yield sufficient for their needs.

The district provides a good example of the extent to which even a naturally healthy climate can be counteracted by poverty and ignorance.

Health.

The climate of the district is healthy and dry and its salubrity has become almost a bye-word. The drainage of the district is good. There are no water logged areas. The rainfall is plentiful and as the water level is sufficiently low, varying as it does from 30 ft. in *pachar* to 120 ft. in *par*, there is a firm subsoil and the drinking water from wells is excellent.

The stock of the people has always been of superior quality. The district was originally inhabited by the Meos who were known as the Ishmailites of the Upper Doab and who 'raided alike on friends and foes.' They were driven out by the Rajputs who held the country for several centuries. The famous battle of Munj between Mohammad Ghori and Jai Chand was fought in this district. Although so near the imperial cities of Agra and Delhi, the people of Etawah were scarcely ever completely subdued by the Muslim rulers before the time of Akbar. The imperial armies both of the Mughals and the British as well as those of the Maharrattas have always had a fair supply of recruits from the district, and the inaccessible *par* ravines have always given a more or less safe refuge to those who have sought their inhospitable shelter.

The mortality figures for boys between the ages of 5 and 15 for the years 1919 to 1928 are given below:—

Years.	Between 5—10 years.	Between 10—15 years.	Total.
1928 ..	.. 243	234	477
1927 ..	.. 222	238	460
1926 ..	.. 394	357	751
1925 ..	.. 277	234	511
1924 ..	.. 444	351	795
1923 ..	.. 244	233	477
1922 ..	.. 442	303	745
1921* ..	.. 589	373	962
1920* ..	.. 897	446	1,343
1919* ..	.. 1,229	699	1,928

\* These are the years of the influenza epidemic.

This shows that during the period 1922—28 the average number of deaths has been 600 out of approximately 70 thousand boys between the same ages in the district, or 8·57 per thousand. Deaths are due mainly to small-pox, pneumonia in winter, sunstroke in summer and to fevers which are due to exposure. In short, all these causes of mortality are not natural to the soil but are preventable. Better food and clothing would appreciably lower the mortality figures.

Records of 'cognizable crimes' for every fifth year from 1901 were asked for from the superintendent of police in the district. The records for 1911 and 1926 had been weeded out and the following table was received from him.

Crime.

*Table of Cognizable Crimes.*

Years.	NUMBER OF CASES INVESTIGATED BY POLICE.			NUMBER OF PERSONS.		
	Suo Motu.	By orders of Magistrate	Sent up for trial.	Tried.	Acquitted or discharged.	Convicted.
1901 ..	1,306	1	896	1,101	228	873
1906 ..	1,473	..	865	1,280	327	953
1911	}	Records weeded out.				
1916						
1921 ..	1,323	..	607	871	136	735
1926 ..	1,338	..	707	1,031	170	861
1929 ..	1,797	..	825	1,135	221	914

From the foregoing description it is clear that the district is healthy and the people are engaged in a stable occupation like that of agriculture. There is but little inter-district migration and those who migrate from the district are usually a loss to it. Crime is inconsiderable and people are on the whole peaceful and law-abiding. These factors would encourage the parents to send their children to school in a district where education is imparted on a voluntary basis, provided that the economic condition of the people and their traditions did not discourage it. In the next chapter an attempt will be made to find out the economic condition of the people.

## CHAPTER III

### ECONOMIC CONDITIONS

The economic prosperity or otherwise of a people has a great effect on the willingness of the masses to send their boys to school voluntarily. Moreover, it measures fairly the possibilities of educational expansion in the district.

The opinion of Mr. Neale in 1874 was that since Mr. Gubbin's settlement in 1840, the people were better off all round; and Mr. Drake-Brockmann, in the *Gazetteer* of 1916, also expressed the same opinion.

The alienation of land from the hands of agriculturists into those of the non-agricultural classes has been going on slowly but steadily. This was noted as early as 1873 by Mr. A. O. Hume, the father of the Indian National Congress and the popular collector of the district during the Mutiny, who in his own frank style remarked: "Tax the Baniyas, Kayasthas, Mahajans and such like, who growing rich by the pen, oust their betters from their ancestral holdings, and then are too great cowards to protect their own acquisitions or to aid the Government that has fostered them." These strong words might have been actuated by memories of the Mutiny but they support the fact that the movement of the alienation of land from the agricultural to the non-agricultural classes had already begun in the middle of the 19th century, that is as soon as it was safe for the speculating non-agricultural classes to own zamindaris under the peaceful rule of the British, when the sword of the zamindar was no longer considered necessary to protect his estate. This alienation of land has benefited only the non-agricultural speculative classes at the expense of those who are tied to the land either as zamindars or as farmers.

The almost complete stoppage of many cottage industries due to mass production in the factories and mills wholly outside the district has liberated a large number of small artisans. The shoemakers, weavers, and carpenters, who were busy in every village, have had to fall back upon agriculture as a subsidiary occupation—if not as a whole time one—for

their livelihood. This fact is borne out by comparing the percentages of the land held by the artisan class in 1874 and 1914 respectively:

Castes.		1874	1914
Kori ..	..	.20	.33
Barhai ..	..	.76	.87
Lohar ..	..	.26	.62

All these castes show an increasing dependence on agriculture for their livelihood.

The pressure on the land is not finding any outlet in an increase of arable land by breaking up new ground and bringing it under the plough. Every square inch of space has been already utilized. The area under cultivation in 1874 was 547,619 acres or about 50 per cent of the total area. The rest of the area was taken up by the extensive *usars* in *pachar* and by the ravines in *par*. Even then, cultivable waste land was computed to be less than 10 per cent of the total. In 1914, after forty years during which the disintegration of the cottage industries was complete, the area under cultivation was 566,756 acres—an increase of only 19,000 acres in such a long time. This shows that there is little left for expansion. As the holdings have grown smaller, the actual number of persons of these castes cultivating land must have actually increased to a much greater extent. The holdings are so numerous that the size of the average holding in the district is only 2.5 acres.

The change in the proprietary distribution among different castes between 1874—1914, is shown in the following table:—

Castes.		1874	1914
Brahmins ..	..	33.26%	44.22%
Thakurs ..	..	34.83%	30.82%
Vaishyas ..	..	4.12%	4.70%
Khattris ..	..	1.11%	3.33%
Kayasthas ..	..	6.86%	7.97%
Muslims ..	..	1.78%	2.53%
Govt. Property ..	..	..	1.19%
Waqf ..	..	..	.47%
TOTAL ..	..	<u>81.96%</u>	<u>95.23%</u>

Except for the Thakurs losing land owing to the break up of their big families and losses due to indebtedness, all the non-agricultural castes

have amassed more and more land—and not at the expense of each other, as all have increased. How has this come about? The only answer is that it has been at the expense of the poor toiling agricultural classes. There is a significant figure in the 1874 distribution. ‘Numerous castes 16·16 per cent.’ This proprietorship among almost all the petty castes dwindles down to less than four per cent in 1914. The rest amounting to about one-eighth of the total has changed hands between land-working classes and land grabbers—no matter to what particular caste they belong.

The number of cattle is a fair index of the prosperity of an agricultural population. They not only help in various agricultural operations and transportation of agricultural produce, but also help in the subsidiary industry of *ghee* in this district. They form in India the last but one reserve for emergencies and misfortunes—the last being, of course, the ladies’ ornaments. And the prosperity of a family is usually measured by villagers themselves in terms of the number of animals belonging to the assessee. Here are some figures for the last quarter of the century:—

Year.	Bullocks.	Buffaloes.	Goats.	Horses.	Mules.	Donkeys.	Camels.	Cows.
Fasli, A.D.								
1311, (1904)	1,50,558	2,97,704	2,03,889	<i>19,836</i>	262	4,985	<i>1,550</i>	<i>1,03,387</i>
1316, (1909)	1,19,322	2,77,218	1,99,125	17,019	268	4,503	1,085	83,011
1322, (1915)	1,39,364	<i>3,30,191</i>	<i>2,66,037</i>	18,336	190	<i>5,090</i>	1,532	95,234
1327, (1919)	2,19,483	1,82,414	1,24,333	14,364	169	4,554	1,075	79,414
1332, (1924)	2,35,355	2,25,246	1,92,690	16,235	168	4,748	1,306	94,200
1337, (1929)	1,17,816	1,36,162	1,73,610	14,466	109	3,650	1,230	92,701
Average for 25 years.	1,61,983	2,41,489	1,93,280	16,708	191	4,588	1,296	91,158

The most striking feature is that the number of domestic animals—both individually as well as collectively—was larger in 1904 than in 1929. The second feature is that excepting bullocks and cows the number of no other animal (excepting camels) has touched the average since 1915. The fact that these animals have not shared the fate of other animals seems to be due mainly to the fact that the Hindus do not dispose of their sacred animals very easily—and they allow them to remain on their hands even when they are of no use economically. Bullocks, however, are in a differ-

NOTE.—The maximum in each group has been italicised.

ent category, for they are bought and sold according to the needs of the season and find a ready market. The least that can be said is that the number of animals shows no signs of increase, and if the number of cattle is any index of prosperity, it is reasonable to infer that the condition of the people is none too prosperous and that over long periods, the number of cattle tends to decrease.

There are 12 cows, 22 bullocks, 32 buffaloes (both bull and cow buffaloes) and 25 he and she-goats per hundred of the population. (These figures include heifers, calves, etc.). The incidence of cattle per hundred of population is therefore small and when it is remembered that the main subsidiary industry of the agriculturists in Etawah is *ghee*-making, the cattle supply cannot be considered plentiful.

Now we shall make a rough attempt to ascertain the approximate income of a peasant. De-industrialisation as already seen having increased the pressure on land, the incidence of the cultivable land per head of population comes down to .75 acre only, or in other words one square mile of the cultivated land supports 877 souls.

The average holding in the district is that of 2.5 acres or about 5 bighas. For the occupancy and ordinary tenants together this average rises to about three acres or six bighas. That such small holdings cannot encourage the development of farms is patent. Their number in the district is surprisingly small. Most of the cultivators are, therefore, peasants. How a peasant can support himself and his family on such a small holding is a puzzle. In the opinion of the Census Commissioner the average holding in the region (Indo-Gangetic plain, West) is 6.7 acres, that its percentage to economic holding is 126 and that the cultivator has a surplus of Rs. 73 per year even after selling the crop at admittedly low harvest prices. Perhaps this average has been made up by including the richer districts of the Meerut division in this region. But when this opinion is repeated to an Etawah cultivator he simply shrugs his shoulders and gives a cynical smile. In this connection Mr. Neale, the Settlement Officer, wrote the following in 1874: "It was at one time attempted to show the cost of cultivation, including price of hired labour, and thence to deduce the actual profits. But on this hypothesis I found it impossible to show any surplus at all in the tenants' hands, or at the most some Rs. 12 to Rs. 18 a year, the reason being that in so poor a country, with such poor appliances for agriculture, if the cultivator does not work himself, but

employs labour, the expenses, including rent nearly equals the gross produce. In fact, taking bad years with good, it would more than equal it." The author was also puzzled at the problem and in 1929 during his tour in the district he discussed it with a large number of zamindars and cultivators. The result of his enquiry only confirmed the findings of Mr. Neale, 55 years ago. If a cultivator is taken who is lucky to have a holding of ten bighas (approximately five acres) his income and expenditure will be as follows:—

## EXPENDITURE.

			Rs.	as.	p.
Rent at the rate of Rs. 3 per bigha	..	..	..	30	0 0
Interest on the price of a bullock	..	..	..	12	0 0
Cost of feed for bullock	..	..	..	40	0 0
Cost of seed	..	..	..	22	0 0
Interest on the cost of seed	..	..	..	5	8 0
Irrigation charges (canal or well)	..	..	..	12	0 0
Labour for irrigation	..	..	..	3	0 0
Harvesting in Rabi (cost of help)	..	..	..	7	8 0
"    "    Kharif	..	..	..	1	0 0
Threshing (cost of help)	..	..	..	2	8 0
Average annual cost of repairs and replacement of implements				5	0 0
Manure	..	..	..	5	0 0
Cost of grain given as gift	..	..	..	3	0 0
Total excluding the labour of the cultivator	..	..	..	148	8 0

## INCOME.

			Rs.	as.	p.
Produce of Rabi @ 2 mds. a bigha of grain at market rate	..	..	..	100	0 0
"    "    "    2¼ "    "    bhusa	..	..	..	20	0 0
"    Kharif (which is estimated at half the produce of Rabi) 10 mds. of millets	..	..	..	40	0 0
Fodder	..	..	..	10	0 0
Zaid produce (oil seeds 2 mds.)	..	..	..	10	0 0
Price of cow-dung used for manure, etc.	..	..	..	5	0 0
				<u>Total</u>	<u>.. 185 0 0</u>
Total income	..	..	..	185	0 0
"    expenditure	..	..	..	148	8 0
Surplus	..	..	..	<u>36</u>	<u>8 0</u>

NOTE.—This does not include the *nazrana* to the lambardar, patwari, etc. The calculations are based on the prices of 1929. For details please see Appendix I A.



The average size of a family in the district is 4·7, or five. The cultivator gets only Rs. 78 per head per year for his labour! And this calculation does not take into account seasonal calamities and failure of crops. It also presumes the cultivator to be debt free and out of the clutches of the *bania*.

Questions that naturally arise out of this are that if such is the state of affairs how does the cultivator support himself and his family and how can any zamindar afford to keep any *sir*?

Mr. Neale has answered the latter question, "How comes it that any zamindar keeps *sir*?" and says "The answer is because he is a zamindar. He gets a good deal of ploughing done for nothing by his tenants' bullocks, and a good deal of all the other kinds of labour by making his tenants work gratuitously in turn. Also his *sir* produces fodder for his cattle, of which he can afford to keep a larger number than his tenants. And cattle produce *ghee*, and *ghee* in this district is very lucrative. Besides this, if he has many family hangers-on (and I am assuming him to be a zamindar of ordinary importance, not merely a petty shareholder), they help him in his labour, and a fair quantity of *sir* enables him to grow food for them cheaply. When *sir* is merely the actual area reserved for his own cultivation by a small shareholder, it is of course cultivated under the same conditions as to remunerativeness as a tenant's holding, and differs from it only in the name."

Even if it is supposed that the expenditure on certain items like food for bullocks, cost of manure and repair and replacement of implements has been over-estimated, and that the income has been underestimated (although good care was taken to check the figures by referring them to many peasants and zamindars), the income per head cannot be more than double the estimated one. Thus the income per capita per year will not be more than Rs. 15 or Re. 1·4·0 per head per month.

Existence is possible on this income only because the peasants do not try to get more than the mere bare necessities of life, and get many things for which they do not have to pay.

Their food is very simple. Juar bread with pulse or skimmed buttermilk or salt or boiled vegetables or *mahua* flowers form their staple food. Mangoes, *mahua* and sweet potatoes are very helpful in their seasons. Cheap country tobacco with or without molasses is their only luxury. The family collects wood, grazes its own cattle, prepares its own cow-dung

cakes, makes its own *charpois* and ropes, and builds its own mud-walls.

And for this, the whole family has to work hard. An official census of the total number of earners is given below:—

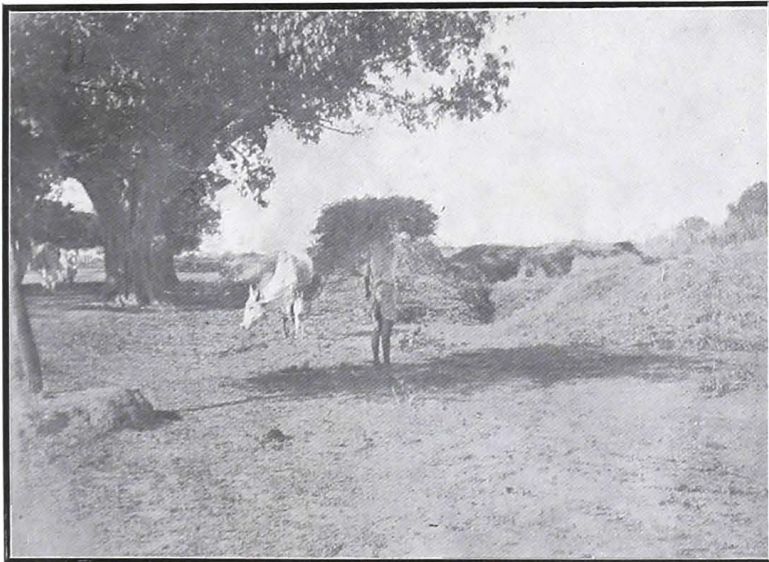
Type of earners.	Male.	Female.	Total.
1. With no subsidiary occupation ..	2,36,932	43,299	2,80,231
2. With agricultural subsidiary occupation ..	12,752	814	13,566
3. With non-agricultural subsidiary occupation .. .. .	12,914	926	13,840
<b>TOTAL EARNERS</b> ..	<b>2,62,598</b>	<b>45,039</b>	<b>3,07,637</b>
4. Working dependents ..	9,405	21,504	30,909
<b>TOTAL WORKERS</b> ..	<b>2,72,003</b>	<b>66,543</b>	<b>3,38,546</b>
5. Non-workers .. .. .	1,41,068	2,66,391	4,07,458
<b>TOTAL POPULATION</b> ..	<b>4,13,071</b>	<b>3,32,934</b>	<b>7,46,005</b>

The male population between the ages 0—5, 5—10, 50—60 and above is as follows:—

Between 0— 5 years ..	59,226
„ 5—10 „ ..	49,716
„ 50—60 „ ..	21,526
Above 60 „ ..	11,067
Total of those too young and too old to work ..	1,39,535

The actual number of non-workers is 141,068. Thus the conclusion is forced upon us that the average male between the ages of 10 and 50, except in very rare cases not exceeding 1·5 per cent of the population has to work for his livelihood. This also means that under present circumstances the presence of a boy above 10 years of age in vernacular schools is a stroke of good fortune for the schools and is unusual to a very great extent.

Thus a vicious circle is formed of ignorance, inefficiency, waste, and poverty. Through waste due to inefficiency, ignorance leads to poverty. Poverty in turn makes it impossible for peasants to send their children to school or to keep them there till they are beyond the danger of relapsing into illiteracy and making schooling useless. Here is the problem in a nutshell: “How are we to break this vicious circle?” The solution of this question would be the solution of India’s educational problems.



**OUR MASTER—THE PEASANT**  
Whose son we are attempting to educate.  
(He is bringing the golden harvest to the threshing floor.)



**A PEASANT AT HIS HOME**  
( He is sitting on the left and is twisting rope on a *takli* . )

## CHAPTER IV

### A PEASANT IN HIS HOME

A slight knowledge of the life of the average farmer will assist us to appreciate his needs and outlook. The peasant who is depicted in the following sketch is an average *better* class farmer who is neither an agricultural labourer nor a petty zamindar. About thirty teachers from different parts of the district were asked to send descriptions of the average daily life of an average substantial farmer. The description given here has been summarised from those essays.

A typical Etawah peasant who sleeps on a mat on the floor or on a cot wakes up about a couple of hours before sunrise. As he rises, he repeats the name of Rama and salutes mother Earth and then looks up to the sky to see if the constellation known popularly as *Hanni Hanna* (Orion) has risen. This constellation with whose movement he is thoroughly familiar acts as his alarm clock. He rolls up his mat or removes the cot. The mat is prepared from grass grown in the village and the cot is made of mango wood and hemp grown in his field. The wooden frame is prepared by the village carpenter and the peasant himself fits the warp to it. He puts on his *kurta* or *bandi* which is prepared from cotton carded, spun and woven in the village. His *dhoti* which was bought at the weekly market comes from a Lancashire or Indian Mill. He takes out his '*chilam*' prepared by the village potter and puts on it the specially prepared tobacco which is mixed with *gur* or *shira* and manufactured either at home or in the neighbouring town. Then he stirs the fire buried in the cow-dung ashes, puts a live coal on the tobacco and his pipe is ready. After his morning smoke, he attends to his cattle which comprise a bullock or two, a cow or a buffalo. He feeds his cattle with dry hay, grass or *karah* all produced in his own field—and in addition, gives oil cake, cotton seed or bran to the milch cattle. The oil cake was obtained from the village oilman in exchange for mustard or *til* seeds. Then by the light of a smoky oil lamp—which was prepared from old tin cans in the neighbouring town and in which the cheapest quality kerosene oil sold by the New York Standard Company or of the Burmah Oil Company is burnt, he begins to cut the fodder for his cattle. He uses a *gandasa* for

doing so. Its iron blade was manufactured by the village blacksmith and fitted into the wooden handle by the village carpenter.

By this time the oxen are ready to go out. They are harnessed. The peasant puts the plough on his shoulder and drives his bullocks in front of him and starts for his field. The plough was made by the village carpenter with wood supplied by the peasant. Sometimes he has to purchase the main beam (*haris*) from the market, but generally, it is obtained either from his own *shisham* tree or from one belonging to his landlord. The iron part of the plough was formerly manufactured in the village but is now imported from Cawnpore or Delhi and was purchased at the weekly market of the neighbourhood. The extra *phal* was prepared from the old discarded *phals* by the village carpenter (who is a smith also). The peasant had to pay four *paseris* (half a maund) of grain to the carpenter for making the plough. The whip for driving the cattle was purchased at the weekly market for an anna. Its handle is made of bamboo which is not grown in this part of the country. Hence it has to be purchased.

On his way to the field, he plucks a green shoot from a neem tree, a little bit thicker than a pencil and about ten inches long. After removing the leaves, he crushes one end with his teeth and makes it into a brush. This he uses as a tooth brush.

On reaching the field, he sets about his work. When ploughing is not needed other operations are in progress, e.g., sowing, weeding or watering the fields. This goes on till noon.

About the time that the peasant gets up his wife also leaves her bed. She sleeps inside the house whereas the peasant generally sleeps outside in the *dalan*. She takes out grain, barley, gram, peas, maize, bajra or jowar sufficient for the day's needs, and grinds them at the handmill which consists of two circular stones from 1 to 3 inches thick. The stones which were quarried in Gwalior were bought by the great-great-grandfather of our peasant from Muttra when he had gone on a pilgrimage. Now they can be bought in Etawah for a couple of rupees. The upper stone has a wooden handle fitted by the village carpenter. She sings hymns or folk-songs as she grinds the corn and if she is alone and has a baby, it is also in her lap. Soon after this, her son who is about ten years old gets up. His mother sweeps the floor of the house and then with his help milks the cow allowing the milk to drop into in a brass vessel which was purchased generations ago and which was manufactured in Farrukhabad. The

milk is then put into an old vessel, the product of the village potter, and then placed on a slow cow-dung fire in preparation for making curds from which butter will be prepared next day. She, then, churns the curds prepared the previous day. The butter is collected in a vessel each day and once a week (generally on Tuesdays or Sundays) it is clarified. The skimmed butter milk is used for food. She then prepares breakfast which consists of thick bread and is eaten with butter milk and salt. In the houses of the better class peasants *parauntha*, *suttoo*, boiled grain, e.g., gram, peas, etc., are used. This meal is finished by about 8 or 8-30 a.m. After giving breakfast to the children and sending some to her husband, she has her own breakfast. Then she attends to the miscellaneous work of the household, the main item of which is to prepare cow-dung cakes. They are put in the sun to dry. After this she takes her bath and is ready to cook lunch.

The boy—about ten years old—attends to the cattle and after helping his mother to milk the cows, moves them to a cleaner place in the open space outside the house. He then has his breakfast and carries food to his father in the field. On receiving his breakfast, the peasant suspends his work and the bullocks get some rest. In the meantime the boy collects green grass for the calves and returns with this and the empty pots to the house. If there is more than one boy in the house, one of them takes out the cattle for grazing after breakfast and takes his lunch with him. If there is no son in the house, or if he is too small or too big, the cattle are put in charge of a *chaupia* who looks after the cattle on monthly wages. The boy takes out the cattle at about 6 a.m. and puts them in charge of the *chaupia*.

At noon the peasant suspends his work and returns home. If he has a well in his field he gives water to his bullock and has his daily bath. With his wet *dhoti* over his shoulder he drives his bullocks to his house. If there is a tank in the village, he takes his bath in it. The bullocks are given a bath once or twice a week.

His wife is ready with the lunch which consists of *dal* (pulse), a vegetable such as potatoes, *aravi*, marrow, horse-radish, spinach, mustard leaves or gram leaves, and bread. The boy and father have their lunch after which the peasant rests under the tree outside where other peasants have come also and has his smoke and rest. After an hour, or so, father and son attend to the cattle and with *khurpi* or scythe go to the field. They

return at sunset with fodder, grass, etc., for their cattle. When ploughing or other agricultural operations are in progress they do not return till late in the evening and sometimes work in the moonlight. The boys take out the bullocks in the afternoon. At sunset the cattle return from the grazing grounds. The boy brings on his head a load of dry wood which he has collected during the day. He tethers the cattle and feeds them in their stall as in the morning. The cows are milked again in the evening. The boy then lights the earthen lamp which consists of a shallow earthen cup with a crude cotton wick, prepared by rolling a piece of cotton wool, dipped into the mustard or *til* oil obtained from the village oilman. He then goes out and meets his friends who generally play village games which do not need any apparatus, returning home for his dinner after which he goes to bed.

The peasant goes to the *athai*—the village meeting-place where he stays till about 10 p.m. It is a place where the village topics, scandals and rumours are discussed; ideas exchanged and decisions taken. Sometimes the literate among them read from the Ramayana, Alha or Dhola. In winter they sit round a fire, and while their ears and tongues are busy, their hands are taking out fibres from the hemp plant to use for making ropes.

At about 10 p.m. he returns home and finds his children asleep. His wife gives him a frugal supper which consists generally of bread and *dal* or vegetables. He enjoys a *chilam* of tobacco after his meal and then visits the cattle shed to see that the cattle are comfortable and have ample fodder. He secures the door of his house either by a bolt or by a rope and after repeating the name of Rama once more, retires into his bed either on the open platform outside the house or in the outer porch with a single sheet of homespun cotton for his bed and wrapper and with his arm for a pillow.

Such is the peasant whose children we are trying to bring to our schools and to keep them there for a sufficient time so that when they go back they may be better farmers, better citizens, and better men.

Thus it is clear that the peasant's life is such that he has few contacts with the outside world. He does not feel any need for such contacts. His supply of comforts and necessities depends mostly upon his own produce or on those of his fellow villagers.

---



PART II  
THE SCHOOL  
CHAPTER I

TYPES AND DISTRIBUTION

Types. Vernacular Education in the United Provinces is imparted in the following types of schools:—

(a) *The Lower Primary or Preparatory School*.—Schools of this type are maintained by District and Municipal Boards and have three classes only—Infants, classes I and II. Only in the infant class can boys be admitted ordinarily more than once a year—in January and July. There are school examinations to be taken at the end of each class. The passing out of class II may be taken as the minimum standard of literacy. The curriculum aims at imparting the simplest knowledge of the three R's, reading, writing and arithmetic and a bare familiarity with geographical definitions. Usually in such schools, there is only one teacher. There are other sectarian schools of the same type with different names. These will be dealt with later.

(b) *The Upper Primary School*.—Such schools contain the three classes of the Preparatory school and classes III and IV. They are with rare exceptions maintained by the Local Boards. The course of studies includes the three R's in detail including independent composition, the reading of script and the indigenous system of book-keeping (*bahikhata*)—the geography of the district, province and country in outline. A little Nature-study and Hygiene complete the course. Its aim is to make the boys literate enough for their every-day needs. The examination is local and a certificate of having passed the Upper Primary stage, *i.e.*,

class IV is granted by the Deputy or Sub-Deputy Inspector of Schools.

It is generally agreed that the full primary course as outlined above is the minimum amount of education necessary to ensure literacy with any degree of certainty. A relapse in those passing class II only, is only a question of time. For want of any system of continued education many of those also who complete their primary stage relapse into illiteracy in the illiterate atmosphere of the villages.

Only as recently as two decades ago the examination at the end of Class IV was a public one, and the course included unseen reading, arithmetic of an advanced standard, study of the field-book, mensuration and the geography of the world. But now the course has been lightened and rationalised and useful subjects like hygiene added.

(c) *The Vernacular Middle School.*—These schools are also known as town or tahsili schools and consist of three classes from V to VII. These teach the advanced portion of the vernacular curriculum. The aim of these schools is to provide advanced instruction to those who can afford to spend three more years at school so that they may assume the rural leadership and provide village functionaries such as teachers, patwaris, pound moharrirs, etc. The course consists of advanced Hindi or Urdu, Mathematics, History, Geography, Hygiene, English or the second form of vernacular, *i.e.*, Urdu or Hindi. Some schools also provide theoretical and practical training in such optional subjects as Agriculture, Rural Knowledge, Manual Training or Drawing. The examination at the end of the course, which is called the Vernacular Final Examination, is a public one conducted by the Registrar, Departmental Examinations, U.P.; and a certificate is granted to successful candidates by the same officer. The maintaining authority is in almost all cases the Local Board. There are some model schools maintained by the Government which are attached to the Normal Schools. In this district there are 15 Middle Schools maintained by the District Board, one Boys' and one Girls' Middle School by the Municipal Board and one privately managed Vernacular Middle School.

(d) *Depressed Classes Schools.*—These teach the ordinary Primary School curriculum and have been opened separately by the District Board for the Depressed Classes where found necessary.

(e) *Islamia Schools*.—They are just like Lower and Upper Primary Schools maintained by the Local Bodies with this difference that Hindi is not allowed to be taught in these schools. They are intended for Muslims only—although non-Muslims may also be admitted. Religious education is also imparted to Muslims outside school hours.

(f) *Maktabs*.—These are indigenous Muslim schools aided by the District or Municipal Boards. Their curriculum is different from that of the ordinary Primary Schools, and includes religious education as an essential part. The curriculum is prepared by the Provincial Muslim Education Committee which is presided over by the Inspector of Muslim Schools.

(g) *Aided Schools*.—These are Upper or Lower Primary Schools managed by private bodies or persons and follow the curriculum of ordinary schools. The Local Board only gives a grant to them. For all practical purposes they are merely inferior Board schools and act as feeders. They are taken over by the Boards if they prove successful.

(h) *Night Schools*.—These are meant for teaching the three R's to illiterate adults who cannot find time in the day from their work.

(i) *Girls' Schools*.—They are of the types (a), (b) and (c)—ordinary Primary and Middle schools. Their curriculum has been suitably adapted by the inclusion of sewing, cooking, and domestic science in the higher classes.

The information available as to Girls' schools is not as full as that concerning the others and hence, under the majority of heads unless otherwise stated any figures given should be taken to apply to Boys' schools only. At this stage of girls' education, there are no new problems calling for solution. Expansion as fast as private or Government efforts can make it, is the crying need of the day and long overdue.

NOTE Middle Schools in *pachar* :—Sahar, Bidhuna, Baralokpur and Kudarkot.

In *ghar* :—Jaswantnagar, Lakhna, Bewar, Phaphund, Aheripur, Bharthana and Dalelnagar.

In *par* :—Udi, Sandaus and Chakarnagar.

In Etawah proper :—Municipal Boys' and Municipal Girls' and Anjuman-Hidayatul V. M. Schools.

Distribution. Schools of the above types are distributed over the district as follows:—

*Distribution Table of Schools according to the number of Teachers.*

NO. OF TEACHERS	NUMBER OF SCHOOLS WITH TEACHERS										TEACHERS IN THESE SCHOOLS.							
	1	2	3	4	5	6	7	8	9	10	Total.	D.B.	M.B.	Total.	D.B.	M.B.	Total.	
Schools.																		
Middle	...	1	...	3	4	1	1	2	2	...	1	15	2	77	10	87		
Primary	...	2	114	29	8	3	5	...	...	...	...	307	8	564	38	602		
Preparatory	..	122	24	...	...	...	...	...	...	...	...							
Depressed	...	9	...	...	...	...	...	...	...	...	9	...	9	...	9			
Islamia	...	7	...	1	...	...	...	...	...	...	8	6	10	6	16			
Aided	...	48	...	...	...	...	...	...	...	...	48	...	48	...	48			
Maktabas	...	9	...	...	...	...	...	...	...	...	9	...	9	...	9			
Night	...	12	...	...	...	...	...	...	...	...	12	...	12	...	12			
<b>Total</b>	...	<b>210</b>	<b>138</b>	<b>33</b>	<b>12</b>	<b>4</b>	<b>6</b>	<b>2</b>	<b>2</b>	...	<b>1</b>	<b>408</b>	<b>16</b>	<b>729</b>	<b>54</b>	<b>783</b>		
Girls' Middle...	...	1	2	...	...	...	...	...	...	...	3	1	8	5	13			
Primary and Preparatory.	30	5	...	...	...	...	...	...	...	...	35	3	40	10	50			
<b>Total</b>	...	<b>30</b>	<b>6</b>	<b>2</b>	...	...	...	...	...	...	<b>38</b>	<b>4</b>	<b>48</b>	<b>15</b>	<b>63</b>			
<b>Grand total</b> ...	<b>240</b>	<b>144</b>	<b>35</b>	<b>12</b>	<b>4</b>	<b>6</b>	<b>2</b>	<b>2</b>	..	<b>1</b>	<b>446</b>	<b>20</b>	<b>777</b>	<b>69</b>	<b>846</b>			

The total number of schools in the district is 466 in an area of 1,691 square miles. In other words there is on the average, one school for every 4.2 square miles of surface area. This figure does not appear to be unsatisfactory for, on the average, each boy in the district has to walk only a mile and a quarter to school which is quite satisfactory.

But a closer inspection of the details shows up at once the immense variations from the average prevailing in different parts of the district. In the densely populated *ghar*, where roads are many and forests almost nil, there is an overcrowding of schools, often two Upper Primary schools existing within a mile of each other. In the *pachar*, the intervening *usars* and lakes make communication more difficult, and hence there are big villages at considerable distances from one another. Consequently, the schools are more equitably distributed and free from overcrowding. In the ravine-intersected *par*, the villages are sparsely populated, few and

far between and difficult of access. The roads are difficult and dangerous and pass through dense forests. The result is that there are very few schools; and even these cannot serve the area for which they are meant and are but poorly attended.

The enrolment in schools varies from 30 to 250. The average enrolment for the district is 52. This shows that a large number of schools have less than 50 boys. These schools are uneconomical if not wasteful. Many of these are manned by a single teacher, and are not of a desirable size. This brings us to the question, 'What is a desirable size for a school?'

'The school' means a full Primary School from the infant class to Class IV, or consisting of five classes. Each class, in this ideal school, would be under a separate teacher as opposed to the simultaneous multiple class teaching in vogue at present. Thus there would be five teachers in the school. As a teacher can easily manage 30 boys at a time, the average attendance of a class would be 30, and that of the school 150; and as the attendance on an average is about 84 per cent of the enrolment, there should be about 175 boys in a school. In other words, an enrolment of 175 is the desirable size for a school. Judged by this standard, how many of our present schools could be considered to be of desirable size?

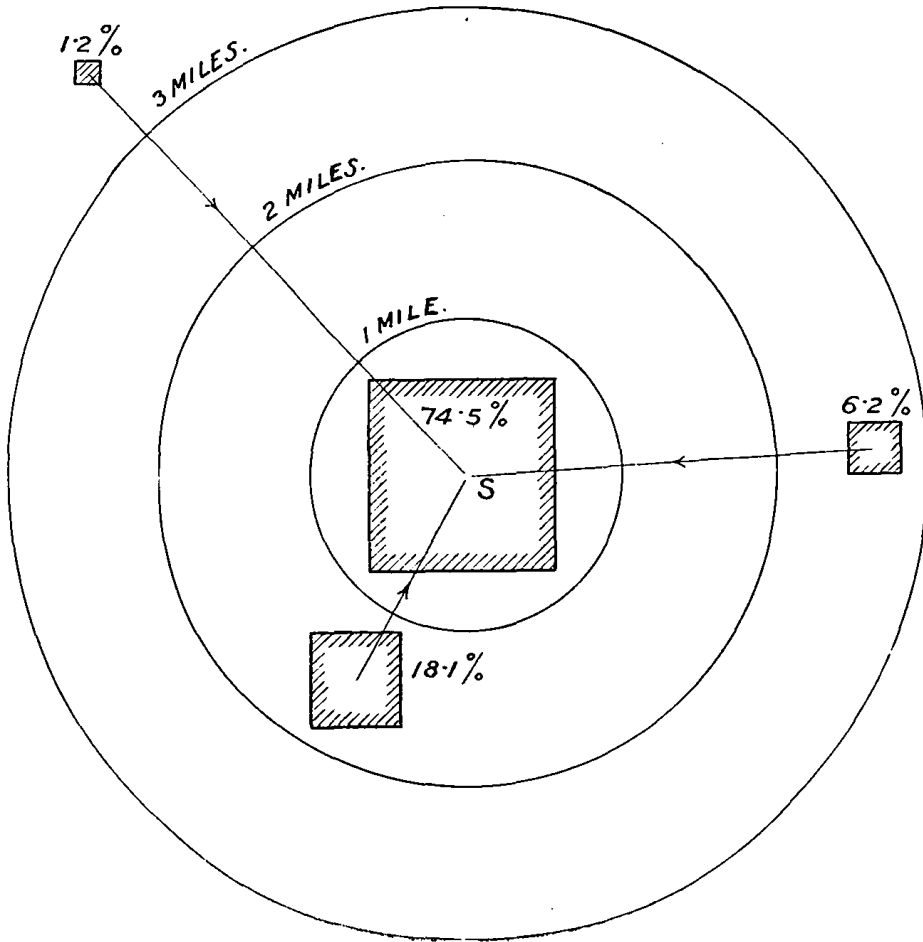
But, though the schools may be unevenly distributed or uneconomical either from the tuitional or financial point of view, are there sufficient schools and teachers to educate the masses? The answer to this question depends upon the ideal of sufficient education set up by us. In a land of 10 per cent literacy among the male population the ideal that the majority of boys of school-going age should find a place in a school should be the first step towards high mass literacy. On the assumption that the proportion of school-going boys should be considered equal to 15 per cent of the total population, there should be provision for at least  $7\frac{1}{2}$  per cent of 746,000 or approximately fifty-six thousand boys. These boys could easily be accommodated in the present number of schools if the staff were adequately increased and there would be an average enrolment in each of about 120 students.

Thus, to get definitely better returns, it is not necessary to increase the present number of primary schools. What is needed is a better distribution by weeding out overcrowded areas, and adding here and there a few more schools, specially in the *par*. The remaining schools should

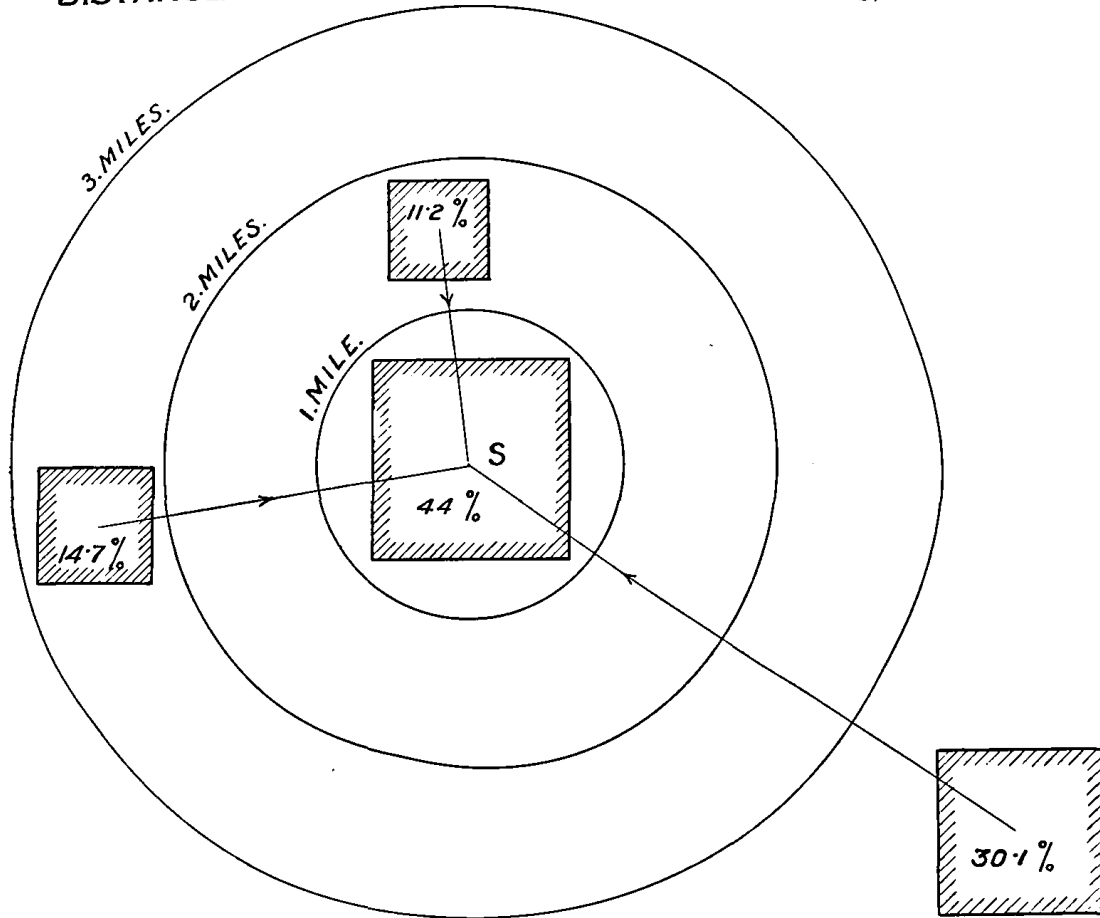
all be raised to the status of full primary schools with an approximate enrolment of 150. This would increase to a figure well beyond 50 the percentage of boys in schools to the total number of boys of school-going age. At the present stage of Vernacular Education this percentage is as low as 19, and it is of vital importance that it should increase. What is needed is expansion and redistribution of the existing schools with an eye on the population of the area which each school is going to serve.

---

# DISTANCE WALKED BY BOYS (PRIMARY SCHOOLS)

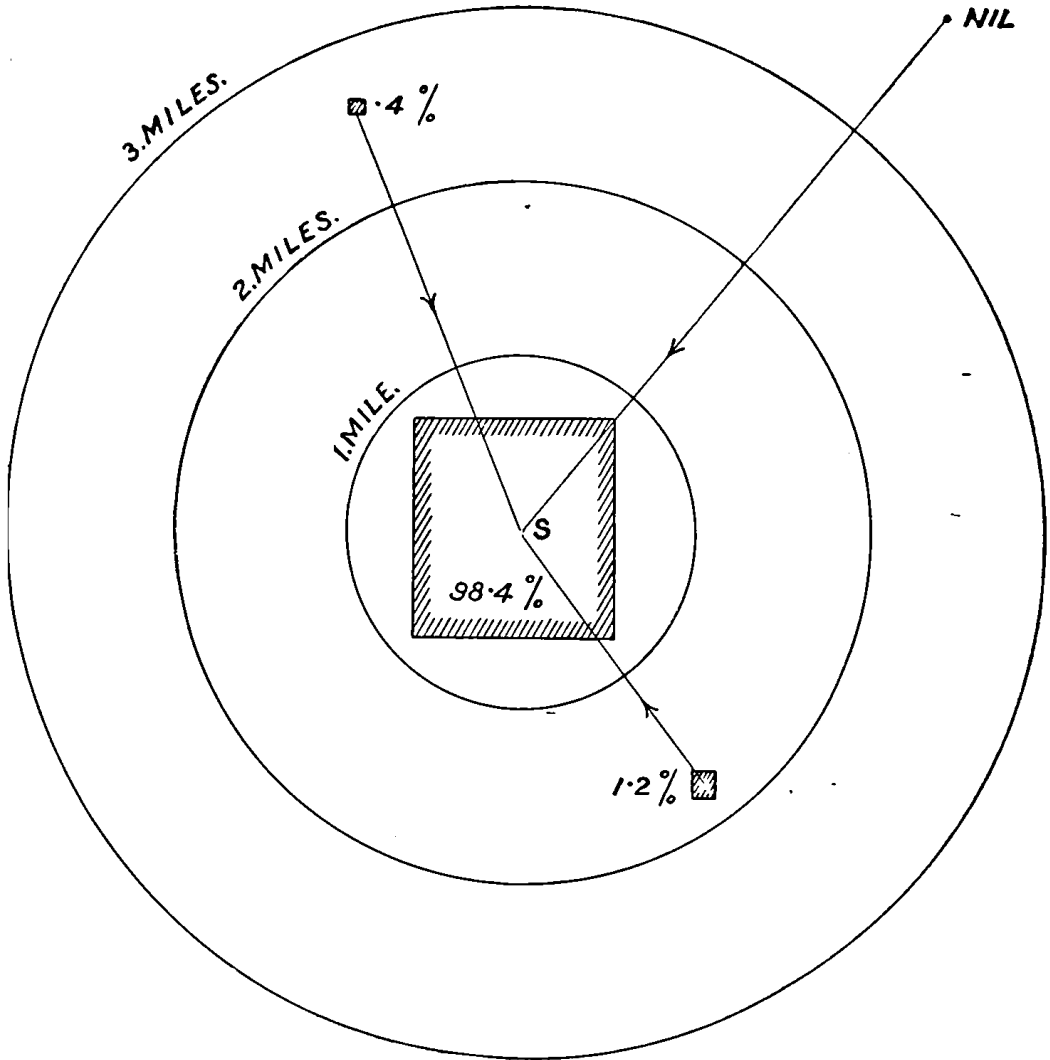


# DISTANCE WALKED BY BOYS (MIDDLE SCHOOLS).





DISTANCE WALKED BY GIRLS.



## CHAPTER II

### WALKING DISTANCES

An important factor in determining the correct distribution of schools is the distance a boy is expected to walk daily to his school. Much has been recently in the air on this subject. Opinions are freely expressed palpably based on the very different Western conditions that the maximum walking distance may be taken to be anything from three to six miles! For this we have to find the actual practical walking distance and what it could or should be. We shall examine the problem in two different ways, and see if the two sets of results arrived at in any way agree with each other.

The first question that arises is that given the average Indian boy as he comes to the primary school, the weather and the roads met with in the way, and the Indian peasant-parent, what would be the possible distance to be travelled? Let us take up each of the data and its effect on the walking distance one by one.

We must remember that the average boy in the primary school in the district is, first of all, ill-fed and under-clothed. It will be seen from discussions in the later chapters that almost half the boys do not possess a full suit of clothing, namely, a tunic, *dhoti* (or *pyjama*) or its equivalent, and one set of underwear the basis decided upon for adjudging whether a boy has sufficient clothing or not. A still larger percentage is not getting enough nutritious food in their homes. They have, of course, no conveyance except their almost bare, dusty legs. Further, the average age of a primary school-boy is 9.68 years or approximately 10 years. What distance should we expect such young, ill-fed, and under-clothed boys to be able to walk year in and year out?

The extreme climate of the *doab* presents difficulties of its own. The scorching 'loo' of summer blows from about 8 o'clock in the morning to about 7 in the evening. The temperature in the shade is sometimes known to have reached 120°F. The plains are dusty and for many months the atmosphere is full of dust and is not very wholesome for the scantily-covered bodies of the boys. In the rains, the tracks are generally

full of mud. Various streamlets and nullahs spring up in the way which have to be waded or avoided by making long detours. In winter the temperature falls down to 40°F. and even lower and sunset coming soon after the school is over, hardly leaves the boys much time to walk any considerable distance before darkness sets in.

Add to this the forests or the *usars* or the still more difficult and dangerous ravines of the *par*. There are lonely paths over these regions, which are sometimes made dangerous by the occasional appearance of wolves, panthers or hyenas. Their occasional appearance discourages any increase in the distance that the boys may be expected to travel.

Lastly, the average farmer, upon whose sufferance or willingness the attendance of his boy in school entirely depends, does not look with favour on the schools as they are at present constituted. The reasons for his apathy will be discussed later. But one thing is perfectly certain. The average farmer will not go out of his way to send his son on a long and possibly dangerous journey to a school. Moreover, he has need of the boy at home to help him in odd jobs or more often, to help him in making the two ends of the family budget meet (see chapter on 'Boys and their Homes'). Hence, he will not permit his boy to waste the whole day in what to him is a secondary pursuit like this, the primary one being the keeping together body and soul.

The second way in which it is proposed to examine the question is to study the data which has been collected during the course of this survey. The table of 'Walking Distances' for boys (primary schools), boys (middle schools), and girls (all schools) separately is given below:—

		NUMBER OF PUPILS WALKING						
Type of	Schools	Under 1	Over 1	Over 2	Over 3 miles	Total.	Pupils coming from villages where schools are situated.	
1	Middle	.. 836	213	279	570	1,898	489	
2	Primary	.. 14,632	3,545	1,255	213	19,645	12,345	
3	Girls	.. 1,421	18	6	..	1,445	1,341	
TOTAL		.. 16,889	3,776	1,540	783	22,988	14,175	

In this table the figures relating to girls and middle school boys may be dismissed with a brief notice. In the case of girls, it is found that barely 24 out of a total of 1,445 come from outside a circle of one-mile



**CHILDREN CROSSING A RAVINE ON THEIR WAY TO SCHOOL.**  
( A ravine like this is a formidable obstacle in the way of consolidating small schools.)

radius. And of the remainder, a bare 7 per cent come from other villages even less than a mile off. So that for all practical purposes, the walking distance for girls may be taken to be one mile only. This is also clear from the attached graphs delineating the students coming from each ring as a percentage of the total number of that class.

The middle schools stand on a quite different footing. There are only 15 middle schools in the district, and they are at great distances from each other. The boys coming to them elect to do so, with the definite or tacit consent of their guardians, for the definite object of passing the Vernacular Final Examination. Their average age is 14.34 years and they are old enough to walk long distances. Middle schools at Sandaus and Udi cut off by the river Jumna and Chambal enjoy a sort of monopoly over a definite area. Hence, the variations in the various rings shown in the graph are peculiar. There are more boys coming from a distance of more than three miles than from the two or three-mile rings.

Having dealt with these minor points we come to the main problem of the walking distance possible for boys attending primary schools. The table shows that two-thirds of the boys come actually from the same village. The attached graph shows that the one-mile ring accounts for 74.5 or nearly three-fourths of the total. The two-mile ring is responsible for 18.04 or more than one-sixth. Together, the one and two-mile rings take up 92.54 per cent of the total number of boys. So that outside the two-mile ring, there remain only 7.46 per cent or only one-thirteenth of the boys. Hence, the two-mile ring may, for all practical purposes, be taken as the maximum limit from which on the average a boy attends school.

Now let us take a different view of the figures for the primary schools. The areas within the one, two, and three-mile rings are proportional to 1, 3, 5 respectively; and the outside area is at least proportional to 7, if we take it equivalent to a four-mile ring. So that reducing the figures in each ring to *figures per unit area*, they become proportionate to Primary schools under 1 mile (14,632), over 1 mile (1,182), over 2 miles (251), and over 3 miles (30, utmost). It is clear that an appreciable number of parents do send their boys to schools which are situated at a distance of two miles.

Thus it is clear that so far as the farmer is concerned the maximum distance to which he will send his boy for schooling is two miles and if a

school is situated at a greater distance he is not likely to patronize it.

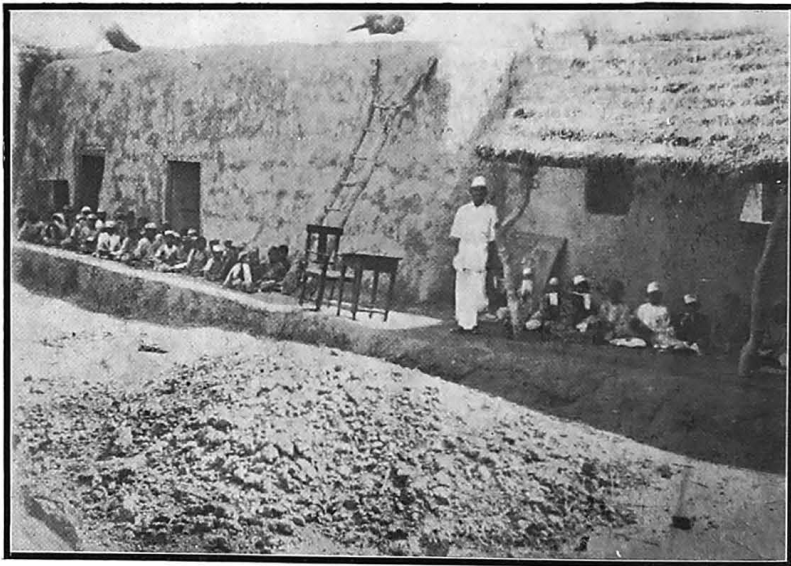
The walking-distance of two miles or an approximate distance of 4 miles between two adjacent schools gives an area of about 7 square miles of efficient service for each school, which is much more than the present average of one school per 4.2 square miles.

Hence, all practical and theoretical considerations and calculations lead to one deduction. The walking distance for primary school boys cannot be safely held to be more than two miles, subject, naturally, to special local conditions.

---



**BRINGING CHILDREN TO SCHOOL**  
(One of the duties of many village teachers is to bring children to school from their homes.)



A SINGLE TEACHER SCHOOL IN A BORROWED BUILDING.  
(The school at Ayari. The room is dark and so the school meets on the narrow *chabutara* outside when the weather permits.)



## CHAPTER III

### SINGLE TEACHER SCHOOLS

On reference to the Table of Distribution of Schools according to the number of teachers, it is seen that 240 schools out of a total of 466 or more than half are staffed by one teacher only. These are the 'Single Teacher Schools'—one of the major problems in the school administration of this country.

Of these 12 are night schools, 48 aided (where an increase in staff must be dependent on an increased contribution from the village), 9 maktabas, 7 Islamia (there is only one other Islamia school in the district with three teachers), and 9 depressed class schools. These depressed class schools are still new and in an experimental stage. There is one Middle school opened just before the survey was undertaken which had only class V and so only one teacher. There are only two primary schools in this category—with so small a number of pupils that a second teacher in them could not justifiably be given.

The only considerable groups of the single teacher schools are the primary (both Lower and Upper) schools for girls numbering 30 and the lower primary schools for boys numbering 122. The schools in both these groups having two teachers (there are no schools with more teachers) number 5 and 24 respectively. So that more than 80 per cent. of the lower primary schools for boys and primary for girls are manned by single teachers. In other words, the single teacher school and the boys' lower primary school are synonymous.

In the case of girls' schools, the problems are of a different character and will be discussed in a separate chapter. Of the other schools, night schools and maktabas are institutions of special character. Islamia schools have seldom a large enrolment as the Mohammadan population in the rural area is sparse. The depressed class schools, opened where necessary in backward areas, suffer from similar disadvantages. Further, as noted already, they are new and experimental.

Except in the case of small classes in night schools, maktabas, etc., or in the case of girls' schools, the teacher has to take three classes at a time.

Of the 114 Board primary schools, only in two places does a single teacher have charge of five classes.

The policy of the Board should be to steadily replace preparatory and aided schools by full primary schools. Except in the *par*, where special circumstances will have to be taken into account this should be done as soon as possible.

The single teacher schools are good only as a beginning. They are the thin end of the wedge of education, splitting further and further the illiteracy of the masses. Though they are lowest paid of all teachers, they are the torch-bearers of educational progress in the land. Whenever a single teacher is put in charge of a school, he has to teach the boys, call them from their homes, draw water from the well for them, and do all sorts of odd jobs—both menial and pedagogic. He has to eschew all kinds of real and imaginary complaints, some of them asking him to forget any modern improved methods he is eager to apply. Such is the irony of fate!

But once the school is established and running well, it should be raised to a primary status with more than one teacher. If it cannot be, either it is too near a primary school, whose feeder it has become or it is un-economic, or there is something fundamentally wrong in the relations between the teacher and his village. Ordinarily a preparatory school should become a primary school in five or six years.

If a school continues too long in the preparatory stage, drawbacks begin to accumulate. The enthusiasm of the village at having, and that of the teacher in establishing a new school is over. The Hartog Committee Report has given a number of defects in the system. These defects are real and many and are stimulants to the already great apathy of the villager towards the school.

One of the main defects is the manner in which the single teacher abuses his independence. He opens and closes his school when he likes, goes away home every now and then, or does his own agricultural work, for he is badly-paid and yet has a family averaging about four members. And all this while either the boys come and go away disappointed or sit wasting their time. Then the teacher is sometimes ill or on leave and once again there is a public holiday for the village school. Thus no continuous teaching is done; and the Infant class, especially, the backbone as well as the Gordian Knot of the Vernacular Education, suffers to an unbelievable

degree. The teaching of the Infant class, as discussed in a later chapter, should be entrusted to a teacher with no other work in the school, for the single teacher has scarcely any time for the Infant class which is left to grow like wild weeds in a garden.

Hence, the much-decried single teacher school is a necessary initial step but it should never be the end-all of a school. If our system were not too much weighed down by considerations of economy, the best thing would be to give every school at least two teachers—irrespective of the numbers on rolls. For then alone the Infant class could get the attention it deserves. This will stop the numerous interruptions due to the legitimate and illegitimate absence of the teacher. Especially is this necessary for girls' schools. But it is doubtful if the consideration for economy will permit this absolutely necessary measure in the interest of efficient instruction.

---

## CHAPTER IV

### THE DESIRABLE SIZE OF A SCHOOL

Before the present distribution of schools in the district is examined it is necessary to find out the size of school which may be considered economical or desirable. Under the existing rules one teacher is allowed for 30 children or fraction thereof in average attendance. A school which has 30 children in average attendance gets one teacher, but if the permanent average attendance which is calculated on the basis of the annual average becomes 31 or more up to 60, a second teacher may be allowed. And as the number of teachers is regulated by the number of children (and *not* by the number of classes the school has) a teacher has to teach three classes, as most single teacher schools are of the lower primary status only. It should be remembered that there are some boys in each class who have taken Hindi, and others who have taken Urdu, that the teacher has not only to teach many classes but practically two languages also at the same time. This tells on his efficiency. It is the opinion of many that the Islamia schools are tuitionally better than ordinary schools, and the reason is that the teacher there has to teach one language only. Even in the upper primary school the teachers have in practice to manage several classes for the number of teachers is in the vast majority of cases less than the number of classes in the school. From the table given below it is clear that there are only eight schools in the district in which there are as many teachers as classes.

		NUMBER OF BOYS' PRIMARY SCHOOLS WITH					
		One teacher.	Two teachers.	Three teachers.	Four teachers.	Five teachers.	Six teachers.
Upper	Primary	5	114	29	8	3	5
Lower	Primary	195	24	..	..	..	..
<b>TOTAL</b>		<b>200</b>	<b>138</b>	<b>29</b>	<b>8</b>	<b>3</b>	<b>5</b>

It is very desirable that a teacher should have only one class to teach at a time. And on this principle five teachers should be given to a full primary and three to a lower primary school. But under the existing

rules this is possible only if each class has an average attendance of 25 to 30 boys in each school. Thus the economic and desirable size of a full primary school is an enrolment of 138 to 165 whose average attendance will be from 125 to 150 provided of course the distribution of children in the different classes is almost even. If we assume that the average attendance is 75 to 80 per cent of the enrolment, a school with an average attendance of 125 should have an enrolment of about 150. Now considering the fact that percentage of the boys of school-going age is 15 of the population, a school with 150 boys can be established in a place which has a male population of about 1,000. But actually only 4·8 per cent of the population is attending the schools, *i.e.*, about one-third of the boys who should be in schools are actually there. Thus according to the *existing* standard a school of desirable size can be opened only in an area whose male population is 3,000 within a suitable walking distance.

What is the walking distance possible for children of from 6 to 12 years? It could not be the same for a child of 6 and for one of 12. Whatever length may be considered as the suitable walking distance for the children, the villagers usually do not send their children more than a mile to attend the school. 73·38 per cent of the boys in primary schools walk a mile or less to reach their schools and only 1·08 per cent have the courage, will and hardiness to walk three miles for their lessons. 18·04 or approximately one-fifth parents allow their boys to walk up to two miles. In other words, roughly  $\frac{2}{3}$  of the boys in a school will be coming from within a radius of one mile and  $\frac{1}{5}$  from within one of two miles. The majority of younger boys are in the former group and the older in the latter group. The villager will allow his 6 to 8 years old child to walk about one mile and his 9 to 12 years old child two miles to attend the school. This however is not true of areas with ravines or with jungle where the walking distance may be considered even shorter if there is a dangerous ravine or jungle between the home and the school.

And it is difficult not to sympathise with the views of the villager, for Etawah has very wide ranges of temperature. In summer the mercury rises in the shade to about  $115^{\circ}$  or even more whereas in winter it can be as low as  $40^{\circ}$ . In summer the hot wind known as the 'loo' begins to blow from 8 a.m. and sometimes even earlier and persists till after nightfall, while in winter the wind is piercingly cold. The villagers have neither umbrellas nor shoes and any long walk is not only inconvenient and

distasteful but dangerous also. A not negligible proportion of these boys is anything but well nourished and long walks—especially when they are hungry—are not good for their health.

There is yet another factor. A large number of boys help their parents in their field work. They, therefore, want to economise time. If the walk to school is long and takes up too long a time, it will interfere with their work at home. And long walks together with work in the fields are too great a physical strain on the children.

For these reasons long walks are neither desirable nor popular. The verdict of the villagers may be taken as reasonable and a school should therefore be provided for the children living within a radius of two miles at the most. It will attract the older boys of the circle and the younger ones from a mile or so. In the compulsory area the distance within which a school has to be provided for a child is a mile only.

Is it possible to establish a school of desirable size and fill it with boys from the villages within a two miles radius? Except in the *par* area such schools can be established provided that the demand of the villages within the circle for small schools in their own villages is not heeded, and that the school hours are not only convenient but are observed so that children do not spend the entire day in schools, and provided also the tuition improves which it will when there is not so much of multiple class teaching and the schools are made attractive by providing better buildings, pleasant surroundings, opportunities for games and non-literary occupations such as gardening, weaving, singing, etc.

The Board should not only show courage to abolish small schools but it should also find money for new buildings. A four or five teacher school cannot be started in the rented building such as is generally available in villages.

It is of course presumed that the depressed class schools will be merged into ordinary primary schools, but the Islamia schools and maktabs will continue to exist as separate institutions.

The problem of education in the *par* area cannot be solved in this way. Just as government have recognised the claims of special classes for special state facilities for their education, the justification of the smaller and consequently more costly schools should be appreciated in these backward tracts where the physical difficulties in the way of consolidation are insuperable. The standard of enrolment could obviously be not the

same for the Meerut district which is teeming with a huge population and where one finds numerous flourishing villages within a few miles and for the Parihara (trans-Chambal tract) where villages are few and small and far between and are cut off from one another by deep ravines, nullahs and jungles which harbour all sorts of wild animals. In such an area the author would advocate the opening of schools wherever even fewer than 15 or 20 children could be assembled.

---

## CHAPTER V

### A STUDY OF THE PRESENT DISTRIBUTION OF SCHOOLS

With a view to studying the present distribution of schools, and to discover if there was any order in the irregular scattering of schools in the district, a study was made of the position and suitability of about one-third of the schools for boys in various areas. A centrally situated full primary school about the justification for which there could be no doubt, was selected and three circles, of one mile, two miles and three miles radii were drawn with that school as centre. The names and population of the villages in each circle were discovered. The school-going population for each area was calculated and the ratio of the population actually in schools to the total in the area was found out.

It was discovered that 125 schools were situated in the 3-mile-radius-area of 16 schools which were selected at random in various regions of the district. The following statements give the required information about these schools and areas served by them:—

(1)

	Villages.	Houses.	Males.	Females.	TOTAL.
<i>1 mile.</i>					
Bidhuna	..	327	803	602	1,405
Kerpura	..	17	54	29	83
Babina Sukhchainpur		85	224	165	389
Kiratpur	..	30	69	56	125
		<hr style="width: 50%; margin: 0 auto;"/>	<hr style="width: 50%; margin: 0 auto;"/>	<hr style="width: 50%; margin: 0 auto;"/>	<hr style="width: 50%; margin: 0 auto;"/>
		459	1,150	852	1,902
			<hr style="width: 50%; margin: 0 auto;"/>	<hr style="width: 50%; margin: 0 auto;"/>	<hr style="width: 50%; margin: 0 auto;"/>
			Boys in schools	..	.. 142
			School-going population	..	.. 173
			Percentage	..	.. 82



Villages.	Houses.	Males.	Females.	TOTAL.
<i>2 miles.</i>				
Lodhpura ..	47	109	81	190
Bampur Rampur	37	94	75	169
Purwa Kamal Singh	25	69	52	121
Rawatpur ..	93	252	165	417
Bhikra ..	166	308	238	546
Bhonrajpur ..	14	43	30	73
Ruppur Sahar ..	100	291	221	512
Pusaoli ..	46	120	95	215
Narayanpur Bhana	32	110	88	198
Belpur Bela ..	53	164	134	298
Banthara ..	215	629	463	1,092
<i>K h a n j a h a n p u r</i>				
Chirakna ..	32	250	163	413
Purwa Lacchiram	23	56	52	108
Sarai Pithan ..	72	154	121	275
	955	2,649	1,978	4,627

Boys in schools 75+23	..	98
Population of school age	..	397
Percentage	..	25

*3 miles.*

Rathgawan ..	319	858	640	1,498
Sahaspur ..	60	183	128	311
Narayanpur Sahar	40	99	86	185
Marha Machhi Jhil	95	262	191	453
Sanwalia ..	77	196	168	364
Basahi ..	57	151	108	259
Tajpur Bidhuna ..	95	309	221	530
Bamraulia ..	60	152	142	294
Chandrapura ..	76	172	145	317
Bhadasia ..	52	149	113	262
Bimta Mau ..	15	47	23	70
Bhaipur ..	39	129	85	214
Bhikupur Bidhuna	96	236	202	438
Raipur ..	16	51	29	80
Misripur ..	38	80	63	143
Pasana ..	97	275	205	480
	1,232	3,349	2,549	5,898

Boys in schools 56+24	..	80
Population of school age	..	502
Percentage	..	16

1. Total male population	..	..	7,148	} for 3 miles
2. Total of school age population	..	..	1,072	
3. Total actual school-attending population	..	..	320	
4. Percentage of (3) to (2)	..	..	30	
5. Number of schools	..	..	5	
1. Total male population	..	..	3,799	} for 2 miles
2. Total of school age population	..	..	570	
3. Total actual school-attending population	..	..	240	
4. Percentage of (3) to (2)	..	..	40	
5. Number of schools	..	..	3	

## (2)

	Villages.	Houses.	Males.	Females.	TOTAL.
<i>1 mile.</i>					
	Harchandpur	.. 841	2,049	1,676	3,725
	Daddu Sarai	.. 50	157	96	253
	Dakhinai	.. 113	291	181	472
		<hr/>	<hr/>	<hr/>	<hr/>
		1,004	2,497	1,953	4,450

Boys in schools	92+66+26	..	184
Population of school age		..	374
Percentage		..	49

*2 miles.*

Jalalpur Phaphund	75	182	171	353
Dharkan	.. 118	270	204	474
Sarai Pukhta Bhasora	89	247	200	447
Purwa Maki	.. 54	109	115	224
Deoraun	.. 269	796	583	1,379
Rajua	.. 79	197	147	344
Sarai Khati	.. 53	140	102	242
	<hr/>	<hr/>	<hr/>	<hr/>
	737	1,941	1,522	3,463

Boys in schools	22+29	..	51
Population of school age		..	291
Percentage		..	17

Villages.	Houses.	Males.	Females.	TOTAL.
<i>3 miles.</i>				
Bailipur ..	62	158	126	284
Tilakpur Sarmendi	37	106	84	190
Jagupur ..	74	206	154	360
Shahpur ..	44	97	78	175
Kalyanpur Jagu ..	91	222	171	393
Malgawan ..	70	176	123	299
Purwa Bale ..	84	200	145	345
Auton ..	200	478	367	845
	662	1,643	1,248	2,891
Boys in schools 28+24+25+53 ..				130
Population of school age ..				246
Percentage ..				53
1. Total male population ..			6,081	} for 3 miles.
2. Total population of school age ..			912	
3. Total actual school-attending population ..			365	
4. Percentage of (3) to (2) ..			40	
5. Number of schools ..			8	
1. Total male population ..			4,438	} for 2 miles.
2. Total population of school age ..			666	
3. Total actual school-attending population ..			235	
4. Percentage of (3) to (2) ..			35	
5. Number of schools ..			5	

## (3)

Villages.	Houses.	Males.	Females.	TOTAL.
<i>1 mile.</i>				
Sohail ..	506	1,317	1,092	2,409
Purwa Kanhai ..	34	80	64	144
	540	1,397	1,156	2,553
Boys in schools ..				80
Population of school age ..				209
Percentage ..				38

Villages.	Houses.	Males.	Females.	TOTAL.	
<i>2 miles.</i>					
Mungariha ..	108	350	263	613	
Bhitrogaon ..	35	64	52	116	
Nagla Bichauli ..	37	113	78	191	
Asu ..	149	399	330	729	
Badshahpur ..	75	156	331	487	
Chhohh ..	..	..	..	..	
Taiyapur ..	86	201	60	261	
Madarkapur ..	..	..	..	..	
Kanauli ..	8	19	12	31	
	498	1,302	1,126	2,428	
		Boys in schools	..	..	26
		Population of school age	..	..	195
		Percentage	--	..	13

*3 miles.*

Aghar ..	43	127	89	216	
Madhuapur ..	176	416	327	743	
Belhupur ..	76	192	165	357	
Nabi Mohan ..	168	422	399	821	
Maharajpur Bidhuna	18	39	27	66	
Paren ..	60	144	114	258	
Purwa Hema ..	32	89	68	157	
Singhpurwa Mana	177	442	374	816	
Ponhi ..	82	205	181	386	
Sabalpur ..	30	79	61	140	
Bariari Mau ..	153	397	284	681	
Bhatauli Phenp ..	97	245	188	433	
Kariyapur Asu ..	38	120	86	206	
Tajpur Phep ..	153	387	304	691	
Gauri Ram Prasad	33	109	71	180	
Niranjanpur ..	50	109	87	196	
Amanwahar ..	102	283	123	406	
Kanman ..	106	289	202	491	
	1,594	4,094	3,150	7,244	
		Boys in schools 23+17+21+66+33	..	..	260
		Population of school age	..	..	614
		Percentage	..	..	42

1. Total male population .. ..	6,793	} for 3 miles.
2. Total population of school age .. ..	1,019	
3. Total actual school-attending population .. ..	366	
4. Percentage of (3) to (2) .. ..	36	
5. Number of schools .. ..	7	
1. Total male population .. ..	2,699	} for 2 miles.
2. Total population of school age .. ..	405	
3. Total actual school-attending population .. ..	106	
4. Percentage of (3) to (2) .. ..	26	
5. Number of schools .. ..	2	

## (4)

Villages.	Houses.	Males.	Females.	TOTAL.
<i>1 mile.</i>				
<i>Achhalda Station—</i>				
Baisauli ..	259	676	462	1,138
	<hr/>	<hr/>	<hr/>	<hr/>
	259	676	462	1,138
	<hr/>	<hr/>	<hr/>	<hr/>
	Boys in schools ..	..	..	102
	School-attending population ..	..	..	101
	Percentage ..	..	..	100
<i>2 miles.</i>				
Gunauli ..	336	807	661	1,468
Achhalda ..	145	337	264	601
Bondipur ..	116	284	227	511
Lalpur ..	38	86	65	151
Turakapur ..	71	160	129	289
Chhachhund ..	322	837	604	1,441
Nagaria ..	233	653	563	1,216
	<hr/>	<hr/>	<hr/>	<hr/>
	1,261	3,164	2,513	5,677
	<hr/>	<hr/>	<hr/>	<hr/>
	Boys in schools ..	..	..	53
	School-attending population ..	..	..	475
	Percentage ..	..	..	11

Villages.	Houses.	Males.	Females.	TOTAL.
<i>3 miles.</i>				
Maharajpur ..	18	39	27	66
Bansi ..	235	614	488	1,097
Salempur ..	170	436	338	774
Khurda ..	5	23	9	32
Guanri ..	284	821	543	1,364
Lahtoriya ..	199	496	393	889
Purwa Khuman ..	61	178	151	329
Tahrajpur ..	74	196	139	335
Aso ..	142	299	248	547
Nanakpur ..	12	25	14	39
Nagla Andhiari ..	10	33	17	50
Amila ..	21	53	49	102
Bajhera ..	32	90	62	152
Chanderwa Phephund	50	129	90	219
	1,313	3,432	2,563	5,995

Boys in schools 53+40+52+56+38 239

School-attending population .. 515

Percentage .. .. 46

1. Total male population ..	..	7,272	} for 3 miles.
2. Total population of school age ..	..	1,091	
3. Total actual school-going population ..	..	670	
4. Percentage of (3) to (2) ..	..	61	
5. Number of schools ..	..	7	

1. Total male population ..	..	3,840	} for 2 miles.
2. Total population of school age ..	..	576	
3. Total actual school-going population ..	..	155	
4. Percentage of (3) to (2) ..	..	27	
5. Number of schools ..	..	2	

(5)

	Villages.	Houses.	Males.	Females.	TOTAL.
<i>1 mile.</i>					
	Barehar ..	271	717	544	1,261
	Asamandpura ..	50	143	99	242
	Badriputh ..	96	294	235	529
	Shankarpur ..	42	83	83	166
	Lodhpura Muhab- batpur ..	36	85	71	156
		<hr/>	<hr/>	<hr/>	<hr/>
		495	1,322	1,032	2,354
			Boys in schools ..	..	91
			School-attending population ..	..	198
			Percentage ..	..	46
<i>2 miles.</i>					
	Lalpur ..	24	71	62	133
	Muhabbat Lodhpur	124	284	269	553
	Sarai Malpura ..	171	390	282	672
	Durgapur ..	5	29	14	43
	Tikupur ..	42	102	83	185
	*Mallhupur ..	..	..	..	..
	Jaitpur Totaram ..	59	132	112	244
	Bahadurpura Lohia	197	440	375	815
	Jafarabad ..	28	56	44	100
	Sherpur Basgawan	120	318	253	571
	Bishnupur Lohrai	142	325	283	608
	Bankati Khurd ..	47	106	76	182
	Akbarpur ..	211	517	385	902
	Kunawa ..	28	66	55	121
		<hr/>	<hr/>	<hr/>	<hr/>
		1,218	2,836	2,293	5,129
			Boys in schools 33+17+26+32 ..	..	108
			Population of school age ..	..	425
			Percentage ..	..	25

\* Note—Many village sites shown in the survey maps are now uninhabited and therefore no returns for them are available in the district village directory.

<i>3 miles.</i>	Villages.	Houses.	Males.	Females.	TOTAL.
	Bakhtyarpur ..	59	132	114	246
	Bitholi ..	37	98	75	173
	Keshopur Rahan ..	38	87	74	161
	Bidhuni ..	16	37	24	61
	Ruppur Bhikan ..	57	158	139	297
	Salempur ..	22	60	55	115
	Ajma } ..	5	58	88	146
	Nagla Mohan }				
	Loknathpur ..	40	118	80	198
	Handiapur ..	..	..	..	..
	Khuresar ..	197	482	384	866
	Chakwa } ..	176	407	357	764
	Buzurg }				
	Mungapur ..	22	56	36	92
	Imrattpur ..	72	188	126	314
	Udaipur ..	89	213	201	414
	Bulakipur ..	31	80	60	140
	Dugauli ..	70	192	170	362
	Chakwa Khurd ..	80	220	161	381
	Champaner ..	53	143	121	264
	Killi Sultanpur ..	160	391	350	741
	Kalyanpur Ayara ..	13	32	45	77
	Wazirpur ..	117	292	230	522
	Gangapur ..	71	195	133	328
		1,425	3,639	3,023	6,662

Boys in schools .. .. 56

Population of school age .. .. 546

Percentage .. .. 10

- |    |                                          |    |    |       |                |
|----|------------------------------------------|----|----|-------|----------------|
| 1. | Total male population                    | .. | .. | 7,797 | } for 3 miles. |
| 2. | Total population of school age           | .. | .. | 1,169 |                |
| 3. | Total actual school-attending population | .. | .. | 255   |                |
| 4. | Percentage of (3) to (2)                 | .. | .. | 22    |                |
| 5. | Number of schools ..                     | .. | .. | 6     |                |

- |    |                                          |    |    |       |                |
|----|------------------------------------------|----|----|-------|----------------|
| 1. | Total male population                    | .. | .. | 4,158 | } for 2 miles. |
| 2. | Total population of school age ..        | .. | .. | 624   |                |
| 3. | Total actual school-attending population | .. | .. | 199   |                |
| 4. | Percentage of (3) to (2)                 | .. | .. | 32    |                |
| 5. | Number of schools ..                     | .. | .. | 5     |                |



(6)

Villages.	Houses.	Males.	Females.	TOTAL.
<i>1 mile.</i>				
Sarai Ekdil ..	658	1,603	1,350	2,953
Indhanwa ..	65	178	161	339
Phuphai ..	76	167	150	317
Maharajpur ..	17	41	36	77
Kathgawan ..	56	131	109	240
	872	2,120	1,806	3,926
		Boys in schools ..	..	210
		School-attending population ..	..	318
		Percentage ..	..	66
<i>2 miles.</i>				
Birari ..	323	881	793	1,674
Rataur ..	234	706	622	1,328
Sheikhpur Jakhoti	155	353	287	640
Chandanpur Etawah	192	459	417	876
Keshopur Jadanpur	45	114	96	210
Panchdeora ..	51	117	98	215
Bilampur ..	58	131	130	261
Kaluanpur ..	63	187	158	345
Kankerpur ..	80	218	199	417
Kusgawan } Badshahpur }	91	264	190	454
Bhulpur ..	65	147	128	275
Manakpur Mohan	123	276	220	496
	1,480	3,853	3,338	7,191
		Boys in schools 19+55+30+121 .	..	225
		School-attending population ..	..	578
		Percentage ..	..	39

Villages.	Houses.	Males.	Females.	TOTAL.
<i>3 miles.</i>				
Mughulpur Naraini	148	320	290	610
Mahnepur ..	97	239	162	401
Keshopur Kalan ..	80	188	189	377
Naoli ..	101	236	225	461
Bhagautipur (Baman)	42	106	107	213
Rampur Neoli ..	36	79	54	133
Arazi Jadanpur ..	10	37	28	65
Jadonpur ..	25	75	64	139
Pilkar ..	63	184	165	349
Desaman ..	63	153	141	194
Raipur ..	..	..	..	..
Ishwaripur ..	44	109	104	213
Birahipur ..	77	150	153	303
Nahla Jek ..	33	78	74	152
Daipur ..	59	132	121	253
Mubarakpur ..	39	101	92	193
Balampur ..	49	136	117	253
Akbarpur ..	108	292	260	552
Maniaman ..	213	514	449	963
Ibrahimpur ..	75	188	152	340
Damodarpur ..	112	260	242	502
Kunwarpur ..	100	280	257	537
	1,569	3,857	3,446	7,103

Boys in schools 102+19+90+30+25  
+27 293  
School-attending population .. 578  
Percentage .. .. 51

1. Total male population ..	..	9,830	} for 3 miles.
2. Total population of school age ..	..	1,475	
3. Total actual school-attending population ..	..	728	
4. Percentage of (3) to (2) ..	..	49	
5. Number of schools ..	..	11	

1. Total male population ..	..	5,973	} for 2 miles.
2. Total population of school age ..	..	896	
3. Total actual school-attending population ..	..	435	
4. Percentage of (3) to (2) ..	..	48	
5. Number of schools ..	..	5	

(7)

Villages.	Houses.	Males.	Females.	TOTAL.
<i>1 mile.</i>				
Phaphund	.. 1,315	2,988	2,616	5,604
Menaipur	.. 40	83	72	155
Dharampur	.. 15	45	39	84
Tabarpura	.. 2	4	3	7
Chand Khoi	} .. 29	63	53	116
Hasanpur				
Sudultapur	.. 21	51	47	98
	<hr/> 1,422	<hr/> 3,234	<hr/> 2,830	<hr/> 6,064
		Boys in schools 114 + 35	..	149
		School-going population	..	485
		Percentage	..	30
<i>2 miles.</i>				
Tiyabpur	.. 16	57	35	92
Chak (Fatehpore)	..	..	..	..
Fatehpur Beni	.. 37	80	49	129
Gobindpur	.. ..	..	..	..
Bulandpur	.. 14	29	26	55
Mamrazpur Khan	90	219	177	396
Gadanpur	.. 89	189	175	364
Dwarkapur	.. 14	30	38	68
Singalamau	.. 41	108	107	215
Belahar	.. 1	1	..	1
Birsinghpur	.. 3	10	2	12
Jaitpur	.. 68	184	127	311
Risikpur	.. ..	..	..	..
Karth	.. ..	..	..	..
Kothipur	.. 81	212	163	375
Barawa	.. 62	155	114	269
Girgiripur	.. ..	..	..	..
Bhanpur	.. 27	68	46	114
Budhna	..	..	..	..
	<hr/> 523	<hr/> 1,342	<hr/> 1,059	<hr/> 2,401
		Boys in schools 62 + 28	..	90
		School-going population	..	201
		Percentage	..	45

	Villages.	Houses.	Males.	Females.	TOTAL.
<i>3 miles.</i>					
	Maharajpur	27	67	58	125
	Kutabpur	9	19	18	37
	Khanpur	227	574	392	966
	Tharai	..	..	..	..
	Burhanpur	..	..	..	..
	Tikampur	142	328	291	619
	Bharrapur	79	176	166	342
	Pasaipur	265	617	524	1,141
	Kishanpur	38	111	91	202
	Allapur	..	..	..	..
	Sundria	} .. 64	121	109	230
	Alampur				
	Nargla Pathak	84	232	205	437
	Uttupur	..	..	..	..
	Kazipur	42	103	97	200
	Husainpur	} .. 29	63	53	116
	Chand Khoi				
	Bhaunkpur	67	141	130	271
	Malik Muahi	6	24	18	42
	Gokalpur	48	115	95	210
	Rampur	68	165	140	305
	Shah Alampur	48	104	76	180
	Jagjiwanpur	42	91	85	176
	Donwahar	..	..	..	..
	Ranpi Bihari	..	..	..	..
	Redpur	32	105	46	151
	Sehudpur	98	216	193	409
		<hr/> 1,415	<hr/> 3,372	<hr/> 2,787	<hr/> 6,159
			Boys in schools	..	61
			School-attending population	..	505
			Percentage	..	12
1.	Total male population	..	..	7,948	} for 3 miles.
2.	Total population of school age	..	..	1,892	
3.	Total actual school-attending population	..	..	300	
4.	Percentage of (3) to (2)	..	..	25	
5.	Number of schools	..	..	5	
1.	Total male population	..	..	4,576	} for 2 miles.
2.	Total population of school age	..	..	689	
3.	Total actual school-attending population	..	..	239	
4.	Percentage of (3) to (2)	..	..	28	
5.	Number of schools	..	..	4	

Villages.	Houses.	Males.	Females.	TOTAL.
<i>1 mile.</i>				
Auraiya	.. 1,603	3,523	2,947	6,470
Somarathpur	.. Uninhabited.			
Gyanpur	.. ..	..	..	..
Badanpur	.. 3	7	1	8
Narainpur	.. 196	433	351	784
Bhikampur	.. ..	..	..	..
Barmbujpur	.. ..	..	..	..
	<hr/> 1,802	<hr/> 3,963	<hr/> 3,299	<hr/> 7,262

Boys in schools 172+10+55 .. 237

Population of school age .. 594

Percentage .. .. 40

*2 miles.*

Jaitapur	.. 127	314	264	578
Kaharpur	.. ..	..	..	..
Bharatpur	.. 27	57	55	112
Narottampur	.. 73	176	162	338
Fareedpur	.. 40	89	84	173
Madhupur	.. 56	142	112	254
Anipur	.. 68	193	165	358
Aranji Marwa Khas	.. ..	..	..	..
Dayalganj	.. ..	..	..	..
Dhaurand	.. ..	..	..	..
Dwarkapur	.. 26	58	48	106
	<hr/> 417	<hr/> 1,029	<hr/> 890	<hr/> 1,919

Boys in schools 64+48+36 .. 148

Population of school age .. 154

Percentage .. .. 96

Villages,	Houses.	Males.	Females.	TOTAL.
<i>3 miles.</i>				
Kasba Khanpur ..	351	773	677	1,450
Jarhaulia ..	77	190	190	380
Nardanpur ..	..	..	..	..
Bhaironpur ..	..	..	..	..
Bhadoripur ..	..	..	..	..
Kumharpur ..	19	42	38	80
Nadupur ..	..	..	..	..
Bersen ..	317	852	748	1,600
Rudoli ..	110	286	268	554
Kakhauta ..	159	390	347	737
Turkipur ..	27	188	168	356
Chintaman ..	..	..	..	..
Birya ..	27	68	54	122
Amaran ..	..	..	..	..
Salempur ..	39	104	71	175
Madhiyapur ..	..	..	..	..
Rotiapur ..	69	178	138	316
Kherka ..	..	..	..	..
Gudasi ..	..	..	..	..
	<u>1,195</u>	<u>3,071</u>	<u>2,699</u>	<u>5,770</u>

Boys in schools	57+73+35+28+		
	38+48	..	.. 279
Population of school age		..	.. 460
Percentage		..	.. 60

1. Total male population ..	..	8,063	} for 3 miles.
2. Total population of school age ..	..	1,209	
3. Total actual school-attending population ..	..	664	
4. Percentage of (3) to (2) ..	..	55	
5. Number of schools ..	..	12	
1. Total male population ..	..	4,929	} for 2 miles.
2. Total population of school age ..	..	739	
3. Total actual school-attending population ..	..	385	
4. Percentage of (3) to (2) ..	..	50	
5. Number of schools ..	..	6	

(9)

Villages.	Houses.	Males.	Females.	TOTAL.
<i>1 mile.</i>				
Lakhana ..	585	1,567	1,210	2,777
Marauli ..	38	115	89	204
Karaundhi ..	77	165	135	300
	<hr/>	<hr/>	<hr/>	<hr/>
	700	1,847	1,434	3,281
		<hr/>	<hr/>	<hr/>
		Boys in schools 192+30+30	..	252
		Population of school age	..	277
		Percentage	.. ..	90
<i>2 miles.</i>				
Nagla Kali ..	70	225	199	424
Sabdulpur Daudpur	141	425	327	752
Nagla Sarangpur	33	87	71	158
Barauli ..	24	89	84	173
Asadpur ..	76	197	145	342
Ekri ..	80	185	168	353
Paharour ..	133	312	284	596
Manpur ..	42	116	82	198
Berikhera ..	169	460	406	866
Bakewar ..	823	1,941	1,675	3,616
Byaspur ..	195	542	450	992
Mahipalpur ..	67	160	139	299
	<hr/>	<hr/>	<hr/>	<hr/>
	1,853	4,739	4,030	8,769
		<hr/>	<hr/>	<hr/>
		Boys in schools 60+138+23+33		254
		Population of school age	..	710
		Percentage	.. ..	36

Villages.	Houses.	Males.	Females.	TOTAL.
<i>3 miles.</i>				
Balampur	.. 26	89	66	155
Fatehpur	.. 60	145	146	291
Eknor	.. 261	655	615	1,270
Takrupura	.. 122	317	283	600
Basaiya	.. 56	208	184	392
Bidhipur	.. 50	164	137	301
Labedi	.. 148	347	317	664
Turukpur	.. 44	119	101	220
Jaitpur	.. 343	778	695	1,473
Durgapura	.. ..	..	..	..
Bijauli	.. 205	493	433	926
Mallupur	.. 31	91	69	160
Sarai Mitthi	.. 152	402	356	758
Kondaria	.. 189	505	516	1,021
	<hr/>	<hr/>	<hr/>	<hr/>
	1,687	4,313	3,018	8,231

Boys in schools 28+35+51+22+49  
+ 40+66+86 .. .. 377  
Population of school age .. .. 646  
Percentage .. .. 58

1. Total male population	..	.. 10,899	} for 3 miles.
2. Total population of school age	..	.. 1,635	
3. Total actual school-attending population	..	.. 883	
4. Percentage of (3) to (2)	..	.. 54	
5. Number of schools	..	.. 15	
1. Total male population	..	.. 6,586	} for 2 miles.
2. Total population of school age	..	.. 988	
3. Total actual school-attending population	..	.. 506	
4. Percentage of (3) to (2)	..	.. 51	
5. Number of schools	..	.. 7	



(10)

Villages.	Houses.	Males.	Females.	TOTAL.
<i>1 mile.</i>				
Kudarkot ..	58	180	126	306
Ramnagar ..	92	233	168	401
Muradpur ..	12	26	18	44
Nurabad Khas ..	136	441	331	772
Shankarpur ..	7	25	23	48
Gapkapur ..	44	98	83	181
Balpur ..	146	374	278	652
	495	1,377	1,027	2,404
		Boys in schools 102+31	..	133
		Population of school age	..	206
		Percentage	..	64

*2 miles.*

Chandarna Bidhura	20	48	44	92
Alahi Nagar ..	..	..	..	..
Raipur ..	102	263	219	482
Rampur ..	138	452	299	751
Nagla Khuda ..	..	..	..	..
Gujripur ..	..	..	..	..
Patiyayat ..	..	..	..	..
Mani Koti ..	118	262	227	489
Qadampur ..	..	..	..	..
Gopalpur ..	..	..	..	..
Kirkichyapur ..	..	..	..	..
Bibipur ..	88	226	197	423
Gopiapur ..	46	127	92	219
Puhu ..	Uninhabited.			
Nehra Bojh ..	20	68	37	105
Lalana ..	..	..	..	..
Rajpur ..	16	51	29	80
Kathgor ..	..	..	..	..
Achanakpur ..	..	..	..	..
Singhpur ..	..	..	..	..
Kalarpur ..	40	118	89	207
Gorunpur ..	114	336	226	562
Hinhanpur ..	48	114	79	193
Patharia ..	..	..	..	..
Chinhia ..	..	..	..	..
	750	2,065	1,538	3,603
		Boys in schools	..	<i>Nil.</i>
		Population of school age	..	309
		Percentage	..	<i>Nil.</i>

Villages.	Houses.	Males.	Females.	TOTAL.
<i>3 miles.</i>				
Baibaha ..	312	732	583	1,315
Sarai Shishgaran..	333	927	684	1,612
Anuddapur ..	..	..	..	..
Dalippur ..	..	..	..	..
Jadonpur ..	..	..	..	..
Nagla Bhand ..	..	..	..	..
Dilalpur ..	..	..	..	..
Barauna Kalan ..	659	1,910	1,478	3,388
Sujanpur ..	..	..	..	..
Hamirpur Rura ..	142	356	258	614
Udaitpur ..	10	24	22	46
Phulpheri ..	..	..	..	..
Kala Bojh ..	124	335	247	582
Shankarpur ..	7	25	23	48
Nagla Parshadia ..	..	..	..	..
Singhpur ..	..	..	..	..
Nagla Dhaunkal ..	..	..	..	..
Dayalpur ..	..	..	..	..
Ekjhara Bidhuna..	95	257	185	442
Masudpur ..	113	268	224	492
Ramnagaria ..	24	63	36	99
Nagla Jasoda ..	..	..	..	..
Ratha Brijhwa ..	14	35	22	57
Brijhwa ..	..	..	..	..
Nagla Lalji ..	..	..	..	..
	<u>1,833</u>	<u>4,933</u>	<u>3,762</u>	<u>8,695</u>

Boys in schools 73+24+29+39+55  
+65+ 24 .. .. 309  
Population of school age .. .. 740  
Percentage .. .. 42

1. Total male population ..	..	8,375	} for 3 miles.
2. Total population of school age ..	..	1,255	
3. Total actual school-attending population ..	..	442	
4. Percentage of (3) to (2) ..	..	35	
5. Number of schools ..	..	9	
1. Total male population ..	..	3,442	} for 2 miles.
2. Total population of school age ..	..	516	
3. Total actual school-attending population ..	..	133	
4. Percentage of (3) to (2) ..	..	26	
5. Number of schools ..	..	2	

(11)

Villages.	Houses.	Males.	Females.	TOTAL.
<i>1 mile.</i>				
Bhawalpur ..	40	80	86	166
Sisahat ..	276	581	430	1,011
Jaswantnagar ..	1,257	2,620	2,216	4,836
Lodhpur ..	17	137	24	161
Kest ..	86	193	162	355
Nagala Partab ..	352	794	565	1,359
	<hr/>	<hr/>	<hr/>	<hr/>
	2,028	4,405	3,483	7,888

Boys in schools ..	..	430
Population of school age ..	..	660
Percentage ..	..	65

*2 miles.*

Ajnaura ..	135	322	301	623
Banjari ..	..	..	..	..
Naraia ..	..	..	..	..
Rathaun ..	..	..	..	..
Alampur ..	112	295	239	534
Niloi ..	180	420	386	806
Harkupur ..	..	..	..	..
Muhabbatpur ..	68	146	144	290
Mahlai ..	134	323	257	580
Logpura ..	..	..	..	..
Sirhaul ..	113	305	259	564
Nagaraia Jasohan ..	48	108	87	195
Bilaspur ..	..	..	..	..
Pipradhi ..	63	148	120	268
Hanuman Khera ..	..	..	..	..
Kursena ..	187	446	313	759
	<hr/>	<hr/>	<hr/>	<hr/>
		2,503		3,996

Boys in schools 22+20+26+25 ..	93
Population of school age ..	375
Percentage ..	25

Villages.	Houses.	Males.	Females.	TOTAL.
<i>3 miles.</i>				
Chandanpur Bihamau	51	128	110	238
Parasua ..	78	213	174	387
Bhainsan ..	69	180	156	336
Utraï ..	37	83	76	159
Rai Nagar ..	155	413	330	743
Nagala Hari ..	..	..	..	..
Kunjpur ..	42	94	82	176
Jari Khera ..	29	54	43	97
Nagala Halati ..	..	..	..	..
Durah ..	..	..	..	..
Malhajani ..	312	702	567	1,269
Bhataura ..	112	237	195	432
Jagsaura ..	405	934	763	1,697
Muhabbatpur Jasauhan	98	248	233	481
Garanipur ..	50	122	93	215
Bhikanpur ..	80	180	148	328
Andoli ..	55	127	141	268
Jagaura ..	47	124	115	239
Bahoripur ..	36	90	89	179
Rajpur Tamairi ..	35	76	61	137
Tamairi ..	34	80	66	146
Dhauraira ..	3	9	7	16
Banjaran ..	..	..	..	..
Rukanpur ..	83	234	166	400
Pathakpur ..	..	..	..	..
		4,128		5,807

Boys in schools 40+60+20+36 ..	156
Population of school age ..	618
Percentage ..	25

1. Total male population ..	11,036	} for 3 miles.
2. Total population of school age ..	1,655	
3. Total actual school-attending population ..	679	
4. Percentage of (3) to (2) ..	41	
5. Number of schools ..	12	

1. Total male population ..	6,908	} for 2 miles.
2. Total population of school age ..	1,036	
3. Total actual school-attending population ..	523	
4. Percentage of (3) to (2) ..	50	
5. Number of schools ..	8	

(12)

Villages.	Houses.	Males.	Females.	TOTAL.
<i>1 mile.</i>				
Chakarnagar	.. 376	1,126	843	1,969
Chandai	.. 93	282	232	514
	<hr/>	<hr/>	<hr/>	<hr/>
	469	1,408	1,075	2,483
	<hr/>	<hr/>	<hr/>	<hr/>
	Boys in schools	..	..	97
	Population of school age	..	..	210
	Percentage	..	..	46
<i>2 miles.</i>				
Dabauli	.. 77	199	170	376
Ganiawar	.. 89	238	191	429
Rampura Ghar	.. 25	82	60	142
Manpura	.. 42	116	82	198
Dadra	.. 39	106	92	198
Matraul	.. 53	209	175	384
	<hr/>	<hr/>	<hr/>	<hr/>
		950		1,727
	<hr/>	<hr/>	<hr/>	<hr/>
	Boys in schools	..	..	28
	Population of school age	..	..	142
	Percentage	..	..	20
<i>3 miles.</i>				
Tejpura	.. 95	228	188	416
Purwa Rajpur	.. ..	..	..	..
Bachrai	.. 83	222	202	424
Dhakra	.. 40	123	109	232
Barchauli	.. 39	92	77	169
Jagtauli	.. 70	232	147	379
Phuta Tal	.. ..	..	..	..
	<hr/>	<hr/>	<hr/>	<hr/>
		897		1,620
	<hr/>	<hr/>	<hr/>	<hr/>
	Boys in schools	..	..	22
	Population of school age	..	..	135
	Percentage	..	..	16
1. Total male population	..	..	3,255	} for 3 miles.
2. Total population of school age	..	..	488	
3. Total actual school-attending population	..	..	147	
4. Percentage of (3) to (2)	..	..	21	
5. Number of schools	..	..	3	
1. Total male population	..	..	2,308	} for 2 miles.
2. Total population of school age	..	..	346	
3. Total actual school-attending population	..	..	125	
4. Percentage of (3) to (2)	..	..	36	
5. Number of schools	..	..	2	

(13)

Villages.	Houses.	Males.	Females.	TOTAL
<i>1 mile.</i>				
Bharthana ..	742	1,823	1,413	3,236
Piprapur Pachar ..	41	129	94	223
Kunara ..	137	332	322	654
	<hr/>	<hr/>	<hr/>	<hr/>
	920	2,284	1,829	4,113
				<hr/>
		Boys in schools 171+23	..	194
		Population of school age	..	342
		Percentage	..	57
<i>2 miles.</i>				
Gopiaganj ..	133	356	280	636
Khandesi Pachar ..	2,001	553	447	1,000
Asafpur ..	50	159	113	272
Turkapur Pachar ..	44	119	101	220
Sujipur ..	17	43	38	81
Sihajpur } ..	69	184	154	338
Gyanpur }				
	<hr/>	<hr/>	<hr/>	<hr/>
		1,414	1,133	2,547
<i>3 miles.</i>				
Ramain ..	297	750	582	1,332
Khuajgi } ..	88	256	206	462
Jaitupur }				
Bholi ..	224	702	549	1,251
Betyapur ..	72	184	126	310
Sihpur ..	44	122	89	211
Hajipur ..	43	116	100	216
Rampur ..	21	65	52	117
Ruthpur ..	55	171	113	284
Birondhi ..	227	549	489	1,038
Morhi ..	128	358	291	649
Sarai Ilahi ..	52	166	119	285
Kuneth ..	47	128	84	212
Sadikpur ..	24	64	42	106
Pali Khurd ..	568	1,311	1,154	2,465
Pali Kalan ..	201	564	433	997
Mahmudpur ..	25	61	59	120
	<hr/>	<hr/>	<hr/>	<hr/>
	2,116	5,567	4,488	10,055
				<hr/>
		Boys in schools 71+114+50+22	..	257
		Population of school age	..	835
		Percentage	..	31

1. Total male population	..	..	9,265	} for 3 miles.
2. Total population of school age	..	..	1,389	
3. Total actual school-attending population	..	..	512	
4. Percentage of (3) to (2)	..	..	37	
5. Number of schools	..	..	7	

1. Total male population	..	..	3,698	} for 2 miles.
2. Total population of school age	..	..	555	
3. Total actual school-attending population	..	..	255	
4. Percentage of (3) to (2)	..	..	46	
5. Number of schools	..	..	3	

## (14)

Villages.	Houses.	Males.	Females.	TOTAL.
<i>1 mile.</i>				
Maman Himmatpur	393	984	765	1,749
	<hr/>	<hr/>	<hr/>	<hr/>
	393	984	765	1,749
		Boys in schools	..	69
		Population of school age	..	147
		Percentage	..	47
<i>2 miles.</i>				
Rudauli	.. 63	172	143	315
Amtheri	.. 125	332	278	610
Chandpura	.. ..	..	..	..
Balapur	.. 79	193	141	334
	<hr/>	<hr/>	<hr/>	<hr/>
	267	697	562	1,259
		Boys in schools	..	<i>Nil.</i>
		Population of school age	..	104
		Percentage	..	<i>Nil.</i>
<i>3 miles.</i>				
Takha	.. 624	1,852	1,465	3,317
Kharagpur	} .. 41	133	105	238
Saraiya				
Aghni	.. 149	402	346	748
Karkha	.. 67	165	137	302
Samthar	.. 338	801	664	1,465
Nagla Manakpur	.. 19	70	57	127
Sarawa	.. 192	552	422	974
	<hr/>	<hr/>	<hr/>	<hr/>
	1,430	3,975	3,196	7,171
		Boys in schools 42+21+43	..	106
		Population of school age	..	596
		Percentage	..	18

1. Total male population	..	..	5,656	} for 3 miles.
2. Total population of school age	..	..	348	
3. Total actual school-attending population	..	..	175	
4. Percentage of (3) to (2)	..	..	21	
5. Number of schools	..	..	4	
1. Total male population	..	..	1,681	} for 2 miles.
2. Total population of school age	..	..	252	
3. Total actual school-attending population	..	..	69	
4. Percentage of (3) to (2)	..	..	27	
5. Number of schools	..	..	1	

## (15)

	Villages.	Houses.	Males.	Females.	TOTAL.
<i>1 mile.</i>					
	Jaitpur Jamnapar	115	296	246	542
	Sikandarpur ..	11	50	27	77
	Chandarpur Kalan	28	73	46	119
	Nayakpur Kumera	48	124	100	224
		<hr/>	<hr/>	<hr/>	<hr/>
		202	543	419	962
			<hr/>	<hr/>	<hr/>
			Boys in schools	..	54
			Population of school age	..	81
			Percentage	..	66
<i>2 miles.</i>					
	Pachhayagaon ..	224	520	467	987
	Bhindiapur ..	50	100	72	172
	Chandarpur Khurd	50	108	82	190
	Surckhiour ..	39	98	96	194
	Retnupur ..	26	84	61	145
		<hr/>	<hr/>	<hr/>	<hr/>
		389	910	778	1,688
			<hr/>	<hr/>	<hr/>
			Boys in schools	..	73
			Population of school age	..	136
			Percentage	..	54



Villages.	Houses.	Males.	Females.	TOTAL.
<i>3 miles.</i>				
Ajabpur ..	172	460	380	840
Bhanpur ..	114	293	227	520
Bela ..	240	653	601	1,254
Sitapur ..	11	35	28	63
Sarai Bhagat ..	54	135	126	261
Lakhanpur ..	77	219	148	367
Baswara ..	76	218	168	386
Bidhupur ..	125	290	292	582
Lodhpur ..	23	59	58	117
Naipur ..	6	22	18	40
Mankapur ..	878	187	172	359
Barpura ..	212	501	496	997
Baroli Jamnapar ..	277	773	658	1,431
Aswa ..	233	656	582	1,238
	1,680	4,501	3,954	8,455

Boys in schools 42+31+65+51+22  
+38+31 .. .. 280  
Population of school age .. .. 675  
Percentage .. .. 41

1. Total male population ..	..	5,954	} for 3 miles.
2. Total population of school age ..	..	893	
3. Total actual school-attending population ..	..	407	
4. Percentage of (3) to (2) ..	..	45	
5. Number of schools ..	..	9	
1. Total male population ..	..	1,453	} for 2 miles.
2. Total population of school age ..	..	218	
3. Total actual school-attending population ..	..	127	
4. Percentage of (3) to (2) ..	..	59	
5. Number of schools ..	..	2	

(16)

Villages.	Houses.	Males.	Females.	TOTAL.
<i>1 mile.</i>				
Sarai Ajitmal ..	61	707	594	1,301
Sarai Imilia ..	89	262	186	448
Adampur ..	27	71	63	134
Muraina ..	122	310	242	552
Nagla Garha ..	129	284	264	548
Chatkapur ..	95	204	192	396
Sarai Babarpur ..	212	544	496	1,040
	435	2,382	2,037	4,419

Boys in schools 130+30+19 .. .. 179  
Population of school age .. .. 357  
Percentage .. .. 50

Villages.	Houses.	Males.	Females.	TOTAL.
<i>2 miles.</i>				
Shahpur ..	93	235	189	424
Rajpur ..	35	86	63	149
Bilawan ..	265	661	541	1,202
Ghazipur Bhawani				
Prasad ..	22	57	51	108
Chak Sultanpur ..	40	103	888	191
Nagala Khushalpur ..				
Kasba Babarpur ..	254	669	575	1,244
Nagla Girdharipur ..				
Amanta ..	278	731	589	1,320
Sitapur Danda ..				
Niamatpur ..	Uninhabited.			
Gopalpur ..				
	987	2,542	2,096	4,638
		Boys in schools 64+60+58	..	182
		Population of school age	..	381
		Percentage	..	48
<i>3 miles.</i>				
Jagdishpur ..	61	151	144	295
Tidwa Biku ..	98	244	197	441
Elchinagar ..				
Muhiuddinpur ..	76	179	163	342
Halipur ..	71	219	179	398
Atsu ..	187	503	426	929
Janisnagar ..	56	147	118	265
Beni Kaporia ..	82	179	169	348
Beri Ghankar ..	77	247	216	463
Khatupur ..				
Hafizpur ..	71	172	166	338
Sahabpur Bainsi ..				
Jagarnathpur ..	173	468	362	830
Hazaratpur ..	46	111	118	229
Muhari ..	168	469	423	892
Rasulpur Sujansingh ..	23	59	60	119
Pachdeora ..	76	238	187	425
Malgawan ..	} 114	282	207	489
Malgawan ..				
Ramnagar ..	35	99	74	173
Hajipur ..	9	19	18	37
Gokalpur ..	24	62	53	115
Mirpur Pitam Singh ..	9	11	15	26
	1,456	3,859	3,295	7,154
		Boys in schools 32+122+49	..	203
		Population of school age	..	578
		Percentage	..	35

1. Total male population	..	..	8,783	} for 3 miles.
2. Total population of school age	..	..	1,317	
3. Total actual school-attending population	..	..	564	
4. Percentage of (3) to (2)	..	..	43	
5. Number of schools	..	..	9	
1. Total male population	..	..	4,924	} for 2 miles.
2. Total population of school age	..	..	739	
3. Total actual school-attending population	..	..	361	
4. Percentage of (3) to (2)	..	..	50	
5. Number of schools	..	..	6	

*Summary of figures for the one-mile-radius areas of the 16 selected centres.*

Villages.	Houses.	Boys.	Population of school age.
Bidhuna ..	.. 459	142	173
Harchandpur ..	.. 1,004	184	374
Sohail ..	.. 540	80	209
Achchalda station	.. 259	102	101
Basrehar ..	.. 495	91	198
Sarai Ekdil ..	.. 872	210	318
Phaphund ..	.. 1,422	149	485
Auraiya ..	.. 1,802	237	594
Lakhna ..	.. 700	252	277
Kudarkot ..	.. 495	133	206
Jaswantnagar ..	.. 2,028	430	660
Chakannagar ..	.. 469	97	210
Bharthana ..	.. 920	194	342
Maman Himatpur	.. 393	69	147
Sarai Ajitmal ..	.. 435	179	357
Jaitupur Jamanapar	.. 202	54	81
	<hr/>	<hr/>	<hr/>
	12,495	2,603	4,732
	<hr/>	<hr/>	<hr/>

It has been discovered that there are 12,495 houses in the one-mile-radius areas of the 16 centres, and the school-going male population is 4,732. This gives one boy for every 2.6 houses or

Conclusions. two boys per every five houses. But actually one boy comes from 4.8 or roughly five houses. The highest percentage of boys in school per house is at the Achchalda railway station. This is due to the fact that most of the parents are railway servants and therefore want their children to be educated.

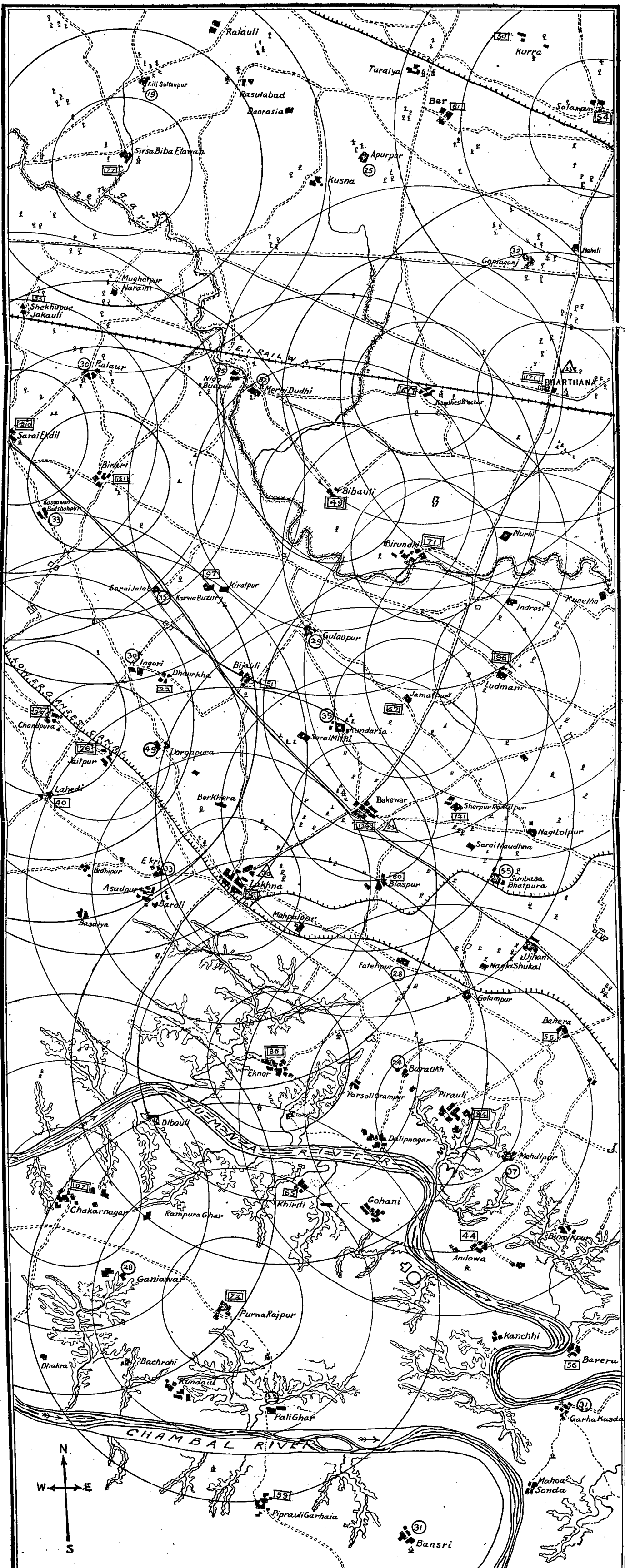
Generally the percentage of boys in school to the school-going population is highest within the one-mile-radius area. In other words, parents are willing to send their children to school if the school is close to their door.

The opening of more schools for places of equal population would not guarantee an equal or even relative increase in the percentage of enrolment to the school-going population. Sometimes the case is definitely otherwise. For instance take three areas:—

	No. of schools.	Percentage of boys in schools to population of school age.	Population (to nearest 100) of school age.
<i>Harchandpur—</i>			
Within one mile	.. 3	49	400
Within two miles	.. 5	35	700
Within three miles	.. 9	40	900
<i>Sahail—</i>			
Within one mile	.. 1	38	200
Within two miles	.. 2	26	400
Within three miles	.. 7	36	1,000
<i>Ekdil—</i>			
Within one mile	.. 1	66	300
Within two miles	.. 5	48	900
Within three miles	.. 11	49	1,500

Schools have been opened without any reference to the population of the area they are to serve. At Achehalda the school serves a male population of 676 within a mile of the school while at Sarai Ekdil one school has to cater for the needs of a male population of 2,120 within the same area.

These 16 one-mile-radius areas have 30 schools, which means that each school can cater for 158 boys of school-going age in the area. But actually there is an average enrolment of 87 boys only. If each one-mile-radius area had only one school, the average enrolment per school would be 163. This is a very desirable size. So at least 10 schools in these 16 one-mile-radius areas are seen to be superfluous, even if four special Muslim schools out of six continue, for it will not be possible to close down the schools which have been opened for the Muslim community. In other words the percentage of the superfluous in these 16 one-mile-radius areas alone is 33·4. So actually about 6 or 8 schools can be closed or amalgamated with other schools.



The map of a portion of the District showing distribution of schools in various areas. Concentric circles of one, two and three miles radii respectively have been drawn with large primary schools having pucca buildings as centres. Figures inside the symbols of schools indicate enrolment. Note the over-crowding of schools in the Ghor and Pachar areas and want of proper educational facilities in the Far area, i.e., south of the Jumna.

## CHAPTER VI

### A SUGGESTED REDISTRIBUTION OF SCHOOLS

It has been mentioned in many places in the preceding chapters and will again be in those to follow that a large number of schools in the district are uneconomic. Before proceeding any further it is very necessary to make it clear at this stage of our inquiry what is signified by the term 'uneconomical schools.'

A school is started and expenditure incurred on it with the express purpose of instructing a definitely reasonable number of boys. The District Board allots a certain sum for the education of the boys and girls in the district. Its aim is to make as many children as possible permanently literate. Now the consensus of opinion is that permanent literacy can be ensured with some certainty only if the pupil has passed through class IV of the primary school.\* Therefore this opinion would seem to place all the lower primary schools into the category of 'uneconomical schools.'

But such is not entirely the case. All lower primary schools are not alike. There are some that feed other primary schools and these should not be classified along with those that stand isolated and by themselves. The former are virtually a part of the primary school they feed with this difference that they are placed in a separate building and are at some distance from it. In this way such schools as are quite isolated and have no connection with any primary school must be considered to some extent as uneconomical. Even many of those schools which feed the upper primary schools, but have an enrolment which is too small to justify the engagement of one teacher must also be considered as uneconomical.

Accordingly we are faced with the obvious question, "what is the remedy for such schools?" There are three courses of action open to us. The simplest is to abolish the school altogether and tell the teacher or teachers to go home. But though apparently simple, this plan is not very easy to carry this out. There are the members of the Board to be

---

\* The author is making a study of the subject. The result of the study will shortly be published in a separate monograph.

reckoned with. Then the unemployment problem would be made only more acute by such a measure. Even such schools render some service to the cause of education by their very existence in out-of-the-way places. They familiarise the people with education and create a desire in them to send their children to school. Thus at least they do educational propaganda. The second course for us to adopt, might well be the improvement of the conditions in such schools. Through the inspecting staff the teaching staff may be goaded, coaxed and helped into putting forth their best efforts to increase the numbers on the rolls. Those who have had experience of dealing with rural teachers and the guardians of their pupils know best that such attempts would lead to temporary rise in enrolment. The last course that we have to suggest is to amalgamate such a school with another. For example, two single teacher schools situated close enough may be fused to form one school with two teachers and more pupils.

Now let us find out the schools in the district that are uneconomical. The best way to do this would be to take the district piece by piece. The tahsil is a good unit. Below we have enumerated all the schools of the district tahsilwise. The list also shows which schools should be amalgamated and the manner in which this could be done. The redistribution has been done in two ways. Where there is a school with a good building, not necessarily a pucca one, and in a central or easily accessible spot other less favoured schools have been shifted to it. But if such a school cannot be found it is suggested that a new school be built in some central place and all the schools of the group be moved to it.

It will not be out of place to throw some light on the difficulties that fall in the way of one faced with the unpleasant but necessary and desirable task of amalgamating schools. One cannot go from school to school at all seasons of the year to find out the conditions that prevail there. One has to work with a map which is too imperfect a device to tell all that one needs to know to be able to carry out the mission to the satisfaction of all. In this particular case, however, the suggestions have been made after actually viewing the topography of a large portion of the district. There is local influence to be considered, the economic condition of the place to be taken into consideration, the difficulties of the means of communication to be studied, the part played by rivers, forests, nullahs, ravines, wild animals and many other things to be understood. All these cannot be depicted on a map.

Below are given in outline the general principles that have influenced the redistribution. Their particular bearing and special application has been explained in greater detail in connection with the separate tahsils:—

- (1) As far as possible the basis of redistribution is the population of the area for which a school has been provided. A large number of areas were selected and the percentage of children in schools in regard to the population was worked out. 15 per cent has been regarded as the average population of school age in the total male population of any particular area. Of this percentage only an average of about 35 per cent is actually in the schools. Of course the figure varies from 21 per cent to 60 per cent in the different portions of the district. Special attention has been paid to this variation in redistributing the schools. Thus only about 5 per cent of the total (male) population is in the primary schools. Taking the average walking distance to be about two miles as discussed elsewhere and calculating the average population of an area with a radius of two miles it is found that a school for such an area should have at least 120—150 boys on its rolls. Comparing this with the average size of an economical school it is seen that one school should suffice for such an area for the present enrolment except in centres which are either advanced or thickly populated.
- (2) Another consideration has been that of the buildings. If there is a pucca building the school has been made the centre of amalgamation for it would be mere waste to leave the building in such cases.
- (3) As far as possible schools separated by rivers, nullahs and canals have not been combined.
- (4) A new building has been recommended only when none of the schools occupy a suitable position.

The total number of schools after redistribution is 204 which should be able to provide instruction for about 27,000 boys at the rate of 120 to 140 boys per school. The total male population of the district is 403,744



which gives a school-going population of about 60,562 at 15 per cent and an actual primary school population of about 25,000 at 6 per cent, which shows that the number of schools recommended would be quite sufficient.

THE SCHOOLS THAT SHOULD BE COMBINED ARE ALLOWED TO CONTINUE TO SERVE A REASONABLE AREA AND POPULATION.

*I. Tahsil Bidhuna.*

1.	Kanchosi	..	..	..	99	☐	
2.	Bela	..	..	..	102	☐	20 △
	Bhadra	..	..	..	30	⊙	
3.	Mahwa	..	..	75 ☐	24	⊙	
4.	Malhousi	..	..	..	63	⊙	
5.	Piprauli	..	..	..	27	⊙	
	Yakubpur	..	..	..	54	☐	
	Jalalpur	..	..	..	64	☐	
6.	Oran	..	..	..	28	⊙	
7.	Purwa Chikhar	..	..	..	35	⊙	
	Jaimalpur	..	..	..	29	⊙	
8.	Kaithwa	..	..	..	70	☐	
	Sirawan	..	..	..	61	⊙	
	Dharmangadpur	..	..	..	26	⊙	
9.	Harda	..	..	..	22	⊙	
10.	Chanda	..	..	..	70	☐	
	Barerhar	..	..	..	20	☐	
	Maronkh	..	..	..	32	⊙	
	Indiamow	..	..	..	32	⊙	
11.	Purwa Dhanna Sahar	..	..	..	150	☐	
12.	Lakhnu	..	..	..	25	⊙	
	Purwazer	..	..	..	33	⊙	
	Piprenda	..	..	..	48	⊙	
13.	Barthura	..	..	..	41	☐	
	Kiratpur	..	..	..	23	⊙	

References to signs :

⊙ Lower Primary School

☐ Upper Primary School in kuchcha building.

⊙ Islamia School.

☐ The above in pucca building.

△ Maktab.

14.	Sabhad	..	..	..	27	⊙
15.	Sahail	..	..	..	80	□
	Bharkha	..	..	..	26	⊙
16.	Sheoganj	..	..	..	23	⊙
17.	Jiwa Sarsan	..	..	..	33	⊙
18.	Thalpia or Dhupkhari	..	..	..	26	⊙
	Pura Kalan	..	..	..	33	⊙
19.	Deor	..	..	..	87	⊠
20.	Nabi Mohan	..	..	..	66	⊠
21.	Madhuapur	..	..	..	21	⊙
	Naugawan	..	..	..	27	⊙
22.	Gularha	..	..	..	53	⊠
	Umri	..	..	..	55	⊙
	Ataun	..	..	..	29	⊙
23.	Purwa Pakri	..	..	..	17	⊙
	Chhadmi Mau	..	..	..	25	⊙
24.	Harchandpur	..	..	92	26	⊙
25.	Sarai Pukhta	..	..	..	66	⊠
26.	Pata	..	..	..	29	⊙
	Kasim Nagar Lohrai	..	..	..	21	⊙
	Dasehra	..	..	..	37	⊙
27.	Muhammadabad	..	..	..	81	⊠
28.	Naurikpur	..	..	..	56	□
	Asu	..	..	..	52	□
	Chhachhund	..	..	..	38	⊙
29.	Ghasara	..	..	..	84	⊠
	Paintna	..	..	..	30	⊙
	Murena	..	..	..	30	⊙
30.	Achalda	..	..	..	101	⊠
31.	Gunauli	..	..	..	53	□
	Salempur	..	..	..	53	⊙
	Bansi	..	..	..	40	⊙
32.	Deoraon	..	..	..	22	⊙
	Rajna Mau	..	..	..	28	⊙
	Purwa Makai	..	..	..	24	⊙
	Aili	..	..	..	27	⊙

33.	Asjara .. .. .	64	⊙
34.	Bhaipur .. .. .	75	⊠
35.	Bidhuna .. .. .	142	⊠
36.	Bhatauli .. .. .	53	⊙
	Khisarpur .. .. .	56	⊙
	Rathgawan .. .. .	24	⊙
37.	Airwa Tikur .. .. .	110	⊠
	Udaipur .. .. .	33	⊙
38.	Badhai .. .. .	63	□
39.	Umrain .. .. .	95	□
	Dobah .. .. .	27	⊙
40.	Barauna Kalan .. .. .	65	⊠
	Airwa Umrain .. .. .	21	⊙
	Nagla Bais .. .. .	33	⊙
41.	Samain .. .. .	88	⊠
	Jaswantpur Bhedpur .. .. .	33	⊙
42.	Kudar Kot .. .. .	102	⊠
	Guphapur .. .. .	31	⊙
43.	Baibaha .. .. .	73	□
	Sarain Sisgaran .. .. .	24	☪
44.	Sarai Mahajanan .. .. .	55	⊠
	Masudpur .. .. .	39	⊙
45.	Purwa Pitaram .. .. .	82	⊠
	Kusmara .. .. .	29	⊙
	Ruru Khurd .. .. .	28	⊙
46.	Etaili .. .. .	28	⊙
	Rath Bhojwa .. .. .	29	⊙
	Surjanpur .. .. .	28	⊙
47.	Bhainsol .. .. .	64	□

*Notes on the Schools in Bidhuna Tahsil*

1. The major portion of this tahsil lies in the *pachar* and *ghar* divisions of the district. More than three-fifths is in the *pachar* while the remaining is in the *ghar*. There being no portion of the Tahsil in the *par* division or even on its borders the absence of deep impassable ravines,

which hinder communication, e.g., as in Auraiya and Bharthana, is easily accounted for. The *pachar* part of the Tahsil does not possess very many schools. This leads to the impossibility of a great deal of concentration. The roads are scarce and therefore the average walking distance for a school boy has to be cut down very much, say to not more than a mile.

2. The Tahsil is traversed by three large streams, the principal of which is the Rind Nadi. Though most of them are quite dry for the greater part of the year yet they provide sufficiently great obstacles for the redistribution scheme. For example No. 32 (Rajna Mau), situated on the right bank of the Ahnkya, has been included in that group only tentatively, that is, if the river can be conveniently crossed at the place by the boys.

3. The Upper Gangetic canal offers further difficulties. On account of its presence certain schools which could have been combined very effectively have had to be kept separate or combined with schools that are distantly situated, e.g., Navigawan (No. 27) could have been very easily combined with Kanchosi (No. 1) but for the canal.

4. One of the main principles of redistribution followed is the population basis. About 6 per cent of the total male population is in the schools. Hence the aim of the surveyor has been to provide a school in an area having a male population of about 2,100 so that the area may be able to maintain the school with about 125—140 pupils in five classes from infants to class IV.

5. As it would be a waste to abolish pucca buildings even though they are situated in areas with insufficient population, they have been made the centres of the redistribution scheme.

6. Wherever a pucca building is not available it has been suggested to construct a new pucca building, e.g., in Nos. 4, 5, 6, 7, 12, 14, etc., in the place of an old kuchcha one.

7. There are certain cases where no central kuchcha school is available at all. In such places it would be better to select some central and convenient site and erect the new pucca building there. Examples are Nos. 21, 32, 36, etc.

8. Where a new pucca building has to replace an old kuchcha one the village given at the top of that group should be taken as the most suitable

site for the new building. Thus in No. 41, the new building should be erected in Samain.

9. The total number of schools thus redistributed is 47, and they are expected to provide instruction for about 6,000 pupils reckoning each school to accommodate from 120 to 140 boys. The total male population of the Tahsil is 96,558 which gives a school population of about 5,800 at the rate of 6 per cent. (Six per cent has been taken to leave some margin for expansion). Thus the number of schools is quite sufficient.

## II. Tahsil Auraiya

1.	Keontra ..	..	..	98	☐	
2.	Bhawpur	..	..	53	☐	
	Bhadripur	..	..	48	☐	
3.	Kasba Khanpur	..	..	38	⊙	
4.	Bersen ..	..	..	57	☐	
	Rahatpur	..	..	48	⊙	
5.	Auraiya ..	..	..	172	☐	
6.	Narottampur	..	..	36	⊙	
7.	Gyanpur ..	..	..	10	△	
	Dialganj	..	..	55	⊙	Three schools.
	Jaitpur ..	..	..	64	☐	
8.	Rudauli ..	..	..	73	☐	
	Kakhauta	..	..	35	☐	
9.	Gora ..	..	..	27	⊙	
10.	Bahadurpur	..	..	50	⊙	
11.	Bamahanapur	..	..	44	⊙	
12.	Burha Dana	..	..	102	☐	
13.	Daulatpur	..	..	62	☐	
	Barana ..	..	..	36	⊙	
	Sherpur Sarena	..	..	29	⊙	
14.	Mudki ..	..	..	59	☐	
	Renipur ..	..	..	53	☐	
15.	Dakhlipur	..	..	75	☐	
	Kakor Buzurg	..	..	55	⊙	

16.	Pipripur ..	..	..	46	□
	Sehud ..	..	..	61	□
	Niamatpur	..	..	52	□
17.	Dibiapur	..	..	61	☒
	Karieoli ..	..	..	22	□
18.	Phaphund	..	114 ☒	35	⊙
19.	Dwarkapur	..	..	62	☒
	Kothipur	..	..	28	⊙
20.	Jua ..	..	..	71	☒
	Adhari	..	..	43	⊙
	Keshampur	..	..	61	⊙
21.	Tikoli ..	..	..	49	☒
	Jaitpur Auraya	..	..	28	⊙
	Rasulpur Hulasrai	..	..	52	⊙
	Rotiapur	..	..	28	⊙
22.	Malakpur Shahboda	..	..	82	□
	Talaipur	..	..	29	☺
	Bakharia	..	..	34	⊙
23.	Karampur	..	..	82	☒
	Roshangpur	..	..	61	□
24.	Ayara ..	..	..	94	☒
25.	Sikrana ..	..	..	35	⊙
26.	Juhikha ..	..	..	49	□
	Barhatpur	..	..	31	⊙
27.	Bakwayan	..	..	40	⊙
28.	Kathauli ..	..	..	35	⊙
29.	Seganpur	..	60 ☒	22	☺
	Dhampur	..	..	32	⊙
30.	Gauhani Kalan	..	..	29	⊙
31.	Barera ..	..	..	56	⊙
32.	Bhrehar Kalan	..	..	28	⊙
33 & 34.	Dalel Nagar	..	151 ☒	35	☺
35.	Urcha ..	..	..	87	⊙
	Chapta ..	..	..	53	⊙

Most of the following schools are either in the ravines or in the trans-Jumna or trans-Chambal areas.

Two schools.

36.	Haidarpur	..	...	48	□	
	Surjapur	..	....	17	⊙	
	Birhuri	..	..	30	⊙	
37.	Bilwan	..	..	64	□	
	Tarhwa Biku	..	..	32	⊙	
38.	Atsu	..	..	122	□	
39.	Ballapur Shahri	..	..	62	⊠	
40.	Ajitmal	..	120	⊠	30	⊙
41.	Katla	..	..	19	⊙	
	Amanta	..	..	88	⊠	
	Baharpur	..	..	60	⊙	
42.	Sanphar	..	..	90	⊠	
	Purwalia Ram	..	..	53	⊙	
43.	Muhammadpur	..	..	106	⊠	
	Lalpur	..	..	31	⊙	
44.	Khetupur	..	..	49	⊙	
	Phulpur	..	..	60	□	
45.	Garha Kasda	..	..	31	⊙	
46.	Bansari	..	..	31	⊙	
47.	Kariuali	..	..	56	□	
48.	Birauri	..	..	28	⊙	
49.	Sandaus	..	..	81	⊠	
50.	Gadhi Mangad	..	..	74	□	

*Notes on the Schools in Auraiya Tahsil*

1. Situated in the south of Bidhuna Tahsil, Auraiya stretches down to the banks of the Jumna and a portion of it lies across the Jumna and the Chambal in the south-west corner of the district.

2. As the Tahsil is broader in the south than in the north, it is clear that a very considerable portion of it consists of the ravines of the Jumna and the Chambal. The remaining portion consists of the fertile *ghar* plains.

3. From the two paragraphs given above it is clear that a very large portion of the Tahsil has schools few and far between. The ravines are

broad and deep so that it is well nigh impossible to cross them even in the dry season while the roads and foot paths are difficult and often dangerous.

4. This very easily leads us to the conclusion that as far as possible each village should have its own school. The ravines and the *par* areas are very sparsely populated and so it cannot be possible for the schools to have large enrolment.

5. The Sengar Nadi passes nearly diagonally through the middle of the Tahsil. Though it is a considerable stream it does not throw much obstruction in the way of redistribution, the reason being that it flows through the fertile *ghar* division which has a fair number of closely situated schools.

6. Other principles on which redistribution has been carried on are the same as stated in connection with the Bidhuna Tahsil.

7. The total number of schools after redistribution is 50 intended to instruct about 6,500 boys. The total male population of the Tahsil is 94,215. The percentage of the total male population actually in schools is 6.15 which means that the Tahsil has a school-going population of about 5,800 boys. Thus the number of schools provided is ample.

### III. Tahsil Bharthana

1.	Sahson .. .. .	53	☒
2.	Piprali Garahaia .. .. .	59	☐
3.	Khireti .. .. .	65	☐
	Naugawan .. .. .	38	⊙
4.	Palighar .. .. .	22	⊙
5.	Rajpur .. .. .	72	☒
	Ganwar .. .. .	28	⊙
6.	Chakranagar .. .. .	97	☒
7.	Jagtauli .. .. .	22	⊙
8.	Khandesi Ghar .. .. .	17	⊙
	Maholi .. .. .	27	⊙
9.	Andawa .. .. .	44	☐
	Barera (Auraiya) .. .. .	56	☐
10.	Purauli .. .. .	84	☒
	Baraukh .. .. .	24	⊙



11.	Bahera .. .. .	55	□	
	Menhdipur .. .. .	37	⊙	
12.	Fatehpur .. .. .	28	⊙	
13.	Eknor .. .. .	86	▣	
14.	Takripur .. .. .	66	▣	
15.	Nand Gawan .. .. .	84	▣	
16.	Labadi .. .. .	40	□	
	Ekari .. .. .	33	⊙	
17.	Newada Kalan .. .. .	40	⊙	
18.	Bahadurpur .. .. .	88	□	
	Chandauli .. .. .	19	⊙	
19.	Jatpura .. .. .	56	▣	
20.	Chandpore .. .. .	56	▣	
21.	Mahewa .. .. .	68	▣	
22 & 23.	Lakhna .. .. .	192	30	△
24.	Bakewar .. .. .	138	23	△
25.	Sherpur .. .. .	..	121	□
	Sunbursa .. .. .	..	55	⊙
26.	Biaspore .. .. .	..	60	□
27.	Jamalpore .. .. .	..	67	□
	Kunetha .. .. .	..	35	⊙
28.	Bijauli .. .. .	..	51	□
	Dharka .. .. .	..	22	⊙
	Durgapur .. .. .	..	49	⊙
29.	Karwa Bazurg .. .. .	..	97	□
	Gulabpur .. .. .	..	29	⊙
30.	Daipur .. .. .	..	30	⊙
	Sarai Jahal .. .. .	..	35	⊙
	Ingurri .. .. .	..	30	⊙
31.	Aheripur .. .. .	156	116	▣
32.	Newari Khurd .. .. .	..	67	▣
33.	Indraukhi .. .. .	..	49	▣
34.	Newari Kalan .. .. .	..	64	▣
35.	Nagaria Khurd .. .. .	..	57	⊙
	Dandarpur .. .. .	..	54	⊙
	Uraing .. .. .	..	64	▣

Three schools.

36.	Ludhiyani	..	..	..	96	☒
37.	Birasi	..	..	..	121	☒
38.	Pioli	..	..	..	29	⊙
	Kusgawan	..	..	..	33	⊙
	Sadagapur	..	..	..	36	⊙
39.	Samhon	..	..	..	59	☒
	Malhousie	..	..	..	61	⊙
40.	Pali Kalan	..	..	..	114	☒
41.	Birendhi	..	..	..	71	☒
42.	Alampur	..	..	..	49	☒
	Merhi Dudhi	..	..	..	52	□
43.	Nigoh Buapur	..	..	..	25	⊙
44.	Bharthana	..	..	171	☒ 23	△
45.	Khandesi Pachar	..	..	..	61	☒
46.	Ramia	..	..	..	50	⊙
	Nagla Ajit	..	..	..	27	⊙
	Gopia Ganj	..	..	..	32	⊙
47.	Ber	..	..	..	61	□
	Apurpur	..	..	..	25	⊙
48.	Salempur	..	..	..	54	☒
	Kurra	..	..	..	50	⊙
49.	Surawa	..	..	..	43	☒
	Ratatari	..	..	..	25	□
50.	Takha	..	..	..	42	□
51.	Mamar	..	..	..	69	⊙
52.	Punja	..	..	..	53	☒
	Samthar	..	..	..	21	⊙
	Zafarpur	..	..	..	21	⊙
53.	Kudrel	..	..	..	51	□
	Puraila	..	..	..	20	⊙
	Bamhnipur	..	..	..	66	□
54.	Kurkha	..	..	..	43	☒
	Kueta	..	..	..	22	⊙
55.	Bharorpura	..	..	..	31	⊙
56.	Sarsai Nawar	..	..	..	117	☒
	Kadampur	..	..	..	34	⊙

*Notes on the Schools in Bharthana Tahsil*

1. The Tahsil occupies a central position in the district. It extends from north to south touching the upper and lower boundaries of the district. Thus all the distinctive features of the district are present in it. The *pachar*, *ghar* and *par* portions are fairly represented. Accordingly the redistribution scheme has to be modified in various ways in the different portions of the Tahsil. For example, in some portions of the northern part of the district where there are no very insurmountable difficulties of communication,—even distant schools can be combined on account of the sparseness of population. But the same principle cannot be applied in other portions in the *ghar* on account of the density of population and in the *par* on account of the lack of means of communication.

2. The Sengar bisects the Tahsil while the Jumna and the Chambal make communication in the *par* area very difficult. The Ahneya and a few other very small streams flow to the north but they have very little effect on the educational facilities of the Tahsil.

3. The total male population of the Tahsil is 98,440, and thus the actual school-going population at the rate of 5·8 per cent is 5,700 boys.

4. The total number of schools after redistribution is 56. They can provide instruction to about 7,000 boys. This excess is due to the small enrolment in many of the schools in the *par* area.

*IV. Tahsil Etawah*

(Schools from 1 to 14 are in the *par* area.)

1. Janib Rast Kansongra	..	23	⊙
Bhatpura	..	22	⊙
2. Udai	..	88	⊠
Gati	..	33	⊙
3. Kamet	..	35	⊠
4. Abori	..	61	□
5. Bahori	..	57	⊠
6. Barhpura	..	65	⊠
7. Baroti	..	31	⊙

8.	Bedhupur	..	..	42	⊙
9.	Ajabpur	..	..	51	□
	Purwa Rawari	..	..	22	⊙
10.	Jaitpur ..	..	..	54	⊠
11.	Pachhangaon	..	..	73	⊠
12.	Bhaupur	..	..	38	⊙
13.	Garaitha	..	..	45	□
	Sarai Tal	..	..	35	⊙
	Dagaulipura	..	..	31	⊙
14.	Purwa Murong	..	..	48	⊠
15.	Sitaura ..	..	..	32	⊙
16.	Pirhipur	..	..	90	⊠
	Dadora ..	..	..	30	⊙
17.	Manikpur	..	..	102	⊠
	Pachdeora	..	..	19	⊙
18.	Sarai Ekdil	..	..	210	⊠
19.	Ritora ..	..	..	30	⊙
	Ekdil Station	..	..	55	□
20.	Kachhpur	..	..	43	⊠
21.	Chitbhawan	..	..	39	⊠
	Nagla Kurt	..	..	27	⊙
22.	Bikrampur	..	..	45	□
23.	Biba Etawah	..	..	77	⊠
	Kili Sultanpur	..	..	19	⊙
24.	Bhadamai	..	..	27	⊙
25.	Baralokpur	..	..	66	⊠
26.	Karhi ..	..	..	22	⊙
27.	Sheopuri Tunrawa	..	..	27	⊙
	Parsana	..	..	48	⊙
	Hardoi ..	..	..	32	⊙
28.	Chaubia ..	..	..	44	⊙
	Beharपुर	..	..	30	⊙
29.	Rahan ..	..	..	23	⊙
	Kalyanpur	..	..	29	⊙
	Sherpur ..	..	..	33	⊙

30.	Tulsipur ..	..	..	51	☒
	Kumhawar ..	..	..	41	⊙
	Udampur ..	..	..	39	⊙
	Kharkauli ..	..	..	39	⊙
31.	Basrehar ..	..	..	91	☒
	Sarain Malupura ..	..	..	32	⊙
	Sarai Arjun ..	..	..	17	⊙
32.	Chakwa Buzurg ..	..	..	56	☒
	Darshanpur ..	..	..	26	⊙
	Chitauni ..	..	..	25	⊙
	Nagla Lakhi ..	..	..	34	⊙
33.	Pachauli ..	..	..	31	⊙
34.	Kilipura ..	..	..	30	⊙
35.	Kunera ..	..	..	24	⊙
36.	Rajakapur ..	..	..	91	☐
	Harchandpur ..	..	..	26	⊙
37.	Jagsaura ..	..	..	59	☒
	Bijaipur ..	..	..	41	⊙
38.	Sakatpur ..	..	..	32	⊙
	Silaita ..	..	..	28	⊙
39.	Jasohan ..	..	..	57	☒
	Mohabatpur Joshan ..	..	..	40	⊙
	Durhal ..	..	..	26	⊙
40.	Nagla Ram Sundar ..	..	..	44	☒
	Nagla Tewr ..	..	..	54	☐
	Nagla Salhadi ..	..	..	33	⊙
	Kakauli ..	..	..	20	⊙
41.	Bawat ..	..	..	47	
42.	Malajani ..	..	60 ☒	20	⊙
	Ahadipur ..	..	..	52	☐
43.	Barauli ..	..	..	26	⊙
	Berra ..	..	..	53	☐
	Karampur ..	..	..	29	⊙
	Rainagar ..	..	..	36	⊙
44.	Heurra ..	..	..	89	☒
	Larkhori ..	..	..	35	☐

A new school to replace these in some central place.

45. Ginja .. .. .	28	⊙	
46. Jaswantnagar .. 190	74	⊙	
47. Sishat .. .. .	43	⊙	Three schools.
48. Ajnaura .. .. .	25	⊙	
Kursena .. .. .	22	⊙	
49. Khera Buzurg .. .. .	57	⊠	
50. Dhanwa .. .. .	86	⊠	
51. Dharwar .. .. .	46	⊠	
52. Manikpur .. .. .	53	□	

*Notes on the Schools in Etawah Tahsil*

1. This Tahsil lies in the north-west corner of the district. Owing to the courses of the Jumna and the Chambal the Tahsil has become triangular in shape. The *pachar* area is quite small and the *par* area also is not very large.

2. Most of the schools lie in the central portion of the Tahsil but the northern and southern portions also possess schools somewhat larger in number than the similar portions of the other Tahsils. Even the Doab portion between the Jumna and the Chambal is sufficiently densely populated and possesses good roads.

3. The Sengar and the Ahneya as usual traverse the central and northern portions of the Tahsil without much obstruction to the going of the boys to schools even when situated on the far side of them.

4. But as far as possible the combination of schools has been effected where the rivers do not come in between and only very rare cases will be found where schools situated on different banks of the river have been fused into one.

5. The general principles of amalgamation are the same as in other Tahsils.

6. The total number of schools after redistribution is 52. Each school is expected to provide instruction to about 130 to 150 boys. The smaller number of schools in this Tahsil than in Bharthana is due to the greater concentration in this Tahsil on account of its smaller area.

7. The total male population of the Tahsil is 114,331 which gives a school-going population of 6,872 at 6 per cent. The schools provide for 7,200 boys which shows that in this Tahsil we have the greatest balance and most even distribution.

## CHAPTER VII

### BUILDINGS AND ACCOMMODATION

The importance of good buildings for village schools is but imperfectly appreciated in this country. It is not generally realized that it is impossible to retain children's attention to their lessons in rooms which are ill lighted or badly ventilated or in which there is over-crowding or which are too hot in summer and too cold in winter. Many idealists would dispense with all buildings for the village schools and would like the village children to sit under a shady banyan tree and learn their lessons. But unfortunately the teacher and the taught refuse to sit under the trees, and they meet in any rooms which they can get in the villages as the provision of buildings by the Boards is inadequate.

The following table gives the number and kinds of buildings in which schools are held:—

*School buildings—The extent of Board's contribution.*

Division.	Board's buildings.		Rented.		Borrowed and repaired by Board.		Borrowed but not repaired by Board.		Total number of buildings.	Without any building.	Value of Board's buildings.
	b	m	b	m	b	m	b	m			
Ghar ..	51	7	10	13	6	11	24	83	205	5	Rs. 2,12,850
Pachar ..	48	11	2	19	4	9	23	59	175	11	1,68,000
Par ..	12	2	..	4	1	7	1	16	43	2	31,450
D. B. Total ..	111	20	12	36	11	27	48	158	423	18	4,12,300
Municipal Board	5	..	13	..	..	..	2	..	20	7	36,000
Grand Total	116	20	25	36	11	27	50	158	443	25	4,48,300

*Note.*— *b* = burnt brick building. *m* = mud building.

Of the 468 schools in the district, 25 are being held without any building at all probably in an open place or on a *chabutara* attached to temples. Of these 17 are night-schools—10 in the rural area and 7 in the urban. The remaining 8 are lower primary schools. They may have to occupy two or three different sites in a year according to the weather experienced.

Of the 443 schools which meet in buildings, the local Boards have built so far (January 1929) only 136 at their own expense, *i.e.*, only 30 per cent of the total. Of these 116 are pucca and 20 kuchcha structures.

Where the Boards have not their own buildings, they have rented such buildings as were found suitable or available. The Boards, as payers of rent, also see that annual repairs are satisfactorily done. But most of these buildings before being used for a school were either private dwelling houses or sheds for cattle. They have generally no open space in their front. The rooms are usually small, with defective light and ventilation. Twenty-five of those rented buildings are pucca, *i.e.*, built of burnt bricks, and the rest kuchcha, *i.e.*, built of mud. None of these kuchcha rented buildings are used by the Municipal Board, which has hired 13 pucca buildings. So that the District Board has taken 12 pucca and 36 kuchchā buildings on hire, in the ratio of one to three.

The rest of the buildings forming 56 per cent of the total have been offered free of rent by the villagers themselves. So that the Board should open schools in their villages to educate the children of these people.

These buildings are not only rent free but in many cases even the cost of annual repairs is also met by the owner. There are 208 such buildings or 45 per cent of the total. The Municipal Board has only two pucca buildings on this condition. The District Board has the remaining 206 buildings of which 48 are pucca and 158 kuchcha, again in the ratio of one to three. The remaining 38 buildings have been given to the District Board on the condition that it will maintain the buildings at its own expense. Of these 11 are pucca and 27 kuchcha structures. In matter of accommodation, lighting, ventilation and facilities for play, they do not in any way differ from the rented buildings.



The tables below give the period when each building was constructed by the Boards:—

Division.	Before 1860		1860 1904		1904 1914		1914 1918		1918 1921		1921 1928		Total.	Approximate value. Rs.	
	b	m	b	m	b	m	b	m	b	m	b	m			
Ghar ..	8	..	9	1	8	4	11	1	7	1	8	..	51	7	2,12,850
Pachar ..	3	2	9	1	9	2	11	..	5	..	11	6	48	11	1,68,300
Par ..	1	..	6	..	3	..	2	1	..	1	..	..	12	2	31,450
Total ..	12	2	24	2	20	6	24	2	12	2	19	6	111	20	4,12,300
Municipal Board ..	..	..	..	..	..	..	4	..	1	..	..	..	5	..	36,000
Grand Total	12	2	24	2	20	6	28	2	13	2	19	6	116	20	4,48,300

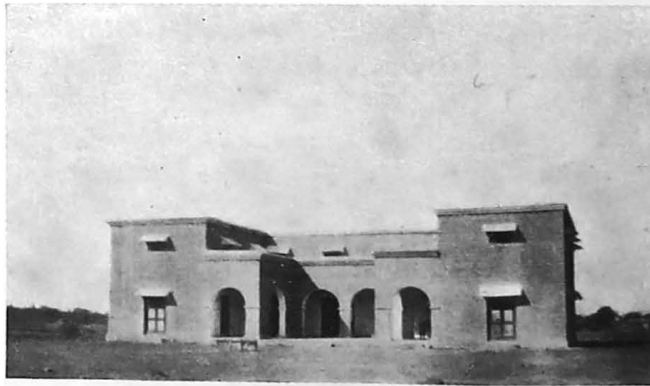
*Note.*—*b* for brick buildings and *m* for mud buildings.

The Municipal Board has only five buildings of its own, built after 1914 and these are fairly good brick structures. They are moderately well-ventilated and lighted, but do not possess adequate play-grounds. In the rural areas old buildings have come into the possession of the District Board. Of the 131 buildings which belong to the District Board, 14 were constructed during the pre-Mutiny period. All of them excepting two are pucca structures. During the period from the Mutiny to the Great War, the Board built or acquired 52 buildings. Only 8 of these are kuchcha. But strange as it may seem, during the five difficult years of the war 26 buildings were constructed, *i.e.*, exactly half of the number during the preceding half century, or equal to those built in ten years after Lord Curzon had given stimulus and substantial grants to primary education.

The buildings built after this may be considered to be fairly suitable ones; and such buildings number 65, of which only 10 are of mud and amount only to 50 per cent of the total. Only these 65 buildings added to a stray one here or there are really suitable out of a total of 423. Add



**A PRIMARY SCHOOL BUILDING IN ETAWAH CITY.  
(Municipal School, Aurangabad.)**



**A NEW BUILDING OF A DISTRICT BOARD PRIMARY SCHOOL.  
(The School at Pachayagaon. The room on the right is Dispensary.)**

to these the five buildings under the Municipal Board. The net result is that only 70 buildings out of a total of 443 are fairly good, well-ventilated, and in the midst of an open space.

Let us examine the buildings from another point of view—that of accommodation. The Educational Code provides for at least 15 sq. ft. of floor area per boy in the class-rooms of an Anglo-Vernacular school. The seats there never cover more than 10 sq. ft. and one-third of the total floor area is available for gaps, teacher's desk and chair, and passages. These gaps also enable the teacher to go round and inspect individual work. No desks are used in the village schools, and the rules require 10 sq. ft. of floor area per pupil. A pupil has to manœuvre his big *patti* and requires a small clear space for his pot of liquid-chalk, and also for his books.

Below is given the table where schools have been classified according to the floor area provided by them for each boy:—

Division.	AVERAGE SEATING ACCOMMODATION IN SQ. FT. PER BOY					
	Below 5	5 to 7	8 to 12	13 to 16	Above 16	Total.
Ghar ..	50	73	51	21	10	205
Pachar ..	40	70	35	28	2	175
Par ..	15	10	9	4	5	43
	—	—	—	—	—	—
Total ..	105	153	95	53	17	423
	—	—	—	—	—	—
Municipal Board ..	2	1	9	4	4	20
	—	—	—	—	—	—
Grand Total ..	107	154	104	57	21	443
	—	—	—	—	—	—

Even if eight square feet per pupil were considered sufficient only 182 schools may be taken to be providing suitable accommodation for their pupils. While in fully one-fourth of the schools, the accommodation is very bad, being less than 5 sq. ft. per boy where in matter of elbow room he is no better than a herring in a barrel. The enrolment is increasing each year and will increase more rapidly now that more attention is

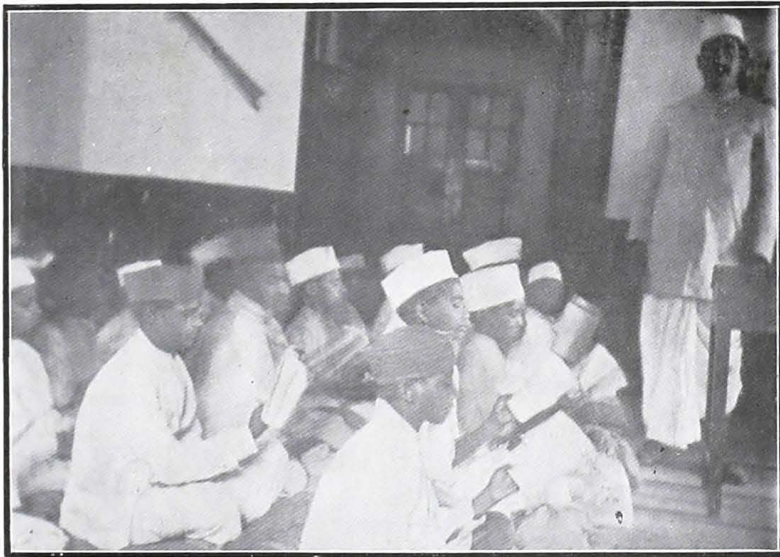
being paid to vernacular education. The figures for the last five years for the primary schools in the district are as follows:—

Year.				Enrolment.
1924	..	..	..	15,094
1925	..	..	..	15,603
1926	..	..	..	16,653
1927	..	..	..	17,778
1928	..	..	..	19,966
1929	..	..	..	21,040

So that the average increase is well over 1,000 per year. But additional buildings or space is not forthcoming to accommodate these extra pupils. Thus if enough primary school buildings are not built soon, accommodation which is already unsatisfactory will become worse. *And if combination of schools is attempted without adequate increase in accommodation, it will only accentuate the situation in the already overcrowded schools.*

Except for Bhangis, separate depressed class schools are not needed. At present there are nine depressed class schools and they may be continued and others opened where necessary. But they should be run separately only as long as absolutely necessary and then merged into primary schools. No permanent buildings are, therefore, needed for this type of school. In Ajitmal, a depressed class school was run in the verandah of a temple for six or seven months and no objection was raised by the public. Hence, the provision of separate costly buildings for these classes is futile.

The buildings for girls' schools have to be specially noticed. These are small, and are generally surrounded by a high wall for purdah. There is no space for the girls to play in. Further, the buildings have never been built with an eye to expansion. In most of the permanent buildings, there is one room, a verandah and a courtyard with a single door leading outside. A suitable type of building for girls' schools is yet to be evolved.



A CLASS ROOM IN A VERNACULAR MIDDLE SCHOOL, BHARTHANA.  
( Note the overcrowding which does not allow even enough elbow room )

The buildings of the Middle School are on the whole tolerable. But the boarding houses attached to them are too small and unsuitable. There are no servants' quarters, and kitchens are often small and their drainage unsatisfactory. There are no proper superintendent's quarters in Udi and Jaswantnagar where the boarding houses belong to the Board. In the rented buildings, there could be none, as there is barely enough room for the boys. Many boys leave the Middle School in class V because they cannot walk long distances daily to school or do not get satisfactory food in the boarding house. The notes to the following table below give additional interesting information regarding boarding houses:—

*Tables—Boarding Houses (Town Schools) Etawah.*

Name.	Board's or rented.	Area in sq. ft.	Number of boarders.	Rent Rs.	Kuchcha or pucca.
1. Auraiya	.. Board's	1,624	43	..	Pucca
2. Lakhana	.. ..	1,010	42	..	..
3. Jaswantnagar	.. ..	600	21	..	..
4. Phaphund	.. ..	580	32	..	..
5. Bharthana	.. ..	1,218	30	..	..
6. Bidhuna	.. ..	1,260	30	..	..
7. Aheripur	.. ..	756	20	..	..
8. Udi ..	.. ..	756	15	..	..
9. Baralokpur	.. ..	400	17	..	Kuchcha
10. Kudarkot	.. Rented	650	22	3	Pucca
11. Sahar ..	.. ..	718	35	4	Kuchcha
12. Dalelnagar	.. ..	548	20	3	..
13. Ajitmal	.. ..	400	14	3	..
14. Sandaus	.. ..	780	19	5	..
TOTAL	.. Board's 9	8,203	250		Board's pucca 8 and kuchcha 1
	Rented 5	3,096	110	20	Rented pucca 1 and kuchcha 4.

NOTES:

1. Chakarnagar middle school, Etawah Municipal School and Anjuman Hidayatul-Islam have no boarding houses.
2. Udi and Sandaus charge no hostel fees.
3. In other schools a hostel fee of 8 annas monthly is charged.
4. A *kahar* getting Rs. 8 per mensem is attached to every boarding house.
5. There are no servants' quarters in any school.
6. In the Board's boarding houses only Udi and Jaswantnagar have no superintendent's quarters.
7. The number of boarders is small owing to lack of accommodation.
8. The Head Master is also the Superintendent in all the schools except at Lakhana.

The total value of the buildings which belong to the District Board is estimated to be Rs. 4,12,300. Of this Rs. 4,07,950 accounts for 111 pucca buildings and Rs. 4,350 for 20 kuchcha ones. Thus the average cost of a pucca building in the district is Rs. 3,657 and that of a kuchcha structure Rs. 220.

The average pucca building has only two class-rooms each of which can accommodate 30 boys. The verandahs are also used for class-rooms. The teacher is also provided with a room for quarters. The latest design of building is the one at Pachhaiyangaon to which a village dispensary is also attached.

These buildings are insufficient to accommodate 150 or 180 children. Such a building would cost approximately Rs. 5,000.

The kuchcha buildings are of not much use as they need frequent and regular seasonal repairs. They are a constant source of worry to the teacher. The dust which falls from the kuchcha roof or thatch makes the building dirty and it is extremely difficult to keep it clean.

At present the Board does not provide sanitary conveniences in the buildings for children. This is very necessary.

*Rented Buildings.*—They are unsatisfactory. The average rent of a pucca building in the district is Rs. 3-5-8 and that of kuchcha building is Rs. 2 per month. The District Board is spending Rs. 1,338-8-0 in rent. This annual expenditure capitalized at 3 per cent per annum represents approximately Rs. 45,000. This amount is sufficient to build about 200 kuchcha or 12 pucca buildings of the present standard. In other words if the Board can capitalize this amount it will not need any rented pucca buildings with this advantage that those buildings will be adequate for the requirements of its schools. If it concentrates on kuchcha buildings of an improved type with partly pucca structures the cost of which is estimated at Rs. 500 approximately, it can provide 90 decent buildings.

*Borrowed Buildings.*—They are of the same type as the rented buildings. 11 pucca and 27 kuchcha buildings have been lent on condition that the Board keeps them in good repairs, while 48 pucca and 158 kuchcha buildings have been lent free of cost and the owners keep them in good repairs.

Even if it is assumed that the Board's expenditure on the repairs of the former approximates their rental value, the Board makes a clear saving of Rs. 5,724  $[(48 \times \text{Rs. } 3-5-8 \times 12) + (158 \times \text{Rs. } 2 \times 12)]$  per year

on the rent of the latter. This, in other words, represents the indirect contribution of the public to the vernacular education of the district.

In a previous chapter, it was held that an increase in the number of primary schools was not necessary at this stage. But an essential condition was that almost all the present schools should be raised to a full primary status with five teachers and 125 boys. For this, most buildings will require additions and in a large number of cases an entirely new construction on a new site. There are urgently needed at least five Middle Schools in the district. The present atmosphere is such that the number of girls' schools can be easily doubled. As an instance of this all-round eagerness on the part of the villagers, there were pending at the time of this survey (1929) 31 applications before the Board from the *par* only—30 for primary and one for a Middle School.

The response of the Board to this huge and insistent demand has been very poor. The table below gives the number of schools of each type for the last six years:—

*Number of Schools during 1924—1929.*

Year.	BOYS' SCHOOLS.						GIRLS' SCHOOLS.					Total.	
	Mid. Prim.	Low. Prim.	Night.	D. C.	Isl.	Aid.	Mak.	Sans.	Board's Aid.	Mid.			
1924	12	145	95	...	8	8	48	8	1	32	1	1	359
1925	13	145	93	...	8	8	48	10	3	36	1	1	366
1926	14	150	88	3	9	8	47	10	3	36	2	1	371
1927	14	150	101	5	9	7	33	10	3	37	2	1	372
1928	14	157	148	12	9	8	37	11	4	37	1	1	439
1929	15	161	146	12	9	8	48	9	4	35	3	1	451

The increase in each year totals 7, 5, 1, 67 and 12 for the years 1925—29 respectively. The figures for the first four years can be easily ignored. The figure 67 for the year 1928 calls for attention. But on analysis, it is found that the Board had to build not more than seven and possibly fewer buildings. The main increases are in lower primary schools (47) and night schools (7) in both of which types the Board does not provide a building. Two girls' schools maintained by the Board have disappeared. So it is clear that the Board is not building enough buildings



for even the present natural expansion in vernacular education. This may be considered true of most Boards in the Province.

The Board plead lack of funds and to a certain extent that is correct. But they have failed to take advantage of the eagerness in the villages for schools and their offers to help the authorities as far as it lies in their power. Wherever the author went he found that villagers were capable of co-operation with the authorities provided sufficient enthusiasm was created in them. They can help the Board in the transport of bricks, cement, clay, etc., in their own bullock-carts and render similar small helps even at no little disturbance to their own work. They are accustomed to do much more unwillingly for their landlords. Levelling, foundations-digging, turf-laying and planting of trees, etc., can also be left in their hands if only some agency were forthcoming to inspire them and direct and supervise their efforts.

Where is such an agency to come from? There are three distinct types of school officers in the district, each of whom can help the Board in this direction. The first group consists of the members of the Board itself—not merely of the Education Committee. These members are said to come to the Board on the votes of their constituencies which consist almost entirely of villagers with whom they might be expected to have some influence also, either personal or through their friends. They are the non-official Sub-Divisional Officers of the district education department and if they make up their minds, they can do a lot to assist in the buildings of the village schools.

Next, there is the District Inspecting Staff. Its members are usually in touch with local influential persons who are likely to help the Board. They should utilize their influence with the people and create an interest in the local gentry for the school and its improvement. But of late the tendency of the inspecting staff has been to spend a smaller amount of time in the villages. The increase of quick means of transport in the rural areas has encouraged them to return to their headquarters frequently and thus they do not come in touch with the rural population as intimately as they used to do formerly when they had to depend entirely upon their horses or bullock carts. This unwillingness on their part to spend as much time as possible in rural areas is resulting in the decrease of their influence on the zamindars and people.

The third group consists of teachers who are the men on the spot. In their daily contact with the villagers they can rouse them to a sense of civic duty and active co-operation. They are the persons who should make considered suggestions for the improvement of the schools to the inspecting staff as well as to the members of the Board.

If the Board is unable to prepare a buildings programme, it should ask the local zamindars or mahajans or any well-to-do people in the select areas to construct proper buildings and enter into a long contract of—say ten years, to occupy them on a mutually agreed rent. Such a plan was discussed by the author with a large number of people whom he met during his tours and in almost every case they agreed to construct the buildings on conditions stated above.

Then a large number of pucca buildings, known as *tidwaris* which were built by pious people at various places as rest houses for travellers are lying useless. A large number of them are not now in use. Some of them are used but rarely. They are mostly situated near villages and a very large number of them have wells attached to them. This latter is a very great advantage. The Board with only small expenditure could make them fit for schools.

Similarly, a large number of temples in the district have pucca and spacious verandahs. In some places they are already used for schools. The author noticed that no objection was taken to the depressed class boys attending schools in these buildings. The Board could solve part of its building problem by utilising them.

---

## CHAPTER VIII

### INSPECTION OF SCHOOLS

The scholastic attainments of the village school teacher are not high. The rural atmosphere is not conducive to enlargement of knowledge. With his meagre salary he cannot afford to buy books to keep abreast of educational developments and there are no libraries in rural areas. The Boards do not look to the intellectual wants of their servant, and the teacher thus stands sorely in need of inspiration and guidance.

His work as teacher requires frequent testing. Being cut off from the world he is in danger of lowering his standard of teaching. If he is a shirker, he has every opportunity to neglect his duties.

For these reasons frequent and regular inspection of schools is extremely essential. They are inspected by officials as well as by non-officials. Among the officials are the officers of the Education Department whose inspections are of a professional nature. The main object of these inspections is to maintain a uniformly high standard of attainments and to see that the rules and orders of the Department are faithfully observed. The officials of the Public Health Department inspect them to see that the surroundings and premises are sanitary and the children are healthy. Besides this, officials like the Collector and his subordinates, the Chairman and members of the District Board also inspect these schools. Their inspections encourage the teachers in their work and are an index of the amount of interest the Government and public are taking in the education of the people in the rural areas.

The Departmental inspecting agency consists of three sets of officials, viz., the Provincial, District and Special education inspectors. Among the first are the Inspector and Assistant Inspectors of the circle in which a district is situated. The former is either an Imperial Service or Class I of the Provincial Service Officer and the latter belongs to the Second Class Provincial Service. They are equivalent to His Majesty's Inspectors in England. The District Inspecting Officers are the Deputy Inspector and Sub-Deputy Inspectors. The former is the executive officer of the Board in matters of education for the district. The latter, whose number depends upon the size of the district, are his assistants. A district is divided into

circles which have from 80 to 100 or more schools and each circle is placed under the charge of a Sub-Deputy Inspector. He is required to inspect each school under his charge at least twice a year with an interval of not less than three months between two inspections. The special education inspectors are the Inspector of Muslim schools and the Deputy Inspector of Muslim schools. The former is a Provincial Service Officer and looks after the primary education of the Muslims in the whole province. The latter is in charge of a circle. Between them they inspect the Islamia schools and maktabs and advise the Boards in matters concerning Muslim schools and education.

Besides these there is the Inspectress of Girls' Schools who is in charge of several districts and inspects the girls' schools only. These schools are also inspected by the district inspecting officers.

Some years back when the Collector was the official Chairman of the District Board, his subordinates took a lot of interest in the schools. But now that the Boards have become non-official and the Collectors have but little connection with them and have to attend to matters of a more engrossing nature, the Deputy Collectors and the tahsildars too have ceased to take much interest in the schools. Still they do keep in touch with important developments and often help the school by occasionally persuading landlords to agree to give gifts in land or money to boys or schools.

The table below gives the inspections by the above officers and those who are more directly concerned with the working of the schools:—

*Inspection of Schools during 1925 to 1928.*

Inspections by	Number of Schools with										
	1	2	3	4	5	6	7	8	9	10	More.
1. Inspector	12	9	...	...	...	...	...	...	...	...	...
2. Asst. Inspector	40	14	4	...	...	...	...	...	...	...	...
3. Deputy Inspector	169	62	28	5	1	2	...	...	...	...	...
4. Sub-Dy. Inspector	19	28	49	42	68	110	72	38	11	3	2
5. Inspectress	7	4	3	...	...	...	...	...	...	...	...
6. D. I., Mohdn. Sch.	2	4	6	3	3	...	...	...	...	...	...
7. Collector	17	5	1	...	...	...	...	...	...	...	...
8. Deputy Collector	75	35	9	1	...	...	...	...	...	...	...
9. Tahsildar	21	5	2	...	...	...	...	...	...	...	...
10. Chairman, D. B.	34	21	18	12	...	...	...	...	...	...	...
11. Secretary, D. B.	69	57	18	8	3	3	...	...	...	...	...
12. Members, D. B.	84	65	54	43	26	16	13	5	4	4	5

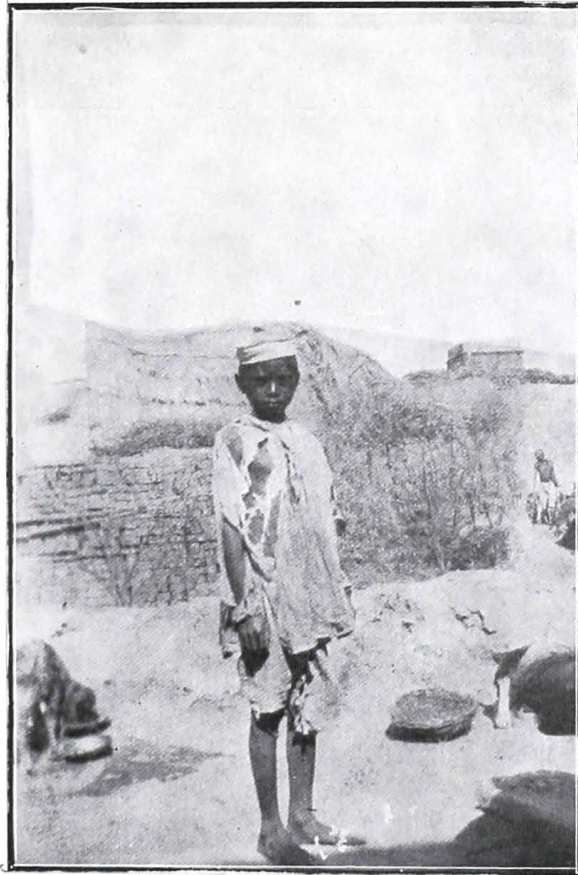
Of those having more direct concern with the schools, the most active are the Sub-Deputy Inspectors and the members of the Board. The figures are for three years during which each school should have been inspected at least six times by the Sub-Deputy Inspector or Deputy Inspector. But there are 206 schools which did not receive this number of visits from the Sub-Deputy Inspectors. Even assuming that some of these are newly opened schools and that a few have been inspected by the Deputy Inspector, there are roundly 100 to 150 schools which have not had the minimum number of inspections from the district inspecting staff whose inspection is of the greatest value to them. If, however, the average number of inspections is taken it comes to  $2,349/442$ , *i.e.*, 5.3 which means that on average each school was inspected 5.3 times in three years. After the Sub-Deputy Inspectors comes the Deputy Inspector of the district. The divisional character of the Inspector and Assistant Inspector of Schools makes it impossible for them to visit a large number of schools. Unless the Assistant Inspector has a fast conveyance it is impossible for him to see much of the district. The Deputy Inspector of Mohammadan Schools has only to see Islamia schools and maktabas and that explains the small number of his visits. Besides, he is also a Divisional Officer, though in the same grade with the other Deputy Inspectors. The Inspectress inspected only 14 girls' schools in three years, so that out of the 38 District Board girls' schools, more than 60 per cent of them had not the good fortune to be inspected by her for more than three years. The case of the Health Officer is still worse. During three years he could visit only three institutions. This shows a sad neglect of the health of the pupils in villages, to which it is most necessary to devote attention.

The large number of inspections by the Chairman and members of the District Board is a sign that the representatives of the public take a keen interest in the education of the future citizens. It cannot, however, be said that the interest of all members is very healthy.

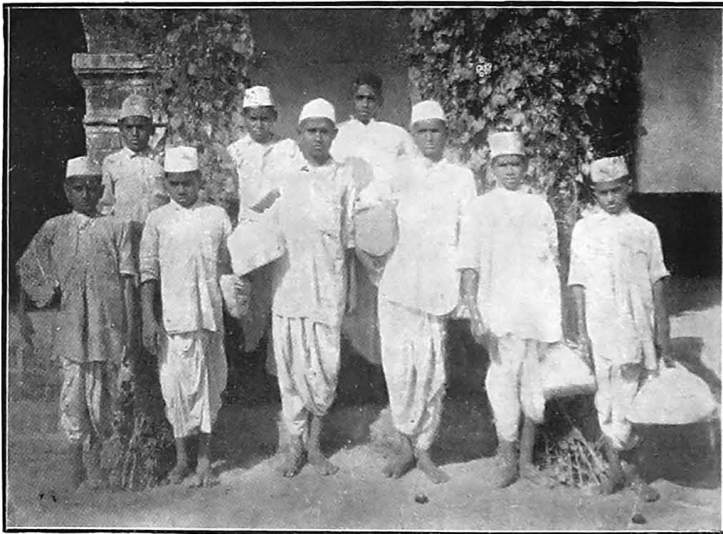
The members frequently inspect not the school but the individuals who happen to be there. The individual should be as far as possible separated from the institution, if human weakness does not allow a complete divorce between the two. Some of the inspections are inspired by

personal likes or dislikes or are due to local politics. An inspection done expressly to praise a teacher without reference to his work is an undesirable as the one which is inspired by hatred of or a desire to harm the teacher. These considerations often lead to frequent transfers of teachers on purely personal grounds. They harm the institution, as perfect understanding between the teacher and his village which could be established only by long association between the two is absolutely necessary for real progress. An individual should not be interfered with except when he has proved harmful to the interests of the school. This would also save the teacher from unnecessary worries and leave him more time for attending to his school work. Sometimes the members, instead of limiting their inspections to general condition of the school, begin to examine the educational conditions also. Such inspection should be reserved for the expert Inspectors. This practice often cause embarrassment to the inspecting officer. The members and non-educational officers would do greater service to the schools if they pay special attention to the health and cleanliness of the children and school premises, encourage regular attendance of the children and regular and punctual opening of the schools. The part taken by the teacher and the boys in the village activities and the moral force of the school on the village should be closely scrutinized and accurately gauged. The teacher is but a moulder. The achievements of the school should be more attentively inspected than the genealogy or the eccentricities of the teacher. This alone can make the inspections helpful to the progress of the school.

It has already been noticed elsewhere that it is desirable for the regular inspecting staff to stay in villages. It is only then that they can come in closer contact with the people and the teacher and know them and their needs more intimately. They can by their closer contact wield greater influence on the people in the interest of the school and awaken their sympathy for the teacher and the taught.



**IS HE ADEQUATELY DRESSED ?**  
(A child in a Ravine Village School, dressed in his best in honour of the Inspector's visit.)



**BRAHMIN AND THAKUR BOYS OF A VERNACULAR MIDDLE SCHOOL  
IN THE PAR AREA.**

(The photo was taken early in January when it was very cold.  
Even then they had only cotton shirts.)



# PART III

## THE PUPILS.

### CHAPTER I

#### THE BOY AS HE COMES TO SCHOOL.

Professor John Adams has remarked in one of his handbooks that verbs of teaching govern two objects, and illustrates his meaning by the sentence 'The teacher teaches John grammar'. He means to say that the boy plays a very important part in any scheme of education and that he should be the first object of study for the teacher. This portion of the survey has been devoted to the pupils and in this chapter it is proposed to consider the raw material that comes to schools.

There is a number of factors that govern the conditions of the pupil's life before he comes to school and many of them continue to operate even after that. The most important of these are (1) food, (2) clothing and (3) the general condition of the pupil's family. We shall discuss these separately.

As a whole the population of the district is sunk in poverty and this is clearly reflected in the physical and material condition of the boys in schools. It is rarely that one comes across a boy who is well developed and who has the glow of health in his cheeks. This poor physique may be the result of two causes—heredity and environment. But the stock from which these boys come cannot be supposed to be a degenerate one, for the Etawah peasantry—Brahmins, Thakurs, Ahirs, etc.,—has supplied some of the finest soldiers to the Indian Army. So it is the environment that must be held responsible for the poor physique of the boys. Now environment consists of two factors. There is the natural environment which for all practical purposes may be summed up in the term 'climate', and there is the environment created by man *i.e.*, houses, food, clothes, etc. In regard to the first we have nothing to complain of, for the healthiness of Etawah's climate has become proverbial. A study of the child mortality table given below will easily show that the climate has very little to do with the poor physical condition of the pupils.

TABLE OF MORTALITY FOR MALES OF AGES  
5—10 and 10—15.

Year.	5 and under 10.	10 and under 15.	TOTAL.
1919	1229	699	1924
1920	897	446	1343
1921	589	373	962
1922	442	303	745
1923	244	233	477
1924	444	351	795
1925	277	234	511
1926	394	357	751
1927	222	238	460
1928	243	234	477

It is in fact underfeeding, ill-nourishment and inadequate clothing that are responsible for the hollow cheeks, stunted growth and unhealthy pallor of the children. They do not get enough to eat. Their food, whatever it is, has no variety and very little nutrition. They have few clothes to protect them from the cold and biting winds of winter or from the scorching 'loo' of summer. The temperature of the district varies from 40°F. in January to the neighbourhood of 120°F. in the shade in June.

#### *1. Food.*

An attempt was made to find out actually what food the children got from day to day in different parts of the year. For this inquiries were made occasionally from the boys at the time of inspection as to what they had had for their meals before coming to school in the morning and on the previous day. Some other details regarding the family circumstances of boys were also obtained. This investigation was made to find out the kind of nourishment they were getting. Such test inquiries were

made in about 20 places. The data collected are too meagre for tabulation. In Appendix No. 3 is given the information collected about all boys present on the day of inquiry at one school which was selected at random. The inquiry was made in the month of February which in Etawah in common with other districts of Northern India is one of the best for the peasant. This is the season when sugarcane is ready and the villagers live on that village delicacy called "*Rasiyawar*" which is prepared by boiling *bajra* with sugarcane juice. Potatoes are also plentiful in this season. In the summer both of these disappear and for a few weeks their place is taken by mangoes. It may also be noted that the parents who send their boys are well-to-do as evidenced from the number of cattle they have. And yet only 9 families out of 30 are free from debt. In the table given below are given similar details of a few boys selected from another school.

SOME CASES ILLUSTRATING CHILDREN'S MEALS FROM THE  
PRIMARY SCHOOL, BARHPURA.

(Selected at random).

No.	Class.	Name.	Father.	Family.	Wage Earners.	Dates.	Food taken.
1	IV	Raj Kunwar.	Ram Sahai	o	1	11-2-30	Morning, a small quantity of stale <i>bejhar</i> bread only. Evening, bread and <i>dal</i> .
						12-2-30	Morning and evening, <i>bejhar</i> bread alone.
						13-2-30	Morning, <i>bejhar</i> bread only. Evening, <i>bajra</i> bread with <i>sag</i> .
						14-2-30	Morning, bread alone. Evening, bread with brinjals.
2	III	Babu Singh . .	Bhagwan Singh.	7	2	11-2-30	Morning, <i>bajra</i> bread with salt. Evening, <i>bajra</i> bread with <i>dal</i> of <i>mung</i> .
						12-2-30	Morning, <i>bejhar</i> bread with sauce. Evening, <i>bejhar</i> bread with <i>dal</i> of <i>mung</i> .
						13-2-30	Bread only in the morning and <i>bejhar</i> bread with potatoes in the evening.
						14-2-30	<i>Bajra</i> bread only both times.

No.	Class.	Name.	Father.	Family.	Wage Earners.	Dates.	Food taken.
3	II	Lalji Singh	Tilak Singh	7	1	11-2-30	Evening, <i>puris</i> alone from another boy's house.
						12-2-30	<i>Bajra</i> bread with butter-milk taken from a neighbour's house both times.
						13-2-30	Morning, <i>bajra</i> bread with butter-milk. Evening, bread alone.
						14-2-30	Morning, <i>bajra</i> bread with butter-milk and evening, potatoes and butter-milk. The butter-milk is given daily by an uncle.
4	I	Merhai Singh	Lallu Singh.	3		11-2-30	Morning, stale <i>bajra</i> bread with salt. Evening, nothing.
						12-2-30	Morning, <i>bajra</i> bread with milk obtained from an uncle's house and in the evening bread alone.
						13-2-30	Morning, bread and butter-milk. Evening, bread alone.
						14-2-30	Morning, <i>bajra</i> bread with salt. Evening, <i>bajra</i> bread with <i>dal</i> of <i>mung</i> .
5	Infant	Ram Bahadur	Shiva Dayal	7	1	11-2-30	Morning, nothing. Noon, half a loaf of bread. Evening, one loaf.
						12-2-30	Morning, half a loaf of bread. Noon, one loaf and evening, one loaf.
						13-2-30	Morning, <i>bajra</i> bread alone. Noon, <i>bajra</i> bread with sauce. Evening, <i>bajra</i> bread with <i>sag</i> .
						14-2-30	Morning, nothing. Noon, <i>bajra</i> bread alone. Evening, <i>bajra</i> bread with <i>dal</i> of <i>arhar</i> .

It is evident from these details that many boys do not get enough to eat. Fat, sugar, vegetables and fruits which are so important for the health of children are absent from their diet.

The food generally taken by the boys consists of bread and *dal*. Only in one case do we find wheaten bread mentioned, while the remaining boys get only *bejhar*, *bajra* or *lahariya* bread. *Dal* which is not always available may be of 'urad' or 'arhar.' In a very small number of cases the boys get butter-milk (often it is obtained from some relative's house) and in fewer cases milk. Often they have to be satisfied with salt alone. The sauce is of a very poor type, made up of anything sour or saltish. The *sag* that is mentioned in some stray cases is nothing but a mere herb of some kind with little nourishment in it. Ghee or even oil is conspicuous by its absence. During winter boys are able to get 'rasiyavar' but at other times this too is not available.

Again, even of those, who are best fed, most have only two meals a day. Thus the interval between the meals is too long for growing children. Moreover, even when the food is not insufficient, it is not well balanced. It is either too starchy or too nitrogenous. The boys are ill-nourished if not always undernourished, and in summer many of them do not get sufficient food.

## 2. Clothing.

Teachers were asked to find out how many boys had sufficient clothing. A boy possessing one *dhoti* or *pyjama*, one coat, *kurta* or shirt, and one *bandi*, i.e., underwear, on his body or at his home was thought to have sufficient clothing. The following table gives the number of boys in each class and in each area with and without sufficient clothing:—

DETAILS OF BOYS WHO ARE SUFFICIENTLY AND INSUFFICIENTLY CLOTHED (1929).

No.	CLASS.	VII		VI		V		IV		III		II		I		INFANT.		TOTAL.	
		Sufficient.	Insufficient.	Sufficient.	Insufficient.	Sufficient.	Insufficient.	Sufficient.	Insufficient.	Sufficient.	Insufficient.	Sufficient.	Insufficient.	Sufficient.	Insufficient.	Sufficient.	Insufficient.	Sufficient.	Insufficient.
1	Ghar ..	92	102	139	105	207	201	375	406	487	483	615	581	1,129	1,112	2,110	2,177	5,154	5,167
2	Pachar ..	75	61	124	111	175	155	349	325	439	500	642	603	918	946	1,711	1,763	4,433	4,464
3	Par ..	14	9	22	16	29	33	66	83	93	118	102	166	154	219	287	439	767	1,083
Total Rural.		181	172	285	232	411	389	790	814	1,019	1,101	1,359	1,350	2,201	2,277	4,108	4,379	10,354	10,714
4	Municipal Board.	18	17	45	31	64	35	81	39	93	60	135	58	211	107	377	132	1,024	479
GRAND TOTAL.		199	189	330	263	475	424	871	853	1,112	1,161	1,494	1,408	2,412	2,384	4,485	4,511	11,378	11,193

N.B.—A boy who possesses at least one kurta, one suit of underwear and one dhoti or pyjama is taken to have sufficient clothing.

Roughly speaking half the schoolboys of the district do not have sufficient clothing even according to the low standard of the Survey. Naturally the boys in the municipal schools are better off in this respect, but here also only a little more than two-third have sufficient clothing. In the *ghar* and *pachar* areas boys with and without sufficient clothing are almost equally divided, while in the *par* area their proportion is 7 to 10. This area too is most open to the inclemency of the weather. The cases of pneumonia in winter are many and 'loo' takes its heaviest toll in this region of the district.

In the municipal area the best-dressed group is the Infant class with only 26 per cent of the boys with insufficient clothing but as the higher classes are reached the figure rises.

Class.	I	III	V	VII
Insufficiently dressed ..	34%	39%	44%	49%

This is explained by the fact that in towns a large number of boys of the menial classes get cast off clothes from their employers. From class III a large number of parents send their children to Anglo-Vernacular schools of which there are three in Etawah and as they belong entirely to the better classes the percentage of the insufficiently clad boys in the vernacular schools increases. There is also another factor to be taken into account. The competition in towns is keener and the standard of living is higher than in the rural areas. So the boys—of whatever class they may be—have to go on studying even when the resources of their parents are almost at an end.

In the *ghar* area the contrast between the numbers of insufficiently clad children in the lower and the higher classes is not so great. In the *pachar* the position is even better. But the conditions in the *par* are very different. There the percentage of the insufficiently clad gradually falls as the higher classes are reached. The following table makes this clear:—

Class.	Infant.	I	III	V	VII
Percentage of insufficiently clad boys.	60	59	56	53	39

This would seem to show that the boys who cannot easily afford to attend the higher classes, leave school.

The position may be summarized thus:—

Schools.	Rural.		Urban.	
	Sufficient.	Insufficient.	Sufficient.	Insufficient.
Vernacular Middle Schools	879	793	127	83
Percentage .. ..	53%	47%	60.5%	39.5%
Primary Schools .. ..	4,975	9,921	897	396
Percentage .. ..	49%	51%	69%	31%

In other words if clothing is to be taken as an indication of the economic condition of the people, roughly speaking, half the boys in rural schools are poor. Insufficiently clad boys get proportionately more eliminated as they ascend the ladder of education than their wealthier comrades. The conditions in the urban areas, *i.e.*, in the city of Etawah are much better, and would have been even better but for a large number of boys of the better class migrating to the Anglo-Vernacular schools.

The effect of clothing on the boys is threefold. When they are insufficiently clothed they are exposed to the inclemency of the weather. In winter, classes of boys have been found actually shivering with cold. In summer they get no protection from the dangerous 'loo.' This tells heavily on their health. Secondly, the condition of the school buildings is not good enough to counterbalance any lack of clothing. They afford but scanty protection to the boys from the cold winds of winter and the scorching 'loo' of summer. The temperature of the class-room is seldom different from that of outside. The floor is cold and practically bare. The thin 'tat' on which the boys squat protects them neither from the hardness of the floor nor from its temperature. Thirdly, these extreme degrees of temperature have, in the long run, their cumulative effect on the teaching, for when the body is in an uncomfortable condition it is impossible for even the adults, let alone children, to concentrate their attention upon any subject. Thus a large number of the lessons in the year are only half digested.

There are one or two other points that should not be overlooked in connection with these facts. First of all, the boys who come to school



belong to the comparatively better classes and so the condition of those that are out of the school is even worse. Secondly, even these boys are not an accurate index of the general condition of their families, for the boy who attends school is considered a prospective asset and is allowed to enjoy certain privileges. For example, he is given food when others go without it and certainly he gets the better portion of the food that the family can afford at any time. He will get clothes though his father and mother go half-naked. Thirdly, we cannot rely too much, at least, on the food table. It is liable to contain exaggerations. Boys have a tendency to say before outsiders that they have had food and that too, good food in good quantity, even if sometimes they are starving. Their self-respect does not allow them to state that their family suffers from a shortage of food. But dress is an eloquent and frank tell-tale. It does not hide things.

### 3. *Children as Help to their Parents.*

We have dealt with the first two factors, *i.e.*, food and clothing, but yet another factor, *viz.*, the general condition of the pupil's family, is also very important for our purpose. Many boys help their parents in their occupations and household duties or are personally responsible for such things. A few schools were selected at random to ascertain the nature and extent of such work. The following table shows the result of this investigation:—

Class.	Number of boys who help.		Number of those who do not help.
	Who work themselves.	Who only help.	
Infant .. ..	36	193	516
Percentage .. ..	4.8	25.9	69.3
I .. ..	36	166	299
Percentage .. ..	7.2	33.1	59.7
II .. ..	45	189	130
Percentage .. ..	12.4	51.9	35.7
III .. ..	49	143	117
Percentage .. ..	15.9	46.2	37.9
IV .. ..	29	129	94
Percentage .. ..	11.5	51.2	37.3

\* This question has been dealt with more fully in a subsequent chapter.

It is found that except in the infant class and class I (in which the average ages of boys are 8·08 and 9·25 years) a large number of boys in all classes have to help in work at home. If compulsory education is introduced the percentage of such boys will become very high, for at present a large number of parents to whom the labour of their children is indispensable do not send them to school. It may safely be inferred that all those boys whose home circumstances require them to help their parents do so. Those who have to take independent charge of some operations at home also increase in number except in class IV. This is due to the fact that owing to the nature of the last examination the parents try their best to relieve the boys in class IV of all their work at home. Even then 11·5 per cent have to work themselves and 51·2 per cent to help their parents.

It should not be supposed that this is a deplorable state of affairs. The present schools do not give any training to boys in agricultural operations. Most of these boys will become workers on land when they grow up. If they are kept away from their ordinary and every day work for a period of five years in the most formative stage of their life they will be at sea when they enter life. In fact, the practical training thus received is as valuable as, if not more than, that received at school. Where a divorce between the work of the school and the occupation of the home is attempted disaster follows. Boys who live in the hostels of the Vernacular Middle Schools and thus do not get an opportunity to work in the fields grow up with a dislike and incapacity for agricultural work. All that the school should aim at is to see that school work is so arranged that it is not adversely affected by work at home.

We find, therefore, that the average boy who comes to school is not well-nourished, is insufficiently clad, and has to help his parents at home in farm work, in looking after the cattle or in other household duties. The educator should keep these facts in mind when he constructs buildings, supplies equipment, and draws up time-tables and curricula for the school in which this boy will be educated.

---

STATEMENT GIVING DETAILS OF FOOD, DEBTS AND WEALTH OF THE FAMILIES OF ALL CHILDREN IN THE  
AIDED LOWER PRIMARY SCHOOL, JALALPUR.

Serial No.	Name.	Size of family.	Occupation.	Details of the debt of the family.	Daily food.	Animals.
CLASS II						
1	Ratan Lal, son of Chiraunji Chamar, Village Nagala Bhagwanti.	Father, mother dead, 4 brothers, 3 sisters-in-law, 1 niece, his own wife, total 11.	Labourer, batai cultivation 20 bighas shikami.	To Madhosingh Rs. 175, Bhoj-raj Rs. 95.	In the evening loaves of bejhar and Urd ki dal (enough), in the morning came to school after having bread only. The family get enough food in the evening only. In the morning they get only bejhar bread in an insufficient quantity.	2 buffalo-calves, 2 she-buffaloes, 2 bullocks.
2	Ram Charan, son of Raghubara Chamar.	Father, mother, step-mother, 2 brothers, 3 sisters, total 9.	Cultivation 3 bighas, maurusi.	....	In the evening loaves of lahariya and Jhol (insufficient quantity). In the morning loaves and butter-milk. The family get enough food daily both times. They get half a lb. of milk every day.	1 she-buffalo (milch), 1 he-buffalo.
3	Mohar Singh, son of Nawab Singh Thakur.	Father, mother, 2 brothers, total 5.	Cultivation batai 40 bighas, 20 bighas shikmi.	About Rs. 50 ..	In the evening loaves of bread, potatoes, Rasiyawaar. In the morning curds and rasiyawaar. The family get enough food both times and half a pound of milk daily.	3 he-buffaloes, 4 she-buffaloes, 1 goat (milch) with 2 kids.

STATEMENT GIVING DETAILS OF FOOD, DEBTS AND WEALTH OF THE FAMILIES OF ALL CHILDREN IN THE  
AIDED LOWER PRIMARY SCHOOL, JALALPUR —(Contd.)

Serial No.	Name.	Size of family.	Occupation.	Details of the debt of the family.	Daily food.	Animals.
4	Rukum Singh, son of Devi Singh.	Father, mother dead, total 2.	Cultivation 9 bighas maurusi.	To Chhote Singh Thakur Rs. 150.	In the evening loaves of lahiri, potatoes and half a pound of milk daily. In the day butter-milk and loaves of bread.	1 bullock, 1 she-buffalo (milch) and 1 buffalo-calf, 1 he-buffalo.
5	Mansa Ram, son of Ganga Ram.	Father, mother dead, grand-mother, 1 sister, total 4.	Cultivation 4 bighas maurusi, 10½ bighas batai, labour.	Mata Prasad Rs. 125.	Bread only of bejhar both times and enough.	1 he-buffalo.
6	Pyaray Lal, son of Ballambaj Nat.	Father, mother, grand-mother, total 4.	Acrobatics and begging.	Banwarilal Rs. 50.	In the evening rasiyawaar and in the morning loaves of lahiri and urud ki dal.	1 horse, 1 calf, 1 buffalo.
7	Ram Kishor, son of Bhikam Lal Brahmin.	Father, mother, grand-mother, 3 sisters, 1 brother, 1 uncle, total 9.	Cultivation 24 bighas maurusi.	....	In the evening loaves of lahiriya and potatoes and in the morning rasiyawaar, milk and potatoes.	1 she-buffalo (milch), 1 goat (milch), 2 bullocks, 1 calf, 1 buffalo-calf.

## CLASS I

1	Ramvati, daughter of Banwari Lal Vaishya.	Father, mother, 1 aunt, 2 grand-fathers, 1 grand-mother, 2 sisters, 1 cousin (male), 1 cousin (female), total 11.	Cultivation 50 bighas maurusi, money-lending and trade.	....	In the evening loaves of bejhar and mithawri, in the day loaves of lahiri with dal of urad. They get enough food both times.	2 bullocks, 1 milch buffalo, 1 milch goat, 1 buffalo-calf.
2	Jurwar Singh, son of Sher Singh Thakur.	Father, mother, grand-mother, 1 brother and 1 sister, total 6.	Cultivation batai 30 2 bighas.	Makin Shah Rs. 50.	In the evening rasiyawa and milk and in the morning loaves of lahiri and milk. The family get enough food daily.	3 goats (2 milch), 2 he-goats, 1 buffalo-calf.
3	Chandravali, daughter of Devidayal.	Father, mother, total 3.	Cultivation 36 bighas maurusi and 14 bighas shikmi.	....	In the evening rasiyawa and milk and, in the day rasiyawa and butter-milk.	1 bullock, 1 milch cow, 1 milch buffalo, 1 calf, 1 buffalo-calf.
4	Sukhdevi, daughter of Sher Singh II.	Father, mother, 1 sister-in-law, 1 niece, total 5.	Cultivation maurusi 13 2 bighas.	Badri Prasad Rs. 300.	In the evening bajra bread and milk and in the day rasiyawa and butter-milk.	2 bullocks, 1 cow, 1 calf, 2 buffalo-calves, 1 milch buffalo.
5	Ram Ratan, son of Ochhi Chamar.	Father, step-mother, 1 sister, total 4.	Labour ..	Rs. 25 ..	In the evening bajra bread and dal of mung, in the day lahiri bread alone. Sometimes they remain half-starved.	1 cow, 2 calves and 2 goats.
6	Prayagdevi, daughter of Tota Ram Teli.	Mother, step-father, total 3.	Oil crushing and cultivation maurusi 13 bighas.	Rs. 25 ..	In the morning bejhar bread with dal of arhar and in the day lahiri bread with dal of arhar.	1 castrated bullock, 1 cow and 1 buffalo.

STATEMENT GIVING DETAILS OF FOOD, DEBTS AND WEALTH OF THE FAMILIES OF ALL CHILDREN IN THE  
AIDED LOWER PRIMARY SCHOOL, JALALPUR —(Contd.)

Serial No.	Name.	Size of family.	Occupation.	Details of the debt of the family.	Daily food.	Animals.
7	Dharam Singh, son of Bhikham Singh Thakur.	Father, mother, 2 brothers, total 5.	Cultivation 24 bighas maurusi.	Rs. 100 ..	In the evening lahiri bread and potatoes, in the day bajra bread and milk.	2 buffaloes, 1 milch buffalo, 1 calf, 1 goat.
8	Gajadhar Singh, son of Bhadai Singh Thakur.	Father, 2 brothers, total 4.	Cultivation 80 bighas maurusi, zamindari with an income of 125 rupees per annum.	....	In the evening milk and bajra bread and potatoes and in the day bajra bread, potatoes and butter-milk.	2 goats (1 milch), 1 he-buffalo, 1 she-buffalo.
9	Jwala Prasad, son of Manu Chamar.	Mother, 2 brothers, 1 sister-in-law, 1 sister, total 6.	Cultivation maurusi 6 bighas, batai 20 2 bighas.	....	In the evening bajra bread and dal of urad and in the morning bread and milk.	2 bullocks and 1 calf.
10	Devi Din, son of Ayodhya Chamar.	Father, step-mother, 1 sister, total 4.	Cultivation maurusi 26 bighas, batai 14 2 bighas.	Rs. 75 ..	In the evening bajra bread and potatoes and in morning bread and milk.	2 bullocks and 1 milch buffalo.

11	Nandan Lal, son of Shyam Lal Chamar.	Father, mother, 4 sisters, 2 brothers, 1 uncle, 3 cousins, total 13.	Cultivation batai 60 2 bighas, labour.	Rs. 150	..	In the evening lahiri bread and dal of urad. In the morning lahiri bread and butter-milk.	4 buffaloes (1 milch), 2 bullocks, 2 cows, 2 buffalo-calves.
12	Girish Chandra, son of Shyam Bihari Kayastha.	Father, mother, 2 brothers, 1 sister, total 6.	Patwari, cultivation 24 bighas batai.	....		In the evening bajra bread, dal of arhar and milk and the same food in the morning.	1 milch cow, 1 calf.
13	Jaswant Singh, son of Bhadaï Singh Thakur.	Father, 2 brothers, total 4.	Cultivation 80 bighas, zamindar of 125 rupees per annum.	....		In the evening bajra bread, and milk. Did not eat anything in the morning as he was late for school.	1 milch cow, 2 he-buffaloes.
14	Krishna Gopi, son of Ram Charan Brahman.	Father, mother, 2 brothers, total 5.	Cultivation 18 bighas maurusi.	Rs. 100	..	In the evening rasiyawa and in the morning only bread. The rest of the family had food only once.	1 goat and 1 calf.
INFANT CLASS							
1	Chhote Lal, son of Dargu Chamar.	Father, 3 brothers, 2 sisters-in-law, total 7.	Cultivation 5 bighas maurusi, shikmi 20 2.	Rs. 250	..	In the evening bejhar bread and dal of urad, in the morning bejhar bread only and in the noon bejhar bread with salt.	1 she-buffalo and 1 calf.
2	Suryamukhi, daughter of Babbu Teli.	Father, mother, 1 brother, 1 sister, 1 uncle, 1 grandmother, total 7.	Cultivation 13 bighas maurusi, oil crushing.	Rs. 80	..	In the evening bejhar bread and potatoes. In the day bread and butter-milk. In the morning bread and sauce.	1 milch cow, 2 bullocks, 2 buffalo-calves.
3	Brindaban, son of Mangal Chamar.	Father, mother, 1 sister, total 4.	Cultivation shikmi 12 2 bighas.	Rs. 60	..	In the evening bajra bread and dal of urad. In the day bajra bread alone.	1 he-buffalo, 1 she-buffalo and 1 buffalo-calf.

STATEMENT GIVING DETAILS OF FOOD, DEBTS AND WEALTH OF THE FAMILIES OF ALL CHILDREN IN THE  
AIDED LOWER PRIMARY SCHOOL, JALALPUR—(Contd.)

Serial No.	Name.	Size of family.	Occupation.	Details of the debt of the family.	Daily food.	Animals.
4	Sukh Rani, daughter of Jiya Lal Chamar.	Father, mother, 3 brothers, 2 sisters-in-law, 1 aunt, 1 nephew, 1 niece, total 11.	Cultivation 24 bighas maurusi.	....	In the evening bejhar bread and potatoes, in the morning bejhar bread, potatoes and some milk.	2 milch buffaloes, 2 bullocks, 1 buffalo-calf.
5	Badan Singh, son of Dalel Singh Thakur.	Father, 2 brothers, 1 sister-in-law, total 5.	Cultivation 50 bighas maurusi.	Rs. 300 ..	In the evening wheat bread and bajra bread, and potatoes. In the morning bajra bread, milk and potatoes. In the noon bajra bread and potatoes.	3 he-buffaloes, 1 she-buffalo (milch).
6	Lal Singh, son of Rati Ram Thakur.	Mother, 2 brothers, total 4.	Cultivation shikmi, batai 18½ bighas.	Rs. 100 ..	In the evening bejhar bread, potatoes and milk. In the morning curds, juar bread.	2 milch buffaloes, 3 buffalo-calves, 1 he-buffalo, 1 milch cow, 1 calf.
7	Lala Ram, son of Gangadin Lodhi.	Father, 1 brother, 2 uncles, total 5.	Cultivation batai 8½ bighas.	Rs. 25 ..	In the evening bejhar bread and potatoes. In the morning bejhar bread with butter-milk (half-starved). In the noon, rasiyawaar with butter-milk.	1 milch buffalo, 3 buffalo-calves, 2 bullocks.
8	Ram Katori, daughter of Ganga Ram Chamar.	Father, grandmother, 1 brother, total 4.	Cultivation maurusi 4 bighas, batai 10½ bighas, labour.	Rs. 125 ..	In the evening bajra bread alone. In the morning bejhar bread only. Vegetables and pulses occasionally.	1 he-buffalo.
9	Balwant Singh, son of Hamir Singh Thakur.	Father, mother, sister, total 4.	Cultivation 18 bighas maurusi.	Rs. 160 ..	In the evening bajra bread with milk, in the morning bajra bread with gur and urud ki dal. In the noon bread and dal.	1 milch buffalo, 2 oxen.



## CHAPTER II

### DISTRIBUTION

#### (A) *Distribution of Age and Class.*

Out of the 451 schools in the district, there are 322 under the District and Municipal Boards teaching the regular vernacular school curriculum. The rest of the schools are either aided or special. The vernacular middle schools impart instruction to 1,898 pupils and the remainder (both lower and upper primary) have under their care 19,836 boys.

A close examination of the Age-Class-wise Table brings out the interesting fact that the ages of the boys differ widely in the same class. The infant class contains boys between the ages of five and sixteen—a range of 11 years! In classes I and II the range is 15 years! This huge range is found mainly in the rural schools but this is due to cases which are very few indeed. In fact in all the primary schools taken together, there are only 40 cases of boys over 16 years out of a total number of 19,836. This shows that cases of almost two generations reading together are extremely rare and negligible.

Leaving out of account the extra-precocious and over-retarded pupils making up the lower and upper tenths of each class, the ranges class-wise of the rural schools are:—

Infant Class.	Class II.	Class IV.
Between 6·24 and 10·61 years.	8·79 and 13·71	10·86 and 14·95.

Thus the real variation is actually highest in class II amounting to 4·92 years. It increases from 4·37 years in the infant class and 4·59 years in class I. Also the oldest boy of 21 years is found reading in the same class II. These figures demonstrate the fact that the variation in range is on an average about 5 years and persists *throughout* the lower primary stage.

The conditions in the primary schools under the Municipal Board are obviously better. The total range falls to 11 years in the infant class and to 9 years after that. In the case of the rural areas, the range was actually more in class II than in the infant class. This shows that in the town there is clearly more regular instruction, and this is due to the various facilities for culture, communications, etc.

Correspondingly, neglecting the upper and lower deciles, the ages in the urban area lie between:—

Infant class.	Class II.	Class IV.
5·51 and 9·46 years.	7·25 and 11·74.	10·09 and 14·25.

The average variation is 4 years, a clear gain of full one year over the rural area. But here again the variation is highest in class II and not in the infant class.

This points clearly to stagnation in the top class of the lower primary single-teacher schools which form 54 per cent of the total.

The graphs also tell the same story. Both the urban and the rural graphs are abrupt at the beginning, a little less so after the median is passed; and then comes a long tail like that of a comet. This tail is always more pronounced in rural areas and is most prominent in the graphs of classes II and the infants. But if this tail were to be excluded, the rural graphs seem to be more regular than the urban and more bell-like in shape, showing more natural distribution in the villages.

The abrupt rise gives the minimum age for admission below which admissions are very rarely accepted. This together with the abrupt fall gives the narrow limits within which all except a very small percentage of cases are contained. So far only a minimum age has been prescribed by the Department; and in out of the way villages, the very few comparatively older boys furnish examples of 'better late than never' instead of discouraging their younger class-fellows. Nobody could think for a moment that they had lain dormant in the same class for 15 years! Still it would be better if they attended night-school instead.

The upper limit of ages then comes to, excluding the upper decile, in rural areas:—

Infant class.	10·61 years.	Class IV.	14·95 years.
Class I.	12·2    „	Class V.	15·96    „
Class II.	13·71    „	Class VI.	16·66    „
Class III.	14·02    „	Class VII.	17·76    „

In round numbers, the actual maxima are 11 to 17 years from the infant class to class VII in a regular ascending order. In the case of Municipal schools, the primary section series of ages is a year lower, *i.e.*,

from 10 to 14 years for classes infant to IV. The middle section is the same everywhere.

The main conclusions to be drawn are:—

- (i) The range of ages is not as large as 15 years but even after the exclusion of extraordinary and rare cases, it does not fall below 10 years—a long range still.
- (ii) The ages of boys in the primary section in towns are regularly a full year less than those of rural boys.
- (iii) The actual maxima in this section are 11 to 15 years in rural and 10 to 14 years in urban schools in a very regular order.
- (iv) The middle section is the same everywhere.
- (v) The main body of the rural graphs is more regular than that of the urban.
- (vi) The greatest range is, curiously enough, in class II, the top-most class of the single-teacher schools, pointing to considerable retardation there. This, as discussed later, is also partly due to the efforts of the single teacher to keep up his numbers and existence, partly by raising the standard of examination in the top class and partly by persuading the small boys to remain in the school for reading the second language Urdu, etc., even after they have passed class II.

(B) *Distribution by castes.*

24,028 boys and girls in the Etawah schools came from 59 castes, sub-castes or creeds. But of these only six castes and creeds had more than 1,000 boys and girls in schools.

Brahmins	..	..	..	6,601
Thakurs	..	..	..	2,946
Vaishyas	..	..	..	1,874
Ahirs	..	..	..	2,035
Chamars	..	..	..	1,681 <i>plus</i> 34 Mochis.
Muslims	..	..	..	1,720
				16,860 + 34

## BOYS AGE-CLASS-WISE

Class.	Place.	AGE IN YEARS.																		TOTAL
		5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21		
	M. B.	..	100	163	113	65	37	17	7	2	2	2	..	1	..	..	..	..	509	
	Ghar	..	120	1,031	1,029	676	341	203	109	80	31	19	11	4	2	..	..	..	3,656	
Infant	Pachar	..	140	880	903	599	401	260	127	87	37	17	12	6	2	3	..	..	3,474	
	Par	..	29	193	165	170	82	42	21	18	3	..	2	1	..	..	..	..	726	
	D. B.	..	289	2,104	2,097	1,445	824	505	257	185	71	36	25	11	4	3	..	..	7,856	
	TOTAL	..	389	2,267	2,210	1,510	861	522	264	187	73	38	25	12	4	3	..	..	8,365	
	M. B.	..	3	40	102	79	47	30	10	4	2	1	..	..	..	..	..	..	318	
	Ghar	..	..	25	311	541	469	315	201	97	62	19	9	5	1	..	..	..	2,055	
I	Pachar	..	1	30	266	433	391	319	195	136	53	22	5	9	2	1	1	..	1,864	
	Par	..	..	1	35	81	82	77	39	34	13	7	3	..	..	..	..	1	373	
	D. B.	..	1	56	612	1,055	942	711	435	267	128	48	17	14	3	1	1	1	4,292	
	TOTAL	..	4	96	714	1,134	989	741	445	271	130	49	17	14	3	1	1	1	4,610	
	M. B.	..	1	13	22	46	43	35	19	10	3	1	..	..	..	..	..	..	193	
	Ghar	..	..	4	28	136	267	316	232	156	71	38	19	7	1	..	..	..	1,276	
II	Pachar	..	..	4	19	121	282	287	239	140	87	31	22	10	1	..	2	..	1,245	
	Par	..	..	..	6	19	42	53	76	33	16	10	9	4	..	..	..	..	268	
	D. B.	..	..	8	53	276	591	656	547	329	174	79	50	21	2	..	2	..	2,789	
	TOTAL	..	1	21	75	322	634	691	566	339	177	80	50	21	2	..	2	..	2,982	

BOYS AGE-CLASS-WISE—(Contd.).

Class.	Place.	AGE IN YEARS.																	TOTAL.	
		5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21		
III ..	M. B.	..	..	..	1	6	30	51	25	28	9	3	..	..	..	..	..	..	153	
	Ghar	..	..	..	8	16	103	213	249	171	98	45	19	7	1	1	..	..	931	
	Pachar	..	..	..	2	18	78	187	237	177	123	70	31	15	1	..	..	..	939	
	Par	..	..	..	..	4	24	48	54	35	26	12	3	4	1	..	..	..	211	
	D. B.	..	..	..	10	38	205	448	540	383	247	127	53	26	3	1	..	..	2,081	
	TOTAL	..	..	..	11	44	235	499	565	411	256	130	53	26	3	1	..	..	2,234	
IV ..	M. B.	..	..	..	1	2	7	23	27	30	15	12	2	1	..	..	..	..	120	
	Ghar	..	..	..	..	1	17	56	153	197	147	70	36	18	6	1	..	..	702	
	Pachar	..	..	..	..	5	17	62	142	168	123	85	40	23	6	3	..	..	674	
	Par	..	..	..	..	..	3	11	31	51	26	15	7	3	2	..	..	..	149	
	D. B.	..	..	..	..	6	37	129	326	416	296	170	83	44	14	4	..	..	1,525	
	TOTAL	..	..	..	1	8	44	152	353	446	311	182	85	45	14	4	..	..	1,645	
V ..	M. B.	..	..	..	..	1	..	2	15	25	31	12	12	1	..	..	..	..	99	
	Ghar	..	..	..	..	..	3	8	38	85	115	79	45	23	5	3	..	1	1	406
	Pachar	..	..	..	..	..	2	4	25	80	62	73	49	19	6	6	1	3	..	330
	Par	..	..	..	..	..	..	..	3	16	11	14	10	5	2	1	..	..	..	62
	D. B.	..	..	..	..	..	5	12	66	181	188	166	104	47	13	10	1	4	1	798
	TOTAL	..	..	..	..	1	5	14	81	206	219	178	116	48	13	10	1	4	1	897

**BOYS AGE-CLASS-WISE—(Contd.)**

Class.	Place.	AGE IN YEARS.																		TOTAL.
		5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21		
	M. B.	..	..	..	..	..	3	6	11	12	15	15	9	5	..	..	..	..	76	
	Ghar	..	..	..	..	..	1	9	25	71	52	55	12	14	4	..	..	..	243	
VI ..	Pachar	..	..	..	..	..	3	7	29	57	72	34	20	7	4	1	1	..	235	
	Par	..	..	..	..	..	..	1	1	2	10	10	6	7	1	..	..	..	38	
	D. B.	..	..	..	..	..	4	17	55	130	134	99	38	28	9	1	1	..	516	
	TOTAL	..	..	..	..	..	7	23	66	142	149	114	47	33	9	1	1	..	592	
	M. B.	..	..	..	..	..	..	1	1	4	13	7	3	3	3	..	..	..	35	
	Ghar	..	..	..	..	..	..	..	4	23	55	51	27	22	6	5	1	..	194	
VII..	Pachar	..	..	..	..	..	2	10	12	15	20	31	18	19	3	5	1	..	136	
	Par	..	..	..	..	..	..	..	..	4	6	8	1	2	2	..	..	..	23	
	D. B.	..	..	..	..	..	2	10	16	38	79	88	53	42	11	12	2	..	353	
	TOTAL	..	..	..	..	..	2	11	17	42	92	95	56	45	14	12	2	..	388	
	M.B.	..	104	216	239	199	164	161	110	111	78	59	36	15	8	3	..	..	1,503	
	Ghar	..	120	1,060	1,376	1,370	1,200	1,112	991	815	618	377	245	103	52	15	5	2	9,463	
TOTAL	Pachar	..	141	914	1,190	1,176	1,171	1,124	982	829	557	390	224	120	44	20	10	5	8,897	
	Par	..	29	194	206	274	233	231	225	188	97	72	50	31	13	4	2	1	1,850	
	TOTAL	..	394	2,384	3,011	3,019	2,768	2,628	2,308	1,943	1,350	898	555	269	117	42	17	8	21,713	

AGE-CLASS DISTRIBUTION (on a 1000 basis).

F. 16	Class.	Place.	AGE IN YEARS.																	TOTAL. (ORIGINAL).
			5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
Infant	D. B.	..	37	268	267	184	105	64	33	24	9	4	3	1	.5	.4	..	..	..	7,856
	M. B.	..	196	320	222	130	72	33	14	4	4	4	3	2	..	..	..	..	..	509
	TOTAL	..	45	271	264	181	103	63	32	22	9	5	3	1	.5	.4	..	..	..	8,365
I	D. B.	..	.2	13	143	246	229	166	101	62	30	11	4	3	1	.2	.2	.2	..	4,292
	M. B.	..	9	126	321	248	148	94	31	13	6	3	..	..	..	..	..	..	..	318
	TOTAL	..	.9	21	155	246	214	161	96	59	28	11	4	3	1	.2	.2	.2	..	4,610
II	D. B.	..	..	3	19	99	212	235	196	118	62	28	18	8	.8	..	.8	..	.4	2,789
	M. B.	..	5	67	114	238	223	181	98	52	16	5	..	..	..	..	..	..	..	193
	TOTAL	..	.3	7	25	103	213	232	190	113	59	27	17	7	.7	..	.7	..	.3	2,982
III	D. B.	..	..	..	5	18	99	215	258	184	119	61	25	13	1.5	.5	..	..	..	2,081
	M. B.	..	..	..	7	39	196	333	163	183	59	20	..	..	..	..	..	..	..	153
	TOTAL	..	..	..	5	20	105	223	253	184	115	58	24	12	1.5	.5	..	..	..	2,234
IV	D. B.	..	..	..	4	24	85	214	273	194	111	54	28	9	3	..	..	..	..	1,525
	M. B.	..	..	..	8	17	58	192	225	250	125	100	17	8	..	..	..	..	..	1,200
	TOTAL	..	..	..	1	5	27	92	215	271	189	111	52	27	8	2	..	..	..	1,645
V	D. B.	..	..	..	..	6	15	83	227	236	208	130	59	16	13	1	5	1	..	798
	M. B.	..	..	..	10	..	20	151	253	313	121	121	10	..	..	..	..	..	..	99
	TOTAL	..	..	..	1	6	16	90	230	244	191	129	53	14	11	1	4	1	..	897
VI	D. B.	..	..	..	..	..	8	33	107	252	260	192	74	54	17	2	2	..	..	516
	M. B.	..	..	..	..	..	39	79	145	158	197	197	118	66	..	..	..	..	..	76
	TOTAL	..	..	..	..	..	12	39	111	240	252	193	79	56	15	2	2	..	..	592
VII	D. B.	..	..	..	..	..	6	28	45	108	224	249	150	119	31	34	6	..	..	353
	M. B.	..	..	..	..	..	..	29	29	114	371	200	86	86	86	..	..	..	..	35
	TOTAL	..	..	..	..	..	5	28	44	108	237	245	144	116	36	31	5	..	..	388

COMPARATIVE CLASS-AGE DISTRIBUTION (*Urban and Rural*)

Class.	PRIMARY SECTION.						MIDDLE SECTION.				TOTAL.
	Inf.	I	II	III	IV	TOTAL.	V	VI	VII		
No. of Boys ..	509	318	193	153	120	1,293	99	76	35	210	
	7,856	4,292	2,789	2,081	1,525	18,543	798	516	353	1,667	
Range (of Age) ..	5—16	5—14	5—14	7—14	7—16	5—16	8—16	10—17	11—18	8—18	
	5—18	5—20	6—21	7—18	8—18	5—21	9—21	10—20	10—20	9—21	
Mode .. ..	6.53	7.66	8.66	10.45	12.36	7.44	13.32	15	14.64	13.52	
	6.88	8.61	10.48	11.46	12.48	8.48	13.48	14.43	15.40	14.45	
Mean .. ..	7.3	8.43	9.47	11	12.02	8.77	13.22	14.29	15.21	13.95	
	8.11	9.72	10.58	11.8	12.79	9.75	13.87	14.5	15.43	14.39	
Median .. ..	6.95	8.18	9.35	10.78	12	8.44	13.23	14.4	14.92	13.85	
	7.73	9.45	10.56	11.81	12.64	9.47	13.72	14.39	15.36	14.29	
Quartiles .. ..	6.17	7.36	8.28	10.04	10.87	7.02	12.28	12.91	14.23	12.68	
	8.09	9.32	10.58	12.08	12.99	10.3	14	15.67	15.99	15.18	
	6.79	8.38	9.64	10.6	11.65	7.79	12.64	13.39	14.29	13.14	
	8.97	10.78	11.92	12.82	13.77	11.43	14.88	15.47	16.59	15.5	
Half Cases within ..	7.13	8.34	9.43	11.6	11.93	8.66	13.14	14.29	15.11	13.93	
	±.96	±.98	±1.15	±1.02	±1.06	±1.64	±.86	±1.38	±.88	±1.25	
	7.88	9.58	10.78	11.71	12.71	9.61	13.76	14.43	15.44	14.32	
	±1.09	±1.2	±1.14	±1.11	±1.06	±1.82	±1.12	±1.04	±1.15	±1.18	
Deciles .. ..	5.51	6.72	7.23	9.27	10.09	6.12	11.47	11.75	13.38	11.68	
	9.46	10.5	11.74	12.89	14.25	11.99	15.75	16.74	17.83	16.23	
	6.24	7.61	8.79	9.78	10.86	6.72	11.95	12.56	13.18	12.2	
	10.61	12.2	13.71	14.02	14.95	13.01	15.96	16.66	17.76	16.77	



AGE-CLASS DISTRIBUTION (DISTRICT).

	Total Schools.	Primary Section.	Middle Section.	Infant.	I	II	CLASSES. III	IV	V	VI	VII
No. of Boys	21.713	19.836	1.877	9,365	4,610	2,982	2.234	1,645	893	592	388
Range in Age	5—21	5—21	8—21	5—18	5—20	5—21	7—18	7—18	8—21	10—20	10—20
Mode ..	8.48	8.48	14.45	6.85	8.58	10.47	11.46	12.47	13.46	14.45	15.38
Mean ..	10.06	9.68	14.34	8.08	9.25	10.81	11.74	12.73	13.8	14.47	15.41
Median ..	9.73	9.40	14.25	7.68	9.36	10.63	11.58	12.6	13.65	14.39	15.32
Quartiles											
Upper ..	11.91	11.36	15.47	8.93	10.7	11.87	12.78	13.74	14.82	15.5	16.57
Lower ..	7.91	7.32	13.09	6.75	8.3	9.51	10.54	11.5	12.6	13.36	14.27
Half Cases within.	(9.91 ±2)	(9.54 ±1.82)	(14.28 ±1.19)	(7.84 ±1.09)	(9.5 ±1.2)	(10.69 ±1.18)	(11.66 ±1.12)	(12.62 ±1.12)	(13.71 ±1.11)	(14.43 ±1.07)	(15.42 ±1.15)
Deciles											
First ..	6.75	6.67	12.15	6.2	7.5	8.62	9.71	10.73	11.86	12.44	13.21
Last ..	13.8	12.96	16.72	10.56	12.1	13.2	13.96	14.96	15.89	16.68	17.76

AGE-CLASS DISTRIBUTION—(TOTALS).

Age in years.	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	TOTAL.
M. B. Middle Schools.	..	..	..	1	..	5	22	37	47	40	34	13	8	3	..	..	..	210
D. B. Middle Schools.	..	..	..	..	5	18	93	252	356	379	291	138	83	30	14	7	1	1,667
M. B. Primary Schools.	104	216	239	198	164	156	88	74	31	19	2	2	..	..	..	..	..	1,293
D. B. Primary Schools.	290	2,168	2,772	2,820	2,599	2,449	2,105	1,580	916	460	228	116	26	9	3	1	1	18,543

124

CASTE-WISE ENROLMENT, DISTRICT ETAWAH, PRIMARY SCHOOLS, 1. 1. 1929.

Caste.	INFANT CLASS.			CLASS I.			CLASS II.			CLASS III.			CLASS IV.			Total Primary Schools.	Total Vernacular Middle Schools.	Total Islamia and Depressed Class Schools.	GRAND TOTAL.
	D.B.	M.B.	Total.	D.B.	M.B.	Total.	D.B.	M.B.	Total.	D.B.	M.B.	Total.	D.B.	M.B.	Total.				
Brahman ..	2,149	85	2,234	1,148	60	1,208	896	38	934	674	32	706	583	30	613	5,695	879	30	6,604
Thakur ..	1,094	20	1,114	567	10	577	403	9	412	296	1	297	255	4	259	2,659	249	38	2,946
Khatttri ..	4	4	8	4	7	11	5	2	7	3	2	5	3	..	3	34	..	..	34
Vaishya ..	487	88	575	226	37	263	203	38	241	146	28	174	107	10	117	1,370	154	15	1,539
Kayastha ..	98	31	129	108	28	136	70	20	90	79	18	97	70	14	84	536	148	12	696
Ahir ..	818	16	834	461	8	469	274	4	278	178	7	185	113	2	115	1,881	95	59	2,035
Lodhi ..	287	7	294	163	..	163	112	3	115	56	4	60	46	3	49	681	20	28	729
Gadariya ..	206	1	207	97	2	99	57	1	58	27	..	27	17	2	19	410	22	15	447
Sonar ..	105	35	140	56	16	72	32	16	48	20	3	23	15	5	20	303	10	3	316
Kachhi ..	288	9	297	189	3	192	86	4	90	33	3	36	38	..	38	653	19	14	686
Tamoli ..	13	6	19	1	1	2	6	3	9	3	4	7	4	1	5	42	4	6	52
Bhurji ..	96	1	97	36	..	36	21	1	22	14	1	15	11	1	12	182	11	9	202
Lohar ..	119	5	124	75	2	77	32	..	32	38	..	38	15	..	15	286	10	10	306
Barhai ..	118	12	130	55	4	59	37	4	41	42	..	42	15	..	15	287	3	6	296
Nai ..	205	13	218	103	15	118	60	3	63	43	7	50	26	1	27	476	29	8	513
Bari ..	24	2	26	18	1	19	11	..	11	3	..	3	2	1	3	62	2	10	74
Thather ..	2	2	4	1	..	1	1	2	3	1	..	1	..	..	..	9	1	5	15
Kahar ..	146	19	165	71	7	78	34	5	39	34	2	36	14	2	16	334	8	8	350
Darzi ..	39	1	40	14	4	18	15	..	15	7	..	7	6	..	6	86	5	10	101
Mali ..	15	5	20	5	2	7	6	1	7	..	..	..	2	2	4	38	1	9	48
Jat ..	4	..	4	1	..	1	..	..	..	..	..	..	1	..	1	6	..	..	6

CASTE-WISE ENROLMENT, DISTRICT ETAWAH, PRIMARY SCHOOLS, 1. 1. 1929.—(Continued).

Caste.	INFANT CLASS.			CLASS I.			CLASS II.			CLASS III.			CLASS IV.			Total Primary Schools.	Total Vernacular Middle Schools.	Total Islamia and Depressed Class. Schools.	GRAND TOTAL.
	D.B.	M.B.	Total.	D.B.	M.B.	Total.	D.B.	M.B.	Total.	D.B.	M.B.	Total.	D.B.	M.B.	Total.				
Mallah ..	33	..	33	21	..	21	16	..	16	7	..	7	4	..	4	81	2	4	87
Kumhar ..	88	4	92	43	..	43	18	1	19	10	1	11	17	3	20	185	4	..	189
Bhatt ..	65	..	65	29	..	29	17	..	17	20	..	20	11	..	11	142	..	7	149
Joshi ..	46	..	46	24	3	27	17	1	18	14	1	15	5	..	5	111	..	..	111
Gujar ..	9	..	9	12	..	12	1	..	1	3	..	3	3	..	3	28	1	3	32
Patwa ..	7	..	7	1	1	2	..	..	..	2	..	2	3	..	3	14	..	..	14
Jasondhi ..	2	..	2	1	..	1	..	1	1	1	..	1	..	..	..	5	..	2	7
Mahajan ..	122	..	122	94	2	96	56	..	56	43	..	43	18	..	18	335	..	..	335
Chamar ..	748	20	768	374	13	387	207	12	219	127	7	134	71	2	73	1,581	52	48	1,681
Bahelia ..	12	..	12	7	..	7	17	..	17	1	..	1	1	..	1	38	1	..	39
Dhanuk ..	150	6	156	57	3	60	16	1	17	14	..	14	4	..	4	251	2	12	265
Teli ..	156	3	159	68	6	74	49	2	51	23	5	28	19	5	24	336	19	4	359
Beldar ..	1	..	1	1	..	1	3	..	3	..	..	..	..	..	..	5	1	..	6
Kori ..	83	21	104	50	7	57	28	4	32	14	3	17	13	5	18	228	7	10	245
Dhobi ..	67	..	67	41	..	41	21	2	23	10	..	10	13	..	13	154	9	8	171
Banjara ..	28	..	28	21	..	21	11	..	11	2	..	2	..	..	..	62	2	..	64
Khatik ..	31	5	36	15	..	15	10	..	10	11	2	13	1	1	2	76	2	5	83
Bedia ..	36	1	37	10	..	10	3	..	3	2	1	3	1	..	1	54	1	..	55
Mochi ..	14	1	15	6	..	6	3	..	3	1	1	2	1	1	2	28	..	6	34
Karera ..	9	..	9	..	..	..	1	..	1	2	..	2	..	..	..	12	5	..	17
Kanjar ..	..	1	1	1	2	3	2	..	2	1	..	1	..	1	1	8	3	..	11

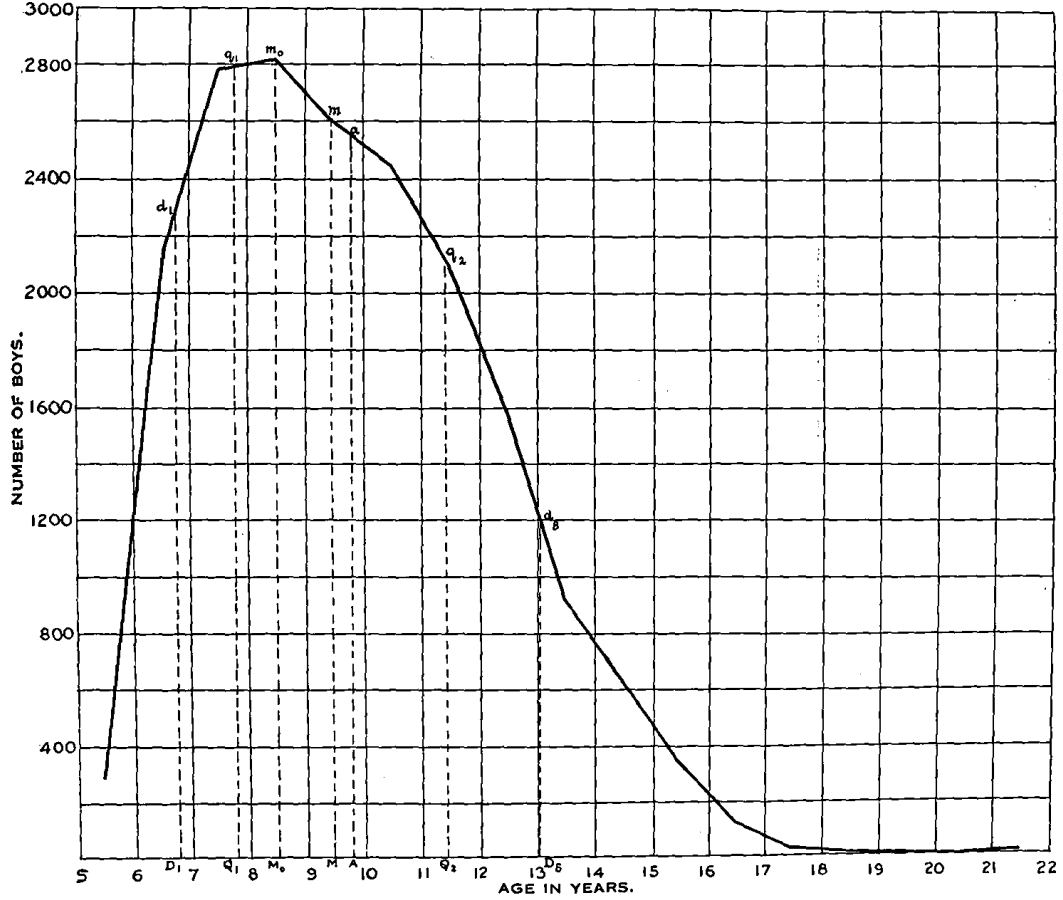
Chhipa	..	4	..	4	..	..	..	1	..	1	1	..	1	1	..	1	7	..	..	7
Lakhera	..	1	..	1	2	2	4	..	..	..	..	..	..	..	..	..	5	..	2	7
Bhagtia	..	..	..	..	1	..	1	1	..	1	..	..	..	..	..	..	2	..	..	2
Jogi	..	7	..	7	4	..	4	1	..	1	1	..	1	..	..	13	..	6	19	
Gosain	..	9	1	10	7	..	7	3	..	3	..	1	1	1	..	1	22	..	..	22
Nat	..	8	..	8	2	..	2	..	..	..	..	..	..	..	..	10	..	..	10	
Kamangar	..	3	..	3	1	..	1	1	..	1	1	..	1	3	..	3	9	..	4	13
Nunera	..	13	..	13	12	..	12	5	..	5	1	..	1	..	..	..	31	..	6	37
Jaga	..	3	..	3	2	..	2	..	..	..	..	..	..	..	..	..	5	..	1	6
Jayaswal	..	..	2	2	..	..	..	..	..	..	1	1	..	..	..	..	3	..	4	7
Khangar	..	3	..	3	1	..	1	..	..	..	..	..	..	..	..	..	4	..	..	4
Mehtar	..	11	..	11	7	..	7	1	..	1	1	..	1	1	..	1	21	..	5	26
Muslims	..	399	36	435	144	38	182	117	21	138	110	20	130	69	13	82	967	112	641	1,720
Christians	..	..	..	..	1	..	1	1	..	1	1	..	1	..	..	..	3	..	1	4
New Moham- medans.	..	2	..	2	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	2
Parsutia	..	..	14	14	8	6	14	2	3	5	3	3	6	1	2	3	42	..	8	50
Kurmi	..	..	52	52	3	33	36	2	9	21	..	10	10	..	9	9	128	13	..	141
Sikh	..	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..	1	..	..	1
Raj	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	1	..	..	1
GRAND TOTAL	8,487	529	9,016	4,471	324	4,795	2,992	221	3,213	2,124	168	2,292	1,604	120	1,724	21,040	1,898	1,090	24,028	

*Reliability of age entries:*

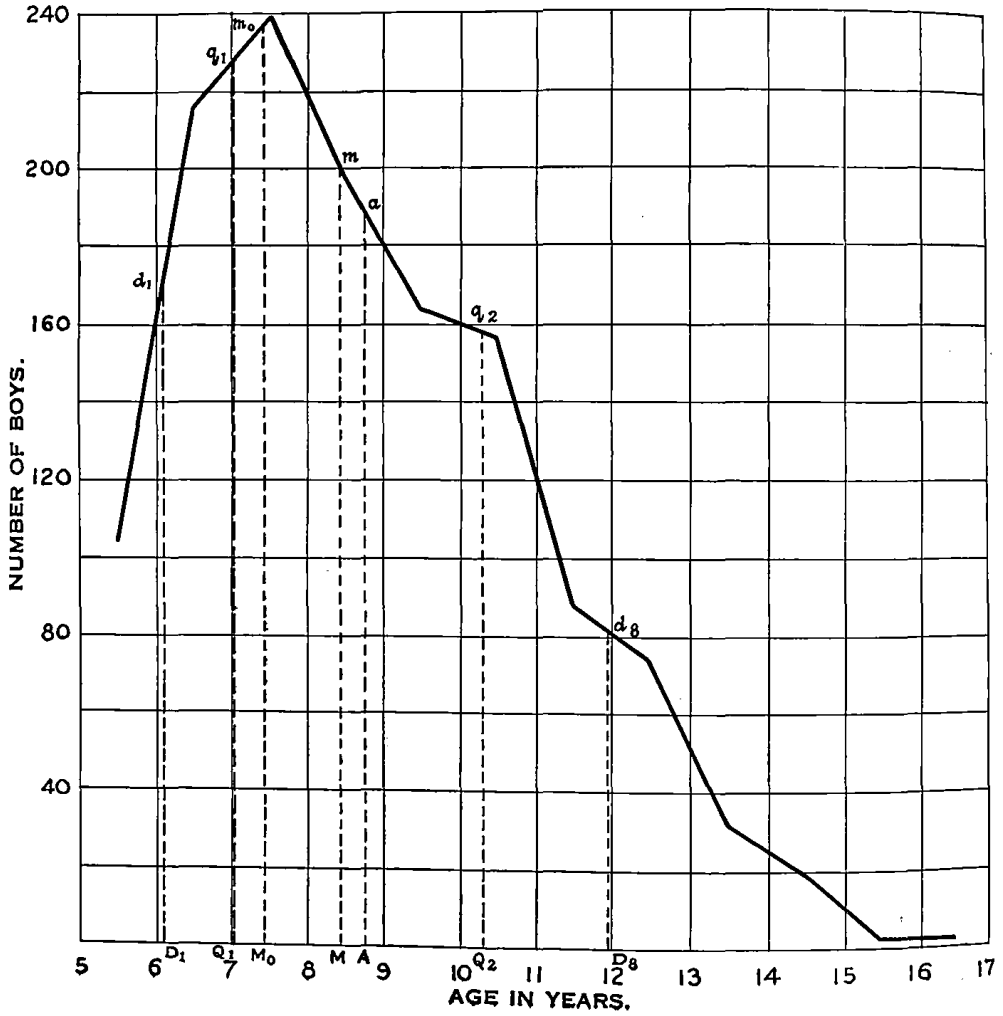
Before examining the age-wise distribution of children in schools it is necessary to point out that in a very large number of cases, age entries are unreliable. Even in the anglo-vernacular schools many guardians intentionally or unintentionally give wrong ages of their wards. Formerly there was a minimum age before attaining which boys could not appear for their matriculation examination. The tendency at that time was for the younger and brighter boys to 'increase' their ages, so that by the time they reached matriculation their age was a little over 16. The rule was abolished some ten years ago. But the age limits for competitive examinations now encourage guardians to declare the ages of their children a little less than the actual. The fact that even now guardians often make applications for 'correction' of the ages of their wards in the registers of anglo-vernacular schools shows that many of the age entries are wrong.

When the age entries of many boys coming from educated homes are doubtful, the position in the rural areas may well be imagined. Most illiterate parents do not know exactly how old their children are, and generally the teacher who fills in the admission form for the illiterate parent puts in the age according to his judgment. Some of these teachers—specially in the single teacher schools—are inexperienced young men and even their *bona fide* judgment is unreliable. As the minimum age of admission in a primary school is six years, many teachers put them at six irrespective of the fact whether they are five or seven. When a relation of boys (who knows even less about them than the parent) takes them for admission such errors are very common. Even in the areas where primary education is compulsory, the age entries cannot be depended upon. For these reasons the 'official age' of a child may not agree with his 'actual age.' This difficulty has caused considerable trouble to the author specially in evaluating the intelligence tests and preparing their norms. The reader will do well to bear this fact in mind while examining the items in which age is a factor. But the ages of perhaps as many boys are underestimated as are over-estimated and for all practical purposes of this study the general conclusions may be considered fairly reliable and not far from the truth where large groups are concerned.

AGE-CLASS DISTRIBUTION.  
PRIMARY SECTION (INFANT CLASS TO CLASS IV) RURAL.

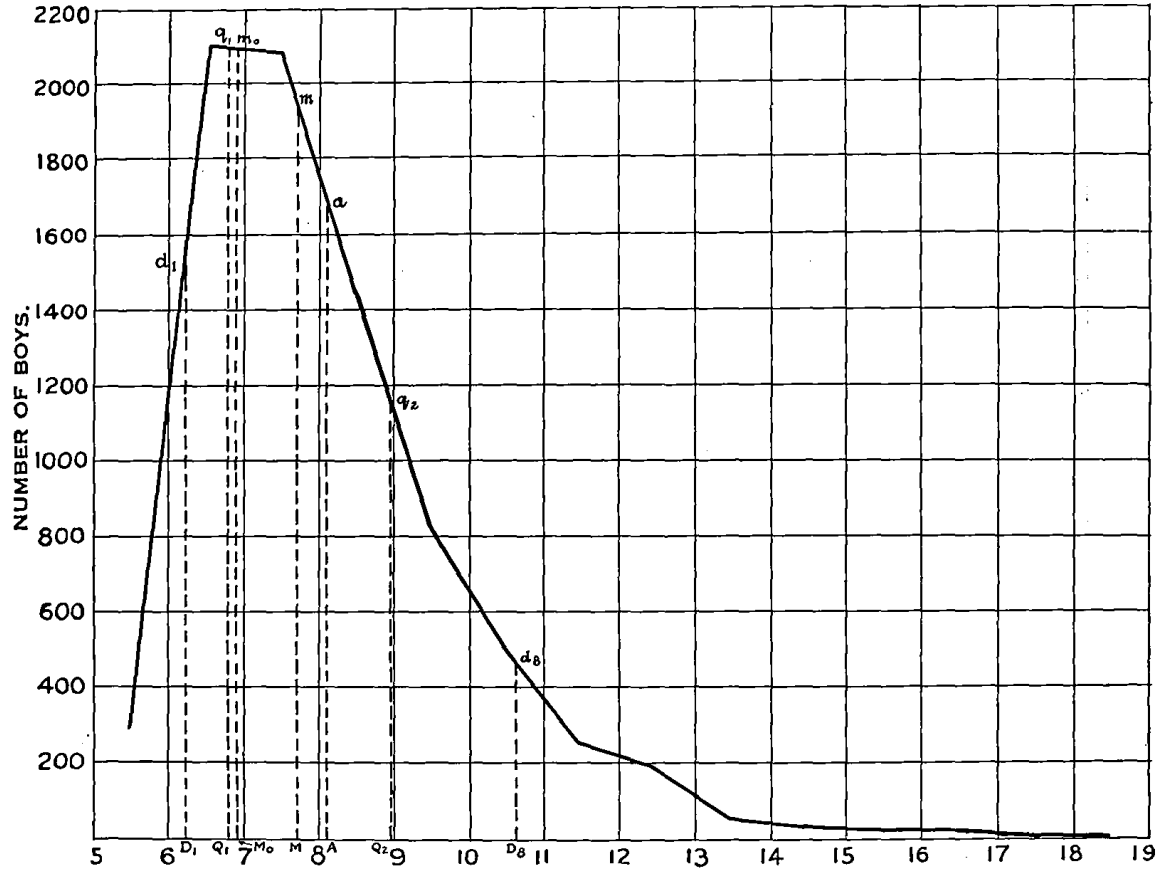


**AGE-CLASS DISTRIBUTION**  
 PRIMARY SECTION (INFANT CLASS TO CLASS IV) URBAN.





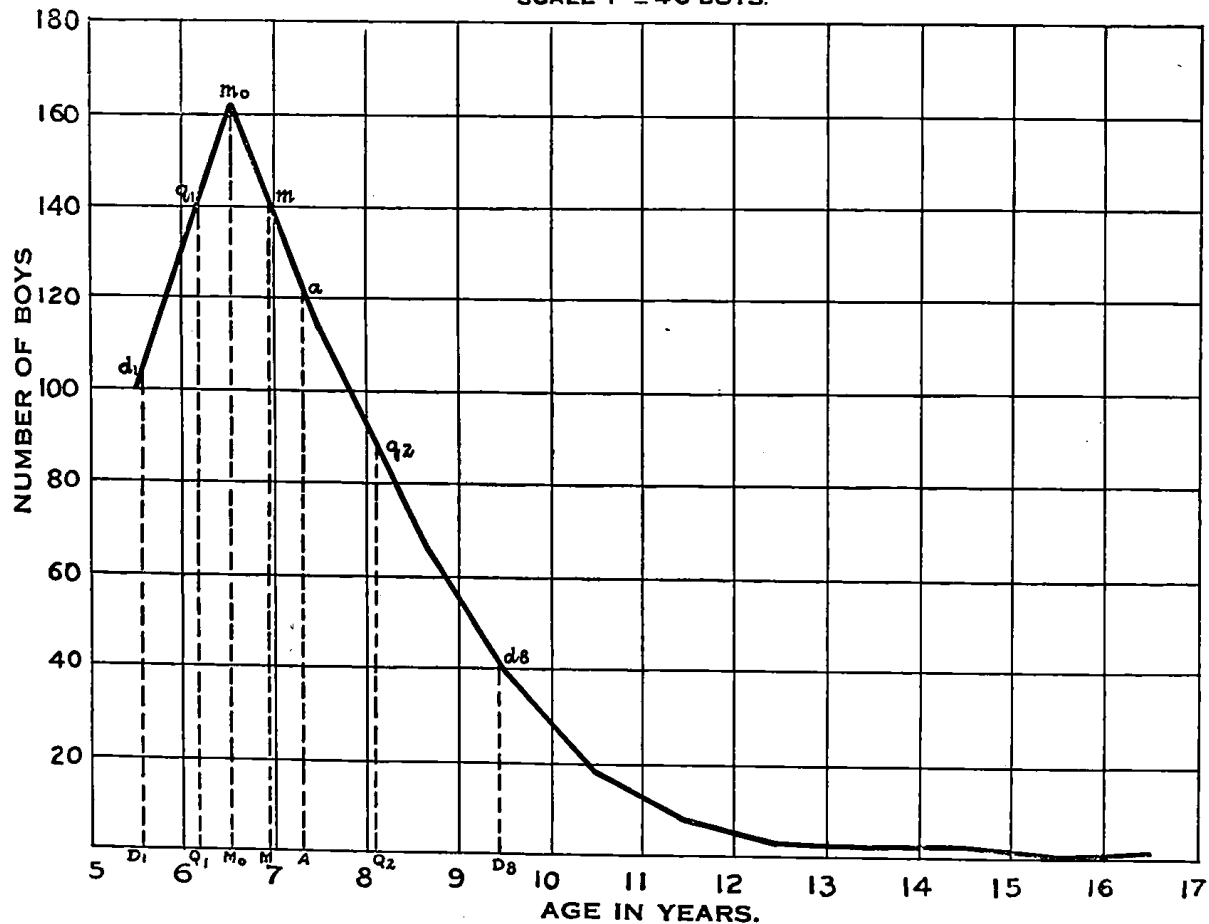
AGE-CLASS DISTRIBUTION.  
INFANT CLASS - RURAL.



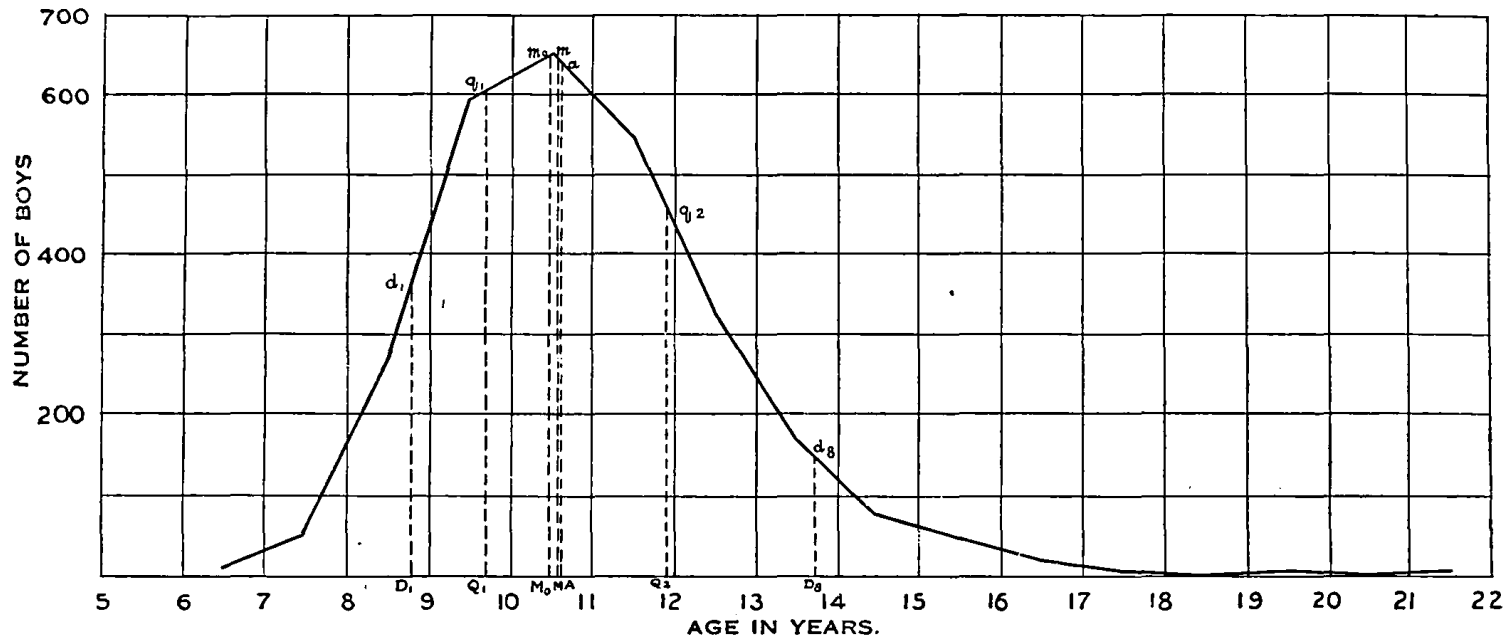
# AGE-CLASS DISTRIBUTION.

INFANT CLASS - URBAN.

SCALE 1" = 40 BOYS.



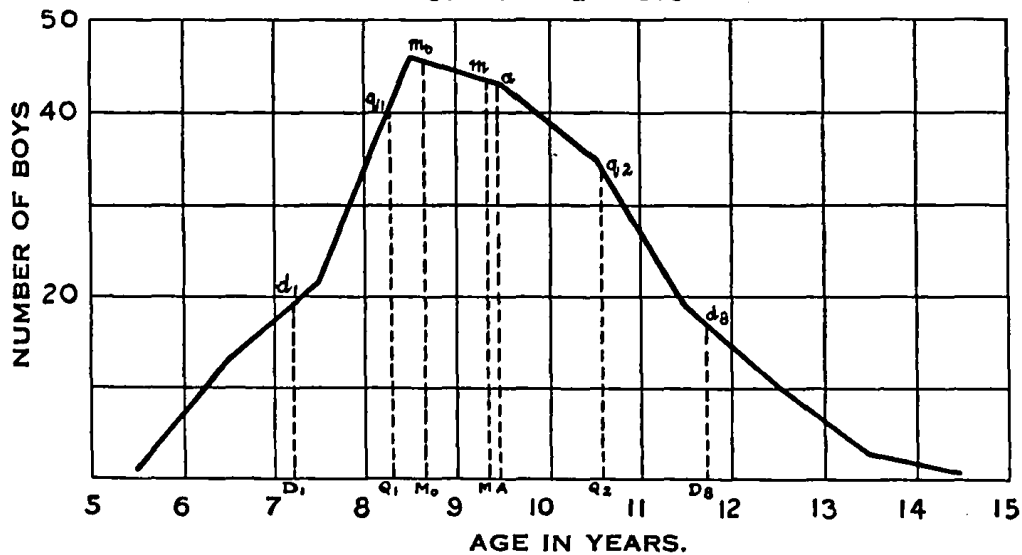
**AGE-CLASS DISTRIBUTION.**  
CLASS II. RURAL.



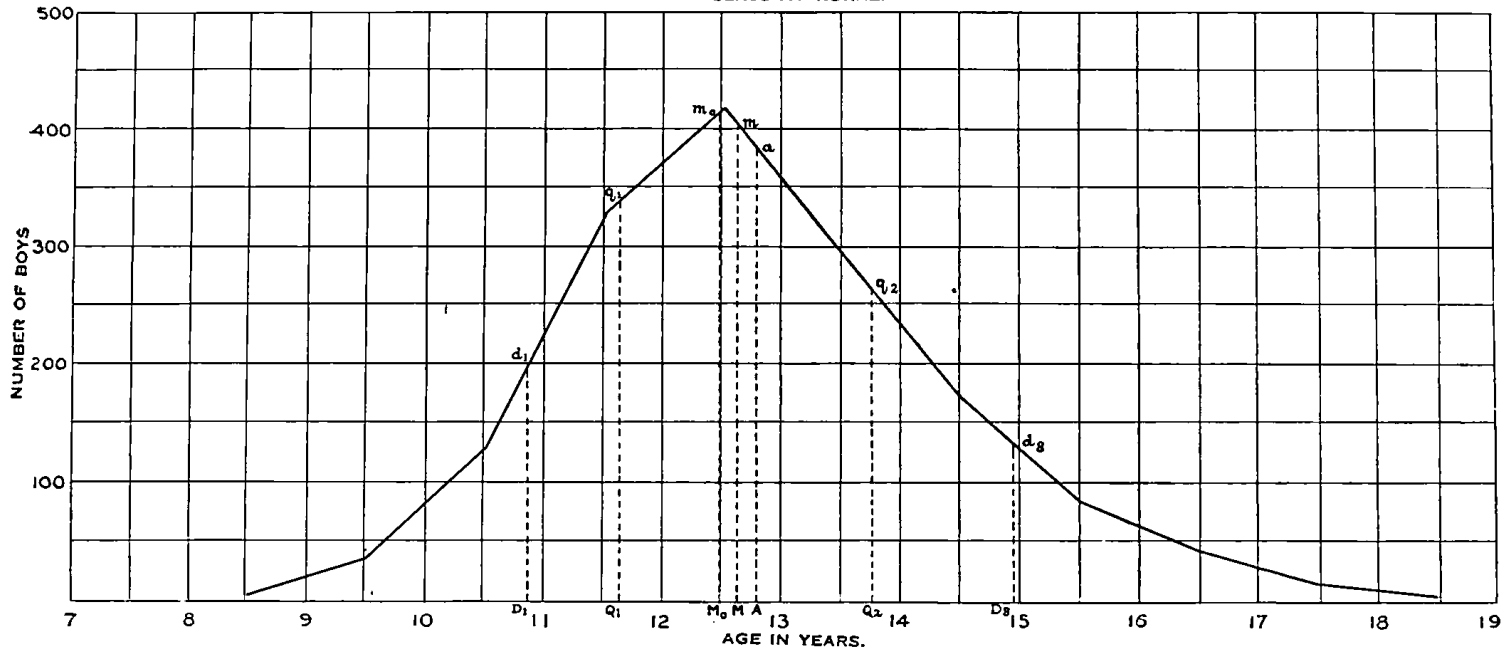
# AGE-CLASS DISTRIBUTION.

CLASS II. URBAN.

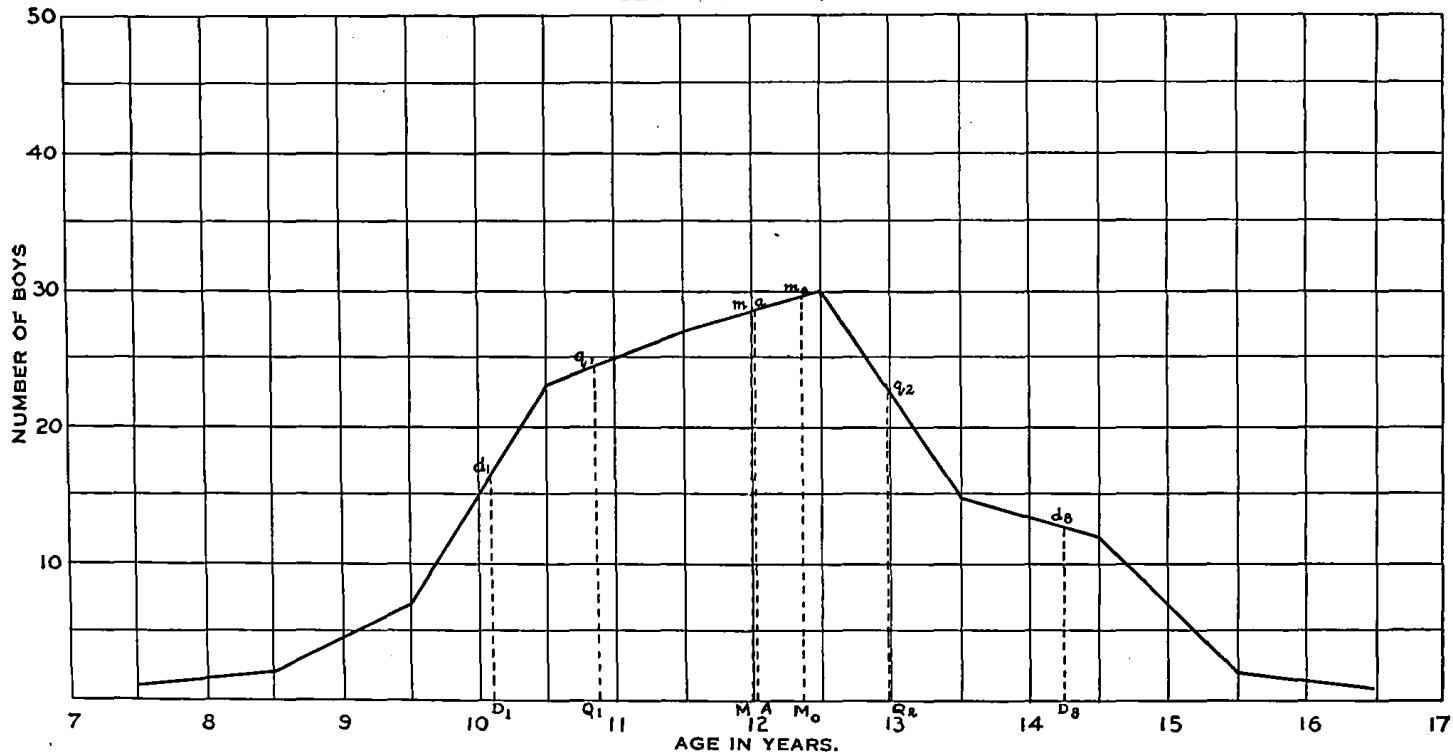
SCALE 1" = 20 BOYS



AGE-CLASS DISTRIBUTION.  
CLASS IV. RURAL.

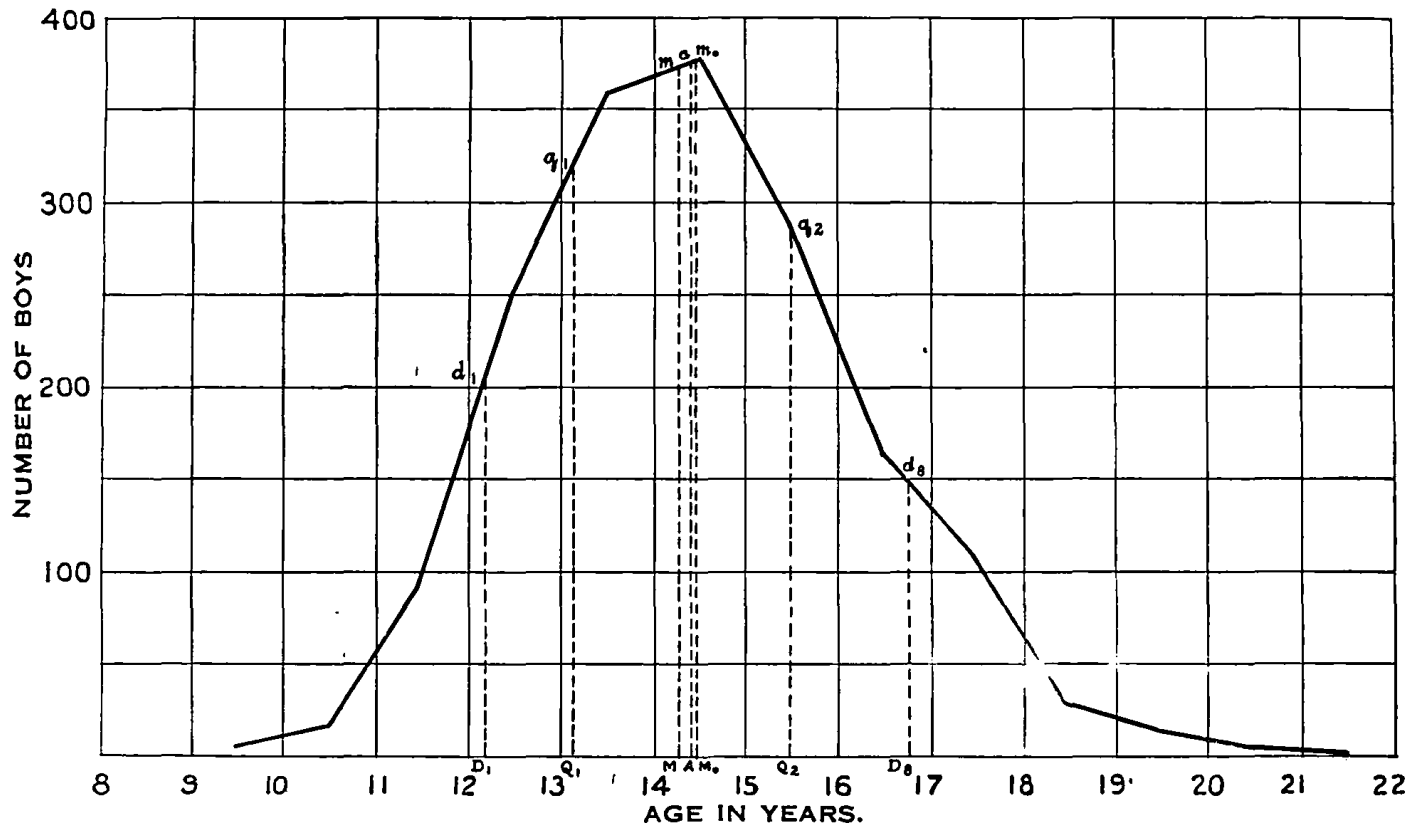


**AGE-CLASS DISTRIBUTION**  
CLASS IV. URBAN.



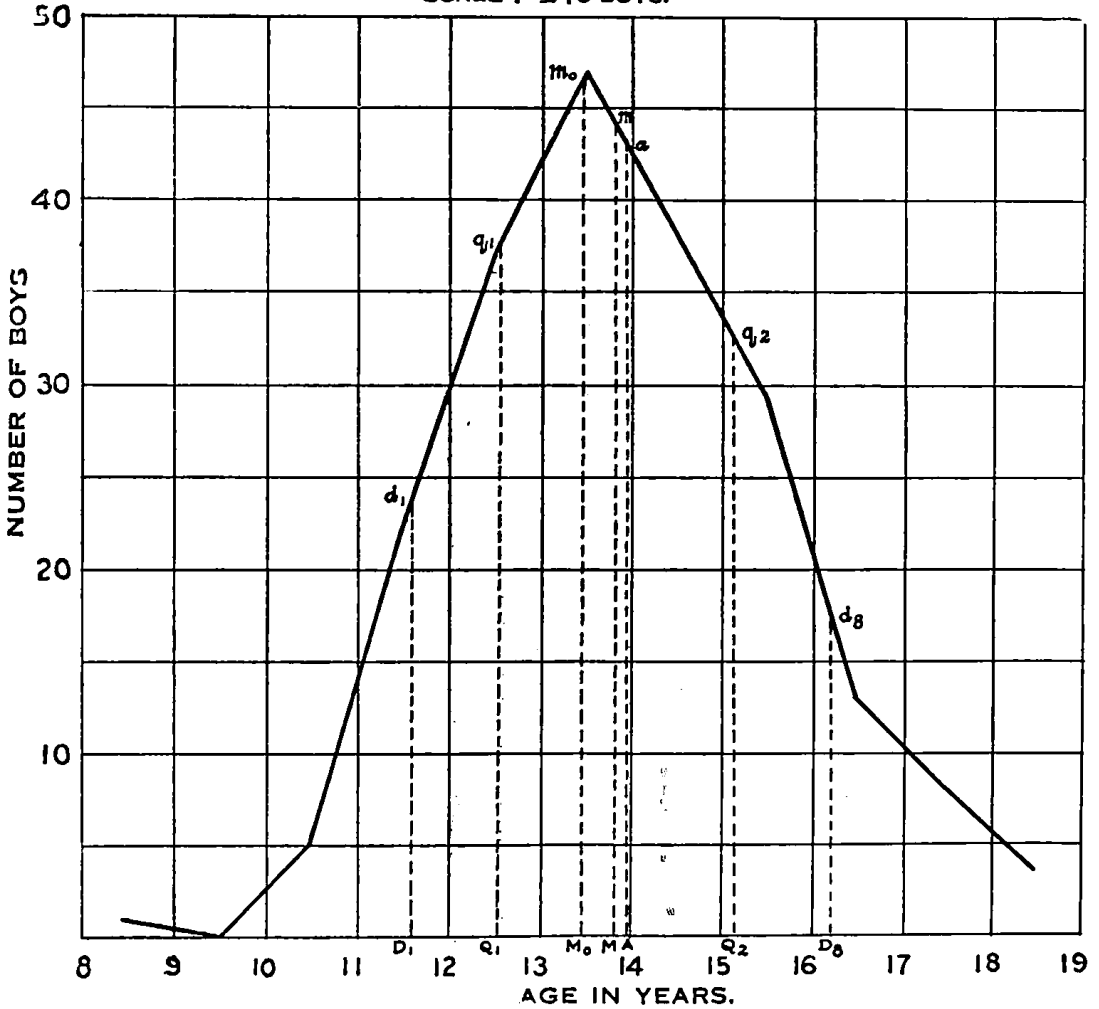
**AGE-CLASS DISTRIBUTION.**  
**MIDDLE SECTION (V TO VII). RURAL.**  
**SCALE 1" = 100 BOYS.**

1318



137

**AGE-CLASS DISTRIBUTION**  
**MIDDLE SECTION (V TO VII) URBAN.**  
 SCALE 1" = 10 BOYS.





In other words these six castes supplied more than two-thirds of the school population. Their total population in the district is as follows:—

Brahmins	..	..	..	..	84,098
Thakurs	..	..	..	..	56,079
Vaishyas	..	..	..	..	21,300
Ahirs	..	..	..	..	99,959
Chamars	..	..	..	..	1,16,556
Muslims	..	..	..	..	45,848
					4,23,840

Together, they form 60 per cent of the population of the district and, therefore, in the schools they are represented together approximately in proportion to their strength. However, individually their school populations and their total populations are as follows:—

		School Population.	Population in the District.
Brahmins	..	27.5	11.3
Thakurs	..	12.0	7.5
Vaishyas	..	7.8	2.8
Ahirs	..	8.4	13.5
Chamars	..	7.0	15.6
Muslims	..	7.1	6.1

This shows that excepting the Chamars and Ahirs each of the remaining major communities has a larger number of boys in schools than its proportion in the population. Taking only the number of boys in the primary schools (including the Islamia Schools and Makhtabs) their number is as follows:—

Chamars	..	..	1,609	8.2
Ahirs	..	..	1,881	9.6
Brahmins	..	..	5,695	29.2
Thakurs	..	..	2,659	13.6
Vaishyas	..	..	1,705	7.7
Muslims	..	..	1,624	8.3

Islam is not a caste. It is a community. It has members of varying social status. A Julaha or Bhatiara is, from a literary point of view, decidedly on a lower plane than a Hafiz. The figures quoted above represent the collective figures of the whole Muslim community.

The average school-going population (male) in the primary schools of the district is 4.8, *i.e.*, 4.8 of the total male population is attending

primary schools. Now, those communities which have more than this percentage of their population in primary schools may be considered *comparatively* educationally advanced and those which have less than this percentage may be regarded as educationally backward. Judged from this point of view the following communities have been arranged in order of the percentage of their male population in primary schools. Only those communities have been taken here whose male population numbers over 1,000 in the district:—

Serial No.	Caste.	Position in Schools.	Males.	Males in Primary Schools.	Percentage of 4 to 3.
1		2		4	5
1	Vaishyas ..	2	11,554	1,440	12.6
2	Kayasth ..	1	3,719	493	13.3
3	Sonar ..	4	2,251	261	11.6
4	Bhatta ..	5	1,050	116	11
5	Kurmi ..	3	1,036	128	12.4
6	Brahmans ..	6	47,414	5,183	10.9
7	Muslims ..	7	16,820	1,598	9.5
8	Nai ..	8	5,517	449	8.1
9	Kshattriyas ..	8	31,618	2,565	8.1
10	Darzi ..	10	1,082	83	7.7
11	Bhurji ..	12	2,630	158	6
12	Lohar ..		4,514	271	6
13	Barhai ..	11	4,583	283	6.2
14	Teli ..	15	7,747	307	3.9
15	Kahar ..	14	8,634	342	4
16	Khatik ..	13	2,268	66	2.9
17	Ahir ..	16	56,350	1,895	3.4
18	Lodh ..	17	23,698	709	3
19	Kumhar ..	18	6,352	185	2.9
20	Chamar ..	20	63,538	1,609	2.5
21	Kachhi ..	21	26,698	655	2.4
22	Gadariya ..		17,197	415	2.4
23	Kori ..	24	11,576	238	2.1
24	Mallah ..		4,129	85	2.1
25	Dhobi ..	23	7,161	162	2.3
26	Dhanuk (including B h a n g i s or Mehtars).	27	15,071	263	1.8
27	Gujar ..	26	1,646	31	1.9

That community which has 15 per cent of its male population in the primary schools may be considered—absolutely speaking—to be educationally advanced. Judged from that standard no community in the district has reached that level, though the Vaishyas, Kurmis and Kayasthas approximate to it. In these communities *almost* every child of school-going age seems to be attending school. Except these all the communities are more or less educationally backward. But judged from the comparative standard of the district detailed in a foregoing paragraph, the communities holding the first thirteen positions may be considered to be educationally advanced. The rest are more or less backward.

The list has some surprises. The Kurmis are pre-eminently an agricultural caste. The fact that they should have attained the third position is gratifying. But they are financially the soundest people among the agriculturists. Hence their economic position helps them to keep their boys in school. Not only this, they are undergoing a social renaissance and are claiming to be Kshatriyas. This increased self-respect demands that they should be literate. The surprise of the list is the position of the Thakurs (Kshatriyas) who in spite of their blue blood and proud traditions, have sunk to the eighth position, below even the Kurmis and Sonars. Weight of numbers and poverty have prevented Brahmins from ascending higher in the scale.

Some order may be evolved in this list. The topmost castes are the two literary and economically well off classes (the Kayasthas and the Vaishyas). Then come the Kurmis and the Sonars. The former are financially the soundest among the agriculturists and the latter hold the same position among the artisans. The Bhattas and Brahmins—who for practical purposes are the same—are literary castes and their caste-profession and tradition compel them to send their boys to schools in spite of their poverty. Next comes the Muslim community in which the upper classes have always had the tradition of learning while the lower classes now benefit from the special help and encouragement which the Government has extended to the education of the Muslim community. The Nais and Darzis are among the prosperous skilled labourers whose professions are very lucrative. The Kshatriyas are not in their proper place. They are among the aristocracy of the district, but the poverty of the area (*par*) in which they mostly live has compelled them to sink very low in the list of the literates. Then come four skilled artisan castes. Kahars and one dealer (Teli) in every-day

village necessity, on whom the agriculturists depend for oil for themselves and for oilcakes for their cattle. Most of the remaining list of backward people is made up by the classes which are agricultural, *e.g.*, Ahirs, Lodhs, Kachhis and Gadariyas, or artisans whose trade is not very lucrative and who have no literary traditions, *e.g.*, the Kumhars and the Koris (in spite of the popularisation of *Khaddar*).

The list, therefore, shows that the economic prosperity and literary tradition of a community determine its place among the list of literate castes. One helps the other. The prosperity of a caste—of the average numbers in each caste and not of a few very rich and poor among them—even without literary tradition helps it in raising itself higher in the list. So, when the economic condition of the people improves it is hoped that they will voluntarily send their boys to schools. Castes which have literary traditions are patronising schools even when their economic condition is not good and they will readily send all their boys of the school-going age to school if their economic condition improves.

*Distribution of boys by caste in the Middle Schools.*

Out of 1,898 pupils in the Vernacular Middle Schools of the district 81·5 per cent of the boys belong to five castes only. Each of these castes has more than 100 boys in schools. The castes which have more than 50 boys in schools number only 7. They are arranged in order as follows:—

Brahmins	..	..	..	379
Kshatriyas	..	..	..	249
Vaishyas	..	..	..	154
Kayasthas	..	..	..	148
Muslims	..	..	..	112
Ahirs	..	..	..	95
Chamars	..	..	..	52

In order of the percentages of their representation they can be re-arranged as follows:—

			Percent in Vernacular Middle Schools.	Percent in District.
Brahmins	..	..	46·2	11·3
Kshatriyas	..	..	13·1	7·5
Vaishyas	..	..	8·1	2·8
Kayasthas	..	..	7·8	·91
Muslims	..	..	5·9	6·1
Ahirs	..	..	5·0	13·5
Chamars	..	..	2·8	15·6

In other words in the Vernacular Middle Schools—

Kayasthas are only a little less than 9 times their proportion to their population in the district.

Brahmins are only a little less than 4 times their proportion to their population in the district.

Vaishyas are only a little less than 3 times their proportion to their population in the district.

Kshatriyas are only a little less than twice their proportion to their population in the district.

Muslims are almost in direct proportion to their population in the district.

Ahirs are only a little less than  $\frac{1}{2}$  their proportion to their population in the district.

Chamars are about  $\frac{1}{5}$  their proportion to their population in the district.

The four literary castes naturally show a greater partiality for higher vernacular education. As observed in another connexion, the Muslim community consists of literary as well as non-literary "castes." Had separate investigation been made of these different "castes" among the Muslims, the figures for the literary castes among them should have been as high as they are for the Hindu literary castes. As a community, they are much better off than most of the Hindu communities. The Ahirs are making rapid progress. They and other communities will send their boys in larger numbers to secondary schools when primary education among them has made reasonable progress.

TABLE SHOWING THE CASTE-WISE ENROLMENT OF THE  
VERNACULAR MIDDLE SCHOOLS IN THE DISTRICT OF ETAWAH.

Caste.	Class V.	Class VI.	Class VII.	Total
Brahmin	.. 424	268	197	879
Kshattriya	.. 121	83	45	149
Vaishya	.. 63	65	26	154
Kayastha	.. 59	62	27	143
Ahir ..	.. 47	24	24	95
Gadariya	.. 13	6	3	22
Lodhi ..	.. 9	9	2	20
Sonar ..	.. 5	3	2	10
Kachhi	.. 14	4	1	19
Tamoli	.. ..	..	4	4
Bhurji	.. 5	3	3	11
Lohar ..	.. 5	5	..	10
Barhai ..	.. 2	1	..	3
Nai ..	.. 19	3	7	29
Bari ..	.. 2	..	..	2
Thathera	.. 1	..	..	1
Kahar ..	.. 3	5	..	8
Darzi ..	.. 2	1	2	5
Mali ..	.. 1	..	..	1
Mallah	.. ..	..	2	2
Kumhar	.. ..	3	1	4
Gujar ..	.. ..	1	..	1
Chamar	.. 32	12	8	52
Teli ..	.. 13	3	3	19
Beldar ..	.. 1	..	..	1
Kori ..	.. 3	3	1	7
Dhobi ..	.. 5	3	1	9
Khatik ..	.. ..	1	1	2
Dhanuk	.. 2	..	..	2
Bedia ..	.. 1	..	..	1
Baheliya	.. 1	..	..	1
Banjara	.. 2	..	..	2
Kurmi ..	.. 11	2	..	13
Miscellaneous	.. 46	38	38	112

---

1,898

*A Note on the Depressed Classes.*

There is a lot of loose thinking about the terms 'Depressed Classes' and 'Untouchables.' The untouchables are those whose touch alone will compel an orthodox and higher caste Hindu to take a purifying bath. In some places, however, among untouchables are included those also whose water will not be accepted for drinking purposes by an orthodox high caste Hindu. Whereas the castes under the former category are almost the same throughout the province, there is considerable variation among the latter according to local customs. There are others who do not labour under any such social disability and yet they are included among the depressed classes. For instance, in some parts high caste men may not accept water from even a Kalwar who is generally regarded as a Vaishya in other parts although he now considers himself a Kshatriya. During the last thirty years or so many castes have risen higher in the social scale by declaring themselves Brahmins, Kshatriyas or Vaishyas. Economic prosperity, influence, education and the dawn of self-consciousness among the castes are the factors which are slowly encouraging the so-called lower castes to claim a higher position in the social hierarchy of the Hindus. To give just two examples, the Nais were formerly regarded as Sudras and are still considered so by a vast majority of Hindus. But a section of them has declared itself to be Brahmins, and before long the entire caste is likely to consider itself Brahmin. Similarly the Kurmis have declared themselves Kshatriyas. This process of 'scaling higher' in the hierarchy of castes is active and is considerably helped by the Pandits who, for a modest fee, explore the sacred books to find support for the contentions of the aspirants. These declarations serve one great purpose. They raise the self-respect of the caste concerned and incidentally raise the standard of living in the Hindu sense, *i.e.*, they give up foods and drinks which are not in vogue among the higher castes. Since, however, special considerations have begun to be shown to the depressed classes in matters of reservations of seats in the councils, local bodies and services, some shrewd—specially, educated—members of these castes take pains to impress the fact that they belong to the depressed classes. Thus it is doubtful if the material benefit of a few seats here and a few posts there by perpetually calling themselves 'depressed' would make up for arresting the process of raising the self-respect of the entire caste by the process described above.

From the point of view of opportunity or material condition there is not much difference between the 'masses' of the so-called higher and depressed classes. In rural areas most members of all castes are steeped in poverty and ignorance. The Pragwals of Allahabad or the 'Maha-rahmins' of most districts need as much raising as the lowliest members of the depressed classes, while ignorance among Brahmins in many places is almost as great as that among Ahirs or Gadariyas. An average Thakur in the trans-Jumna tract is almost as illiterate as a Darzi or Teli. When all is said and done, even the most literate caste at present has so much leeway to make up that no patriot can feel satisfied with its attainments, and the fact that a few castes are comparatively more literate than others is not due to their having been given better opportunities or greater encouragement from the State but because their occupations are such as make literacy an imperative necessity for a large number of them.

The following castes are included among the Depressed Classes:—

1. Aborigines—Arakhs, Basor, Dharkar, Kamkar, Dhangar and Rawat.
2. Untouchables—Dhobi, Rangrez, Rangsaz, Kori, Balaki, Saiqalgar, Raj, Baheliya, Dhanuk, Sunkar, Tarmoli, Bhangi, Bansphor, Chamar and Khatik.
3. Criminal tribes—Habura, Kanjar, Bauria, Bhar, Dom and Pasi.

(C) *Distribution of pupils according to professions and agricultural status of their parents.*

In the preceding section the caste-wise distribution of the pupils was noticed. It is now proposed to study their distribution according to the professions of their parents to see if the different professions and types of landholders are adequately represented by the presence of their children in the schools. The most important fact that attracts our attention is the fact that more than two-thirds of the children come not only from rural areas but also from families that are directly dependent upon agriculture for their subsistence. The second largest group is from the traders and artisans—mostly those whose prosperity depends upon that of the peasant.



Children of those in service number only 6·4 per cent. The remainder form just over 5 per cent of the school population. The order is as follows:—

Agriculturists	..	..	16,296 or 67·9 per cent.
Zamindars	..	..	2,577
Dakhilkars	..	..	10,144
Shikmi	..	..	2,504
Sir	..	..	240
Agricultural labourer	..	..	731
Traders and Artisans	..	..	4,857 or 20·4 per cent.
In Service	..	..	1,551 or 6·4 per cent.
Learned Professions	..	..	461 or 1·8 per cent.
Beggars	..	..	112 or 0·4 per cent.
Miscellaneous	..	..	751 or 3·1 per cent.

This means that the system of education and curriculum should aim at meeting the needs of the agriculturist. Incidentally it also shows that the Shikmi Kashtkars are not able to send many boys although their number is large. The Dakhilkar (Maurusi) Kashtkars—or those who have some lien on the land which they plough—send a very large number of children to schools. That is, if the peasants obtain some permanency of tenure they will send their children more readily to schools. Zamindars (and Sīr-holders are practically zamindars) send a very large number of boys in proportion to their numerical strength. This is as it should be. The agricultural labourers who make a precarious living do not send many boys to school.

The following statement gives the position in schools of the classes which are tied to land:—

Caste.	Percentage of the land held by the caste as landed proprietors.	Percentage of the children of those in column 2.	Percentage of the holdings held by the caste as actual workers.	Percentage of the children of those in column 4.
1	2	3	4	5*
Brahmin .. ..	44.2	46.5	20.8	35.7
Kshattriya .. ..	30.82	36.8	12.17	15.3
Ahir .. ..	1.06	3.3	20.23	16.3
Kachhi .. ..	1.01	..	7.42	5.6
Lodh .. ..	1.0	.5	7.72	5.6
Gadariya .. ..	.11	.2	4.28	3.7
Vaishya .. ..	4.7	4.8	.98	2.9
Kayasth .. ..	7.97	3.2	1.44	1.7
Muslim .. ..	2.53	3.2	.58	5.3
Khatttri .. ..	3.33	.5	..	..
Chamar .. ..	..	..	9.79	10.6
Kori .. ..	..	..	.53	.6
Kahar .. ..	..	..	1.33	1.3
Teli .. ..	..	..	1.15	1.3
Nai .. ..	..	..	1.05	1.5
Barhai .. ..	..	..	.87	.7
Lohar .. ..	..	..	.62	.8
Mallah .. ..	(Very little)	.2	.89	.7
Kurmi .. ..	.31	.2	..	..
Dhobi .. ..	..	..	(Very little)	.6
Dhanuk .. ..	..	..	(Very little)	1.2
Kumhar .. ..	..	..	(Very little)	.9

\* The Sir-holders are included in column 3 as well as in column 5, as from one point of view they are landed proprietors, and from another they are merely cultivators.

Among the literary castes the correlation between a caste's agricultural status and its representation in the schools is very high. As a matter of fact the Brahmins and Kshattriyas send more children to schools than one would expect from their proportion among landed proprietors and tenants.

The Brahmin peasants send 75 per cent more children to schools than their percentage of holdings. The Kshatriya Zamindars as well as peasants have 20 and 25 per cent respectively more children in schools than their due proportion. This shows that all Brahmin and Kshatriya peasants who can afford to do so, send their children to schools. The Vaishya Zamindars are represented in schools according to their strength. But the Vaishya peasant is not so well represented, because many of the Vaishyas have leases of land in their names for various reasons, but do not live in villages and therefore do not actually till the land. Hence the actual Vaishya peasants are fewer than the numbers shown in the table. The Kayastha Zamindar is also in the same category. Moreover the former is generally both a peasant and a trader, while the latter is a public or private servant as well as a petty Zamindar. The Vaishya lays emphasis on his being a trader and the Kayastha on his service. So they are found in the lists of traders and service respectively. Although Khatris own land in villages, they live in towns, and so their children are mostly in A.-V. Schools. The Muslim zamindars are very well represented, while the Muslim peasants are found in schools to a degree ten times more than their strength among the peasantry. This is due to patronage and assistance from Government which has provided special facilities for the education of the Muslims. Then come the agricultural classes who are devoid of literary traditions, *viz.*, Ahirs, Gadariyas, Lodhs and Kachhis. While the representation of their zamindars (except Kachhis) is satisfactory, their peasants are invariably under-represented in the schools. Peasants of the artisan classes (Koris, Telis, Nais, Barhais, Lohars, Dhobis and Kumhars) are fairly well represented in schools. Of the untouchables, the Chamars are also artisans and their representation as peasants is inclined to the right side. The Dhanuk (including Bhangis or Mehtars) peasants although few in number are more prominent than many artisans. The Chamars are undergoing a social revolution in this district where they call themselves "Jatavas." This together with the special attention given to the education of the depressed classes has increased their proportion in schools. The same is true of the Dhanuks. This again proves the oft repeated principle that the literary classes make the best use of the educational facilities, for the agricultural classes do not feel much need of education, while the artisans are ready to take advantage of it wherever they can. It also proves that

the special assistance of the State to any community (as in the case of Muslims and depressed classes) is sure to improve its education.

In the following table is shown the representation of the trades, handicraft workers and learned professions in the schools. As their exact strength in the district was not known, it was not possible to compare their representation in schools with their numbers or proportion in the district.

TABLE SHOWING THE NUMBER OF CHILDREN OF PERSONS IN SERVICE,  
TRADERS, HANDICRAFT WORKERS AND LEARNED PROFESSIONS  
(PRIESTS AND MEDICAL MEN) BELONGING TO  
DIFFERENT CASTES.

Caste.	Percentage of children of those in service.	Percentage of children of traders.	Percentage of children of artisans.	Percentage of children of men in learned professions.
Brahmin ..	27.0	12.7	.9	80.1
Kshattriya ..	9.9	1.9	.8	1.8
Ahir ..	2.9	2.7	..	..
Kachhi ..	1.0	.8	..	..
Lodh ..	1.0	.8	..	..
Gadariya ..	.5	.2	0.1	..
Vaishya ..	4.1	50.6	.1	5.9
Kayasth ..	24.2	.8	..	1.1
Muslim ..	10.0	7.7	10.0	6.1
Khatttri ..	.3	.5	..	..
Chamar ..	3.4	.9	7.8	1.8
Kori ..	1.9	1.5	4.2	..
Kahar ..	1.9	.6	6.0	.5
Teli ..	1.0	.7	7.5	..
Nai ..	1.9	.6	12.0	1.0
Barhai ..	.5	.2	12.7	..
Lohar ..	.7	.4	8.1	..
Mallah ..	..	.2	..	..
Kurmi ..	.7	3.7	..	.7
Dhobi ..	.1	..	4.2	..
Dhanuk ..	3.5	.1	1.5	..
Kumhar ..	.1	.1	3.4	..
Sonar ..	..	..	7.3	1.0
Khatik ..	..	..	2.5	..
Other castes ..	3.4	12.4	10.9	..

In the first table of this section it was seen that there was on the whole positive correlation between the position of a caste in school and its agricultural status. Any disturbance wherever found was due to traditions, their absence or to the special aid of the State. On that parallel it may be assumed that the representation of each caste in each of the above columns approximately reflects their positions in the services, trades, handicrafts and learned professions of the district. Four communities (Brahmins, Kayasthas, Muslims and Kshatriyas) together have 71 per cent of the services in the district. This is not to be wondered at, for these communities have a tradition of earning their livelihood by service. Of course the Kayasthas, proportionately are best represented in the services because they subsist almost exclusively on service. Kshatriyas are less numerous in service than their population would lead us to expect. The Muslims are only 6 per cent of the population but they have 10 per cent of the services. Of the traders, 50 per cent of the boys come from Vaishya homes. This is natural, for as the old Sanskrit proverb says, कृषिगोरक्ष्य-वाणिज्यं वैश्यकर्म स्वभावजं. Muslims are again well represented here, while Brahmins are almost in their proportion of population. The Kurmis are proportionately over-represented. They are agriculturists but as they are a moneyed class they do grain and money-lending business also in addition to holding land as tenants. But the former is more respectable than the latter. So in the returns they have preferred to mention not their original occupation as agriculturists but as business men. In the next column the artisans and skilled labourers come into their own. The Muslims again are over-represented, while the representation in schools of the Koris, Barhais, Lohars, Chamars, Kahars, Telis, Nais, Dhobis, Kumhars and Sonars is more reasonable. The Chamars are under-represented, but a large number of them have given up shoe-making and skin-curing and have taken to agriculture. The learned professions in this table are the priesthood and medical profession. 80 per cent of the boys coming from such homes where the two professions are practised will naturally belong to the literate classes. The priest's work among the Hindus will be done solely by the Brahmins and 80 per cent of the children in this column are of this caste. Many of them are medical practitioners also. The representation of the Muslims in this is in direct proportion to the percentage in population and many of them are Muslim priests. The remaining boys in this column come from the homes of medical practi-

tioners. The Vaishyas in the district supply a large number of Vaidyas. So do the Chamars where primitive methods of surgery or herbal treatment are still in demand among the lower classes. Incidentally this table shows that the traditional professions of the castes are still more or less followed in the villages by the castes concerned. There is hardly any caste or occupation which is not represented in the schools. Those with literary traditions are fairly well represented while others who have not the sanction of such tradition but are economically well off do send their children to schools. Examples of this are the artisans and skilled labourers whose earnings are not very poor and who send their children to schools in fairly good proportion to their population.

The number of children of the daily wage earners or labourers is only 731. The number of Chamars in this category is more than 27 per cent. Next come the lower class Muslims who send 22 per cent children under the head. The labourers belonging to the castes of the Dhanuks, Brahmins, Vaishyas, Kachhis, Koris and Lodhs also contribute a fair number. As few of the Brahmins and Vaishyas (who belong to the literary castes) are farm labourers, it shows that a large proportion of even these sends its children to school. But other castes (especially agriculturists) who form the bulk of the farm labourers are not so well represented. This shows that few farm labourers unless they are impelled by tradition will send their children to school.

“Miscellaneous” includes people who drive ekkas or carts, weigh grain or ghee for the traders, or who are bazar coolies, petty brokers, etc. Their number in schools is small although these non-descriptors are considerable in number in the district. The largest contribution (32 per cent) under this head is that of the Muslims. This is as it should be for ekka driving is almost the monopoly of the Muslim Bhathiaras. They supply the bulk of children under this head. The Brahmins and the Chamars are the other important castes under this head. The former do weighing and brokerage while the latter are good cart-drivers. These three castes together contribute about two-thirds of the children under this head.

The schools have children even of beggars numbering 112. About half of these are Muslims who are over-represented in this ‘trade’ because many faqirs and shahs belong to this community. Brahmins and Bhattas are also fairly well represented. But the number of the beggar class is very large and excepting these three communities others do not

send their children to school. The reasons for the representation of beggars of these castes are too well known to need repetition.

(D) *Distribution by languages.*

In the United Provinces, which include linguistically the Imperial Province of Delhi also, is seen the rare phenomenon of two such languages as Hindi and Urdu existing side by side. Great poets and authors have adorned both languages. To mention only a few names, Tulsi Das, Surdas, Keshavadas and Khankhana Abdurrahim are the stars of one firmament; and Mir, Ghalib, and Chakbast of the other. There is little difference between the spoken forms of the two languages. Many words are common to both. But their grammar and the scripts are different. Hindi is written in the Devanagari and Urdu in the Persian script, while the sources of inspiration of these two dissimilar and yet similar languages are different. Hindi derives its inspiration from Sanskrit, and Urdu from Persian and Arabic. There is no doubt that the origin of the two languages was common, but before long the two forms of the common language began to drift apart and now they are recognized as two distinct languages. The separatist tendency is so marked that Urdu has begun even to drop the plural forms common with Hindi and to import pure Arabic plurals and to use an increasing number of uncommon Persian and Arabic words. Similarly Hindi is being enriched with more and more Sanskrit words. Thus written Hindi and written Urdu are practically two distinct languages and the tendency now is for Hindi to be studied chiefly by Hindus and Urdu by Muslims.

The Muslims constitute 6·1 per cent. of the population of the district. The following table gives the distribution by languages of the pupils of this district:—

DISTRIBUTION BY LANGUAGES OF THE PUPILS (TOTAL ETAWAH).

Schools.	HINDI.				Total.	URDU.				GRAND TOTAL.	
	Hindus. H.C.	D.C.	Mus.	Chr.		Hindus. H.C.	D.C.	Mus.	Chr.		
1. Middle	1,577	94	22	..	1,693	109	5	91	..	205	1,898
2. Primary	15,526	2,326	433	..	18,785	288	52	518	2	860	19,645
3. Girls ..	1,299	98	17	..	1,414	1	..	30	..	31	1,445
4. Islamia, Maktab & Lower.	..	..	..	..	..	26	18	569	1	614	614
5. Night ..	223	139	22	..	384	16	8	18	..	42	426
TOTAL ..	18,625	3,157	494	..	22,276	440	83	1,226	3	1,752	24,028

In the district, Urdu is studied by only 7·3 per cent of the pupils. Of these 1,752 pupils, 1,474 or about 84 per cent are in the primary schools and 14 per cent in the middle schools. There are only 31 girls in the district who have taken Urdu.

The figures are given separately for the caste Hindus, Depressed classes, Muslims and Christians. But the number of Christians is negligible and of not very great interest.

To take up each of the three other major divisions separately, the Hindu pupils study Hindi mostly, though a fair number of them is found studying Urdu also. In the middle schools, more of them read Urdu than the Muslims; and in the ordinary primary schools of the Board the Hindu boys are fully one-third of the total number of Urdu studying boys. There are even 44 Hindu boys in the Islamia schools where Islamic religious education is imparted. But after all the Hindu boys taking Urdu number only 523. A large number of these study Urdu alone after passing their upper primary and vernacular final examinations. They thus swell the number of the Urdu reading boys. Similar is the case with Hindi for the boys whose first language is Urdu. Compare this with 21,782 Hindu boys taking Hindi in all schools. The conclusion is that only 2·3 per cent. of the total number of Hindu boys take Urdu.

The depressed class pupils taking Urdu in all schools number 83 out of 3240 pupils of that denomination or about 2·5 per cent only. 70 of these are in primary schools and 8 in middle schools. Only 5 depressed class boys have offered Urdu in the middle schools. Not a single depressed class girl has offered Urdu against 98 depressed class girls who have offered Hindi. So that to all intents and purposes the depressed class pupils do not study Urdu and the percentage of such as do is about the same as that of the higher caste Hindu pupils. In this respect, both are in the same position in not studying Urdu except for a very small proportion amounting to only 2·5 per cent.

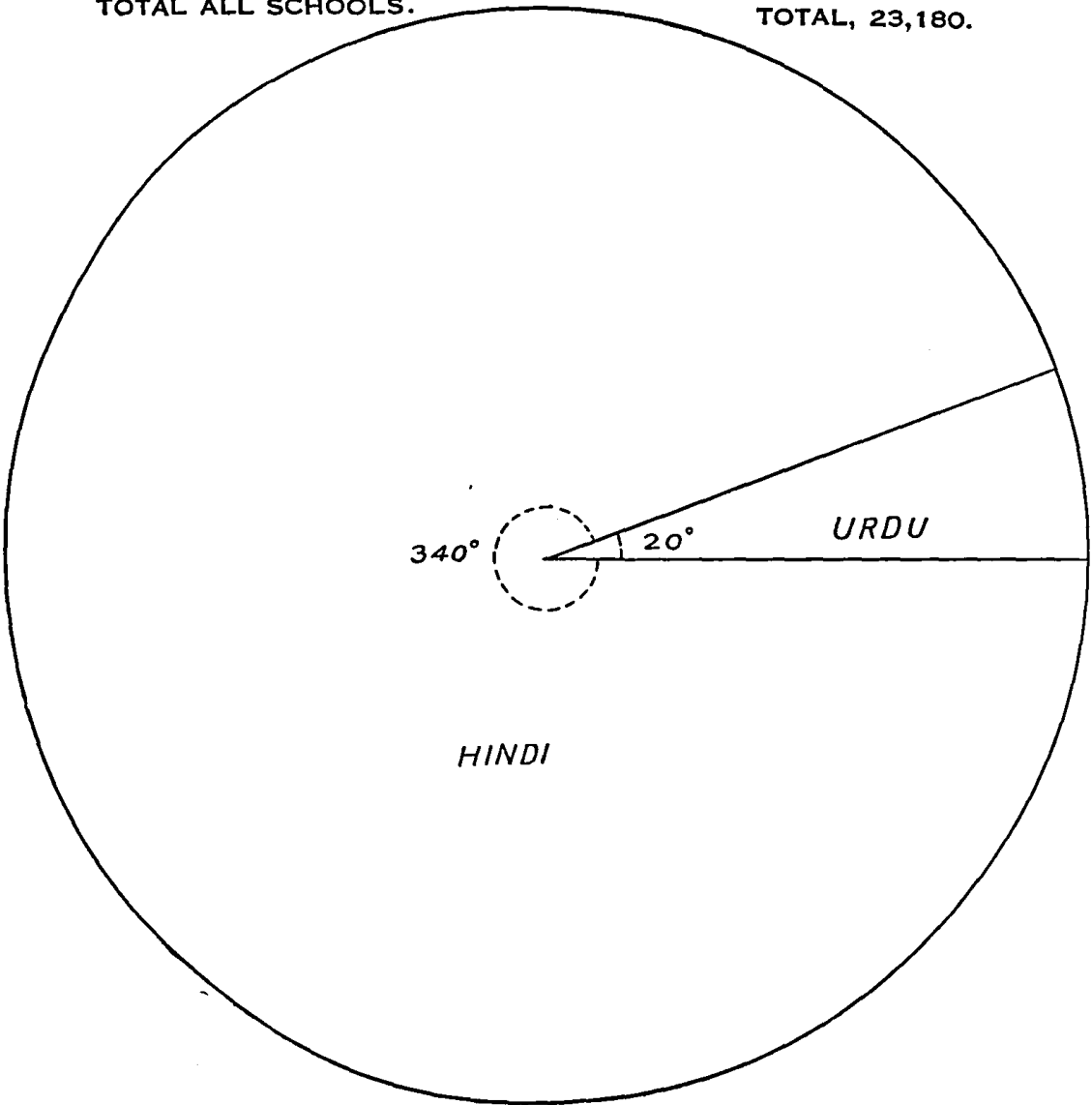
The Muslim boys taking Urdu in all schools number 1226 and those taking Hindi 494 or about 29 per cent of the total number of Muslim pupils. In the middle schools, in order to qualify for admission to a normal school, 22 Muslims have taken Hindi; while there are 91 Muslim boys offering Urdu. In all primary schools, including Islamia schools, the percentage of Muslim boys taking Hindi is 28·5 per cent. If these Islamia schools where Urdu is compulsory and religious education is also



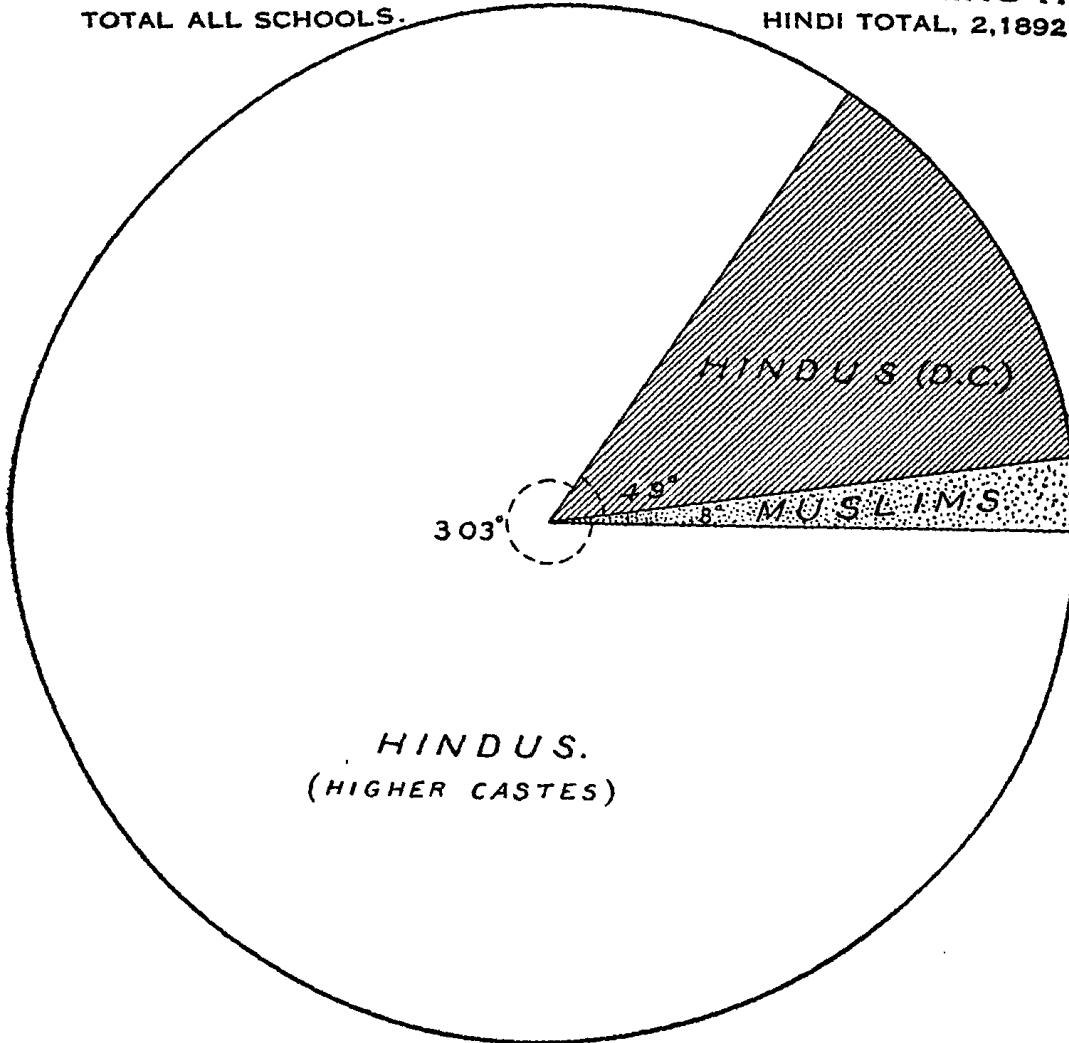
given, are excluded the percentage of Muslims offering Hindi in ordinary primary schools is 28·5 per cent. Among Muslim girls, more than a third offer Hindi. In the night schools, there are more Muslims offering Hindi than Urdu. This is due to the fact that the grown up Muslims feel the need of learning the language of the majority of their neighbours. Thus in all types of vernacular schools, the number of Muslim pupils offering Hindi, though small, is more than a fourth of the total Muslim pupils in all schools.

---

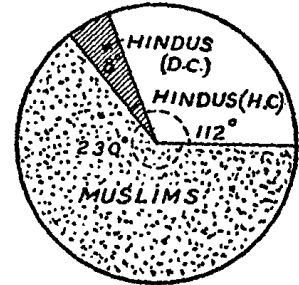
**PROPORTION OF PUPILS READING HINDI AND URDU.**  
TOTAL ALL SCHOOLS. TOTAL, 23,180.



**CREEDWISE DISTRIBUTION OF PUPILS TAKING HINDI AND URDU.**  
 TOTAL ALL SCHOOLS. HINDI TOTAL, 2,1892.

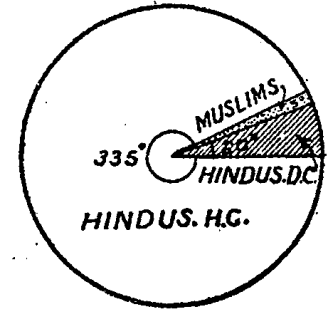
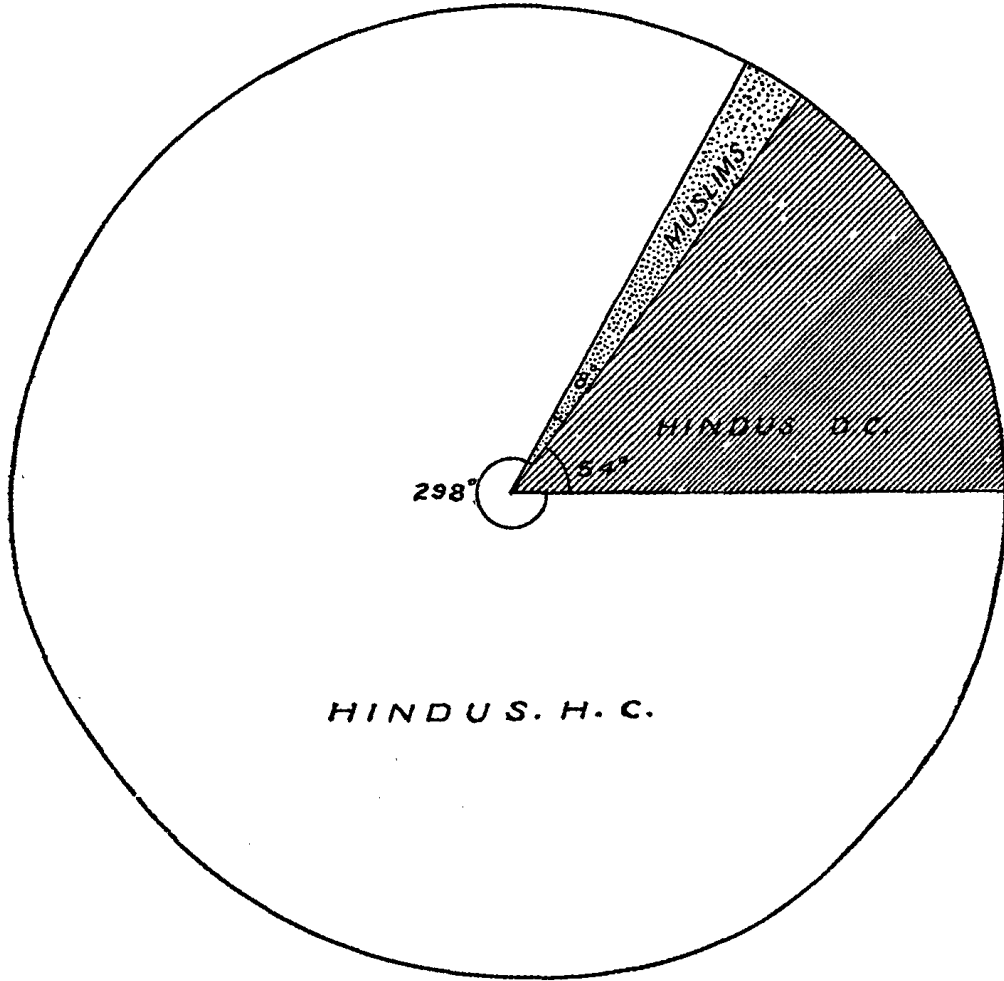


**URDU-TOTAL, 1,288.**



157

**CREEDWISE DISTRIBUTION OF PUPILS READING HINDI.  
(PRIMARY SCHOOLS).**

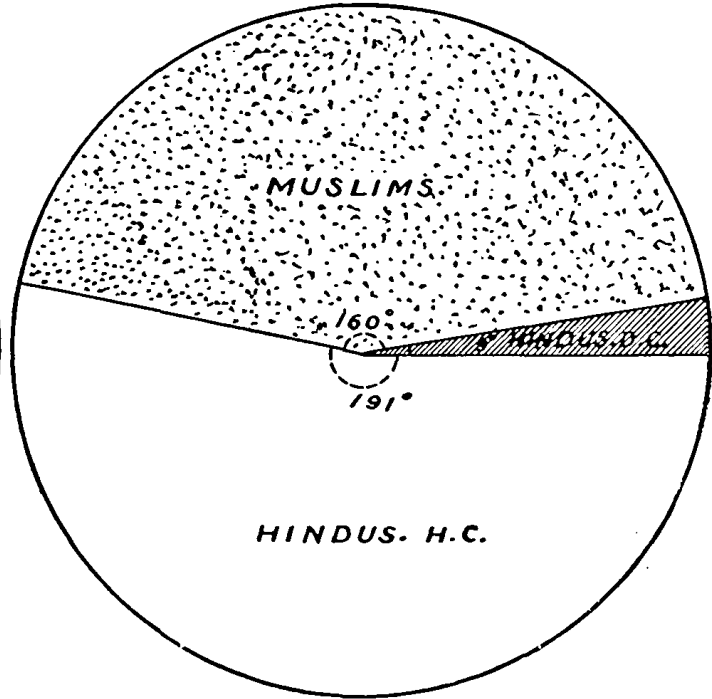
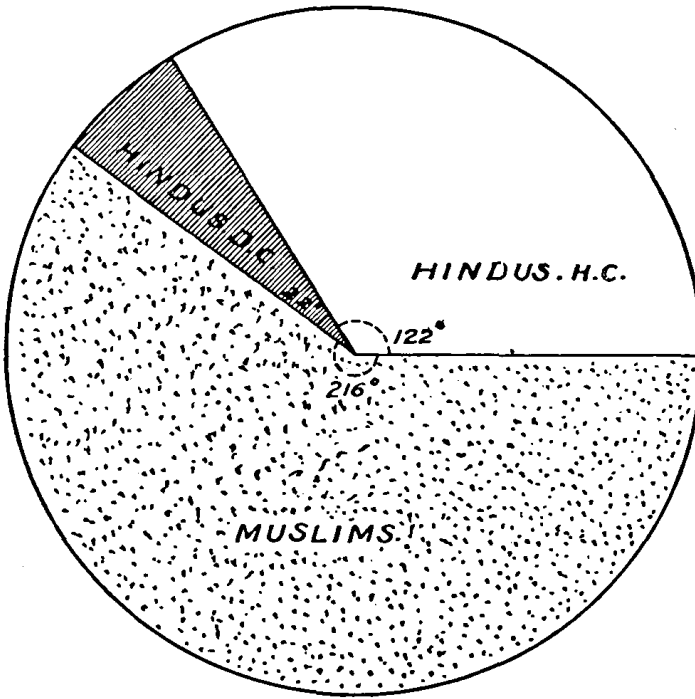


**HINDI-(MIDDLE SCHOOLS**

158

**CREEDWISE DISTRIBUTION OF PUPILS READING URDU.**  
 URDU-(PRIMARY SCHOOLS).                      URDU- (MIDDLE SCHOOLS)

159



## CHAPTER III

### PROGRESS THROUGH THE SCHOOL CLASSES.

#### *A. General.*

Of the total number of 21713 boys in the schools of the Etawah district, as many as 8365 or 38 per cent approximately were in the infant class—in only one class out of the eight classes of the primary and secondary schools. The peculiar problems of the infant class are discussed in a later chapter more fully. Children used to be admitted throughout the year and specially about March 31st of each year, in order to prevent the enrolment from dropping below that of the annual returns of the previous year. There was a certain amount—although low—of fictitious enrolment specially in the inaccessible areas. Still the drop to 4610 in class I is almost unbelievable. A drop of 48 per cent! Half the boys came and went out of the village school like passing shadows within a year.

Nor did this kind of drop stop in the infant class alone. For in class II the figure comes down to 2982, another big drop of 35 per cent. The falling off comes down to 25 per cent in classes III and IV. Thus, the highest number of boys going out is in the two lowest classes and these same two classes form the backbone of the single-teacher schools. And this happens in spite of the efforts of the teacher whose interest it is to keep up the numbers of his school.

Thus, of 8365 in the infant class only 1645 or 19 per cent succeed in reaching class IV, the passing of which may be taken to be the stage whence relapse into illiteracy is difficult. In other words, less than one-fifth of the pupils benefit to a definite extent from the schools provided for them. It may be remembered, however, that the figures quoted above relate to the same year.

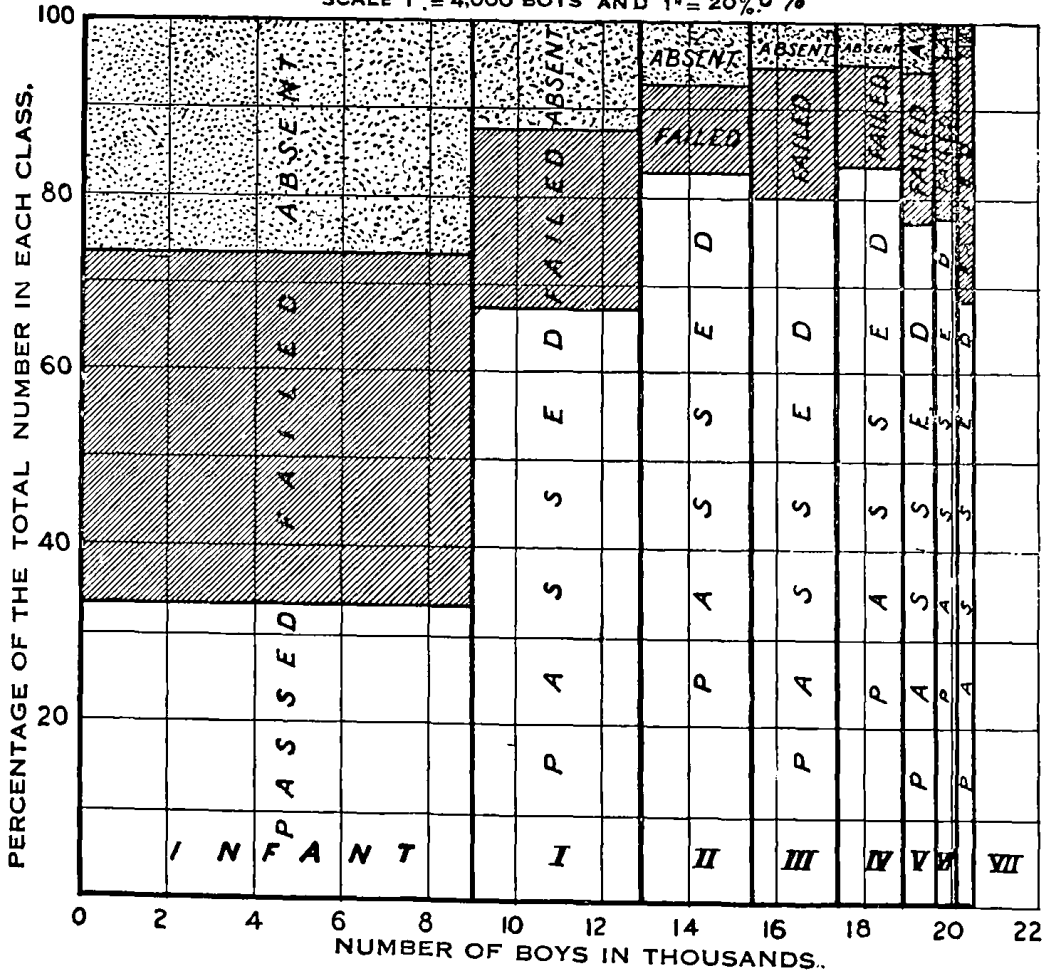
The completion of the primary course marks a definite point of bifurcation between boys who go in for Anglo-Vernacular education and those going up for advanced vernacular education in the middle schools. In addition, it marks the halt for a large number of boys who are content with a training in general culture only.

Secondary vernacular education, which is in effect only advanced primary vernacular education, is able to attract only 9·6 per cent of the

# RESULTS OF ANNUAL EXAMINATIONS (BOYS AND GIRLS)

(TOTAL FOR 3 YEARS) CLASSES INFANT TO VII.

SCALE 1" = 4,000 BOYS AND 1" = 20% 0%



enrolment of Primary Schools. Here again, boys coming with a definite aim of passing the Vernacular Final Examination drop off to the extent of a third from class V to class VI and from class VI to class VII. The drop is much bigger in the second year owing to the headmasters' keeping back the doubtful students in class VI in order to keep up their percentage of passes in the Final Examination. The condition in Municipal schools where the percentage of passes in class VI is only 46 is an eye-opener, although the headmaster of one school received warm congratulations for showing good results in class VII. Evidently safety first is a motto which the headmaster not only preached but practised also.

Taking the two sections—primary and middle—together, only 388 out of 8365 or 1 in 22 succeed in traversing the full length of the vernacular schools. Separating the rural and the urban areas, the proportions of such successful voyagers are 1 in 22 and 1 in 15 respectively—a bit better in the town. But still the figures at their highest are never more than 7 per cent in either case and are, to say the least, thoroughly disappointing. The reasons for this will be discussed later.

### *B. Particular Castes.*

Referring back to the section on Population, it is seen that numerically the most important castes are in order, Chamars, Ahirs, Brahmans, Thakurs, Kachhis, Muslims, Lodhs, Gadarias, Bhangis and Koris, with the rear brought up by Vaishyas and Kayasthas.

But in the schools, the position according to the number of boys of each caste reading, is entirely reversed. The order is Brahmin, Thakur, Ahir, Chamar, Vaishya, Muslim, Kachhi, with the rear brought up by Kayasthas and Koris with the Bhangis just ahead. Referring to the table of Distribution, Caste and Class-wise given below, the totals for the important castes are:—

Caste.	In Schools.	Percentage of Population.
Chamars .. ..	1,609	15.6
Ahirs .. ..	1,331	13.5
Brahmins .. ..	5,695	11.3
Thakurs .. ..	2,659	7.5
Muslims .. ..	969	6.1
Bhangis .. ..	410	3.8
Vaishyas .. ..	705	2.8
Kayasthas .. ..	536	1.0



It will be seen that Brahmins and Thakurs have risen to the first and second places. The Ahirs have become third instead of second in population—not a large gap in numbers too between them and the Thakurs. The Chamars have fallen to the fifth place, though they are the most numerous. The Kayasthas considering the low percentage of their population have proportionately the largest number of boys in the schools.

Figures for the caste-wise enrolments in the infant class are free from the later influences of the school and give truer indications of the extent of willingness of each caste to send its children to school. Taken from the same 'Caste and Class Table' they are:—

Chamars	..	783	Ahirs ..	..	834
Brahmins	..	2,234	Thakurs	..	1,114
Bhangis	..	167	Vaishyas	..	697
Muslims	..	437	Kayasthas	..	129

Here again, Brahmins and Thakurs lead the way in numbers. The Ahirs, Chamars, and Vaishyas come next. The Muslims come sixth. If these enrolments are reduced to a one per cent population basis they become approximately:—

Chamars	..	50	Ahirs ..	..	62
Brahmins	..	198	Thakurs	..	148
Bhangis ..	..	44	Vaishyas	..	249
Muslims	..	72	Kayasthas	..	129

So that as far as willingness to send to school can be measured the Vaishyas lead the way followed by Brahmins, Thakurs and Kayasthas. The Muslims do not show any extraordinary tendency either way.

This leads us to the conclusion that whatever be the basis of measurement, the Brahmins, Thakurs, Kayasthas, and Vaishyas jostle with each other for places and that the remainder are only in the position of 'also ran.' In other words, there are certain 'literary castes' in India which are also high castes; while the depressed classes are backward in education also.

There is an interesting paradox to which attention may be invited. Two statements have already been made that reduced to unit population the Kayasthas lead as regards total enrolment in the primary section but they are fourth on the basis of enrolment in the infant class only. These statements are apparently contradictory.

The Kayasthas gain the leadership in the total enrolment by their persistence in keeping their boys at school. Turning to columns 2 and 3 of 'Progress through the Primary School' table we find that Kayasthas lead in the percentage of boys still reading in classes II and IV. Indeed, the number of their boys leaving school between classes II and IV is almost negligible. Next in staying power are the Brahmins and Thakurs with the Vaishyas close behind. If only the percentage in class II were to be counted, the Vaishyas are second only to the Kayasthas. Possibly after class II, they withdraw their boys in order to teach them "*muriya*," their own trade-script, and the indigenous system of accounting.

Of the non-literary castes, the Chamars drop down in class II to 28·3 per cent and in class IV they are only 9·5 per cent of their strength in the infant class. The Bhangis are still worse off. With difficulty they maintain a percentage of 10·8 in class II even in their separate depressed class schools teaching mostly up to the lower primary standard, and the figures dwindle down to a negligible 3 per cent in class IV. Judging by the amount of resistance they can put forward against relapsing into utter illiteracy, the effect of education on the community as a whole is nil.

Excepting the Brahmins, Thakurs, and Kayasthas, the only other castes in which more than half of the boys of class II succeed in reaching class IV are the Koris and the Muslims. Neither of these are unskilled labourers. They do not have a large amount of land to work upon. That is why none of the five like to withdraw their boys early from school—the first three because they belong to 'literary castes', the last two because they have no work for their small boys at home. All other castes keep their boys engaged in work at home. As they do not belong to 'literary castes', they have no extra incentive to keep their boys at school.

That is why the drop is most marked and steady in those castes which work on the land or in cattle-grazing. Their small boys are quite useful to them for minding the cattle or carrying food to the fields. To this category belong the Chamars, Gadarias, Ahirs and Kachhis.

*C. Economic Conditions and Caste.*

Efforts were directed, during the course of this survey, towards arriving at the minimum monthly income which can enable parents to send their boys to school. As usual, the first difficulty was to persuade the villager to disclose all his family 'secrets'. Secondly some items such as free fuel and garden produce are never thought by the villagers to be a part of income. Even then, only round figures could be obtained. These figures have been put into a number of groups. The most important groups, for our purposes, and the largest are less than Rs. 10 (any income below that figure from zero onwards), more than Rs. 10, more than Rs. 15, more than Rs. 20, and more than Rs. 25 per head per annum.

There were two sets of figures which could have vastly increased the value of these figures. One was the total number of persons of each caste in each of the groups into which the table 'Caste and Income' has been sub-divided. This would have facilitated the comparison of children of each group actually coming to school with the total number in that group. But it was impossible for the author to obtain this information and so the proportion of each group coming to school could not be examined.

Hence the minimum could not be obtained either for all castes or for the important castes separately. Different groups of castes have different standards of living and the minimum at which caste x could send its boys to school might be considered too low by y and z castes. Then, the minimum must have varied widely for the literary and non-literary castes, on account of the operation of additional influence of tradition among the former.

As it is, the school-mindedness of each caste can fairly be measured by boys studying in the infant class from families having an annual income of less than Rs. 25 per head and those from among such families reaching class IV. The figures for the important castes taken from the same 'Caste and Income' table are as follows:—

Boys of Parents of an Income of Rs. 25 or less per annum.					
Caste.	No. in Infant class.	In class IV.	Caste.	No. in Infant class.	In class IV.
Brahmins ..	467	93	Ahirs ..	271	29
Vaishyas ..	112	16	Bhangis ..	74	1
Thakurs ..	301	52	Chamars ..	353	23
Kayasthas ..	14	9	Muslims ..	151	17

As regards the numbers in the infant class the Brahmins lead followed by the Chamars, Thakurs, Ahirs and Muslims. The Kayasthas come last even if all figures are reduced to unit per cent of population as before. This was the case with them even in the matter of the total enrolment of all incomes in the infant class.

In class IV, the positions are quite changed. Brahmins are followed by Thakurs, Ahirs, Chamars and Muslims. The Kayasthas now, if figures be reduced to unit per cent, lead the way through their constancy as they also did in the total enrolment in the same class.

Taking in each caste separately the proportion of boys of income of less than Rs. 25 in class IV to the number in infant class, the Kayasthas are first, retaining 9 in 14, or more than half. The Brahmins come next with 1 in 5. They are followed by the Thakurs with 1 in 6 and the Vaishyas with 1 in 7 and the Muslims with 1 in 9. The case of the Ahirs with 1 in 9 is not so bad as that of the Chamars of whom 1 in 15 remains in class IV. The Bhangis are nowhere as only 1 out of the meagre total of 74 has remained in class IV to prove the rule rather than be the exception.

Comparing these figures with the percentage of the total enrolment in class IV to that of the total in the infant class, *i.e.*, 19.7 per cent we find that it is Brahmins, Kayasthas and Thakurs only to a certain extent, to whom poverty is of no consequence. To these the hunger for knowledge is almost independent of the hunger for food. They send their boys to school as long as they can.

The total number of boys in the infant class from homes of income below Rs. 25 is 2671 and of these only 324 remain in class IV. The proportion is thus 1 in 8. Comparing this with the proportion for each separate caste, we find that again the literary castes, Brahmins, Kayasthas, Thakurs and Vaishyas are above the average. The Muslims and Ahirs are not far below the average but the case of Chamars and Bhangis shows up clearly the preference of these castes when a conflict takes place between food for the family and education for the boys.

This demonstrates beyond doubt the existence of three distinct types of castes in India with reference to their attitude towards education. To

*Note.*—In this Survey Muslims were taken as a whole and no effort was made to examine the educational conditions of the different classes among them. Had this been done, their literary classes would have shown as high, if not higher, percentage as that of the Hindu literary castes in schools.

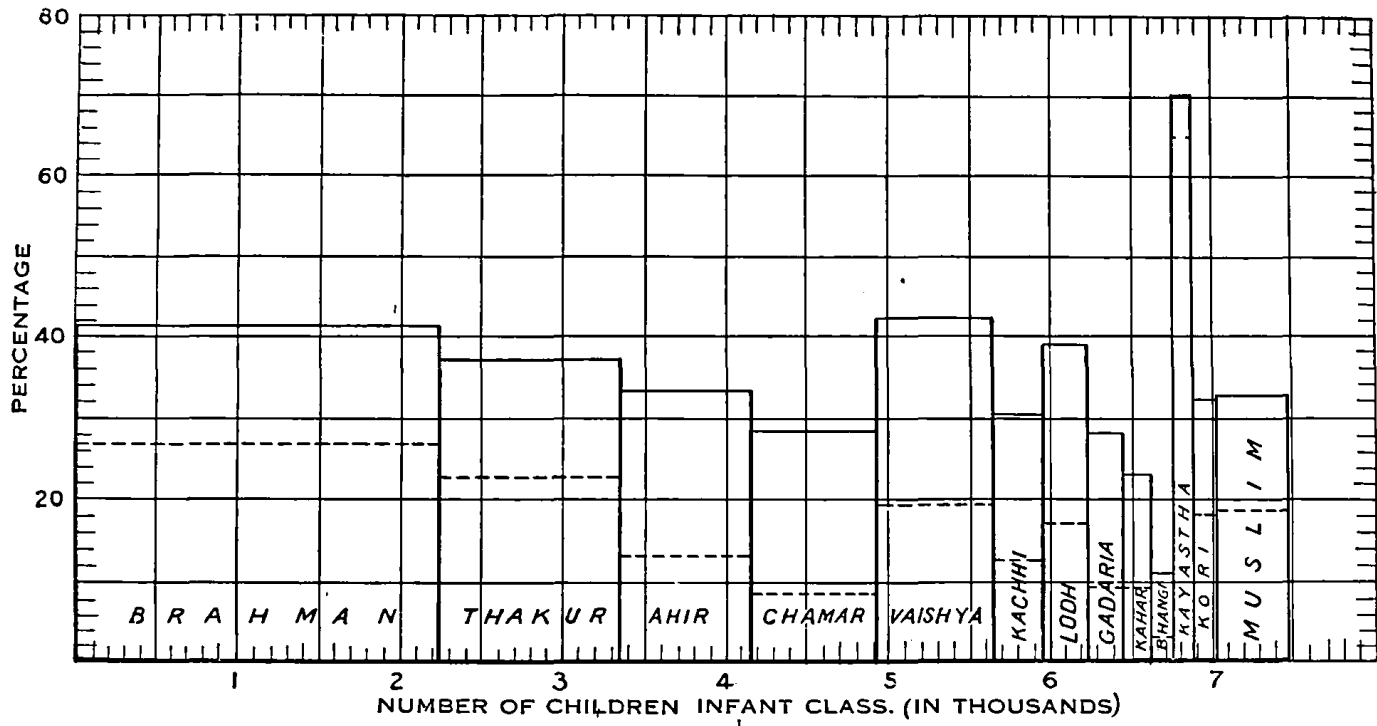
the first belong the 'literary castes' of Brahmins, Thakurs, Vaishyas and Kayasthas who would sooner forego even the necessities of life than neglect to educate their children. For one thing they have to earn their livelihood for which literacy is a necessary and elementary tool. To the second evenly-balanced type belong those who strike a mean between food for the body and food for the mind, and send their boys only when they can afford to do so. In this category are placed the Ahirs, Muslims and Kachhis among the important castes. The last type is the material one living in a hard matter of fact world.

TABLE SHOWING THE PROGRESS OF SOME IMPORTANT CASTES THROUGH THE PRIMARY SCHOOL CLASSES.

No.	Caste.	1	2	3
		Number of boys in the Infant Class.	Percentage of column 1 in Class II.	Percentage of column 1 in Class IV.
1	Brahmin .. ..	2,234	41.8	27.4
2	Thakur .. ..	1,114	36.9	23.2
3	Ahir .. ..	834	33.7	13.8
4	Chamar .. ..	783	28.3	9.5
5	Vaishya .. ..	697	42.6	19.4
6	Kachhi .. ..	297	30.3	12.8
7	Lodh .. ..	294	39.1	16.7
8	Gadaria .. ..	207	28.2	9.2
9	Kahar .. ..	168	23.2	9.5
10	Bhangi .. ..	167	10.8	3
11	Kayastha .. ..	129	69.8	65.1
12	Kori .. ..	118	31.4	17.8
13	Muslim .. ..	437	31.6	18.1
	Total for the district .	8,365	35.7	19.7

PROGRESS THROUGH THE PRIMARY SCHOOLS (OF SOME IMPORTANT CASTES).

— PERCENTAGE REACHING CLASS II, OF BOYS IN INFANT CLASS.  
 - - - - - " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " "



ENROLMENT BY CASTES ON JANUARY 1, 1929.

(Primary schools of Etawah.)

Caste.	INFANT CLASS.			CLASS I.			CLASS II.			CLASS III.			CLASS IV.		D.B. Total.	M.B. Total.	GRAND Total.	
	D.B.	M.B.	Total.	D.B.	M.B.	Total.	D.B.	M.B.	Total.	D.B.	M.B.	Total.	D.B.	M.B.				
1 Chamar	762	21	783	380	13	393	210	12	222	128	8	136	72	3	75	1,552	57	1,609
2 Ahir ..	818	16	834	461	8	469	274	4	278	178	7	185	113	2	115	1,844	37	1,881
3 Brahmin	2,149	85	2,234	1,148	60	1,208	896	38	934	674	32	706	583	30	613	5,450	245	5,695
4 Thakur	1,094	20	1,114	567	10	577	403	9	412	296	1	297	255	4	259	2,615	44	2,659
5 Kachhi	288	9	297	189	3	192	85	4	90	33	3	36	38	..	38	634	19	653
6 Lodh	287	7	294	163	..	163	112	3	115	56	4	60	46	3	49	664	17	681
7 Galaria	205	1	207	97	2	99	57	1	58	27	..	27	17	2	19	403	6	409
8 Bhangi	161	6	167	64	3	67	17	1	18	15	..	15	5	..	5	262	10	272
9 Kori ..	83	35	118	58	13	71	30	7	37	17	6	23	14	7	21	202	68	270
10 Vaishya	609	88	697	320	39	359	259	38	297	189	28	217	125	10	135	1,502	203	1,705
11 Kahar	149	19	168	72	7	79	34	5	39	34	2	36	14	2	16	303	35	338
12 Kayastha	98	31	129	108	28	136	70	20	90	79	18	97	70	14	84	425	111	536
13 Muslim	401	36	437	144	38	182	117	21	138	110	20	130	69	13	82	841	128	969
TOTAL	7,105	374	7,479	3,774	224	3,998	2,568	163	2,728	1,839	129	1,968	1,421	90	1,511	16,707	980	17,687
Others	1,382	155	1,537	697	100	797	424	58	482	285	39	324	183	30	213	2,971	382	3,353
GRAND TOTAL.	3,487	529	9,016	4,471	324	4,795	2,992	221	3,213	2,124	168	2,292	1,604	120	1,724	19,678	1,362	21,040





## CHAPTER IV

### ATTENDANCE.

The irregularity of attendance, referred to in another chapter, is not confined to the lowest classes of the primary schools. The following table gives the average attendance of the schools in the district.

TABLE OF AVERAGE ATTENDANCE OF THE SCHOOLS IN THE DISTRICT.

Schools.	Number of schls.	Class-wise enrolment.								Daily aver.	
		VII	VI	V	IV	III	II	I	Inf.	Total.	attend.
Boys' Midd.	.. 15	351	526	755	..	..	..	..	..	1,632	1,443
.. Upp. Pri.	.. 161	..	..	..	1,545	1,941	1,960	2,694	4,456	12,596	9,720
.. Low. ..	.. 146	..	..	..	..	142	788	1,480	2,919	5,329	4,018
.. Night	.. 12	..	..	..	..	..	34	79	194	307	211
.. D. Class	.. 9	..	..	..	..	..	32	67	189	288	177
.. Islamia	.. 8	..	..	..	6	9	28	37	191	271	204
.. Aided	.. 48	..	..	..	..	..	145	355	950	1,450	1,160
.. Maktab	.. 9	..	..	..	35	31	53	85	75	279	218
Girls' D.B.	.. 35	..	7	6	32	56	130	159	840	1,230	883
.. Aided	.. 3	..	..	..	..	..	7	22	47	76	63
.. M.B.	.. 7	..	1	4	11	26	41	73	256	412	282
.. Govt.	.. 1	..	3	4	5	6	22	30	95	165	114

*Note.*—Figures for class-wise average attendance were not available.

The average attendance in the middle schools is 88 per cent. But the only case in which the attendance reaches the 80 per cent mark in the primary section is that of the ordinary aided schools. In other types of schools, the percentage is lower. In upper primary schools the percentage is 77 and in the lower primary schools the attendance falls further to 76 per cent of the enrolment. In night schools, even according to the attendances marked by the teacher, the percentage is only 68. In other words, more than a third of the enrolled pupils are always absent.

In depressed class schools, the attendance is still worse, being only 62 per cent. In the girls' schools managed by the district board, the percentage is 72; and in those managed by the municipal board, the percentage, contrary to expectation, because of the higher level of literacy in the town, stands a little lower at 68. Perhaps these percentages of attendance by themselves are not very bad, but the absences are so distributed as to break the continuity of instruction. The tuitional loss to boys, therefore, is more serious than what it appears from a mere percentage of absence.

To bring out the significance of these figures more clearly, two factors in the making of these figures must be considered. The first is the tendency of the primary school teacher to keep up his enrolment. This is done in a variety of ways, specially in the lowest classes. Fictitious names are entered in the attendance register but this is done very rarely and only in out of the way places. Irregularities in attendance are repeatedly overlooked in order that the names may continue to be kept on the school register. Sometimes the teacher even pays the fees of the indigent absentees from his own pocket to the extent of a few annas, so that the names of these defaulters may not be struck off and thus decrease the enrolment. Names of boys who have left school but have not taken their transfer certificates continue to be on the class-roll for some time after they have left. At the time of inspections, some village urchins are brought into the lowest class. Again, at the time of the annual returns on March 31 of each year, sometimes things are so manipulated that the enrolment of the current year does not fall far short of that of the last year. The author knows two cases in which a deputy inspector asked the teachers of the entire district in writing not to let the enrolment go down in the annual returns. These cases happened a decade ago, and it is to be hoped that the new type of deputy inspectors does not have recourse to such methods.

The second factor is the nature of these figures themselves. Separate figures could not be obtained for each class and so the average for all the classes from infant to class IV together has been shown in the foregoing table. The attendance of the boys who have become interested in the school work and have reached the higher classes must be much better than of those in class I and the infant class.

To examine this last statement on a more solid basis, a few schools were selected at random and the details of the average attendance of

more than two thousand children in different classes were obtained. The result of the study is shown in the following table:—

TABLE OF AVERAGE ATTENDANCE—PRIMARY SCHOOLS.

Class.	Percentage of average attendance.						Total.
	Below 55.	50 to 60.	60 to 75.	75 to 90.	90 to 99.	100%.	
Infant ..	68.4%	7.2%	9.7%	7.5%	5.4%	1.8%	
	408	44	58	45	32	11	598
I ..	16.2%	8.8%	19.8%	21.1%	26.6%	7.5%	
	101	55	124	132	166	47	625
II ..	9.4%	7.4%	12.4%	23.8%	35.3%	11.7%	
	50	39	66	126	187	62	530
III ..	8.1%	3%	9%	23.1%	46.2%	10.5%	
	27	10	30	77	154	35	333
IV ..	4.1%	3.8%	14%	27.4%	42.5%	8.2%	
	12	11	41	80	124	24	292

The attendance of a boy was calculated from the date he joined the school and not from the beginning of the school session. For instance, a child joined the infant class on January 2. The number of school meetings from July to March were 410. From January 2 to March 31 there were only 120 meetings. If the boy attended school for 40 days, *i.e.*, 80 meetings, his attendance was 80/120 and not 80/410.

In the infant class only 1.8 per cent of the children are present on all days the school is open. In other words, regularity is a rare virtue among the children reading in this class. Contrast this with those putting up less than 75 per cent of possible attendances, the usual criterion for satisfactory attendance in public examinations. Such unsatisfactory irregulars amount to the staggering figure of 85 per cent. In Anglo-Vernacular schools these should have been debarred from appearing at the final examination. That most of these later run away from the school or fail in the promotion examination is no credit to the vigilance of the teacher throughout the year. And even of these 85 per cent, 68 per cent are those whose days of absence outnumber those on which they

are present. In other words, at least two-thirds of the boys of the infant class consider the outside of the school more attractive and appealing than the inside; and all this time their names are on the school register!

In class I the boys, with cent per cent attendance to their credit, number 7·5 per cent. Those putting up unsatisfactory attendances according to the standard cited above, are 44·8 per cent of the total or a little less than half. While yet another 16·2 per cent or fully one-sixth of the total number of boys prefer to spend the greater part of their time away from school. Conditions, no doubt, improve later on but even in the highest class of the primary school, 21·9 per cent, or more than a fifth, fail to put up the satisfactory attendance of 75 per cent or more.

So much on the assumption that the attendance filled up by the teachers is correct. It has been shown that considerations are not wanting which induce the teacher to enter fictitious enrolments and attendances. Of these the greatest in extent is that due to the annual returns on March 31, which will be examined here with the aid of the following table showing the monthly enrolments of the middle, primary and girls' schools from July 1927 to December 1928, a period of 18 months:—

TABLE OF MONTHLY ENROLMENT (NUMBER IN SCHOOL).

Months.	Middle.	Primary.	Girls'.	Total.
July 1927	.. 1,670	16,554	1,322	19,546
August 1927	.. 1,675	16,758	1,299	19,732
September 1927	.. 1,681	16,930	1,315	19,926
October 1927	.. 1,655	17,001	1,296	19,952
November 1927	.. 1,653	17,169	1,305	20,127
December 1927	.. 1,619	17,773	1,329	20,121
January 1928	.. 1,591	18,776	1,407	21,774
February 1928	.. 1,585	19,478	1,416	22,479
March 1928	.. 1,572	20,103	1,429	23,104
April 1928	.. 1,276	19,889	1,417	22,582
May 1928	.. 1,159	19,160	1,377	21,696
July 1928	.. 2,005	18,547	1,391	21,943
August 1928	.. 2,013	18,492	1,368	21,873
September 1928	.. 1,992	18,607	1,363	21,962
October 1928	.. 1,981	19,104	1,375	22,460
November 1928	.. 1,939	18,974	1,414	22,327
December 1928	.. 1,925	18,551	1,394	21,870

In the middle schools, practically all admissions are made in July.

There is a slight increase in August and September due to a large number of belated admissions and a few withdrawals. Then a steady decline due to weak or poor scholars leaving begins and goes on till March. Most of these 100 leaving school belong to class VII. In March, class VII goes away for the Vernacular Final Examination and the names of the boys are struck off the rolls in the next month. This explains the sudden drop in numbers in April.

On the other hand, the peak in the primary schools is in the month of March with an increase throughout. Then in the month of April, there is a sudden drop which becomes greater in May. So that March 31st when the school session is about to close, seems to be the turning point for the enrolment figures. There is another thing. The increase from July to December, a period of six months, is about 1200; but the increase in the following three months from January to March is 2300, about double of what it took twice the time to achieve during the earlier part of the year. Thus the average rate of increase during January-March is about four times that of the rate during July-December; and just after March there is a decline. Some admissions in the infant class are made in January. This increase is in part due to increased freedom from agricultural work at home in *Magh* and *Phalgun* (January) and hence increased enrolment in other classes also. But this is also the season of marriages when children either spend weeks in attending wedding parties or in visiting their relatives. Thus the causes for increase are balanced by those for decrease. But as in the coming school year the number of teachers will depend upon the enrolment and average attendance, things are managed in such a way as to produce the maximum enrolment in March. The increase in the month of March is very suspicious, and if it is not fictitious in letter, it is so in spirit for it is purposely made to show an increased enrolment on March 31. This manipulated enrolment disappears immediately in April and May. The enrolment has fallen from 20103 in March to 19160 in May, or to the extent of a thousand approximately. This does not include names which continue to be kept on the rolls. So that the fictitious element in enrolment is responsible for at least about 5 per cent of the total. This increased enrolment indirectly brings down the percentage of average attendance during the year.

The school should aim at, at least, 75 per cent of attendance for each child. This is absolutely necessary if tuition is to be of any lasting

good to him. At present the percentage of boys with this minimum of satisfactory attendance is very low and it is one of the major causes of the inability of instruction to produce good results and lasting literacy in a period of five years.



## CHAPTER V

### EXAMINATIONS.

In the vernacular schools the only public examination is the Vernacular Final at the end of class VII. Formerly, the examination at the end of class IV also was a public one conducted by the Assistant Inspector of Schools at suitable centres. Later it was conducted by the district inspecting staff. Now it is given by the headmasters themselves but the certificate of having passed the Upper Primary Class is still granted by the Deputy Inspector to the successful candidates. All the other examinations in the vernacular schools are purely home examinations.

The examinations up to class IV are partly oral and partly written. The lowest classes, naturally, have the strongest oral element. In reading, geography and nature-study the examination is oral even in class IV. Examinations beyond this class are wholly written.

The number of candidates who take the Vernacular Final Examination is about 33000 for the whole Province. Examiners are mostly those who are engaged in teaching in secondary anglo-vernacular schools and are thus not fully acquainted with the conditions and standards of the vernacular schools. The papers are generally of a type which put a premium on cramming. The papers set at the home examinations in the vernacular middle schools are modelled upon these papers.

The upper primary examination is conducted by the headmasters. The district inspecting staff checks a certain percentage of these examinations to maintain a reasonable standard of tuition in the district.

When the standard of the home examinations is compared with that of the public examinations, one is constrained to admit that the teachers try to keep up, more or less, the same standard in their examination as they find in the Vernacular Final Examination.

The table given below shows the results of boys' schools in the district for 1928:—

## EXAMINATION RESULTS, BOYS' SCHOOLS, ETAWAH, 1928.

1. Class.	2. Total on rolls.	3. Present. at exam.	4. Passed.	5. Failed.	6. Absent.	7. Last year's failures.
Infant ..	9,163	6,721	3,057 33.4%	3,664 40%	2,442 26.6%	873
I ..	3,824	3,354	2,563 67%	791 20.7%	470 12.3%	235
II ..	2,598	2,399	2,142 82.4%	257 9.9%	199 7.7%	143
III ..	1,901	1,797	1,524 80.1%	273 14.4%	104 5.5%	131
IV ..	1,403	1,328	1,176 83.8%	152 10.8%	75 5.4%	82
V ..	714	672	549 76.9%	123 17.2%	42 5.9%	39
VI ..	439	422	340 77.4%	82 18.7%	17 3.9%	32
VII ..	381	368	263 69%	105 27.6%	13 3.4%	22
<b>TOTAL ..</b>	<b>20,423</b>	<b>17,061</b>	<b>11,614</b>	<b>5,447</b>	<b>3,362</b>	<b>1,557</b>

*Note.*—Col. 7 represents the numbers of failures of the previous year who joined school and appeared at the examination this year. They are included in Col. 3.

Taking the primary section first, we note that at the very beginning of the table, in the infant class, we come across remarkable figures. Of the total enrolment of 9163, as many as 2442 or fully 26.6 per cent are absent from the examination. This total no doubt includes the fictitious section of the enrolment, those boys usually absent and those who have been admitted late in the session. The number of admissions during January to March is comparatively speaking not large and almost nil in April and May. The fictitious enrolment is responsible at the most for 10 per cent or 900 boys. So the largest group in the infant class among those who do not appear at the examination is that of the irregulars. In the first year of their education boys do not find the school atmosphere very pleasant and the teacher has neither the means nor the time to make the school congenial for them. A special teacher for the infants does not



yet exist in India. He is yet to be evolved. And whatever work is being done in these directions is at best in the experimental stage. So far play methods have not succeeded in making the teaching in the infant class successful although in the lower primary classes they are more successful. They are no substitutes for the kindergarten or Montessori methods which are too expensive for the general schools in this country. Moreover, so long as men teachers continue to teach the infant class, they do not easily succeed as they lack the patience for the affectionate handling of children which is natural with the teachers of the other sex. The average teacher is satisfied so long as the boy does not actually cease attending school, and sometimes even manages to keep the names of the irregulars on roll by repeatedly pardoning their irregularity of attendance. Thus a large number of boys are not ready to take the examination. The absentees in class I are still almost an eighth of the total. But thence forward, once the boys are fairly in the rut, the number of absentees at the examination ceases to be alarming. It steadily decreases till it is only 3·4 per cent in the highest class.

Coming to the actual examinees and the percentage of passes, class VII need not detain us long. The examination at its end is a public one, and the percentage of passes varies between 60 and 80. Of the remaining classes, the examination results of class I and the infant class, the two lowest classes, are specially noticeable. The number of failures in the infant class is actually larger than that of the passes, so that of the total number of boys enrolled, only one-third succeed in getting promotion to class I, the remaining 40 per cent being held back. The causes are irregular attendance and careless and markedly defective teaching. In class I fully a third of the enrolled boys fail to get promotion, one-fifth failing and rest being absent.

This huge number of failures is an almost dead loss to the school, for very few of those who have tasted failure care to return. In the last column of the table given above, on the presumption that the numbers do not vary considerably in one year, it is seen that out of 3664 failing in the infant class only 873 or even less than 25 per cent return to the school for a subsequent examination. In class I barely 30 per cent. come back to join the class. Only in classes II and IV does this ratio exceed 50 per cent, probably due to a desire of reaching a definite stage by getting through these classes. In class III the figure is 48 per cent; and in the middle

schools the range of the percentage of failures coming back lies between 20 per cent and 40 per cent.

So that at least half the failures never come back and in the lowest classes most of them leave the school for ever. Thus failure does not only mean loss of a year, but in a large number of cases complete stoppage of education. The disappointment caused to younger children by failure is particularly keen and the discouragement that the parent feels at finding his child detained in the class even after a full year's sacrifice of work in fields seals the fate of further education of a child who has failed.

The remedy lies in improved teaching and liberal promotions at least in the lowest classes. The teacher should enquire into the conditions prevailing at the boy's home which prevent him from coming regularly. Above all, teachers should realize that in no class is individual attention so necessary as in the infant class where every child has to learn the mystery of symbols at his or her own speed and through his or her own particular medium. But before this can be done, the school atmosphere has to be made pleasant for the child so that he may find it as congenial as, if not more than, his home or the play-ground. Unfortunately, the rod is still in considerable evidence in the village primary schools and it has, even more than the dull and unattractive atmosphere of the school, scared away many a good child. The teaching of children needs infinite patience for often they cannot understand a thing by being told only once. Such boys as seem backward are at once pronounced idiots by a teacher who has no inclination or time to pay individual attention and who thinks that the rod can rub the lesson in.

The other causes of the large percentage of failures are the late supply of books and curriculum to the schools which prevents them from beginning the work without any loss of time; frequent transfers of teachers; insufficient supervision of teachers' work and the unsatisfactory condition of a large number of buildings in which no good work is possible.

---

## CHAPTER VI

### ELIMINATION AND RETARDATION.

The importance of keeping boys in school is as great as that of attracting them. Attempts, of course, should be made to attract more boys to the schools by making these latter more useful to the village. This will also help in retaining the boys in schools for a longer period for the two problems of attraction and retention are at bottom essentially one. The same remedy would cure both the evils, *viz.*, insufficient admissions and numerous withdrawals.

In this chapter it is proposed to examine the extent and nature of the elimination of children from vernacular schools—specially from their primary sections. The following table gives the class-wise withdrawals for the four years from January 1925 to December 1928:—

TABLE OF WITHDRAWALS FROM SCHOOLS, JAN. 1925—DEC. 1928.

Area.	Infant.	I	II	III	IV	V	VI	VII	Total.	Annual aver. enrolmt.	Total
Ghar ..	7,375	1,649	1,636	914	2,200	334	328	564	15,050	3,762	9,463
Pachar ..	6,058	1,418	1,480	883	1,646	330	276	384	12,475	3,119	8,897
Par ..	1,317	241	335	170	345	51	39	101	2,602	651	1,850
M.B. ..	1,116	411	353	258	388	109	76	145	2,856	714	1,503
Total ..	15,866	3,719	3,854	2,225	4,579	827	719	1,194	32,983	..	..
Annual average.	3,967	930	964	556	1,145	207	179	298	..	8,246	..

The annual withdrawals number over 8000, over one-third of the total enrolment in all schools. In the Municipal Board, the percentage of withdrawals to the total enrolment is highest, being 47. Some of these boys are readmitted during the course of the year. Next comes the very densely populated and the educationally well-provided *ghar* where the percentage of withdrawals is 40. Then we have the sparsely populated *par* and the widely scattered villages of *pachar*. Here the percentage in both of them is only 35. So an unexpected conclusion

is forced upon us, *viz.*, where the population is dense and the schools numerous, there is a high percentage of withdrawals. These large withdrawals are as a matter of fact due to the canvassing of boys by teachers where parents are not enthusiastic enough to send their wards to schools. This is done to compete in enrolment with neighbouring schools but after a time enthusiasm cools down and the boys return to their old surroundings. Some of the elimination is undoubtedly due to migration, but it is comparatively small. Often parents follow their neighbours in sending the boys to school but after a time find that they cannot afford to keep them there. On the other hand, in *par* and *pachar*, the schools are comparatively few and far between and they are separated by usars, lakes or ravines. Especially in *par*, they are often at a great distance from the boy's home. Hence, there is no competition among schools and generally only those guardians send their children to school who desire to keep them in it for some time. Therefore withdrawals are not so frequent in these two areas.

Withdrawals in the infant class alone amount to about 48 per cent of the total. They are least in the Municipal Board area—being 39 per cent. Everywhere else in the rural area, the withdrawals are rather less than half of the total.

Withdrawals thereafter decrease except in class IV. The large number of withdrawals in class IV is natural and reasonable as this is the stage where boys leave school after finishing their primary education. In the Municipal Board they are 50 per cent more in class IV than in class III. In the rural areas the figures of withdrawals for class III double when boys reach class IV. As generally the boys who fail in class III leave the school from that class, it appears that promotions are comparatively more lenient from class III to class IV in the rural schools than in the Municipal schools. As often as not those who fail in class IV leave of their own accord after having reached the highest class and failed in getting through it.

These withdrawals and the examination results together make the elimination from class to class very rapid. From the 'Age, Class Table,' the enrolment of class I is seen to be almost half of the enrolment of the infant class. The enrolment in class II is only 65 per cent of that of class I, *i.e.*, more than one-third of the boys drop off. So that out of 100 boys admitted to the infant class, only 35.7 reach class II. The remaining

two-thirds relapse into the completest possible illiteracy and no efforts are made to check this. This is the most vital educational problem before the public and the educational authorities. All other high sounding schemes can take care of themselves later on. The elimination goes on rapidly. One-fourth disappear in passing from class II to class III. A large number of these do so because the schools in which they get their education only teach up to class II, and they have not enough enthusiasm to go to a distant upper primary school to join class III. Again more than one-fourth are eliminated in passing from class III to IV. Ultimately the percentage of the enrolment in class IV to that of the enrolment in the infant class is only 17·7. The remaining 80 per cent not having reached a definite stage of literacy are sure to lose the benefit of all their education within a short period of their leaving the school. The above calculations are based on the enrolment of different classes in one and the same year. But the main conclusions are supported and brought out even more prominently by the figures of enrolment for the five years as given in the following table:—

**ENROLMENT IN THE PRIMARY SCHOOLS, DISTRICT BOARD, ETAWAH,  
FOR THE YEARS 1924 TO 1928.**

On rolls on 31st March.	Class.					Total.	On rolls on 30th September.	Average attendance.
	Infant.	I	II	III	IV			
1924	.. 8,023	2,233	1,677	1,325	833	11,091	12,906	10,373
1925	.. 8,077	2,438	1,797	1,312	913	11,597	12,517	11,199
1926	.. 8,259	2,689	2,030	1,606	1,029	15,613	13,956	11,863
1927	.. 8,584	2,832	2,191	1,671	1,418	16,696	14,640	13,217
1928	.. 9,361	3,732	2,522	1,923	1,321	18,862	16,957	15,016

The average increase per year in the enrolment of the infant class is 334·5. That is to say, for practical purposes it may be considered to be more or less constant. The children who were in the infant class in 1924 should normally be in class I in 1925 and so on. We find that of 8023 in the infant class in 1924 only 2438 came to class I in 1925, *i.e.*, of 100

in the infant class in 1924 only 30·3 came to class I in 1925. Of 8077 in the infant class in 1925 only 2689 came to class I in 1926, *i.e.*, of 100 in the infant class in 1925 only 33·3 came to class I in 1926. Of 8259 in the infant class in 1926 only 2832 came to class I in 1927, *i.e.*, of 100 in the infant class in 1926 only 33·7 came to class I in 1927. Of 8584 in the infant class in 1927 only 3732 came to class I in 1928, *i.e.*, of 100 in the infant class in 1927 only 43·6 came to class I in 1928.

That is to say, the elimination in the groups of 1924, 1925, 1926 and 1927 was 69·5, 66·7, 66·3 and 56·4 respectively. The average annual elimination from infant class to class I is 64·7 per cent. But as some of the pupils in class I each year are the failures of the last year (howsoever small their number may be) the elimination is greater than shown in the above figures and percentages. The result is that of every 100 boys who entered school in the infant class in 1924 only 16·5 boys reached class IV in 1928, *i.e.*, an elimination of 83·5 per cent through the primary stage.

ENROLMENT IN MUNICIPAL PRIMARY SCHOOLS FOR THE  
YEARS 1924—1928.

On rolls on 31st March.	Class.					Total.	On rolls on 30th Sept.	Average attend- ance.
	Infant.	I	II	III	IV			
1924	.. 510	184	135	111	63	1,003	915	730
1925	.. 536	164	132	99	75	1,006	961	845
1926	.. 574	172	121	104	69	1,040	994	892
1927	.. 523	229	137	107	86	1,082	993	897
1928	.. 405	289	194	126	90	1,104	974	862

In the Municipal boys' schools out of 510 boys in 1924 only 90 reached class IV in 1928, *i.e.*, 17·6 out of 100 boys, which is only a shade better than the results found in the rural schools. The annual average of elimination is 60 per cent. This again is only slightly better than that of the District Board schools.

In girls' schools the elimination is even worse than in ordinary primary schools. The following table gives the figures of enrolment for five years for Municipal schools, *i.e.*, of an urban area where girls' education is in a better condition than in the rural areas.

ENROLMENT IN THE GIRLS' MUNICIPAL SCHOOLS, ETAWAH,  
FOR THE YEARS 1924 TO 1928.

On rolls on 31st March.	Class.							Total.	On rolls on 30th Sept.	Average attend- ance.
	Infant.	I	II	III	IV	V	VI			
1924	.. 122	31	22	8	3	1	..	187	155	136
1925	.. 141	29	15	10	3	1	1	200	186	136
1926	.. 204	45	17	3	5	..	..	274	247	215
1927	.. 221	34	25	10	3	3	..	296	227	214
1928	.. 188	51	35	20	8	..	2	304	291	220

That is, the elimination in the progress from the infant class to class I in the years 1924, 1925, 1926 and 1927 was 76.3, 68.1, 83.4 and 76.9 per cent respectively. The annual average of elimination for the four years was 76.2 per cent. This is an underestimate as some girls who failed in class I are also included in the figures for that class. Of 122 girls in the infant class in 1924 only 8, *i.e.*, 6.5 reach class IV.

ENROLMENT IN THE VERNACULAR MIDDLE SCHOOLS, DISTRICT  
BOARD, ETAWAH, FOR THE YEARS 1924—28.

On rolls on 31st March.	Class.			Total.	On rolls on 30th Sept.	Average attend- ance.
	V	VI	VII			
1924	.. 374	294	203	871	960	767
1925	.. 381	310	216	907	1,132	801
1926	.. 496	321	271	1,088	1,292	967
1927	.. 539	432	250	1,221	1,450	1,040
1928	.. 654	409	334	1,397	1,664	1,204

These figures contrast with those of the Vernacular Primary Schools. Of the class V groups of 1924, 1925 and 1926, 72.4, 65.6 and 67.3 per cent reached class VII in 1926, 1927 and 1928 respectively. Elimination in three years was 27.6, 34.4 and 32.7 respectively.

The period after which withdrawals are made gives us a good idea of the average life of a boy at school. The following table gives the period after which withdrawals are made from primary schools:—

TABLE OF WITHDRAWALS FOR FOUR YEARS (PRIMARY SCHOOLS).

Years in school.	Caste.			Total.	Annual.
	High caste Hindus.	Depressed class Hindus.	Muslims		
Below one year ..	10,527 44.5%	1,675 40.6%	934 37.3%	13,126	3,282 43.4%
One to two years ..	5,177 21.8%	794 19.2%	505 20.4%	6,476	1,369 21.4%
Two to three years ..	2,716 11.4%	620 15.04%	330 13.7%	3,666	916 12.1%
Three to four years ..	2,045 8.7%	430 10.4%	266 10.7%	2,741	685 9.1%
Four to five years ..	1,632 6.9%	336 8.1%	235 9.5%	2,203	551 7.3%
Over five years ..	1,554 6.5%	265 6.4%	212 8.5%	2,031	508 6.7%
<b>TOTAL ..</b>	<b>23,651</b>	<b>3,120</b>	<b>2,472</b>	<b>30,243</b>	<b>7,561</b>

Of the 30243 cases investigated, 13126 or 43.4 per cent leave within a year of joining school, that is, before they have been able to make the barest acquaintance with reading and writing. Money spent on them may be considered to be simple and unalloyed waste. Those leaving before three years, *i.e.*, before passing class II amount to 76.9 per cent or more than three-fourths of the total. It will not be long before they forget their smattering of the three R's. According to this table, the average life of a boy in primary schools is only one year ten months, so that a boy spends less than two years in the school before going back to his fields and pastures. The school has demonstrated its inability to keep him for a



longer time. Muslim boys not only stay longer in schools, but a larger proportion of them reach the higher classes than those of the Hindus.

The course in the middle section is of three years' duration. The following table gives similar data for this section:—

TABLE OF WITHDRAWALS FOR FOUR YEARS (MIDDLE SCHOOLS).

Years in school.	Hindus.	Depressed Classes.	Muslims.	Total.
Below one year .. ..	1,013	39	43	1,095
	41.3%	32.8%	24.2%	40%
One to two years .. ..	536	27	32	595
	21.8%	22.6%	18%	21.7%
Two to three years .. ..	699	21	71	789
	28.5%	17.6%	41%	28.8%
Three to four years .. ..	163	16	19	198
	6.66%	13.4%	11%	7.2%
Four to five years .. ..	29	10	7	46
	1.2%	8.4%	4%	1.7%
Over five years .. ..	10	6	1	17
	0.4%	5%	0.5%	0.6%
TOTAL .. ..	2,448	119	173	2,740

Here also 40 per cent of those who give up schooling leave before the year is out and 21.7 per cent leave before there is any possibility of their completing the course within two years, for there are no double promotions possible in middle schools. So that 61.7 per cent in all leave before they have achieved their set purpose of passing the Vernacular Final Examination. The small percentage of withdrawals after five years is natural as a boy who fails more than once seldom continues in school.

The most important investigation is concerning the age at which boys in each class leave the school. Is it the youngest group that is pushed out of schools by the uncongenial atmosphere and the unsuitable teaching for them or are they too young to join the school at six years of age? What is the fate of the youngest boys in each class?

## ELIMINATION IN PRIMARY SCHOOLS (RURAL).

1 Class.	2 Quartiles and median of the class, in years.	3 R e c k o n - ing points of the n e x t higher class = Col. 2 & 1 year.	4 Number of boys in each of the f o u r groups of the next higher class.	5 Number of boys eliminated in passing to the next higher class.	6 Number of boys in each group.	7 Percentage eli- minated.
Infant	6.79	7.79	540	1,424		72.5
	7.73	8.73	899	1,065	1,964	54.2
	8.97	9.97	1,199	765		38.9
I			1,654	310		15.8
	8.38	9.38	562	511		47.6
	9.45	10.45	661	412	1,073	38.4
	10.78	11.78	788	285		26.6
			778	295		27.5
II	9.64	10.64	540	132		19.6
	10.56	11.56	463	209	672	31.1
	11.92	12.92	590	82		12.2
			488	184		28.0
III	10.60	11.60	368	152		29.2
	11.81	12.81	467	153	520	10.2
	12.82	13.82	322	198		38.1
		368	152		29.2	

For this purpose, each class was divided into four equal groups by the two quartiles and the median. Take for example the infant class. The division points are 6.79, 7.73, and 8.97 years. Each group contains 1964 pupils. On the assumption that the figures for two successive years are not very different, the pupils in class I were reckoned at the points 7.79, 8.73, and 9.77 years, adding one year to arrive at the corresponding age of the pupils in class I. Thus, the four corresponding groups of class I, as shown in column 4, were obtained. Each of these groups contained 1964 boys in the infant class. By subtracting the figures of column 4 from 1964, the boys eliminated in each of the four age-groups were obtained. The percentage of these figures of column 5 to 1964 is shown

in column 7. Thus we obtain the percentage of elimination in each of these four age-groups for all classes from the infants to class III.

In the infant class the group below 6·79 years is eliminated to the extent of 72·5 per cent or about three-fourths. So that the progress of boys below seven years is extremely precarious. Of the boys between the ages 6·79 and 7·73, 54·2 per cent or more than half are withdrawn before they reach class I. In other words, boys less than eight years of age have a greater chance of being thrown out than reaching class I. The minimum age of six is too young for education on a voluntary basis. It should be raised to at least eight years. The older boys fare much better in the infant class. Boys between the ages of 7·73 and 8·97 are eliminated to the extent of 38·9 per cent, while boys beyond 8·97 years are affected only to the extent of 15·8 per cent. So that in the infant class the youngest group suffers terribly and elimination is still much higher with decrease in age.

In class I, the elimination is still much higher in the younger groups, being 47·6 per cent and 38·4 per cent respectively. The older groups contribute only 26·6 per cent and 27·5 per cent. But the disparity among the two sets is not so great as in the infant class. The figures are closing together. The proportion between the younger and older groups has come down from 5 to 2 in the infant class to 5 to 3 in class I. The figures come still closer in class II where the elimination in the younger groups is only slightly higher than that in the older. Of the two younger groups, the elimination is less in the youngest. The smallest boys are in their element now and are fairly competing with older boys. There is almost a balance between the two sets in class II.

In class III, the balance swings to the other side. The older boys beyond the age of 11·81 years begin to be eliminated more and more and the youngest groups are less liable to elimination. So much so that the proportion of eliminations between the younger and older groups has become 3 to 5 instead of being 5 to 3 as in class I.

Hence, the rural schools, as at present constituted, should not be attended by boys less than eight years of age because the elimination among them is greatest in the lowest two classes. In classes II and III, the older boys are more easily withdrawn to help their families in the bread-problem and this elimination cannot be checked without an all-round amelioration of the lot of the average peasant.

The table below gives the actual time taken by pupils to get through the infant class which is supposed to be a course of one year only:—

		TIME TAKEN TO SUCCEED IN INFANT CLASS.							
No.	Circle.	$\frac{1}{2}$ year.	1 year.	$1\frac{1}{2}$ years.	2 years.	$2\frac{1}{2}$ years.	3 years.	$3\frac{1}{2}$ years.	Total.
1	Ghar ..	595	1,193	1,010	739	375	177	174	4,263
2	Pachar ..	723	983	921	383	294	57	107	3,468
3	Par ..	140	286	161	89	65	15	24	780
4	Municipal Board	112	137	160	52	44	11	14	530
TOTAL ..		1,570	2,599	2,252	1,263	778	260	319	9,041

Out of the 9041 cases examined, only 2599 (29 per cent) pass out in the normal time. Of the 1570 (18 per cent) who pass out in six months or so, it can safely be said that they had either read at home previous to their coming to the school or were being coached simultaneously at home. Of the remaining 53 per cent only 25 per cent pass after  $1\frac{1}{2}$  years and this group may include perfect beginners to whom everything was taught in the school from the very beginning. For the remaining 28 per cent or more than a fourth, there can be no excuse whatsoever for remaining for more than two years in a class meant to be passed in one year. Even the three-year cases amount to a little more than 6 per cent so that in every school containing about 25 pupils on the average in the infant class, one or two boys are sure to be found who have been in that class for three years or more. The situation is worst in the *ghar* with a figure of 8.2 per cent of the total consisting of those who take not less than three years to pass the infant class, *i.e.*, a retardation of 2 years. In other words, in an infant class of 30 pupils on the eve of the promotion examination there will be 5, 8, 8, 4, 3, 1 and 1 pupils of 6 months, one, one and a half, two, two and a half, three and more than three years' standing respectively. That is, there will be 17 retarded children out of 30. Twelve of these will have a retardation of one year or less, four of two years or less and one of more than two years. Tuitional conditions cannot be considered satisfactory in a class in which even after considerable elimination the majority of the pupils are retarded and where the range of retardation is from six months to more than two years.

Such figures were available for other classes also but it was not considered worth while to tabulate them. The figures of elimination and examination results, however, show that boys who fail in the upper classes seldom return to school. And failure is not very great in these classes. There is not much room for retardation in the upper classes of the primary schools.

## CHAPTER VII

### CAUSES OF WITHDRAWALS.

It was seen in a previous chapter that the withdrawals from the primary schools averaged 7560 pupils per year. There were 3282 withdrawals or about 49 per cent in the very first year of admission. A large majority of these leave from the lowest classes and soon relapse into complete illiteracy. These were from the earliest age-groups, the very boys who could potentially advance most upto the highest classes.

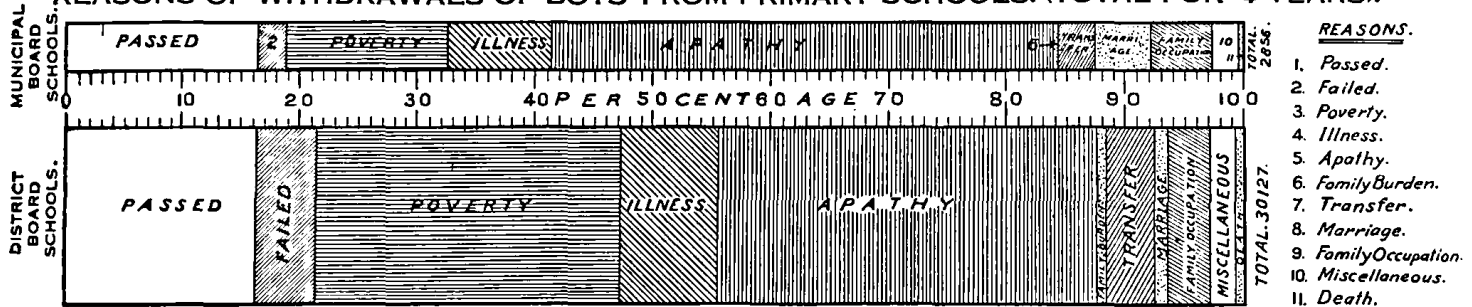
What are the real reasons behind this huge annual withdrawal of the most promising boys? The following table gives the reasons which led the boys in the primary schools to leave their schools. The totals are for the years 1925 to 1928.

### CAUSES OF WITHDRAWALS.

Cause.	Ghar.	Pachar.	Par.	Total	p.c.	M.B.	p.c.	Grand Annual	
				D.B.	D.B.		M.B.	Total	Average.
Passed ..	2,609	1,988	362	4,959	16.4%	467	16.4%	5,426	1,357
Failed ..	717	511	261	1,489	4.9%	69	2.4%	1,558	389
Poverty ..	3,530	3,426	815	7,771	25.8%	398	13.9%	8,169	2,042
Illness ..	1,315	1,075	109	2,499	8.3%	250	8.8%	2,749	687
Apathy ..	5,174	3,665	839	9,678	32.1%	1,214	42.5%	10,892	2,723
Family burden	165	72	..	237	0.8%	9	0.3%	246	61
Transfer ..	559	609	73	1,241	4.1%	94	3.3%	1,335	334
Marriage ..	110	229	6	345	1.1%	132	4.6%	477	119
Family occupation.	354	603	105	1,062	3.5%	149	5.2%	1,211	303
Others ..	413	243	20	681	2.3%	69	2.4%	750	187
Death ..	104	49	12	165	0.6%	5	0.2%	170	43
<b>TOTAL ..</b>	<b>15,050</b>	<b>12,475</b>	<b>2,602</b>	<b>30,127</b>	<b>..</b>	<b>2,856</b>	<b>..</b>	<b>32,983</b>	<b>8,246</b>

The annual wastage is 714 in the Municipal Board schools and 7532 in those under the District Board. The total enrolment in the primary section in 1928 was 19836. As the enrolment increased during the

REASONS OF WITHDRAWALS OF BOYS FROM PRIMARY SCHOOLS. (TOTAL FOR 4 YEARS).



period 1925—29, this figure must be greater than the average enrolment during 1925—28. Hence, at least 41 per cent or roughly nearly two-fifths of the students are withdrawn from the schools each year. Of this annual wastage of 8246, those (334) under the heading 'Transfer' have a possibility of being readmitted somewhere else. Some of the 687 leaving due to illness might also be readmitted after recovery. Even on the supposition that all of these are readmitted, at least 85 per cent of 8246 boys who leave school are lost for ever. So that owing to withdrawals alone one-third of the pupils enrolled go away for good.

The percentage of those who leave school because they have passed the highest class in the school is the same in both rural and urban areas. A large percentage of those who succeed in classes II and IV of the lower and upper primary classes, join these classes again for learning the second form of vernacular. Many of those who pass class II from the lower primary schools join class III but a very large number gives up school. Those who pass the upper primary average 1176 per year. The remaining 7070 must be those from the lower primary schools. A large number of the failures remain at home for the peasant cannot spare his sons to go to school if they keep on failing. But few boys declare this as a cause. As many boys who give up school after failing never require transfer certificates and therefore never fill the withdrawal form in which the reason for withdrawal is to be declared, the teacher thinks that apathy is the reason for the withdrawal. So this cause is under-estimated. The percentage of withdrawals due to illness is a little lower in the rural areas for boys recover quicker in villages and do not give up studies as much as in cities. It is a pity that owing to the insanitary conditions of the villages the boys are not healthier and freer from illness. On the other hand, the death-rate among schoolboys in the District Board schools is fully three times that among the municipal schools. This appears to be due to the lack of medical aid in the villages where a large number of cases, which would ordinarily recover if properly attended to, prove fatal for want of timely medical help.

Withdrawals due to family burdens falling on the heads of the young boys are 0·3 per cent in the urban and 0·8 per cent in the rural areas. Here again mortality among the adults in rural areas appears to be three times that of urban areas. In the town, many boys whose parents die are supported by their relatives; but in the villages, due to general poverty



the boys have generally to leave school at once and look after their fields and cattle.

The villages are being slowly depleted of their artisans who are shifting to the town. The artisans still train their boys while they are young and remove them from school to learn their hereditary professions. This fact accounts for the larger number of withdrawals in urban areas, from school, of boys of artisan classes who are old enough to join the occupation of their family, so that they might learn the trade secrets and help in increasing the not too large income of the family.

There is a great difference between the percentages of withdrawals due to marriage as a declared cause in the towns and in the villages. They are higher for towns than for villages, although child-marriages are not less frequent in the rural areas. In fact, they are more in villages than in towns. The real reason seems to be that in villages marriage affects the lives of the boys so little that it is not considered a valid or strong enough reason to give up school. Some of these cases are included under apathy. The result is that more boys leave school after marriage in the municipal than in the rural areas.

The two greatest causes remain to be discussed—apathy and poverty. They are not independent of each other. Among the more respectable and sentimental people, specially in the town, parents are not willing to confess publicly that their financial resources have come to an end. Among the higher castes, which are also the ‘literary castes’ in India, poverty is not considered to be a factor justifying the withdrawal of boys from school. A confession of poverty is not only humiliating to a high caste man but it also affects his credit and solvency. For these reasons, some other headings also include the cases of poverty.

Leaving aside these considerations and taking into account only the declared figures, apathy and poverty together account for 56·4 per cent in the urban and 57·9 per cent in the rural areas. More than half of the boys have to leave school from these two causes. Both of these causes are permanent in action, and boys leaving owing to them do not return to school at all after any interval.

Poverty operates not only in withdrawing boys from school to secure help for the parent who has no wherewithal to hire it, but also in compelling parents to withdraw them as they are unable to meet the expenses of education. These expenses are twofold: fees and books. The fees

are relatively small. They are from two pice in the infant class to two annas in class IV and four annas in the middle schools. The amount may appear ridiculously small to men who live in towns, but how scarce ready money is in villages is known only to those who are intimately acquainted with villagers and their condition. Some reference has already been made to their economic condition in earlier chapters. In this district (and for the matter of that in a large number of others) commodities in villages are still bartered. The grain-parcher is still paid in kind for parching grain, etc. The children get from their mothers so much gram, millets or wheat to buy sweets etc., and the villagers still find it more convenient to pay their priest, 'kamins' etc., in kind rather than in cash. The author knows it for a fact that many teachers deposit the fees of some boys each month from their own pockets. If they do not, the names of many pupils would have to be struck off and if the enrolment went below a certain minimum either the number of teachers would be reduced or the school axed.

Moreover, the tendency is to excuse the fees of the boys of the so-called depressed classes. Education in Maktabas is generally free. Thus the main burden of fees falls upon the upper caste Hindus or the better class Muslims. But they are—except a few—only relatively well off. If primary education cannot be made compulsory for all, it should at least be made free for those who are willing to sacrifice the labour and help of their children in order to enable them to get education.

The cost of books weighs even heavier than that of fees. In the infant class it is negligible, but in other classes it is comparatively heavy. The cost of one set of books for class I (most of which will last for two years but which have to be purchased all at once in that class) is approximately Re. 1/-. The full set for class III costs Rs. 1/14/-. Besides the prescribed books, in almost every district teachers compel boys to buy some unauthorised books. Then, note-books and stationery etc. have also to be purchased. In the lower classes children spoil books so much that on the average the infant class child purchases two or three copies of the Primer. It is not practicable to get second-hand books for use in classes I and II. In classes III and IV they may be used as they are kept with greater care. But so far the frequent changes of books have made it impossible to use these second-hand books. The result is that when in class I the children request their parents to give Re. 1/- for books—

specially in the month of July when the peasants have but little money—a very large number of them find it impossible to meet the demand. Many of those who go up to class III leave school for the same reason. The straightforward parent pleads poverty. The more sophisticated tells the teacher that it is no use keeping the child at school. Thus the same cause is variously interpreted as poverty or apathy according to the temperament of the guardian. But at the root it is poverty. It was repeatedly urged on the author during the conferences with guardians that if the boys were supplied with books free of cost the enrolment would increase by 20 per cent, for those parents who take away their boys because they are unable to buy books would then allow them to stay on.

When all is said and done, there are some cases of genuine apathy also. This apathy of parents and pupils towards the school indicates clearly that somehow or other the masses have come to think that the schools do not cater for their needs.

That is the tragedy of the whole situation. The vernacular schools are meant for the mass of villagers, and at least one-fourth of the parents of boys in village schools confess openly that the school is not doing sufficient good to their boys to make them wish to keep them in it till they have completed the course meant for them. Add to these a much larger number which though doubtful of the usefulness of the school, keeps on its boys as it does not know of anything better to do with them. For the 'literary castes,' the problem of bread is so acute that they care more for certificates than for education. And so they send their boys to school because there is no other alternative.

The schools should take as a basis the average peasant and his ideals and develop these to the greatest possible extent. The present school-product is not attractive to the villager. Firstly, the villagers think that education makes boys physically unfit for hard work. This education, according to a frank peasant, makes the boy 'unfit to grasp the handle of the plough' or do other necessary farm work with his own hands. And when a boy who is meant to be a farmer is kept away from farming for five or six years during the most formative period of his life, it is not surprising that after leaving school he finds it difficult to reconcile himself to the hard work in his fields. In the school itself, nothing except bare instruction in text-books is considered necessary. As noted in the chapter on Buildings, there are no playgrounds. Nor is physical education or play

given any considerable place. The case of girls is still worse. Taken out from the household work which makes them fit and healthy, they are given an education within closed walls that neither gives them lasting literacy nor helps them in retaining their health.

Secondly, the boys who have had education for any considerable length in the schools consider it beneath their dignity to go back to the land. Very few of them go to it willingly. In the chapter on 'Post-School Life of the Pupils' will be discussed what they do after leaving school. They rarely become better farmers although their standard of living has been raised. About ten years ago Curriculum I was introduced in the vernacular middle schools. It introduced Agriculture as an optional subject. Later Rural Knowledge was introduced. The old course is known as Curriculum II. The policy of the Department is to abolish this Curriculum II gradually and extend Curriculum I to the whole of the province, but financial stringency has retarded the progress of this scheme for the time being. But to be effective, the teaching of Agriculture should be more practical than it is in the present experimental stage. To make it even more useful, the present nature-study course so rarely taught in the primary schools should be made universal with emphasis on botany. It is the primary school which marks the end of the general culture stage and beyond this very few go. Hence, sufficient general agricultural knowledge should be imparted in classes III and IV to form a basis for intelligent farming. The average of boys in classes III and IV is 11·8 and 12·79 years or about 12 years. At this age boys help their parents at home to a large extent. It would not be above their understanding if they are taught with the aid of suitable experiments the principles of seed-growing, irrigation, crops etc. To the middle schools should be reserved advanced courses in matters like horticulture, fruit-growing, and selection of seeds, for this is the advanced course attended by only a selected few. This, however, will not be of much use without adequate land for experimental farming. Reform of the Curriculum on these lines would remove one of the greatest grievances of the peasant.

Thirdly, there should be more of the past heritage and culture of India taught in schools. In the conferences the author held with the villagers he was approached by the people with the request that religious education should be provided in the ordinary schools. To the religious villagers, the schools are encouragers of irreligiousness if not

worse. In the *par* an instance was noticed where the head teacher was influenced to change the text-book prescribed for the whole district in favour of another because the former contained some couplets attacking the temples and image worship. The author was shocked and surprised beyond measure to find from the answers to the questionnaire given to the boys of classes III and IV that dozens of Hindu boys did not know who Sri Krishna was. The heritage of the past and the mythological stories relating to the ideals of the people in different directions should be given a more prominent place. The present encyclopædic nature of the text-books should be modified so as to make it possible for the authors to include a larger number of lessons of the type mentioned above. The education in schools should enable the boys to become real leaders of the village in all matters of material and moral advancement.

The people also complain that the boys are not taught even the ABC of etiquette (*shistachar or tahzib*). The political upheaval, the transitional stage of society, and the rapidly changing conditions have no doubt lessened the respect of boys towards their elders and teachers. But the concentration on book-knowledge to the exclusion of all other things has resulted in the neglect of the training of boys in good manners and has not created in them an intelligent interest in the village and its affairs.

In many Japanese primary schools, the author noticed a room fitted in Japanese style where children were taught the elements of Japanese etiquette. There is no reason why the Indian primary schools should not make a conscious and systematic effort to teach Indian etiquette to boys and girls.

## CHAPTER VIII

### POST-SCHOOL LIFE OF THE PUPILS.

What do boys do after leaving school? A large number of withdrawals are made before the boys have passed class IV and completed the general literacy course. Then after passing class IV, there is a definite bifurcation. Some migrate to the anglo-vernacular schools for English education. A large number stop here as they have had enough of general education—mainly the three R's and geography. Only those who desire to go in for higher vernacular education join the middle schools. The enrolments in class IV of primary schools and class V of middle schools are 1625 and 897 respectively. So that about 60 per cent of the boys in class IV join the middle schools. A large number of the boys go up to class VII and pass the Vernacular Final Examination at its end.

A count was taken of boys who left school at three definite stages: (i) before passing class IV—the general literacy standard, and often much before even that stage; (ii) after passing class IV; and (iii) after passing the Vernacular Final Examination—the advanced course of vernacular schools. Due to a misunderstanding on the part of the sub-deputy inspectors, figures from some schools were collected only for three years while from the others they were collected for four years. Both types of data were considerable in quantity. So instead of rejecting any of the two sets both were combined together and the percentage extracted. This percentage is not liable to any error, except for the time element, and hence can be taken to be a fair statement of the facts found prevailing in the district.

Considering each of these three stages separately, the first stage is that of withdrawals before class IV. In an earlier chapter, class IV was considered to be a definite point whence relapse into illiteracy is difficult, if not impossible. The following table gives the details of the occupations

of the pupils who left school before passing the upper primary (class IV) examination:—

WHAT BOYS DO AFTER LEAVING SCHOOL BEFORE PASSING  
CLASS IV.

Go to.	Ghar.	Pachar.	Par.	Total D.B.	p.c. D.B.	M.B.	p.c. M.B.	Grand Total.
Ver. Schools ..	855	466	188	1,509	14.1%	346	46.1%	1,855
Eng. ..	95	123	20	238	2.2%	81	10.8%	319
Handicrafts ..	63	112	10	185	1.7%	32	4.3%	217
Agriculture ..	2,495	1,205	271	3,971	37.2%	22	2.9%	3,993
Service ..	20	12	5	37	0.4%	53	7.1%	90
Cowherds ..	560	251	61	872	8.2%	5	0.7%	877
Trades ..	112	146	12	270	2.4%	45	6.0%	315
Labourers ..	260	141	13	412	3.9%	53	7.1%	467
Profession of the family	862	236	181	1,279	12.0%	34	4.5%	1,313
Unemployed ..	596	213	15	824	7.7%	9	1.2%	833
Others ..	119	179	123	421	4.0%	16	2.1%	437
Death ..	89	126	27	242	2.3%	10	1.3%	252
Unaccounted for ..	169	123	..	292	2.7%	11	1.9%	306
Mahajani ..	25	27	..	52	0.5%	14	1.9%	66
Sanskrit ..	37	22	..	59	0.6%	15	2.0%	74
<b>TOTAL</b> ..	<b>6,357</b>	<b>3,382</b>	<b>926</b>	<b>10,665</b>	<b>..</b>	<b>749</b>	<b>..</b>	<b>11,414</b>

Note.—1. The figures of many lower primary schools were not available.

2. In *ghar* 387 and in *pachar* 220 and thus 607 girls in all left school before passing class IV. Out of these 7 died in *ghar* and 6 in *pachar*. The rest remain at home.

Let us take the urban and the rural areas one by one. In the urban area, those who go up for reading English (10.8 per cent), Hindi (46.1

per cent), Mahajani (1·9 per cent) and Sanskrit (2 per cent) amounting in all to 60·8 per cent, leave the primary schools to join some other institution whether recognised or not. They continue their studies somewhere. Of the remaining 39·2 per cent, 5·3 per cent under the headings of unaccounted for, death, and others, need not be taken notice of. The only other considerable figures are labour (7·1 per cent) which is largely unskilled, service (7·1 per cent) mainly menial and domestic, and family professions (4·5 per cent). Only 4·3 per cent take to handicrafts and 6 per cent to trade. Agriculture and cattle-rearing absorb only a small number of boys as there is not much of them in the urban area.

In the much larger rural area the facts, as they really are all over the overwhelmingly rural India, come out more forcibly. Even after leaving a primary school before passing class IV, only 17·4 per cent continue their studies. Of these 14·1 per cent go to other vernacular schools and only 0·5 and 0·6 per cent read Mahajani and Sanskrit respectively. Sanskrit is studied mostly for assisting as priests at the various ceremonies in a Hindu household.

Of the remainder, exceeding 80 per cent, fully 37·2 per cent go back to agriculture and 8·2 per cent resume cattle-rearing. How much of his literacy a badly educated boy without even a complete mastery over his three R's can retain in these surroundings, is easy to guess. In a short time he is no better educationally than his associates who have never been to school. 12 per cent of them begin to help their elders in family occupations. The definitely unemployed amount to 7·7 per cent. Nothing need be said about the dead, the unaccounted for, and others (9 per cent). The family professions absorb 12 per cent. Only 0·4 per cent are serving somewhere probably as coolies and household servants. Artisan-ship is but little cared for—only 1·7 per cent caring to go into it. 3·9 per cent of them become daily labourers.

The careers of 607 girls who left school without passing the primary examination were followed. 387 were from *ghar* and 200 from *pachar*, and the remaining from *par*. Of these 13 died and the rest were found staying at home. Those that died were possibly also similarly engaged before their death.

After passing the primary examination, the conditions are quite changed. The following table gives the occupations of 3028 boys who have passed class IV during the years 1926—1928:—



## WHAT BOYS DO AFTER LEAVING SCHOOL HAVING PASSED CLASS IV.

They go to	Ghar.	Pachar	Par.	Total.	p.c.	M.B.	p.c.	Grand Total.
Hindi Schools ..	991	700	139	1,830	64.7%	122	61.0%	1,952
English ..	62	64	10	136	4.8%	23	11.5%	159
Sanskrit ..	17	..	..	17	0.6%	..	..	17
Agriculture ..	227	208	55	490	17.3%	5	2.5%	495
Family profession ..	61	26	8	95	3.4%	17	8.5%	112
Handicrafts ..	19	20	..	39	1.4%	4	2.0%	43
Miscellaneous ..	45	20	..	65	2.3%	10	5.0%	75
Service ..	3	8	..	11	0.4%	2	1.0%	13
Trade ..	..	32	7	39	1.4%	11	5.5%	50
Unemployed ..	29	16	8	53	1.9%	..	..	53
Unknown ..	11	2	..	13	0.5%	6	3.0%	19
Labour ..	4	..	..	4	0.1%	..	..	4
Cattle-rearing ..	..	25	..	25	0.9%	..	..	25
Death ..	7	4	..	11	0.4%	..	..	11
<b>TOTAL ..</b>	<b>1,465</b>	<b>1,132</b>	<b>231</b>	<b>2,828</b>	<b>..</b>	<b>200</b>	<b>..</b>	<b>3,028</b>

Note.—1. The remaining 75 boys engaged in different occupations, e.g., ekka-driving, palledari, cart-driving, mason, etc.

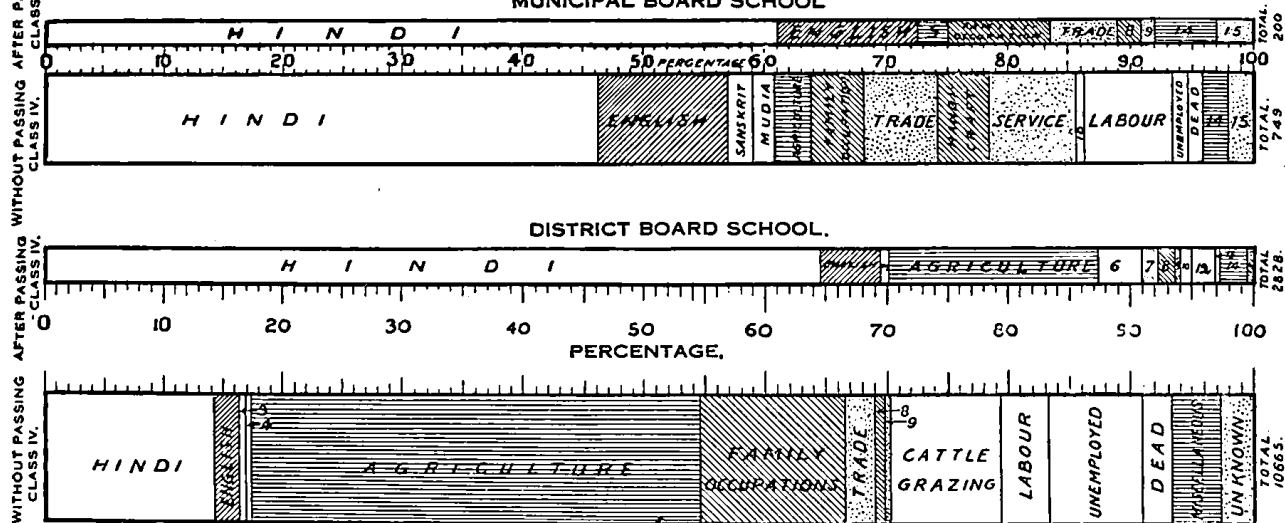
2. A total of 73 girls passed. 35 of these were from *ghar*, 30 from *pachar*, and 8 from the Municipal Board. Of these 14 joined middle classes, one became a teacher and the remaining 58 are staying at home. These figures do not include those of the Model Girls' School.

Here more than 70 per cent of the boys both in rural and urban areas go up for higher education. So that if boys could be kept in school till they have passed the upper primary examination a large number of them would be likely to proceed further in their studies besides the others who have obtained permanent literacy. As noted before, this stage forms a bifurcation point for going in for anglo-vernacular education or for continuing with the vernacular education. The actual percentages of boys going in for further education in urban and rural areas are 72.5 and 70.1 respectively. But here the similarity between the two ends. In the urban area, there are no unemployed, no labourers and no cattle-rearers. The study of Sanskrit as a whole time occupation does not attract a single student. Family professions and trade attract 8.5 per cent and 5.5 per cent respectively. Service is still taken up by only one per cent.

In the rural area, 1.9 per cent are definitely unemployed, and a small number have nothing better to engage themselves in than unskilled labour

## HOW BOYS ARE OCCUPIED AFTER LEAVING PRIMARY SCHOOLS. (TOTAL FOR 4 YEARS, 1925 TO 1928) MUNICIPAL BOARD SCHOOL

WITHOUT PASSING AFTER PASSING CLASS IV.



### OCCUPATIONS.

1. Hindi Schools.
2. English Schools.
3. Sanskrit Schools.
4. Mudia Schools
5. Agriculture
6. Family Occupations.
7. Trade.
8. Handicraft.
9. Service.
10. Cattle Grazing.
11. Labour.
12. Unemployed.
13. Dead.
14. Miscellaneous.
15. Unknown.

and cattle-rearing. A large number, *i.e.*, 17·3 per cent or more than half of those who do not go to school again, go back to agriculture. Of the remainder, only small numbers take up trade and industry. Due to the de-industrialization of villages, there is not much to do in these lines. The miscellaneous occupations adopted by 2·3 per cent of the boys include ekka-driving, porterage (*palledari*), mason's work, cart-driving etc.

The figures about the girls are brief and telling. Of the 73 cases—35 from *ghar*, 30 from *pachar* and 8 from the Municipal Board—whose whereabouts could be ascertained, 14 went up to middle schools. One, more fortunate than the rest, was appointed teacher. The rest, numbering 58, have returned to their homes.

Now the cases of boys who have completed the whole course taught by the vernacular schools, by passing the Vernacular Final Examination may be examined. The schools have given them all that they can in tuition, culture and training. They have been fitted for life as best as possible in the power of the vernacular schools in a period of eight years.

The following tables give the occupations of pupils who have passed the Vernacular Final Examination during the years 1926—1928.

#### OCCUPATIONS OF BOYS PASSING THE V. F. EXAMINATION.

Occupation.	Ghar.	Pachar.	Par.	Total.	p.c. D.B.	M.B.	p.c. M.B.	Grand Total.
Hindi Schools ..	25	60	..	85	15·0%	8	7·8%	93
English „ ..	75	69	17	161	28·4%	44	42·7%	205
Teachers ..	25	30	5	60	10·6%	6	5·8%	66
Other service ..	4	9	1	14	2·5%	13	12·6%	27
Family profession ..	18	13	4	35	6·2%	..	..	35
Handicrafts ..	7	..	..	..	1·2%	4	3·9%	11
Trade ..	..	11	..	11	1·9%	11	10·7%	22
Agriculture ..	38	49	19	106	18·7%	4	3·9%	110
Unemployed ..	27	31	2	60	10·6%	13	12·6%	73
Unknown ..	11	1	..	12	2·1%	..	..	12
Death ..	4	8	..	12	2·1%	..	..	12
Labour ..	..	4	..	4	0·7%	..	..	4
<b>TOTAL</b> ..	<b>234</b>	<b>285</b>	<b>48</b>	<b>567</b>	<b>..</b>	<b>103</b>	<b>..</b>	<b>670</b>

*Note.*—1. Of the 14 girls that passed the V. F. Examination, 3 went to English schools, one took service, and 10 are at home.

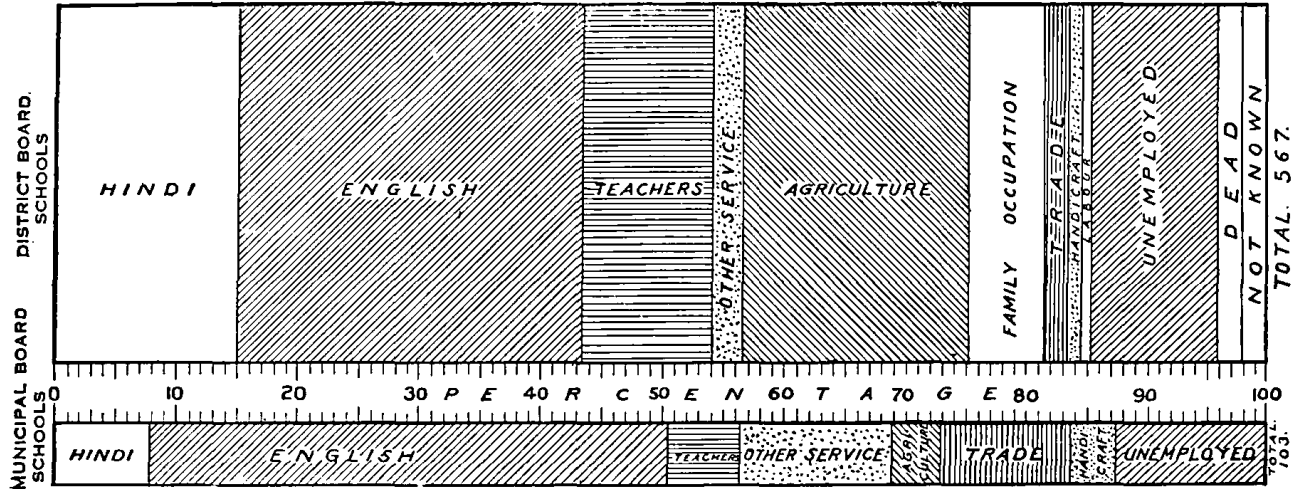
2. The figures for the Model Girls' School were not available.

The figures in the first column relate to those boys who after passing the V. F. Examination in one language (Hindi or Urdu) wanted to pass in the second language (Urdu or Hindi), in order to become teachers or patwaris.

In the urban area, only 7·8 per cent continue with the second language. A far larger percentage (42·7 per cent) gets admission in anglo-vernacular schools. Thus about half of the total boys are carrying on their studies. Fully one-eighth (12·6 per cent) of the boys are unemployed. A small number (only 5·8 per cent) become teachers—the ambition of a boy passing the V. F. Examination. Only 3·9 per cent are farmers again after their school-life is over and the same percentage is engaged in handicrafts. The rest amounting to 10·7 per cent are occupied with some trade but how far they are helped by their education in their new venture is a mystery.

In the villages, about double the percentage of the town goes to study the second language. The emigrants to the anglo-vernacular section are much fewer (28·4 per cent) in the rural areas. The unemployed number 10·6 per cent; and to that must be added many of those 6·2 per cent who are declared to be engaged in family professions. So that the total of the definitely unemployed is 16·8 per cent or more than a sixth of the total. Even the 15 per cent who go back to study the second language must include a considerable portion of those who had nothing else to do. So that at least a fourth part of the total passes drifts about for want of suitable work. Agriculture is shown to absorb a large number (18·7 per cent) of the passes but they are less than one-fifth of the total. So that comparatively few of those who pass the V. F. Examination return to the land. The wonder is that boys numbering more than half of those who take up agriculture prefer to be unemployed than go in for agriculture. The ambition of becoming a village pedagogue is attained by 10·8 per cent of the total number and composed mostly of the brightest products of the middle school. This number is bound to be smaller in future with retrenchment in schools and with little prospect of expansion of education. Those engaged in trade and handicrafts number only 1·9 per cent and 1·2 per cent respectively. Perhaps a greater number of boys would go in for these but for the general complaint that there is no scope in them. The problem of unemployment is so great that a small number is even forced to do unskilled labour just like those who have never been inside a school in their lives.

## HOW BOYS ARE OCCUPIED AFTER PASSING THE VERNACULAR FINAL EXAMINATION.



1. Hindi Schools.
2. A.V. Schools.
3. Teachers.
4. Other Service.
5. Agriculture.
6. Family Occupation.
7. Trade.
8. Handicraft.
9. Labour.
10. Unemployed.
11. Dead.
12. Not Known.

By tracing the antecedents of 762 teachers considerable light is thrown on the utter futility of the present system of vernacular education for fitting a boy for life in the village. Before these comparatively better boys got appointed as teachers, 111 were engaged in agriculture. But they were all the time restless and trying to wriggle out of an uncomfortable situation as soon as they could. 90 were doing service of all sorts. Only 23 were engaged in trade but even this small number gave it up when offered a post as a village teacher. Priesthood claimed 9; and only two exceptions, one each, were engaged in medicine and industry. The rest to the total of 527, *i.e.*, 68·3 per cent or more than two-thirds had no occupation at all to boast of.

This shows that unemployment among the vernacular final-passed village boys is much larger than the figures quoted in the paragraph given above. Those that are engaged in agriculture are really there because they do not know where to go or what to do. They have no heart in the work and do not consider it an employment for it neither suits their physique nor their travelling. The return from it is insufficient to maintain their raised standard of living. They are there nearly as useless to their family. They are practically unemployed. So, roughly speaking, 25 per cent of the total passes, or fully half of those who do not prosecute their studies further are unemployed and complicate the social, economic and political problems of the country.

## CHAPTER IX

### PUPILS IN THE INFANT CLASS.

The infant class is important enough to merit a separate chapter. It is here that a pupil begins his education and the most well-remembered incidents in later life are those of this class where an attempt is made to initiate the child into the mystery of written symbols. First impressions are always strong and wrong methods of instruction adopted in this class may instil in children a lasting hatred of the school and of education. For this reason the importance of trying to have the very best atmosphere in this class cannot be too greatly emphasised.

The total enrolment in the infant class in the whole district on January 1, 1929, was 8365 out of a total enrolment of 19836 in all primary schools, which goes to show that the infant class contains little less than half of the entire school population. In the Lower Primary Schools which teach up to class II only, the enrolment in the infant class must be nearly half and sometimes even more than that of the whole school. For this half of the school, in the single teacher schools, the same teacher who teaches the other classes is considered sufficient. The idea that a teacher who is in charge of the infant class can simultaneously teach another class also is not a little responsible for the disastrous results of teaching in this class. In most schools the teacher has to teach Hindi as well as Urdu to the same class which has many groups. In the Upper Primary Schools, only a decade or two back, the juniormost and untrained man was given this class. Later the Department insisted that the headmaster of the school or a trained teacher should take it. The headmaster generally teaches class IV in the school, and as long as the efficiency of teaching was judged by the examination results of the highest class, he could not neglect class IV to give enough time to the infant class. If the school has more than two teachers, at least a part of the infant class work is given to a third teacher who is also responsible for one other class. Here again the infant class suffers. And so both in the single-teacher as well as in the many-teacher schools, the infant class generally suffers from lack of proper attention and teaching because the teacher who teaches it is responsible for at least one more class.

As a rule teachers are ill-equipped for teaching the children of this class. Most young teachers are not mature enough to have that patience without which it is impossible to be successful with young children. They are generally harsh and impatient and frighten away the children. Until lately, no attempts were made to improve the method of teaching in this class. The Kindergarten and Montessori methods are unknown in these schools. For one thing, there is no literature in vernacular on children's education. Play methods have recently been attempted, but few teachers are found to take to them with any enthusiasm. In fact, proper teachers for the infants cannot be produced until women—who have the necessary outlook, industry and patience—are available to take up the work.

The result is that the youngest pupils do not derive much benefit from the instruction given to them. The minimum age of admission in the infant class is 6 years. But the mean age of a boy in that class is 7·3 years in the more enlightened urban and 8·11 years in the larger rural area. So the minimum age may be easily raised to 8 years to obtain better results from the type of instruction provided. The age of the largest group is low—6·53 and 6·88 years for the urban and rural areas respectively. This means that other considerable higher age-groups also exist in the class. Pupils up to the age of 18 are reading in this class and what the effect of these young gentlemen must be on the smaller pupils can easily be imagined. But these cases are too rare to deserve much serious notice. Only 10 per cent of the pupils are above 9·46 and 10·61 years in urban and rural areas respectively and a little strictness and carefulness on the part of the teachers could easily weed them out.

Irregularity in attendance is another curse. In the single-teacher school an effort is made to round up the boys where the enrolment and average attendance are too low to justify its existence. But in bigger villages and Upper Primary Schools few teachers consider it necessary to do so. In quite a large number of cases this irregularity is condoned and overlooked to keep up the enrolment, especially in the smaller villages. The ten days' absence rule is generally not strictly enforced except in the Municipal Board schools. In other words, irregularity in attendance is tolerated. It is no wonder, therefore, that the percentage of attendance put up by boys of this class is remarkable for its lowness—68 per cent of the pupils are not present for more than six months in the year. If the





**A GROUP OF CHILDREN.**

( These children were looking after cattle and goats in the Usar tract of Pachar and were snapped when their curiosity brought them near the camera. )

qualifying percentage for the annual examination be fixed at 75 per cent, 85 per cent pupils would have to be debarred from appearing.

#### EXAMINATION RESULT OF THE INFANT CLASS, 1928.

No.	Area.	Total Enrolment.	Appeared.	Passed.	Failed.	Absent.	No. of last year's failures who appeared in the current year.	Percentage of passes (to those who appeared).
1	Ghar ..	4,377	3,189	1,435	1,745	1,188	349	43.75
2	Pachar ..	3,542	2,674	1,190	1,484	868	344	44.4
3	Par ..	891	680	318	362	211	149	47.05
4	Municipal Board	353	178	114	64	175	31	51.1
	TOTAL ..	9,163	6,721	3,057	3,664	2,442	873	..

The examination results, therefore, must be in keeping with the irregular attendance. Out of an enrolment of 9163, 26.6 per cent run away from the promotion examination. Of the remainder amounting to 6721, 3664 fail to get promoted, *i.e.*, more than half fail. Only 3057 or about a third of the total enrolment are allowed to go up to class I. Of these 548 are double promotions of boys who have had simultaneous or previous coaching at home also. Out of these 3664 failing, 873 or less than a fourth are persevering enough to appear at the same examination next year. The remaining 2791 amounting to more than a third of those who took the examination are thus annually lost for good.

So much is due to only one declared cause—failure. Add to it apathy and poverty—the two main causes—and others, and these make up the 15866 withdrawals within 4 years from this class alone, averaging 3967 per year (see the table 'Withdrawals from school during the 4 years, January 1925—December 1928' in the chapter on Elimination). The total withdrawals from all classes during the same period is 32983. So the withdrawals from the infant class alone number one-half of the total withdrawals from all classes. Taking this class alone, 3967 pupils out

of 8365 or about 48 per cent of the total enrolment disappear each year. These figures are further substantiated by comparing the enrolment of class I and infant class in the 'Age-Class table.' There remain only 4690 pupils in class I out of 8365 in the infant class and the former must include the failures of class I also. Thus again, it is seen that only half the boys of infant class enter class I.

And the remarkable feature is that the older boys get more promotion than those who are admitted at the minimum age of 6 or so. In the 'Age-Class table' the 2,267 six-year-olds of infant class get reduced to 714 seven-year-olds of class I or about 31 per cent of their strength—much below the already low general average of 48 per cent. Of the 5-year-olds, only 96 out of 389 or less than a fourth remain. As seen before in the chapter on 'Elimination,' among the four age-wise quarters of the infant class, the first group loses 72·5 per cent while the last and the oldest group beyond the age of 9 years loses only 15·8 per cent. The percentage figures decrease steadily from the youngest to the oldest group showing elimination to the highest up to 6·79 years or about 7 years. This also shows the advisability of raising the minimum age to 8 years.

The infant class course is intended to be completed in one year's time. But the following table tells a different story:—

#### TIME TAKEN TO SUCCEED IN INFANT CLASS

No.	Area.	NUMBER OF CHILDREN WHO PASSED THE INFANT CLASS IN							TOTAL.
		Less than six months.	One year.	One and a half years.	Two years.	Two and a half years.	Three years.	More than three years.	
1	Ghar ..	595	1,193	1,010	739	375	177	174	4,263
2	Pachar ..	723	983	921	383	294	57	107	3,468
3	Par ...	140	286	161	89	65	15	24	780
	<b>TOTAL ..</b>	<u>1,458</u>	<u>2,462</u>	<u>2,092</u>	<u>1,211</u>	<u>734</u>	<u>249</u>	<u>305</u>	<u>8,511</u>
	Municipal Board	<u>112</u>	<u>137</u>	<u>160</u>	<u>52</u>	<u>44</u>	<u>11</u>	<u>14</u>	<u>530</u>
	<b>GRAND TOTAL ..</b>	<u>1,570</u>	<u>2,599</u>	<u>2,252</u>	<u>1,263</u>	<u>778</u>	<u>260</u>	<u>319</u>	<u>9,041</u>

The mean time comes to 1·4 years. There are 6·4 per cent pupils who take three years or more to pass. If the 1,570 pupils who pass out in less than 6 months be excluded, as they are coached at home before they come to school or readmitted, the retarded children form 65·2 per cent of the total number of pupils. In other words, more than two-thirds of the pupils do not get beyond the infant class in the scheduled time. Among the four divisions of the district, the greatest persistence in remaining in the infant class is shown by children in the *ghar* where the percentage of those hibernating in the infant class for 3 or more years to the total is 8·3. This is mostly due to irregular attendance in the area where the teachers find that there are enough boys present every day and so they do not exert themselves to secure regularity of attendance from all children. In the *par* such boys amount to only 5·0 per cent. Here generally only those boys come to school who are in the villages in which the schools are situated and who care to read. Hence their attendance is somewhat better than in the *ghar*. In the Municipal Board also, the percentage is about the same (4·7).

The last great evil rampant in this class is the large extent of fictitious enrolment about March 31 of each year. As noted in the chapter on 'Attendance,' there is a strong suspicion that in order to keep the enrolment abreast of the figures of the preceding year, fictitious enrolment is resorted to, to the extent of about 10 per cent of the total. To this enrolment the infant class must be contributing a great deal. It is very easy to catch village urchins and put their names in the school registers. There is no trouble of transfer certificates in this class. Nor is there any standard of attainment to which the boy must conform. In the infant class are found boys who do not know their alphabet along with those who can read fairly.

So that the population of the infant class is fleeting and ephemeral. To remedy this sad state of affairs in the main source of supply in the school, continued attention on the part of the headmaster and the District Inspecting Staff and a separate teacher, trained if possible in kindergarten methods, are urgently needed.

---

## CHAPTER X

### THE EDUCATION OF GIRLS.

In the District of Etawah (1929) there were 46 girls' schools, 4 of them teaching up to the middle and 42 up to the primary standard. Of the 4 middle schools, one Girls' Model School, that of Etawah City, is maintained by the Government. The Municipal Board maintains 7 primary schools. The remaining 38 are maintained by the District Board—35 directly and 3 as aided schools.

In these schools, there are in all 63 women teachers. The Girls' Model School, Etawah, has 5 teachers. Two District Board Middle Schools have 3 teachers each and one has only two. In the primary schools for girls, in the Municipal Board, the 3 schools have altogether 10 teachers. But in the District Board Primary Schools, numbering 35, 30 are single-teacher schools and the other 5 have only two teachers each. Thus in the primary section in the villages, mostly only one teacher suffices for the needs of a school for girls.

These schools are too few in number if any appreciable increase in female literacy in village is desired. For, owing to bad roads, rivulets, *purdah* and the unwillingness of the villagers to send their grown-up daughters to any distant school, the walking distance for girls is only 1 mile. Of the 1445 girls in all schools, only 18 walk over a mile. There are only 6 exceptional girls in the district who walk over two miles daily to attend a school. Even out of the remaining (1,421), 1,341 belong to the same village where the school is situated. Only 80 come from neighbouring *purwas* (group of hamlets) under a mile off.

As regards the language which they study, in 1929, out of 1,445 girls, only 31 study Urdu. Of these 31, 30 are Muslims and 1 only is a high caste Hindu. No depressed class girls study Urdu. Of the 1,414 girls studying Hindi, 1,299 are high caste Hindus, 98 depressed class and 17 are Muslims. There has not been found any need for opening separate depressed class schools for girls.



**A VILLAGE GIRLS' SCHOOL.**  
(The School meets in the porch of the house of the village Zamindar.)

The class-wise enrolment of girls in all girls' schools in 1930-31 was as follows:—

Type of school.	Total. enrolment.	Infant.	ENROLMENTS IN					
			I	II	III	IV	V	VI
District Board ..	1,230	840	159	130	56	32	6	7
District Board Aided	76	47	22	7	..	..	..	..
Municipal Board ..	412	256	73	41	26	11	4	1
Government ..	165	95	30	22	6	5	4	3
<b>TOTAL ..</b>	<b>1,883</b>	<b>1,238</b>	<b>284</b>	<b>200</b>	<b>88</b>	<b>48</b>	<b>14</b>	<b>11</b>

Due to multiple class-teaching at the hands of untrained teachers, the falling off especially in District Board schools is very rapid. Even in coming to class I, only 19 per cent remain. In class II the enrolment is only 15 per cent of that in the infant class. This stage is considered by most parents as sufficient for the education of their daughters. More than half the girls leave after that. In class IV, only 4 per cent of the girls who passed through the infant class remain. In aided District Board schools, numbering 3 only, the conditions in class I are better but in class II the same proportion, *i.e.*, only 15 per cent of the girls in the infant class, is found. The Municipal Board schools are no better. Only the Girls' Model School shows 23 per cent of the infant class girls remaining up to class II.

In addition to these girls' schools, co-education is found in some villages. The girls reading there have not been separated anywhere and so data about them are not available. They mostly share the fate of their brothers. Consequently their total enrolment in the district is much higher than 1883 by at least about 500 or so at a conservative estimate. Especially in the *par*, even some grown-up girls were found in the schools with boys. But this condition prevails only in caste villages, *i.e.*, if the village has only Thakurs and the boys are Thakurs—or even Brahmins—then alone will girls go to schools. But in the villages where Hindu and Muslim boys read in the same schools, grown-up girls are not seen. From this enrolment, as in the case of boys, about 10 per cent fictitious enrolment should be subtracted to arrive at the real enrolment.

The future of the girls is quite definite and clear-cut. In the present stage and according to the Indian conception of womanhood, very few of

them are to earn their own bread, and these mostly as teachers. Of the 607 cases investigated of girls leaving before passing class IV, there is not a single case of a girl who had gone up for further study. What could such an insufficiently educated girl do in service? Of the 73 passing class IV, one became a teacher, one went up to read in a middle school and the remaining 58 are sitting at home. Of the 14 girls who have passed the Vernacular Middle Examination, 3 have gone to read English and only one is serving as a teacher. The rest have taken their rightful places in the family circle.

At home they help their mothers much more than boys; and, as detailed in another chapter, they do considerable household work at the age of 10 to 12 years.

In villages they are generally withdrawn from school at the age of 12 to 14 years, the lower limit for the non-literary castes. Muslim girls are withdrawn even earlier. Another difficulty is the paucity of well qualified teachers in the villages. The town-bred girls do not like to come down and live in the villages, specially those in the interior and it is not often desirable for a lonely woman, specially if she observes *purdah*, to go to live in a village. If she does not observe *purdah* she loses respect and her lot is unenviable. Well-to-do families consider it a disgrace and a sign of the end of their resources to allow their girls to take to service.

That is why progress is very slow. The following table gives the total for District Board, Etawah, for the year 1924—29:—

QUINQUENNIAL RETURNS OF GIRLS IN THE DISTRICT  
BOARD GIRLS' SCHOOLS, ETAWAH.

Year.	Infant.	I	CLASS.					VI	Total enrolment on March 1931.	Annual average attendance.	Percentage.
			II	III	IV	V	VI				
1924	608	123	76	46	20	3	2	878	643	73%	
1925	692	133	89	23	25	4	4	970	709	73%	
1926	730	157	99	30	22	5	4	1,047	767	76%	
1927	750	170	96	33	16	3	6	1,074	787	78%	
1928	717	182	105	52	21	3	7	1,087	768	76%	
1929	887	181	137	56	32	6	7	1,306	946	72%	

The difference between the year under survey (1929) and the previous year is considerable, *viz.*, 219 for all classes, out of which the infant class



alone accounts for 170. During the years 1924—28, the annual increase has been very slight and disappointing. In class IV, the progress has been relatively good.

The problem at present in girls' schools is one of expansion, nothing less and nothing more. The data available are so few and in such small numbers that it is impossible to draw any worth while conclusions. Recently there has been aroused much interest in girls' education. Many people were found to be willing to help the authorities by constructing buildings at their own expense and providing the necessary equipment. Smaller amounts of help like books for the library could be easily forthcoming with a little effort on the part of the Inspecting Staff. Care should be taken that the new buildings contain within them a playground and enough equipment. Even more than in the case of boys,—training in culture, personal hygiene and domestic science should be emphasized. Mere instruction in books should never be considered enough. The schools need effective supervision and inspection. The district inspecting staff is generally unable to guide the teacher as she very often observes purdah. The work of women teachers should be supervised and inspected by inspectresses only.

The problem of female teachers in village schools can be solved if efforts are made to educate the educable wives of the village school masters. Women living with their husbands will command proper respect and can instil the desired confidence in the public. Widows who are daughters or daughters-in-law of prominent village officials of respectable families, and who live with their families may also be educated. Transfers of lady teachers should not be made except in very exceptional circumstances. They should be recruited for a particular school and not for any school in the district.

Expansion on these lines should be as rapid as possible and only when more material for a survey is forthcoming, will it be profitable to draw any definite conclusions.

---

## CHAPTER XI

### INFLUENCE OF EDUCATED MOTHERS

The opening of a considerable number of girls' schools and the education of girls therein is a recent event. Before that girls were educated at home in writing, reading and the first four rules of arithmetic. The standard of reading was the ability to read the Ramayana and in writing to write a tolerable letter. The influence of women in general and especially of the young daughters-in-law even when they are educated, is a disputed factor in the education of boys. Two other factors have been shown to be very important both in bringing a boy to school and letting him stay there for a sufficient time. These factors are the caste and economic conditions of the family. The 'literary' castes would send their children to school even at a great sacrifice. Economic conditions had been shown to be the main cause governing withdrawal and it is clear that families requiring extra man-power, however slight, to make their two ends meet would not care for the education of a boy.

Figures were collected to discover how far literate mothers have helped in the education of their boys. The following table shows the number of boys of the high caste Hindus, depressed classes, Muslims and Christians whose mothers are literate:—

DETAILS OF PUPILS WHOSE MOTHERS ARE LITERATE.

Classes.	TOTAL ENROLMENT.				PUPILS WHOSE MOTHERS ARE LITERATE.						
	High Caste Hindus.	Depressed Class Hindus.	Muslims.	Christians.	TOTAL.	High Caste Hindus.	Depressed Class Hindus.	Muslims.	Christians.	TOTAL.	Percentage.
Infant	5,923	1,379	478	7	7,787	477	37	25	..	539	6.9%
I ..	3,379	600	253	4	4,236	258	16	21	..	295	7%
II ..	2,576	465	162	2	3,205	210	19	15	..	244	7.6%
III ..	1,991	264	124	1	2,380	175	13	7	1	196	8.2%
IV ..	1,441	185	92	1	1,719	147	5	14	1	167	9.7%
V ..	725	37	19	..	781	51	1	1	..	53	6.8%
VI ..	527	33	30	..	590	52	..	4	..	56	9.5%
VII ..	369	14	16	..	399	42	1	2	..	45	11.3%
<b>TOTAL</b>	<b>16,931</b>	<b>2,977</b>	<b>1,174</b>	<b>15</b>	<b>21,097</b>	<b>1,412</b>	<b>92</b>	<b>89</b>	<b>2</b>	<b>1,595</b>	<b>..</b>

*Note.*—This information was collected in 1932.

The standard of 'literacy' was the same as in the census, *viz.*, those who could read and write a simple letter. In the table there are very few Christians and they have, therefore, been ignored. The percentage of boys of all castes with literate mothers for all classes is 7.5. Taking class-wise the figure for all castes combined, in the infant class boys with literate mothers are 6.9 per cent of the total. In class I, the percentage is almost the same, 7 per cent. This percentage goes on slowly but definitely increasing to 7.6 per cent in class II, 8.2 per cent in class III, and 9.7 per cent in class IV. Then there is a break due to the bifurcation to anglo-vernacular education. The percentage of boys with literate mothers is only 6.8, as only the comparatively poorer homes send their children to vernacular schools. In such families, naturally, there are fewer educated mothers. But here also the percentage increases to 9.5 in class VI and 11.3 in class VII. So that in both the primary and middle sections, there is slightly more staying power in those boys whose mothers are literate.

Taking only the primary section, where the influence of a literate mother can be more usefully exercised in another way, the percentage of boys in classes II and IV to the number in infant class, separately for the general list and the literate-mother-list is as follows:—

	General.	With literate mothers.
In Class II from Infant Class ..	41.1%	45.3%
In Class IV from Infant Class ..	22.1%	31%

So that again in class II there is a slight improvement in the staying power of boys with literate mothers. In class IV this improvement is definitely large. The improvement in the case of boys with literate mothers is half as much again as those of the general list.

But how far is this slight improvement due to the direct influence of the literacy of mothers? For the trouble is that there are two other factors interfering with the figures in these very cases. In India the literate mothers are found mostly in economically well-off families and then also in an overwhelming majority they belong to the literary castes. Girls' education has not yet filtered down to the depressed class families. Even boys' education among them being in an elementary stage, how can they be expected to teach their girls in sufficient numbers? From the list of boys with literate mothers, it is seen that out of 1,595 boys in all classes

with literate mothers, 1,412 or about 88 per cent belong to high caste Hindu families.

How are we to eliminate these two factors so as to assess the direct influence of literate mothers on the schooling of their boys? Is the slight improvement really due to literate mothers or the other two factors? For this purpose, we have to select that portion of the table for examination in which only this factor acts and not the other two. This is difficult but to a certain extent the depressed classes fulfil this condition. Here there is no interference of 'literary caste' tradition and mentality. But the second factor of economic conditions continues to operate because the depressed classes send their boys to school only when they can easily afford to do so. Among those boys who are already at school, the economic condition of the family is above a certain standard which may not interfere with the boy proceeding to at least the highest classes of the primary section. In col. 2 of the following statement are shown the percentages of all boys of depressed classes reaching classes II and IV from the infant class. In col. 3 the same information is given for those depressed class boys whose mothers are literate.

	General.	With literate mothers.
Reaching Class II from Infant Class	33.7%	51.4%
Reaching Class IV from Infant Class	13.4%	13.5%

In class IV there is practically no difference between the two sets of figures, as the present education of girls in primary schools cannot give the mothers sufficient influence over boys up to class IV. But the percentage of boys of the depressed classes with literate mothers in class II is definitely larger and is more than one and a half times that of the depressed class boys in general. And this large increase cannot be otherwise explained than by considering it due to the literacy of mothers, for though the economic factor is operating, the "tradition" of the literary castes has been here replaced by the literacy of the mothers.

Thus, positive figures also support the theoretical consideration of the influence of literate mothers in the early stages. But the improvement is only slight and much less than the figures would seem to warrant. For instance, in the class-wise totals with literate mothers, 45.3 per cent boys of the infant class are eliminated in reaching class I, and only 31 per cent of such boys in the infant class reach class IV. Had the influence of the mothers been allowed to use its whole weight, the results must have been

very much better. But in an average Indian family the influence of a literate mother even in an illiterate home is not very considerable in matters which are not strictly domestic.

The literacy of the mother is more likely to help the quality of instruction than the quantity which depends mostly on the economic condition and caste of the family. But traditions of literacy can be easily and quickly fostered in homes which have literate mothers. So ultimately mothers' literacy will indirectly improve both the quality as well as the quantity of education.

---

## CHAPTER XII

### PUPILS AS HELPERS AND WORKERS AT HOME.

Owing to the poverty of the masses a large number of children have to help their elders outside school hours in household work in the rural areas. Although information was available for all the boys of the district, it was considered sufficient to tabulate that for about 2,000 boys only. The schools were selected at random from various areas. The following table gives the number of workers and non-workers and the kind of workers in each class:—

Class.	Those who relieve parents of certain work entirely.	Partial helpers.	TOTAL.	Non-helpers.	TOTAL.	Average ages.
IV	.. 29 (11.5%)	129 (51.2%)	158	94 (37.3%)	252	12.79
III	.. 49 (15.9%)	143 (46.2%)	192	117 (37.9%)	309	11.8
II	.. 45 (12.4%)	189 (51.9%)	234	130 (35.7%)	364	10.58
I	.. 36 (7.2%)	166 (33.1%)	202	299 (59.7%)	501	9.72
Infant	.. 36 (4.8%)	193 (25.9%)	229	516 (69.3%)	745	8.11
TOTAL	.. 195 (9%)	820 (37.8%)	1,015	1,156 (53.2%)	2,117	

It will be seen that independent workers do not number more than 16 per cent in any class—the highest figure being in class III. In the infant class only 8 per cent work independently and these consist of the more elderly boys. The percentage of independent workers in all cases to the total is only 9.

But quite a large number of boys help their parents. In the lowest class, a fourth of the boys have begun helping. In class I, this figure has increased to about a third of the boys of that class. In classes II—IV, roughly half the boys assist in lightening the family burden as they are now old enough to do so. The reader should remember that the figures



**HOW THE VILLAGE CHILD HELPS HIS FAMILY.**

**No. 1**

(A boy working in the field. He is regulating the channel of water of irrigation in the field.)



**HOW THE VILLAGE CHILD HELPS HIS FAMILY.**

**No. 2**

(One of the most important engagements for boys in the district is to look after the cattle.)



are for those boys only who are in schools. Those not in school are generally engaged in work.

The non-workers belong to the well-to-do families or are too young to do any worth while work at home. These non-workers are about a third in the three highest classes, *i.e.*, classes II to IV. They are generally those whose parents realise that the boys cannot succeed in school if they have to give time to household work. They have been practically marked out for education. In the two lowest classes (Infant and I) more than half the boys do not work as they are too young. The figure for non-workers of all the classes is 53·2 per cent. So that even if small boys are included, there are more pupils who do not work for their parents than those who do. The love of learning is so great among the masses that they would not allow the school-going boy to work more than what is absolutely necessary. That is why the figures of workers are not much higher than those given above.

The nature of work done by these children outside school hours may now be examined. Leaving aside the well-to-do families as before, the nature of work is solely dependent on the age of the child. There are three divisions from this point of view: (i) children between 6—8 years, (ii) children between the ages of 8—10, (iii) children between 10—12 years or above.

Children of the age group of 6 to 8 years do very little work. Their first care after school is over is to get something to eat; and as soon as they have been fed they run away to play with their fellows—mostly in the dusty village streets. There are, of course, some boys who help their parents or do some work for an hour or two on holidays. But most of them cannot do any independent work. However, they help in taking care of babies, carrying small things from one place to another, watching over things in the house or the shop, bringing drinking water, carrying short oral messages, and holding up a lamp or lantern for short periods when their elders are working. One of the pieces of work that they are required to do is to scare away the birds from fields. This work is undertaken by children of all ages during the sowing and harvesting seasons. Places near the forest, especially, have a large number of Nilgai, wild pigs, etc., which raid the fields at night. The elderly persons have to keep awake to scare them away. They sleep during the day and children have to take their places to scare away the birds. In very poor families they

help in collecting fuel and cow-dung and cutting grass, etc., for cattle. The girls, remaining for most of the time in the home under the eyes and control of their mothers, aunts or grandmothers, learn to do many odd-jobs with which the boys are quite unfamiliar. These girls also nurse babies, sweep the house, carry and clean the cooking utensils and play with dolls to engage themselves in learning elementary household work as well as to keep the babies busy and out of harm's way.

When the children grow up a little more and by the time they have reached class II, the parents begin to demand more help from them and the boys begin to learn to work independently from this stage. These children collect and tether the goats and calves, and give them grass etc. to eat and water to drink. Sometimes they even bring grass from the fields for these kids and calves. They carry food to their elders in the fields, drive away the cattle outside the villages, and help in drawing water from the wells. The boys of artisans at this stage begin to learn iron and wood work. The boys of agricultural parents also help in collecting cow-dung, holding calves when the cows are being milked, seeing whether the water is going down the right way into the required portion of the field, twisting ropes and taking out the goats for grazing or keeping a watch on them so that they do not enter the forest boundaries or cultivated fields. The girls at this period of life learn to do a lot of work. They help their mothers etc. to a great extent and have to serve at the table of their elders, strangers and relatives. They also learn from their mother sewing, knitting and weaving baskets and fans. Some girls also begin to learn cooking.

The boys of the landholding class and other professions are entrusted with looking after the cleanliness of the house, arrangement of things in the proper order, going out for *puja*, or in entertaining guests and relatives.

In the last and the third stage, extending from 10 to 12 years and beyond, boys begin to do by themselves what they learnt in the last stage, and also learn other things. They can now look after the cattle unassisted, drive the oxen attached to a bucket or round the oil-press, bring grass, milk the goats, prepare the fodder for the cattle and make ready the lamps. In addition to this, they begin to learn how to chop fodder, plough the field, sub-divide it into beds, undertake winnowing, driving carts, buying and selling things and marketing. Apart from these things, boys begin to learn the profession of their family such as reading the holy *kathas*,



**HOW THE VILLAGE CHILD HELPS HIS FAMILY.**  
**No. 3**  
**PICKING FIRE WOOD AND DRY COWDUNG.**  
( These children have to help the family by collecting dry cow-dung,  
twigs, etc., from pastures.)

parching grain etc. Girls between these ages become adepts in household work of all sorts including cooking, knitting, weaving etc.

Girls' schools have included a small portion of this household work in their curriculum but excepting a beginning in training in agriculture and manual training in some middle schools, nothing has so far been done to make the boys better artisans and workers than their parents. At present there is an unlimited field for industrial training in all types of schools with a view to linking them up with the life of the people in villages.

---

# PART IV

## CHAPTER I

### THE TEACHING STAFF

#### *A. Their Ages, Qualifications and Castes.*

The teachers in the district were distributed as follows:—

	Schools.	District Board.	Municipal Board.
1. <i>Boys—</i>			
Middle .. ..	..	77	10
Primary and Preparatory ..	..	564	38
Depressed .. ..	..	9	..
Islamia .. ..	..	10	6
Aided .. ..	..	48	..
Maktab .. ..	..	9	..
Night .. ..	..	12	..
		—	—
	TOTAL ..	729	54
2. <i>Girls—</i>			
Middle .. ..	..	8	5
Primary and Preparatory ..	..	40	10
		—	—
	TOTAL ..	48	15
		(including 29 men teachers)	
		777	
—those teaching in night schools also ..	..	12	—
		—	—
	GRAND TOTAL ..	765	

In the District Board service (excluding those [69] in aided schools and maktabas) in the boys' schools there were in fact only 660 teachers as those in the night schools were the same who worked in the day schools. The number of lady teachers in the District Board girls' schools was 19 only. Thus, men teachers in all the District Board boys' and girls' schools were 746 in number. Unfortunately, by an oversight, the questionnaire was not answered by teachers employed by the Municipal Board. The mistake was discovered when it was too late to obtain the information. It was not received from three lady teachers also. So 762 answers were available from the teachers of the District Board, 746 of whom were men teachers.

*B. The Homes from which the Teachers come.*

746 men teachers in the District Board schools or in schools aided by it were recruited from 23 castes. Most of the teachers are from the literary castes. The Brahmins and Kayasthas—true to their tradition of being *Ahal-i-qalam*—preponderate. The Brahmins supply 65 per cent and the Kayasthas 8·7 per cent of the total teaching force. In fact the place of honour belongs to the Kayasthas who—although 0·91 per cent of the population—have more than nine times their proportion in the teaching profession, whereas the Brahmins have just under 6 times their numerical proportion. This is not to be wondered at, for a caste has to follow its traditional profession. To those who express surprise at this state of affairs, it would be equally surprising to know that the entire shoe-making profession is in the hands of the Chamars, cattle-rearing is in the hands of Ahirs and Gadariyas, the ekka-plying trade is almost the monopoly of the Muslim Bhathiaras, and that the hide trade is mostly if not entirely controlled by Muslims. Similarly the literary castes, Brahmins, Kayasthas, Kshatriyas and Vaishyas (the last two are represented in the profession almost in direct ratio of their population) naturally predominate in the teaching profession. The social condition of the country and its traditions prefer men of literary castes for the teaching profession. Many of these teachers were appointed in the time of the official Chairmen (Collectors) and even then the situation was the same. They recognized the fact and engaged men of the literary castes in large numbers, for the people respected them as the educators of the young. The Muslims form 4·3 per cent of the teachers. Their population in the district of

Etawah is 6.1 per cent, but this includes the city of Etawah where they have congregated in large numbers. Their percentage in the population

CASTE-WISE STATEMENT OF THE OCCUPATIONS OF TEACHERS' FAMILIES.

Caste.	Zamindari.	Priesthood.	Service.	Profession of their caste.	Trade.	Cultivation.	Medical practitioner.	Industry.	Not specified.	TOTAL.
Brahmin ..	28	30	56	..	11	251	5	..	102	483
Kshattriya ..	10	..	3	..	..	34	..	..	10	57
Vaishya ..	1	..	1	..	10	2	..	..	3	17
Kayastha ..	8	..	38	..	1	7	1	..	10	65
Ahir ..	..	..	..	..	1	19	..	..	2	22
Lodhi ..	..	..	..	..	..	4	..	..	1	5
Sonar ..	..	..	..	4	2	..	1	..	1	8
Bhatt ..	..	..	2	1	..	5	..	..	..	8
Nai ..	..	..	4	4	..	4	..	..	..	12
Gadariya ..	..	..	..	..	..	4	..	..	1	5
Kachhi ..	..	..	..	..	..	5	..	..	..	5
Mahajan ..	..	..	..	..	2	..	..	..	1	3
Kahar ..	..	..	2	..	1	1	..	..	2	6
Lohar ..	..	..	..	3	..	..	..	..	..	3
Chamar ..	..	..	..	..	..	4	..	..	1	5
Banjara ..	..	..	..	..	..	..	..	..	1	1
Dhanuk ..	..	..	..	..	..	2	..	..	1	3
Joshi ..	..	..	..	..	..	1	..	..	..	1
Bahelia ..	..	..	..	..	..	1	..	..	..	1
Kumhar ..	..	..	..	..	..	1	..	..	..	1
Bari ..	..	..	1	..	..	..	..	..	..	1
Teli ..	..	..	..	..	..	2	..	..	..	2
Muslim ..	..	..	9	..	2	4	..	2	15	32
<b>TOTAL ..</b>	<b>47</b>	<b>30</b>	<b>116</b>	<b>12</b>	<b>30</b>	<b>351</b>	<b>7</b>	<b>2</b>	<b>151</b>	<b>746</b>

of the rural areas is much less. And those living in the rural districts are mostly of non-literary professions. If the large number of teachers in the aided schools, who are not appointed by the District Board, is not considered, the proportion of Muslim teachers in the District Board service alone will become almost double of what it is shown in the total figures.

The bulk (398) of the teachers come from agricultural homes. Those who come from homes which have service as their profession are generally the sons of teachers. Most of those who have not specified the professions of their parents are from agricultural homes.

There is usually some interval between a man passing the V. F. Examination and obtaining an appointment as a teacher. The District Board teachers were engaged during this period in the following manner:—

In Agriculture	..	..	..	111
„ Trade	..	..	..	23
„ Priesthood	..	..	..	9
„ Medical Practice	..	..	..	1
„ Industry	..	..	..	1
„ Service	..	..	..	90
Without Occupation	..	..	..	527
				—
			TOTAL	.. 762
				—

This means that 111 tried to eke out a living from agriculture, but they left it either because they found it too difficult or because they could not make a living out of it. And 527, *i.e.*, about 68 per cent whiled away their time doing nothing. They must have forgotten much of what they had learnt at school. The problem of usefully employing the interval of a person between leaving school and obtaining employment as a teacher is as serious as it is important in the interests of the efficiency of schools.



The following table shows the ages of the teachers (arranged caste-wise) employed by the District Board:—

## AGE IN YEARS.

Caste of Teachers.	—16	16—18	18—21	21—25	25—30	30—35	35—40	40—50	50—60	60—65	65 plus.	TOTAL.
Brahmin ..	3	36	67	90	105	56	42	53	23	8	..	483
Kshattriya ..	..	3	6	18	9	8	4	4	4	1	..	57
Vaishya ..	..	..	3	5	6	3	..	..	..	..	..	17
Kayasth ..	..	3	8	10	11	9	6	10	7	..	1	65
Ahir ..	..	1	2	6	5	2	1	..	5	..	..	22
Lodh ..	..	1	1	..	1	2	..	..	..	..	..	5
Sonar ..	..	3	..	1	..	1	2	1	..	..	..	8
Bhatta ..	..	2	..	1	2	..	2	..	1	..	..	8
Nai ..	..	..	2	3	6	..	..	1	..	..	..	12
Gadariya ..	..	..	1	..	1	2	..	1	..	..	..	5
Kachhi ..	..	..	1	3	1	..	..	..	..	..	..	5
Mahajan ..	..	..	1	1	1	..	..	..	..	..	..	3
Kahar ..	..	1	1	1	2	..	1	..	..	..	..	6
Lohar ..	..	..	1	..	1	..	1	..	..	..	..	3
Chamar ..	..	..	2	2	..	..	..	..	..	..	..	4
Banjara ..	..	..	..	..	..	..	..	1	..	..	..	1
Dhanuk ..	..	..	3	..	..	..	..	..	..	..	..	3
Baheliya ..	..	1	..	..	..	..	..	..	..	..	..	1
Joshi ..	..	..	..	..	..	1	..	..	..	..	..	1
Teli ..	..	..	..	1	..	..	..	1	..	..	..	2
Kumhar ..	..	..	1	..	..	..	..	..	..	..	..	1
Muslim ..	..	1	4	6	6	2	2	4	7	..	..	32
Bari ..	..	..	..	1	..	..	..	..	..	..	..	1
TOTAL ..	3	52	105	149	157	86	61	76	47	9	1	746

About half the teachers (306) were between the ages of 21 and 30 in January 1929. Those under 16 and between 16—18 were mostly apprentices or teachers in aided schools. The doyen of the profession is a

Kayastha gentleman in a girls' school. Most of the teachers above 60 are in schools for girls.

### C. Length of Service.

The following statement gives the length of service of various teachers in January 1929:—

Length of Service.	Number of Teachers.
1—5 years	292
6—10 ..	193
11—15 ..	131
16—20 ..	53
21—25 ..	41
26—30 ..	14
31—35 ..	9
36—40 ..	8
40 plus ..	5

Seventy-seven teachers have more than 20 years' service to their credit. The bulk of the recruitment has been during the previous 10 years which was a period of considerable expansion in education following the introduction of the Montford reforms.

### D. Qualifications of Teachers.

The following table gives the qualifications of teachers:—

Qualifications.	Number of Teachers.	REMARKS.
V.T.C. .. ..	110	This is the higher training certificate given after two years' training.
P.T.C. .. ..	337	This is the lower training certificate given after one year's training.
V.F.E. .. ..	261	
C.T. .. ..	2	Teachers of English in Middle Schools.
Lower Middle for Girls	3	
Uncertificated .. ..	49	Many of these have passed the primary examination. Most of these teachers are in Maktab and girls' schools.
TOTAL .. ..	762	

*E. Salaries of Teachers.*

The following table gives the salaries of the teachers:—

Serving in	NUMBER OF TEACHERS WITH MONTHLY SALARY IN RUPEES.											Total.
	60	50	40	35	30	25	22	20	19	17	—17	
Vernacular Middle Schools	6	9	3	9	25	19	..	..	..	..	..	71
District Board Schools ..	..	..	..	..	34	49	80	37	123	79	199	601
Aided ..	..	..	..	..	1	..	..	..	..	..	89	90
<b>TOTAL</b> ..	<b>6</b>	<b>9</b>	<b>3</b>	<b>9</b>	<b>60</b>	<b>68</b>	<b>80</b>	<b>37</b>	<b>123</b>	<b>79</b>	<b>288</b>	<b>762</b>

The middle school staff includes 5 teachers of English. The scales of salaries are fixed by the Department of Public Instruction and the Board has no hand in regulating them except in the case of girls' schools where on account of the dearth of qualified mistresses the scales are very erratic.

---

## CHAPTER II

### TEACHERS: THEIR OUTLOOK AND USEFULNESS TO SOCIETY.

Nothing broadens a man's outlook on life more than travel and the amount of travelling done always serves as a very fair criterion of the enlightenment and breadth of vision accumulated through varied sights and experiences.

The extent of travel depends upon one's economic independence and outlook upon life. A large family from the very beginning of one's career, the small pay and general indebtedness (only one-third of the teachers are free from debt) are not conducive to extensive travelling. And these teachers have not yet developed the craze of hiking for the mere pleasure of it.

Hence any journeys they may undertake are actuated by certain well-defined motives. The two largest items under which teachers have left their homes are travel and pilgrimage (1885) and marriage parties (519). In the former religion, pleasure and work are inseparably combined, for when a Hindu visits Cawnpore or Allahabad, no matter what his business is, he invariably bathes in the sacred Ganges. Coming to individual cities, the following have been visited by 50 or more teachers:—

Allahabad	..	..	175	Farrukhabad	..	..	128
Ayodhya	..	..	51	Mainpuri	..	..	94
Mathura	..	..	172	Kanauj	..	..	50
Benares	..	..	52	Gwalior	..	..	83
Bithur	..	..	88	Blind	..	..	76
Agra	..	..	372	Lucknow	..	..	136
Cawnpore	..	..	498	Delhi	..	..	92

The first five cities are famous places of Hindu pilgrimage. Agra and Cawnpore are the emporiums for Etawah and are connected with it by many historical and economic ties. They are therefore the most frequently visited of the cities. The former contains the Normal School where all the V.T.C. teachers for the district are trained. The latter is the combined place for purchases and baths in the Ganges. Lucknow is the *de facto* capital of the U. P. and Delhi is the Imperial capital. Hence, the biggest single cause for going to these cities is travel purely for pleasure, but one lies on the route to Ayodhya and the other is not far from Muttra and

Agra. Three teachers have been to Simla, 37 have seen the sea and 115 have wandered over hills and valleys.

Considering the handicaps mentioned before, the record shows that the teachers are not averse to travelling. With the exception of 59, *i.e.*, 7.5 per cent of the total, they have mostly all travelled out of their district. But the number of those who have ventured beyond the neighbouring towns is not very large. Poorly paid teachers need special facilities for travel if they are not to become fossilised and if their vision is not to be allowed to remain circumscribed.

Newspapers and books are easier means of broadening one's outlook and expanding one's knowledge. Even the arm-chair pedagogue with all the sedentary traditions of his profession can indulge in the pastime of reading. Few teachers however have means or facilities to satisfy their hunger for reading books. Actually, while most (almost all) teachers of the Vernacular Middle Schools can get and do read books, primary school teachers have no easy access to them. The so-called circulating libraries are stationary, and instead of the books being sent to teachers or villagers, they have to come to the libraries to get them. Such trouble will be taken only by those whose thirst for intellectual pleasure and knowledge is intense. In order to discover a basis for improving the libraries for the teachers, the latter were asked to say whether they would care to read books if they were supplied to them, and if so, what subjects would they prefer.

STATEMENT OF SUBJECTS ON WHICH TEACHERS WANT  
BOOKS FOR PRIVATE STUDY.

No.	Subjects.	No. of Teachers.
1.	Religious .. .. .	252
2.	Historical .. .. .	84
3.	Novels .. .. .	24
4.	Drama .. .. .	19
5.	Social Topics .. .. .	23
6.	Politics .. .. .	18
7.	Medicine .. .. .	19
8.	Law .. .. .	7
9.	Science .. .. .	12
10.	Female Education .. .. .	9
11.	Agriculture .. .. .	27
12.	Vedic Literature .. .. .	6
13.	Text-books for higher examinations for teachers ..	16
14.	Hindu Philosophy .. .. .	6
15.	Miscellaneous or Unspecified .. .. .	382

Notes—1. 40 Teachers do not want to read any books.

2. 110 Teachers want to read books on more than one subject.

Three hundred and eighty-two teachers could not make up their minds as to the subject on which they desired books, while the remaining teachers had interest in a single subject only. Among the subjects which were definitely mentioned by teachers, the place of honour is occupied by religion. It is the choice of 252 teachers. All the remaining subjects, mentioned when put together, only just balance this choice. Traditions of selfless and honest work can be built upon this solid foundation of the natural bent of teachers' minds. History is the second largest choice. This is due to the new stirring up of nationalism among the youth, a stirring up which creates and fosters an interest in the past of the country. It is necessary that for the right type of nationalism and for a correct appreciation of the past of the country, well balanced books written by sympathetic writers should be provided to readers. The third choice is agriculture. So few of the teachers are interested in the subject, that it looks almost like a tragedy. Few teachers are anxious to read books on scientific subjects. It is remarkable that not a single teacher has selected books on pedagogics!

An inquiry was made as to how many teachers were sufficiently interested in the every-day affairs of the world so as to read newspapers and magazines, and which periodicals found favour with them. 306 teachers were candid enough to admit that they did not take any notice of the existence of the "fourth estate" and did not read any newspapers. The author is certain that most of these teachers could not afford to subscribe to papers, and were posted in villages where no one got a newspaper which they could borrow. It is a pity that the educators of the young in this country should not get even six months' old newspapers such as the more fortunate friends of Rip Van Winkle got in Sleepy-Hollow! How can the village teacher perform the function of guiding not only the young but also the adults of the village when he lives in supreme ignorance of the happenings in the world? So long as his salary is too small to leave him any surplus after meeting his immediate wants it should be the duty of his employers to provide him with means which could keep him mentally awake and alert. It is not that teachers do not want to subscribe to newspapers. 222 of them subscribe to them—although, it cannot be said with authority whether any of those who get the "Sudharak" are presented with complimentary copies.

## THE PERIODICALS READ BY TEACHERS IN 1929.

No.	Name of the paper.	NUMBER OF TEACHERS.			REMARKS.
		Who borrow.		Who subscribe.	
		Read regularly.	Read occasionally.		
1	Sudharak (weekly), Etawah ..	157	139	87	A paper holding Congress views.
2	Vartaman (daily), Cawnpore ..	32	18	3	A sensational and radical paper.
3	Aj (daily), Benares ..	13	12	3	A paper holding Congress views.
4	Vishwamitra (weekly), Calcutta	39	34	9	A paper holding Congress views.
5	Arya Mitra (weekly), Agra ..	28	19	4	An Arya Samajist paper.
6	Yadava Mitra (monthly) ..	10	4	3	A social paper of the Ahir Community.
7	Hindu Punch (weekly), Calcutta	20	18	5	A Congress-cum-reformist humorous paper.
8	Chand (monthly), Allahabad ..	20	17	10	A paper of hot political and social views.
9	Madhuri (monthly), Lucknow ..	8	13	4	A literary magazine.
10	Sainik (weekly), Agra ..	39	36	16	A Congress paper.
11	Khilauna (monthly), Allahabad	10	7	3	A magazine for children.
12	Bharat (weekly), Allahabad ..	15	19	8	A paper of the liberal party.
13	Arjun (weekly), Delhi ..	18	7	2	Radical views.
14	Pratap (weekly), Cawnpore ..	68	64	23	A paper holding Congress views.
15	Adhyapak (weekly), Barabanki	23	16	7	Organ of the Vernacular Teachers' Association.
16	Prem Pracharak (monthly) ..	5	8	3	A socio-religious magazine.
17	Educational Gazette (monthly), Lucknow.	36	13	..	An educational journal published by the Department.
18	Bhugol (monthly), Allahabad ..	13	17	2	A geographical magazine.

No.	Name of the paper.	NUMBER OF TEACHERS. Who borrow.			REMARKS.
		Read. regularly.	Read occasionally.	Who subscribe.	
19	Swatantra (weekly), Calcutta ..	5	12	3	A paper holding Congress views.
20	Shudhi Samachar (weekly) ..	13	5	8	Organ of the Shuddhi Sabha.
21	Hindi Bangabasi (weekly), Calcutta	6	8	1	Moderate politics.
22	Rajput (monthly), Agra ..	8	5	4	A social organ of the Rajput Community.
23	Tyag Bhumi (monthly) ..	4	4	6	Congress views.
24	Venkteshwar (weekly), Bombay	4	3	3	A paper of uncertain political views.
25	Kanyakubja Hitkari ..	10	5	7	A social organ of the Kanyakubja community.

*Notes*—1. 306 teachers do not read any newspapers or magazines.

2. A large number of teachers—especially in big villages or towns—read more than one paper or magazine.

3. Urdu papers are not read by any considerable number of teachers. The following Urdu periodicals are read by a few :—

Zamindar (Lahore).

Tej (Delhi).

Unis.

.Siyasat.

Milap.

Mastana Jogi.

4. The following periodicals are also read by fewer than ten teachers :—

Sanatan Dharma Patrika, Kalyan, Navajiwani, Jayaji Pratap, Balsakha, Balak, Saraswati, Vaidikdharma, Karnavir, Kisanopkarak, Arya-Ratna, Vaidya Kalpadrum, Anubhutyogmalā, Dhanwantari, Chikitsa.

The first two are religious (Sanatanist) and the last five are magazines on the Hindu system of medicine.

Twenty-five magazines and newspapers are read regularly by 826 readers. 24 of these are subscribed to by 222 teachers, and 595 copies are lent to them by obliging friends, zamindars, etc. These 25 periodicals are of the following kinds :—

Dailies	..	..	..	2
Weeklies	..	..	..	13
Monthlies	..	..	..	10



The two dailies have 80 readers, 50 of whom are regular. The eleven weeklies command an audience of 993, and 10 magazines have 272 readers. The weeklies are most popular. The weeklies in order of favour are:—

1. Sudharak .. .. .	383	} Congress papers.
2. Pratap .. .. .	155	
3. Sainik .. .. .	91	
4. Vishwamitra .. .. .	82	
5. Aryamitra .. .. .	51	Aryasamajist.
6. Adhyapak .. .. .	46	Teachers' Association Organ.
7. Hindu Punch .. .. .	43	Advanced Political Weekly.
8. Bharat .. .. .	42	Liberal Party paper.
9. Arjun .. .. .	27	Congress paper.
10. Shuddhi Samachar .. .. .	26	Shuddhi Sabha's organ.
11. Swatantra .. .. .	20	Congress views.
12. Hindi Bangabasi .. .. .	15	Moderate Politics.
13. Venkateshwar Samachar .. .. .	10	Uncertain political views.

Out of 13, only three are non-political papers—one of which is professional. Of the remaining ten, only two are of declared moderate views. These two command an audience of 57 only as against 758 readers of papers which have avowed Congress views.

The "Sudharak" of Etawah, the "Pratap" of Cawnpore and the "Sainik" of Agra are the most influential. It is creditable for the "Vishwamitra" to have obtained the fourth place although it is not a U. P. paper. A shrewd businessman will know which paper to choose in order to reach the teachers of the vernacular schools in Etawah. The case of the "Sudharak," which is a local paper, is exceptional. If we exclude it, we find that in 1929 the political views of the teachers of Etawah were moulded mainly by the late Mr. Ganesh Shanker Vidyarthi and Pandit Shri Krishna Dutt Paliwal—the two Congress leader-journalists of Cawnpore and Agra respectively.

A monthly magazine is read by a person who is not satisfied with a paper giving news and opinions only. A magazine has articles generally of a high standard on various subjects which can be appreciated by those who know something of the subjects concerned. The choice of such a

paper also presupposes a higher literary taste and some knowledge of literature. The ten magazines which were popular among the teachers were the following:—

Educational Gazette	..	..	49
Chānd	..	..	47
Bhūgōl	..	..	32
Madhuri	..	..	25
Kanyakubj Hitkāri	..	..	22
Khīlaunā	..	..	20
Yādava Mitra	..	..	17
Rājput	..	..	17
Prem Prachārak	..	..	16
Tyāg Bhumi	..	..	15

The “Educational Gazette” is a monthly, published by the Education Department, and is supplied free to certain schools by the District Board which purchases a few copies. Not a single teacher purchased it. The “Chand” used to be a highly sensational and extremist magazine. To use a phrase which has become classical it used to be a regular “drain inspector’s report.” “Bhugol” is a magazine which should have been patronised by a large number of teachers as it is a geographical magazine. The “Rajput,” the “Kanyakubj Hitkari,” and the “Yadava Mitra” are caste-magazines. “Khilauna” is a children’s paper. “Madhuri” and “Tyag Bhumi” are the only two general magazines in the list—the latter with pro-Congress views.

It is evident from the above that most of the teachers are suffering from intellectual starvation. In the Punjab, the Department of Public Instruction purchases several hundred copies of different magazines and distributes them among the schools. These magazines are needed not only for boys but also for the teachers if they are not to sink to the level of ignorance found in other villagers. So much is demanded and expected of the teachers not only in schools but also outside it that unless he is kept mentally alert and awake, he cannot discharge his duties properly.

The new conception of the village schoolmaster is that in addition to being the educator of the young, he should also be a leader of rural life. He will be useful to the village community, take an active part in village life and its uplift and be the guide, philosopher and friend of the villager. What he will be in future it is difficult to say, but the Etawah teacher cannot be accused of not taking a keen interest in village activities. It is true that 220 teachers do not take part in any activity outside their schools, but many of them would be old or sickly, or stationed in villages

where no activity is possible. Some of them would of course be apathetic. But they form only about one-fourth of the total strength of the teaching force. Against them there are many teachers who are interested in more than one activity. Twenty-two such activities are enumerated by them. The following statement gives the information about the extra-school activities of teachers in 1929:—

TABLE OF THE EXTRA-SCHOOL ACTIVITIES OF THE TEACHERS.

Name of activity.	Those who take part regularly.	Those who take part periodical-ly or occasion-ally	TOTAL.
1. Reading of Ramayana or Ramayani Sabha ..	332	66	398
2. Ram Lila .. .. .	27	309	336
3. Religious (Orthodox or Sanatanist) Sabhas ..	110	188	298
4. Hindu Sabha .. .. .	88	150	238
5. Music or Dramatics .. .. .	50	136	186
6. Associations for Social Service, e.g. Seva Samiti.	51	81	132
7. Village Pageants, Processions, etc. ..	24	51	75
8. Scouting .. .. .	39	30	69
9. Reading of Bhagwat or Gita .. .. .	15	53	68
10. Arya Samaj .. .. .	60	5	65
11. Gaū Shālā .. .. .	47	15	62
12. Village Libraries .. .. .	12	41	53
13. Reading of Alha .. .. .	32	16	48
14. Caste or Social Sabhas .. .. .	25	15	40
15. Achhutodhar Sabhas or Associations for the uplift of the depressed classes.	14	25	39
16. Distribution of Medicines .. .. .	38	..	38
17. Nationalist Political Associations, e.g., Congress	18	10	28
18. Village Panchayats .. .. .	15	7	22
19. Management of Sanskrit Pathsalas .. .. .	15	6	21
20. Management of Girls' Schools .. .. .	8	1	9
21. Management of Orphanages .. .. .	5	..	5
22. Management or Organisation of Akharas (wrestling).	3	..	3
	1,028	1,205	2,233

Readings of “ Ramayana,” “ Bhāgwat Gita ” or “ Alha ” provide not only entertainment for villagers but are also of considerable cultural value. It is very gratifying indeed that the “ Ramayana ” still has such a great

hold on the people, and no single activity engages teachers so regularly as the reading of this classic to the public. Equally popular is the Ramlila which is held in October and in which the teachers take active part every year. The teachers (27) who take regular part in it are on the management committees which keep accounts, collect monthly subscriptions, etc. The third popular activity is taking part in religious *sabhas* which are congregations mostly of the orthodox Sanatanist school. The Hindu Sabha is primarily a social organisation, but it is slowly and surely transforming itself into a political body to protect the political rights of the Hindus. The Arya Samaj claims the attentions of 65 teachers, and Gau Shala, which is a semi-religious and semi-philanthropic institution, engages the time of 62 teachers. The activities which enliven the humdrum and monotonous life of the village are music and dramatics and these activities range from the very low type of drama known as Nautanki and *nautch* to classical music on the guitar. 186 teachers are interested in this activity, but only 50 take a regular part in such performances. If a larger number could be made interested in music and dramatics, life in the villages would become more interesting, and their Ramlilas, religious discourses, etc. would improve in interest and quality. The purely philanthropic activities consist of taking part in bodies like the Seva Samiti, distribution of medicines and management of orphanages. Together they engage 175 teachers. The civic and educational activities, e.g., serving on village panchayats, managing libraries, girls' schools, Sanskrit Pathshalas, requisition the services of 105 teachers. Scouting and wrestling which are semi-educational activities engage the time of 72 teachers, and even in 1929, 39 teachers were interested in the uplift of the depressed classes. The caste conferences (for the progress of particular castes) had the active support of 40 teachers and 28 of them took active interest in national and political organisations, i.e., in the Congress.

It is clear from the above that the teachers are engaged in various activities which touch almost every aspect of village life. Activities which are conspicuous by their absence are those related to the various Government departments, viz., Co-operative Societies, Agriculture, Sanitation and Public Health. From the foregoing paragraphs, it is clear that the teachers are not apathetic to extra-school activities. They take more interest in them than is usually supposed. Why is it, then, that the Departments which are maintained by the Government for the uplift and

help of the villagers are so much neglected by the teachers? The author would not attempt to answer this very pertinent question for it would involve a critical examination of the methods adopted by those departments. One of the main reasons, however, may be mentioned in passing, *viz.*, the officialised methods and superior tone of the lower ranks of the officers of these departments which scare away and disgust the teachers and which expect the teacher to carry out orders like your most obedient servants without trying to create interest in and sympathy for their work. Interest will be taken by the teachers only when they feel and are convinced that they are doing things not because of 'hukum' but because such activities are useful and deserve their voluntary and hearty co-operation.

STATEMENT SHOWING THE PLACES VISITED BY TEACHERS  
TOGETHER WITH REASONS OF THEIR VISITS.

Cities.	Visits to rela- tions.	Education.	REASONS FOR VISITS.				Business.	Total.
			Travel plus Pilgrimage.	Service.	Barat- riage party).	Litigation.		
UNITED PROVINCES.								
Allahabad ..	2	1	143	4	11	6	3	175
Mathura ..	3	1	155	1	12	..	..	172
Ayodhya ..	..	..	49	..	1	..	1	51
Benares ..	..	..	48	2	2	..	..	52
Hardwar ..	..	..	17	1	..	..	..	18
Badrinath ..	..	..	5	..	..	..	..	5
Kedarnath ..	..	..	5	..	..	..	..	5
Bithur ..	1	..	85	..	2	..	..	88
Sringi Rampur ..	..	..	35	..	1	..	..	36
Chitrakut ..	..	..	24	..	..	..	..	24
Mainpuri ..	13	5	41	3	7	23	2	94
Agra ..	28	154	102	15	64	2	7	372
Cawnpore ..	39	9	326	19	94	4	7	498
Farrukhabad ..	23	3	64	3	34	1	..	128
Aligarh ..	2	..	15	4	12	..	..	33
Tundla ..	1	13	11	4	5	..	..	34
Hathras ..	1	..	15	3	2	..	..	21
Meerut ..	1	1	11	3	..	..	1	17
Bulandshahr ..	2	2	7	1	1	..	..	13
Kanauj ..	3	1	37	4	5	..	..	50
Lucknow ..	21	6	53	3	33	..	20	136
Unao ..	3	1	14	..	14	..	..	32
Bareilly ..	..	..	8	1	..	..	2	11
Saharanpur ..	..	..	15	..	..	..	..	15
Moradabad ..	..	..	22	..	..	..	..	22
Dehradun ..	..	..	6	..	..	..	..	6

Cities.	Visits to rela- tions.	Education.	REASONS FOR VISITS.					Total.	
			Travel <i>p l u s</i> Pilgrimage.	Service.	Barat (Mar- riage party).	Litigation.	Business.		
Mussourie	..	..	2	..	..	..	..	2	
Jhansi	..	2	23	8	10	..	..	49	
Jalaun	..	3	2	14	1	..	..	27	
Fyzabad	..	..	26	..	..	..	..	26	
OUTSIDE UNITED PROVINCES.									
Delhi	..	4	1	57	9	15	..	6	92
Lahore	..	..	..	3	2	..	..	2	7
Peshawar	..	..	..	2	..	..	..	..	2
Hyderabad (Sindh)	..	..	..	2	1	..	..	1	4
Kotah	..	..	..	4	2	3	..	..	9
Jaipur	..	..	..	2	2	1	..	1	6
Dholpur	..	1	..	1	4	2	..	..	8
Rewa	..	3	1	6	1	4	..	..	15
Ajmer	..	1	..	9	4	3	..	1	18
Bharatpur	..	4	3	10	6	2	..	..	25
Kishengarh	..	..	..	2	..	..	..	1	3
Indore	..	3	..	12	1	3	1	1	21
Ujjain	..	..	..	8	3	2	..	..	13
Bhind	..	9	..	14	2	47	1	3	76
Gwalior	..	9	2	25	17	27	1	2	83
Lashkar	..	4	..	15	9	10	..	6	44
Jubbulpore	..	..	..	2	1	2	..	..	5
Hoshangabad	..	1	..	1	..	..	..	..	2
Calcutta	..	..	..	13	14	..	..	..	27
Patna	..	1	..	1	..	..	..	..	2
Bombay	..	..	..	6	5	..	..	..	11
Poona	..	..	..	2	..	..	..	..	2
Madura	..	..	..	2	..	..	..	..	2
Madras	..	..	..	2	..	..	..	..	2
Surat	..	1	..	1	..	..	..	..	2
Baroda	..	..	..	1	..	..	..	..	1
Hyderabad	..	2	..	2	1	..	..	..	5
Hyderabad (Deccan)	..	2	..	2	1	..	..	..	5
Gaya	..	..	..	20	..	..	..	..	20
Puri	..	..	..	16	..	..	..	..	16
Rameshwaram	..	..	..	3	..	..	..	..	3
Pushkar	..	..	..	3	1	..	..	..	4
Ahmedabad	..	2	..	4	2	..	..	..	8
Amraoti	..	..	..	2	1	..	..	..	3
Miscellaneous	..	34	6	261	44	87	3	26	461
TOTAL	..	235	215	1,885	225	519	42	93	3,214

## CHAPTER III

### THE ECONOMIC CONDITION OF THE TEACHERS.

Seven hundred and forty-six teachers furnished the author with information regarding their economic conditions. Their salaries were as follows:—

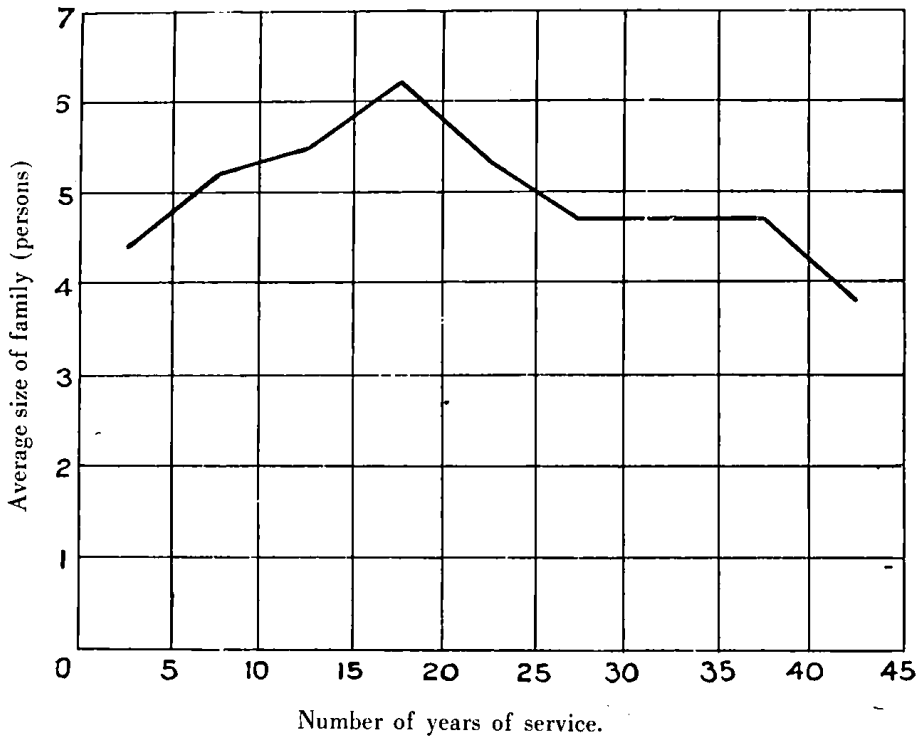
Number of teachers whose salary was—

Rs. 15 or less	..	..	..	..	..	280
Rs. 17 ..	..	..	..	..	..	76
Rs. 19 and 20	..	..	..	..	..	160
Rs. 22 to 28	..	..	..	..	..	151
Rs. 30 and 35	..	..	..	..	..	65
Rs. 40 and 50	..	..	..	..	..	9
Rs. 60	..	..	..	..	..	5
						746

The sizes of families (including dependents and children) of teachers with varying lengths of service were as follows:—

No. of persons in family.	LENGTH OF SERVICE.									TOTAL.
	1—5 years.	6—10 years.	11—15 years.	16—20 years.	21—25 years.	26—30 years.	31—35 years.	36—40 years.	40 years and on.	
1 Person ..	8	4	2	1	1	2	..	..	2	20
2 Persons ..	54	17	7	1	3	1	1	1	1	86
3 Persons ..	48	21	9	3	5	2	2	..	..	90
4 Persons ..	60	46	24	4	10	3	..	3	..	150
5 Persons ..	55	36	35	10	4	2	4	1	..	147
6 Persons ..	26	27	14	10	5	1	1	2	1	87
7 Persons ..	13	11	19	11	6	..	..	1	..	61
8 Persons ..	10	8	8	7	3	1	1	..	..	38
9 Persons ..	1	5	4	2	1	1	..	..	1	15
10 Persons ..	5	8	5	2	1	1	..	..	..	22
11 Persons or more.	12	10	4	2	2	..	..	..	..	30
	292	193	131	53	41	14	9	8	5	746

The relation of the length of service and the average size of a teacher's family is brought out by the following graph:—



The average size of the family for teachers having from 1—5 years of service is 4.4. This goes on increasing to 5.2 for the 6—10 years and 5.5 for the 11—15 years group. The maximum is between 16—20 years of 6.2 and then we have a sudden drop to 5.3 for 21—25 years. Then for the next 15 years the average size of the family is constant at 4.7 and finally drops to 3.8 in the case of very old men (over 40 years' service) which group consists of only 5 men and therefore may be ignored. The essential thing to remember is the fact that during the first fifteen years of service the size of a teacher's family is large and goes on increasing till he has put in 16—20 years' service. This is also the time when he is generally on the lower end of the scale of his grade.

Unlike his colleagues in the West, the teacher in India is generally the father of a family when he enters service and although for some time after joining the service he may depend for help on his parents—owing to the joint family system—he has to assume greater responsibilities as soon



as he begins to live separately. The teacher's expenses therefore do not increase as materially with the advance in years of service as in the West. For this reason it is not desirable in this country to keep a very large difference between the minimum and maximum of a scale. What is really needed is a reasonable start.

This start should be a living wage. By the term "living wage" is meant a salary sufficient to keep the person free from worry about his necessary wants and to give him reasonable comfort according to the standard obtaining among his peers. He should also have enough to save for a rainy day—especially for social expenses which are incumbent upon him as a member of the society to which he belongs.

Do the teachers in vernacular schools get a living wage?

It is difficult to answer the question. In order to know their economic condition an investigation was made to gauge the extent of their indebtedness. 720 teachers supplied information. The following statement gives the amount of their debt and also the reasons for incurring it:—

STATEMENT SHOWING THE NUMBER OF TEACHERS  
WHO INCURRED DEBT FOR.

Amount of debt.	Household expenditure.	House building.	Marriage of sons.	Marriage of daughters.	Funeral rites.	Debt of parents.	Children's education.	Illness.	Famine and scarcity.	Litigation.	Yagyopavit Ceremony of sons.	Own Marriage.	Payment of rent or revenue.	Business.	More than one of these reasons.	TOTAL.
Rs.																
50 or less	32	2	5	5	2	..	2	4	5	..	1	1	3	..	2	64
50—100	28	7	4	7	2	1	2	4	1	..	1	2	3	..	4	66
101—150	13	5	4	10	2	1	2	5	4	1	2	3	3	..	5	60
151—200	8	7	12	23	5	2	3	2	5	1	1	6	3	2	9	89
201—300	10	2	10	23	4	6	2	4	7	3	2	3	1	..	7	84
301—400	4	..	8	9	3	2	3	..	4	3	1	2	2	..	7	48
401—500	1	1	7	7	2	1	3	..	1	2	..	1	..	..	5	31
501—750	..	1	2	4	2	..	..	..	1	1	..	..	..	..	8	19
751—1,000	..	..	1	2	..	3	..	..	..	2	..	..	..	1	..	10
1,001—2,000	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	3
2,000—3,000	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	1
3,000	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
	96	25	53	93	22	17	17	19	28	13	8	18	15	3	50	477

Two hundred and forty-three teachers had no debt.

The total amount of debt from the 477 teachers was Rs. 96,563.

The diagram shows the distribution of indebtedness and the average amount of debt per head under each kind.

In preparing the diagrams all the debtors are supposed to have their debts at the middle point of the interval in which they are placed (*e.g.*, at Rs. 175 in the interval of Rs. 150—200). The total has been added up and the various separate items have been reduced in the proportion this total (Rs. 1,15,550) bears to the actual total debt (Rs. 96,553). This represents approximately the total debt under each item (marriage, etc.) separately.

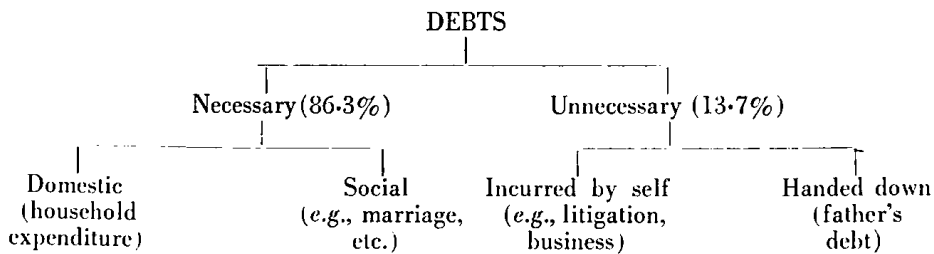
In each item, the average per head has been taken by dividing the total debt under each item by the number of debtors in that particular item.

The number of men are plotted horizontally and the average is plotted vertically, so that the area of each rectangle represents the total debt under each separate item.

The relevant facts that emerge from this information are:—

(1) 66.25 per cent teachers in the vernacular schools of the District Board are indebted.

(2) The debts are of the following kinds:—

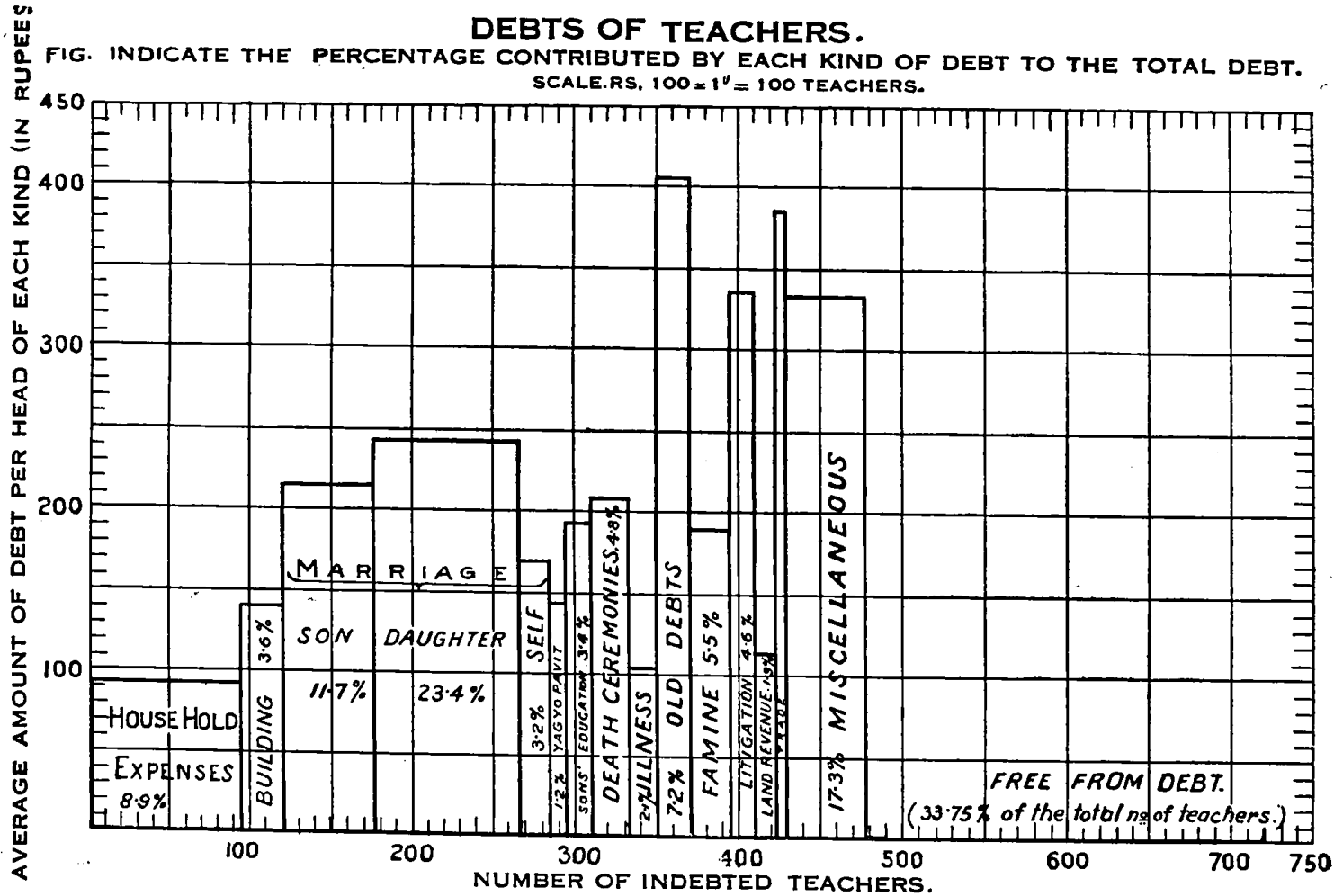


The total of the social debts (marriage, yagyopavit, death ceremonials, etc.) is 44.3 per cent, *i.e.*, almost half of the total debt. Even if we assume that the people are extravagant in such expenditure, it must be admitted that these expenses are necessary. 194 teachers out of 477 indebted ones had to incur debts to perform these necessary social ceremonies. It is very difficult to say if they could have done with a lesser amount, but it is certain that 40 per cent of those who have supplied information and who are in debt, or 27 per cent (26.9 per cent) of the total number of teachers in the district could not meet these social obligations without borrowing money.

The percentage of debt incurred for current household expenditure is 8.9, *i.e.*, about one-tenth of the teachers do not get enough to keep body and soul together. But in fact the position is worse than it appears, for

## DEBTS OF TEACHERS.

FIG. INDICATE THE PERCENTAGE CONTRIBUTED BY EACH KIND OF DEBT TO THE TOTAL DEBT.  
SCALE. RS. 100 = 1" = 100 TEACHERS.



although the percentage of the total is only 8·9 yet if we take the lower paid teachers we find that this percentage rises considerably:—

STATEMENT OF DEBTS INCURRED FOR HOUSEHOLD EXPENSES IN  
NORMAL TIMES AS WELL AS IN TIMES OF SCARCITY.

Salary.	<i>Amounts of Debts.</i>									Total of indebted teachers.	Total No. of teachers in the grade.		
	Rs. 50.	Rs. 51—100.	Rs. 101—150.	Rs. 151—200.	Rs. 201—300.	Rs. 300—400.	Rs. 400—500.	Rs. 500.					
Rs. 15 or less	18	12	6	5	5	2	1	..	..	49	280		
.. 17 ..	12	9	5	4	5	2	..	..	..	37	76		
.. 19—20 ..	3	3	2	2	3	3	..	..	..	16	160		
.. 22—25 ..	3	3	2	1	3	1	1	1	..	15	151		
.. 30—35 ..	1	2	2	1	1	..	..	..	..	7	65		
.. 40—50 ..	..	..	..	..	..	..	..	..	..	..	9		
.. 60 ..	..	..	..	..	..	..	..	..	..	..	5		
			<i>Number of teachers in Debt.</i>										
									TOTAL	..	746		

Thus out of 124 teachers (96 of column 1 and 28 of column 9 of the statement on page 224) who had to borrow money to meet the expenditure for their daily needs (96 in ordinary times and 28 in times of scarcity) we find that the largest number is among those who get Rs. 17 and Rs. 15 or less. Teachers who get Rs. 40 or more find that they can meet their ordinary expenses while only about 10 per cent of those whose salary is between Rs. 19 and Rs. 35 are under the necessity of borrowing money for daily household expenditure. But the percentage is 48 for those getting Rs. 17 and 17 for those who get Rs. 15 or less. Now, most of those who are untrained teachers and therefore get only Rs. 15 or less are young men who have just left school and have not yet to shoulder full family responsibilities and who may get some help from their homes. It is for this reason that indebtedness is so small among them. As a matter of fact they get a subsidy from their families when in need (which is seldom for they have few responsibilities) and thus are saved from incurring debt. But the case of those who get Rs. 17 is different. They have passed their P.T.C. or V.T.C., have settled in life and have to shoulder full family responsibilities without any subsidy or help from anybody. And when we find that 48 per cent or about half of them find it impossible even to make the two ends meet on a salary we can safely infer that that salary does not reach the level of a living wage.

Even those who get Rs. 19 or Rs. 20 are just on the verge of a living wage and can save hardly anything for other necessary personal or social expenses, e.g., illness, children's education, marriage of daughters, etc. It would be wrong to suppose that the teachers are extravagant in spending money on social ceremonies. The average indebtedness on account of the most expensive of these ceremonies (the marriage of a daughter) is less than Rs. 200 and we know that teachers have to borrow practically the entire amount (for they can make no provision by saving). Rs. 250 cannot be considered an extravagant expenditure on the ceremony considering the social conditions, manners and customs of the country. As a matter of fact teachers generally do not get good matches for their daughters partly because they are supposed to have a low social status (which is now beginning to be governed by the salary of the man) and partly because they are unable to spend as much as other village officials, e.g., Patwaris, spend on such occasions.

For these reasons it would not be wrong to infer that the salaries of the primary school teachers are too low. They compare very unfavourably with those of other public servants with whom the people of rural areas have to deal.

Public servant.	Salary.	Remarks.
*Police Constable	.. Rs. 13—19 ..	In many places the rates of prices of the necessities for policemen are special and favourable. They also get free uniform.
Head Constable	.. Rs. 13—19 to Rs. 35 ..	
Postman	.. Rs. 14— $\frac{1}{2}$ —19 ..	His income from presents from the public is considerable. He also gets uniform free.
Patwari	.. Rs. 10—18 ..	It is difficult to exaggerate his extra income.
An Assistant Teacher in Primary School.	Rs. 12—19 ..	No extra income.

\* A literate constable gets a start of Rs. 17/-.

It is no exaggeration to say that the perquisites of teachers are now practically nil. When a teacher gets less than others, he cannot maintain his position and status, and his self-respect is lowered. Such men cannot be expected to raise a 'New Jerusalem' in India. *It may be asserted without any hesitation that the village schoolmaster who is better qualified than the postman and the police constable should get a considerably higher salary than these public servants in villages.*

So far the discussion has been limited to the primary school teacher. In the vernacular middle schools, the headmaster has to maintain a certain standard of living. His is the highest emolument that a teacher engaged in the vernacular education can aspire to. Only 20 per cent of the cadre are in Rs. 60 grade.

These schools are situated either in large towns or in big villages where the standard of living is of necessity higher than in villages. The presence of English teachers in these schools has raised the standard of living of the other teachers—especially of the younger ones. For these reasons the salaries cannot be considered high. Taking into consideration the status of the teachers of the vernacular middle schools, they can hardly be considered adequately paid.

## APPENDIX I

### QUESTIONNAIRE NO. 1

#### THE SCHOOL

1. Name of school.
2. Status of school.
3. The school was started as a  $\frac{\text{Primary}}{\text{Preparatory}}$  school from.... (month).... (year), converted into  $\frac{\text{Upper}}{\text{Lower}}$  from the  $\frac{\text{Lower}}{\text{Upper}}$  standard on..... (date), closed on..... (date) and restarted on..... (date).
4. School hours  
Winter.  
Summer.
5. School-building
  - (a) If borrowed, to whom does it belong and who gets it repaired?
  - (b) If rented, what is the monthly rent? -
  - (c) If it belongs to the Local Board, when was it constructed and repaired, and what is the estimated cost?
6. Kachá or puccá.
7. No. of rooms and the dimensions of each in feet and inches. -
8. Ordinary condition of the school-building and its site. Whether adequately lighted and ventilated or not?
9. Is there a W.C., urinal, boundary and school-garden or not?
10. Arrangements for drinking water—(kachá or puccá well). Distance of any river, tank or canal from the school. The depth of the well. Who draws water? Is the silt removed from the well each year?
11. Is there a Kahár, sweeper or any other servant? If any, is he a part or whole-time servant?
12. Is there a Boarding House?
13. Number of boarders.
14. Arrangements and material for games, play-ground, etc.
15. Seating arrangements in the school. Number and description of furniture.
16. Whether the books recommended for the use of teachers for the year 1929 have come and are there? Is there a Hindi or Urdu Dictionary? Is there a library in the school? Number of books in the library including those lent out to teachers, boys or persons outside the school.

17. Is there a Reading Room in the school? Who has charge of it? The head teacher or the assistant teacher? Does he get any allowance?

18. Does any teacher keep quinine or use Indian medicines?

19. Is the school-building used for the purposes of a Night School, Rural Society, Panchayat, Co-operative Society or any other work? Give full details.

20. Is there any arrangement for recreation, Scout Troop, Akhara or anything else? If there is a Scout Troop, its number and detailed account of its meetings every month may please be given.

21. Number of students:—

Year ending	No. of Students.						Total No. of Students.		Average Attendance
	Inft.	I	II	III	IV	Total	Date.	Total No.	
31 $\frac{3}{2}$ <sub>1</sub>							30 $\frac{3}{2}$ <sub>1</sub>		
31 $\frac{3}{2}$ <sub>5</sub>							30 $\frac{3}{2}$ <sub>5</sub>		
31 $\frac{3}{2}$ <sub>6</sub>							30 $\frac{3}{2}$ <sub>6</sub>		
31 $\frac{3}{2}$ <sub>7</sub>							30 $\frac{3}{2}$ <sub>7</sub>		
31 $\frac{3}{2}$ <sub>8</sub>							30 $\frac{3}{2}$ <sub>8</sub>		

22. (a) Number of students on 2-1-29, with the following classification:—

CREED

Hindus H. C.		Hindus D. C.		Muslim	
Boys	Girls	Boys	Girls	Boys	Girls



(b) Number of students—by occupations

Occupation	Hindus (H.C.)	Hindus (D.C.)	Muslims
Service			
Agriculture			
Handicraft			
Zamindari.			

23. Number of students on roll.

Year	July	Aug.	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	Mar.	Apr.	May
1927											
1928											

(a) Total number of days on which the school remained open.

Year	Number of days
1923-24	
1924-25	
1925-26	
1926-27	

24. Promotion of students—1927-28—

No. of students.

Class No. on roll Examined Passed Failed Absent Remarks.

In column 3, also write the number of the examinees who had failed in 1926-27 within brackets.

25. Students who got double promotion within a year—1927-28.

Class: No. of students getting double promotion.

26. Number of students on 1-1-29.

Language: Hindus H.C. Hindus D.C. Muslims.

27. Census figures of the village with which the school is connected.

28. Number of schools within a 3-mile radius, their status and strength.

29. How many students have to walk each way.

Distance	No.
Less than 1 mile.	
„ „ 2 miles.	
„ „ 3 „	
More „ 3 „	

How many belong to the same village?

30. Teachers—

Qualifications, Date, Grade, Present Pay, Length of Service, Length of Service under the District Board.

31. Do any residents take interest in the school? If so, the work done by them with details, e.g., helping-boys with books or boys and teachers with fire-wood, etc.

32. Number of inspections.  
Officer: Number of Inspections during July 1925 to December 1928.
33. Details of boys who have left school during the last four years.  
Year Class Total Reasons: Absence, Illness, Passing out, Poverty, Death, Total.  
Number of students who remained for less than a year in the school.
34. How many students have left the school after passing the Primary Examination (Class IV) during 1925—28 and  
(1) Joined English Schools?  
(2) Joined Vernacular Schools?  
(3) Took up a profession connected or unconnected with agriculture?  
(4) Went on with their family occupation?  
(5) Became teachers?  
(6) Remain unemployed?  
or (7) Are dead or untraced?
35. How many students have left school during the same three years without passing the Primary Examination (Class IV) and  
(1) Joined Vernacular Schools?  
(2) Took up a profession connected or unconnected with agriculture?  
(3) Went on with their family occupations?  
(4) Remain unemployed?  
or (5) Are dead or untraced?

## QUESTIONNAIRE NO. 2

## THE STUDENTS

1. Name.
2. Caste.
3. Class.
4. Residence.
5. Age in years and months.
6. Is the boy or girl married? If so, the year of marriage.
7. How far does he walk to school?
8. Language—Hindi or Urdu.
9. Has he to pay tuition or games fees? What is their amount?
10. Year of joining the school.  
(a) How many days was he present in the year and when was he promoted last?

11. Duration of severe illness, if any, during the last five years. If so, the present state of his health and eyes.
12. Does he get milk, curd, or ghee daily?  
If so, is the quantity of milk more than  $\frac{1}{2}$  seer or of ghee more than  $\frac{1}{2}$  chhatak?
13. Has he sufficient clothes to wear?
14. Does the boy help his guardian or work by himself? Give details.
15. Who supports him?  
Father · Age      Dead or living. If died, when?  
Real brothers.      Dead and living.  
Sisters.                      "      "  
How many go to school?
16. Is the guardian literate or illiterate and what is his occupation? If an agriculturist, write whether landlord, ténant, maurusi or labourer?  
Details—How many men, women and children in all does he support? Is he a panch, sarpanch, lambardár, patwári, mahájan or a member of District Board, or any other Society or Committee?
17. Are there any books in the home of the student? If so, how many and in which language? Does the guardian of the student subscribe to any newspaper or magazine? If so, which?

### QUESTIONNAIRE NO. 3

#### THE TEACHERS

1. Name with age in years and months.
2. Father's name and occupation. \_
3. Caste.
4. Residence.
5. Qualifications with divisions and dates.
6. Brief account of work done between leaving school and appointment as a teacher.
7. Date of joining D. B. service with starting pay and post.
8. Present post—name of school with Tahsil where serving.
9. Date from which serving on the present post.
10. Present pay and allowances.
11. Number of transfers within the last five years.

12. How far is your home? Have you to go by road, rail, bridle-path, canal or by two or more than two of these?
13. Have you any physical defect such as myopia or deafness?
14. Married, unmarried or widower.
15. How many members of your family do you support?
16. Are you in a joint family? Are there other earning members? If so, their relation to you and approximate annual income.
17. Are any members of your family engaged in agriculture? If so, how much land held and its tenure?
18. Have you any private tuitions? Free or paid? If paid, how much?
19. Do you read books? If so, whence do you get them?
20. Do you read newspapers daily? If so, which?
21. Do you subscribe to these newspapers or borrow them?
22. If you are given books, will you get time to read them? Please mention the subjects on which you want books for your private reading.
23. Have you read any books during the last 12 months? If so, write their names.
24. Does any gentleman in your village subscribe to monthly, fortnightly, weekly or daily papers? If so, write the names of those papers.
25. Which places outside your district have you visited and in what connection?
26. What part do you take in village activities or rural societies? Please give details.
27. What are your relations with the villagers? Do you like them and do they help you in school affairs?
28. Do you lend money? If so, what is the income from that source?

## APPENDIX I-A

*Details of the basis on which the Income and Expenditure have been worked out.*

### A.—EXPENDITURE

1. *Rent*—Rent varies in different parts of the district from Re. 1 to Rs. 10 per bigha according to the nature and location of the soil. The consensus of opinion of the zamindars was that Rs. 3 was the average for the district while the peasants put it at Rs. 4 per bigha. In order to avoid over-estimation of cost, I have accepted the lower figure.

2. This cultivator will have two bullocks. It is presumed that he has one and has to buy the other. The price of an average bullock in the district varies from Rs. 40 to Rs. 80. The Mahajan charges interest at the rate of 6 pies to 1 anna per rupee per month in villages. Assuming that the bullock is priced Rs. 40 and the interest is 6 pies, the annual interest comes to Rs. 15 for the price of a bullock. But the cultivator would be making part payment during the course of the year, and so the average has been taken to be Rs. 12 per year. Here again the lower figures have been taken to avoid over-estimation of cost.

3. *Feed for Bullocks*.—The daily diet of a bullock is 7½ to 15 seers but dearth of fodder compels the peasant to put before them neem, peepul, date-palm and fig leaves. Sometimes green leaves and stalks are chopped and mixed with hay and fodder. In the rainy season, bullocks are left to graze in usars and grass-lands and near gardens and nullahs. After the rabi crop has been got in, the bullocks are again let loose for a month to graze and given a little fodder in the evenings.

Corn and oil-cakes are not given daily to bullocks. About 20 per cent get corn and oil-cakes in the hard ploughing season of October and November. When a bullock is to be disposed off it gets these luxuries to come into form.

The details of the feeding-cost of a pair of bullocks for a year is as follows:—

1. Grass—2 months	..	..	.. Nil
2. Maize-stalks—6 months (300 bundles)	..	..	Rs. 20
3. Hay—4 months (25 maunds)	..	..	Rs. 15
4. Corn, oil-cakes, salt, etc., 1 maund	..	..	Rs. 5
TOTAL			.. Rs. 40

In the rainy season a few peasants give mixed hay to their bullocks.

4. *Cost of Seed*.—The corn for seeds is dearer than the average corn. Less seed is required for kharif and hence is obtained for less money. But more seed is required for the rabi crop. In the kharif, black beans and pulses (urud, mung, rausa, moth) are sown along with millet, maize and juar. The holding is divided

almost equally between the kharif and the rabi. In November, sometimes after gathering in a crop of maize and green fodder, the rabi crop is sown in the same field.

The seed required per bigha for rabi varies from 20 to 30 seers and on an average is about  $22\frac{1}{2}$  seers. The annual cost of seed is detailed below:—

Crop.	Bighas.	Weight.	Price.
Kharif .. ..	6	30 seers	Rs. 3
Rabi { Grain ..	6	3 mds. 15 seers	Rs. 17
{ Oil-seeds, etc. ..	..	..	Rs. 2
TOTAL ..			Rs. 22

5. *Interest on cost of seed.*—The *mahajan* lends seed in kind at the market rate less one seer per rupee approximately and keeps the account in cash. At the harvest-time the grain, at one seer per rupee more than the market-rate equivalent in cash to  $1\frac{1}{4}$  times the cash-value of the grain lent in November, is taken from the peasant.

If the money-values are taken into account, the peasant pays about 25 per cent interest, but if the amounts of grain are taken account of, the interest payable by the peasant amounts to 50 per cent or more.

6. *Irrigation Dues.*—Irrigation charges, incidentals and other inconveniences make it generally impossible for the peasant to irrigate more than a half of his holding. The fields near a main or branch canal are irrigated in two ways—by flow and by lift. In the first kind only one man is required and usually the peasant does all the work himself. He has to pay only the government dues amounting to Rs. 3-2-0 per bigha.

In the lift system, buckets are swung by labourers and the irrigation charges are Rs. 1-9-0 per bigha. The average charge for all grains per bigha is Rs. 2-2-0 and hence the average cost of irrigating  $10/2$  or 5 bighas is Rs. 12. In irrigation by wells, three men are required per bucket, of which, generally, only one is hired, the family of the peasant doing the work of the other two. This man is paid in cash at the rate of Rs. 6 per month and hence, the irrigation season lasting for 2 months, his wages amount to Rs. 12.

7. *Irrigation Labour-charges.*—The daily wage in villages is As. 3 per diem. Peasants, as far as possible, try to do all their work themselves but they have to employ labour when there is a need for it. In irrigation by flow no labour is needed. But about half the holding being irrigated by the lift-system, 25 working days are required to irrigate it twice. Nine of these are put forth by the peasant's family and the cost of the remaining 16 comes to Rs. 3.

*Well-expenses.*—There are more than half kachha irrigation-wells in a village. Rarely two-thirds of these are masonry wells. The walls of the kachha wells fall in

and to remove the earth and to plant jhau, etc., for strengthening the walls, something has to be done every year. A well-diver takes As. 10 per day and the cost of re-conditioning a well is as follows:—

Wages of the well-diver 2 days .. .. .	Rs. 1-4
Bira bandhai .. .. .	Re. 0-12
Parchha, Pahariya Repairs .. .. .	Re. 1-0
TOTAL .. .. .	Rs. 3-0

8. *Harvesting in rabi*.—Five men can reap a pucca bigha of rabi. Therefore, for 6 bighas 30 men will be required. They are not paid in cash but in small sheaves each containing  $2\frac{1}{2}$  to 5 seers of grain. In the reaping-season there is a great demand for labour. The children look after the cattle and the peasant himself saves the wages of 6 men in all. The payments to the remaining 24 men amount to

Per head	Grain	Re. 0-4	Hay	Re. 0-1	Total	Re. 0-5
24 men	„	Rs. 6-0	„	Rs. 1-8	Total	Rs. 7-8

9. *Harvesting in kharif*.—Generally, the corn-heads in kharif are chopped off and the stalks are left standing in the field. If there is a hurry, labourers are employed sometimes. The average cost of labour per bigha is As. 3 and the total for 5 bighas amounts to Re. 1.

10. *Threshing of Corn*.—There are two parts in threshing—crushing the grain and blowing off the chaff. No labour is required for crushing. The peasant and his family do all the work. Labour is needed for blowing off the chaff.

24 men can blow off the chaff of the produce of 6 bighas. The work of 12 men is done by the peasant and his friends and the chamar (for whom some grain is left in each heap). The cost of labour for 12 men at As. 3 per head is Rs. 2-4-0 plus As. 4 for gur at intervals. The total thus comes to Rs. 2-8.

11. *Repairs to and replacement of implements*.—Dove-tailing, making of rake for hay, etc., is done by the family carpenter who is paid annually 15 to 20 seers of grain. Planks, cross-pieces, haris, etc., will have to be paid for separately or purchased cash down. Iron-work such as repairs to chopper, scythe, axe, khurpi and spade or sharpening is done by the blacksmith who gets 10 seers of grain annually.

Blades have to be bought every year and some other wooden or iron implements have to be bought or replaced also in rotation. The average expenses are detailed below:—

Wood-work .. .. .	Rs. 2-0
Iron-work .. .. .	Re. 1-0
Price of blade .. .. .	Re. 0-8
Other implements (repairs or purchases) .. .. .	Rs. 1-8
TOTAL .. .. .	Rs. 5-0

12. *Manure*.—As a matter of fact the cultivator has to pay nothing for the manure. He prepares it from the cow-dung, farm and kitchen refuse, etc. But as on the credit side, the price of the cow-dung of the bullocks has been estimated at Rs. 5 per year, the amount has been shown here as expenditure to balance the account.

13. *Cost of grain as gift.*

Nai .. .. .	..	..	..	..	5	seers.	
Dhobi .. .. .	..	..	..	..	5	”	
Sweeper .. .. .	..	..	..	..	2½	”	
Kahar .. .. .	..	..	..	..	5	”	
Seonrhi (given to Brahmin, son-in-law or brother-in-law or his son).	..	..	..	..	2½	”	
Miscellaneous .. .. .	..	..	..	..	5	”	
TOTAL						..	25 seers.

Cost Rs. 3 @ 8 seers to a rupee.

## B.—INCOME

(1) Rabi Produce (6 pucca bighas)—							
Grain at 3½ mds. per bigha—21 mds.	..	..	..	..	Rs.	100	
Hay at 4½ mds.—27 mds.	..	..	..	..	Rs.	20	
Oil-seeds 2 mds.	..	..	..	..	Rs.	10	
(2) Kharif Produce (6 pucca bighas)—							
Corn—at 1¾ mds.—10½ mds.	..	..	..	..	Rs.	40	
Stalks 250 bundles	..	..	..	..	Rs.	10	
(3) Cow-dng cakes and manure	..	..	..	..	Rs.	5	
TOTAL						..	Rs. 185

Prices of grain in January 1929 in Etawah according to the record of the Etawah Branch of the Allahabad Bank were as follows:—

Grain	Price per maund.	
	Rs.	As.
Wheat .. .. .	..	4 12
Barley .. .. .	..	3 12
Gram .. .. .	..	4 12
Pea .. .. .	..	3 12
Bejhar .. .. .	..	3 12
Arhar .. .. .	..	4 8
Lahi .. .. .	..	7 8
Sehuan .. .. .	..	7 12
Andi .. .. .	..	6 10
Sarson .. .. .	..	7 12
Bajra .. .. .	..	4 4
Rice .. .. .	..	5 0
Urd .. .. .	..	6 0
Darai .. .. .	..	2 8
Dhan .. .. .	..	2 8
Cotton seed .. .. .	..	3 0
Maize .. .. .	..	3 4
Juar .. .. .	..	3 12
Moong .. .. .	..	4 8



## APPENDIX II

### REFERENCES

*Page 2 lines 15 and 16.*

The scheme is fully discussed in 'Afforestation in the United Provinces, India,' by E. Benskin, M.A., I.F.S., Allahabad, 1921.

Also see pages 15 and 16 of *The Fisher Forest in Etawah: A Gazetteer*, edited by D. L. Drake-Brockmann, I.C.S., Allahabad, 1911.

*Page 3 line 3.*

Statistical, Descriptive and Historical account of the North-Western Provinces of India, Volume IV, Part I, page 241, Allahabad, 1876, by E. T. Atkinson, B.A., B.C.S.

*Page 10 lines 5, 6 and 7.*

Report on the settlement of the Etawah District for the years 1868—1874, by Crosthwaite and Neale, page 51.

*Page 10 lines 12—15.*

Etawah: A Gazetteer, Drake-Brockmann, page 91.

*Page 13 line 14.*

Census Report of the United Provinces (Turner), 1931.

*Page 13 line 31.*

Page 103 of the Report on the Settlement of the Etawah District for the years 1868—1874, Allahabad, 1875.

*Page 15 line 10.*

Ibid.

Column 6 in table III on page 6 has been taken from Appendix XI (page 36) and column 7 from page 8 of Final Settlement Report of Etawah District in U. P., 1911—1914 by E. S. Liddard, I.C.S., Allahabad, 1915. Columns 2, 3 and 4 of this table have been taken from the last Census Report (1931).

Tables on page 11 have been prepared from Appendix XI, page 36 of the above Report.

Figures for Tables I and II on page 4 have been taken from the Census Report of 1931.

APPENDIX III  
Please see p. 109