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Socio-Economic And Educational Developments In Bidar District: A Historical Perspective

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Abstract:

Bidar district is popular for different religions, castes and cultures due to its historical developments through the ages. Many of the Hindu rulers such as Rastrakuta, Chalukya, Kalachuri and such others were ruled the Bidar district. Muslim rulers such as Nizams were also ruled regions such, there are more Hindus and Muslims in Bidar district with their rich culture. Similarly, social and religious reformers such as Basaveshwara, Guru Nanak also played significant role in social reformation based on equality. Many of the organizations and associations such as Ayya Samaj were also affected very much for the development of downtrodden people and weaker sections in socio-economic and educational development. Consequently, the weaker sections in Bidar district, even though depressed with social evils and discriminations, due to the development in education in Bidar district, the statistics revealed that the depressed classes are developing and improving their socio-economic status. The role of philosophers, role of associations and education are playing important role in development of weaker sections and depressed classes in Bidar district. This paper provided statistics to prove the same.

KEY WORDS:

Depressed Classes, Bidar district, History of Bidar, Education of Bidar, Socio-economic Status of Depressed classes

INTRODUCTION:

Bidar district is the northern-most district of Karnataka. It is at present relatively a small district, being the remainder of a bigger one, parts of which were transferred to the neighbouring States with effect from the 1st of November 1956 when there was a State reorganisation. Up to that date, the district was a part of the erstwhile Hyderabad State. It was become independent from the Nizam rule and joined into Indian Union in September 1948.

The district is bounded on the east by the Nizamabad and Medak districts of the Andhra Pradesh State, on the north and the west by the Nanded and Osmanabad districts of the Maharashtra State, and on the

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south by the Gulbarga district of the Karnataka State. The total geographical area of the district as per the provisional figures computed by the Survey of India is 5,451 square kms., while the reporting area of the district for land-utilisation purposes, as worked out by the State Department of Survey Settlement and Land Records and local bodies, is 5,458 square kms. It constituted total five talukas, Bidar, Bhalgi, Aurad, Humnabad and Basava Kalyan.

HISTORY:

The first Rastrakuta capital was Mayurkhanda in the present day Bidar district. The legal capital was later moved to Manyakheta in the present day Gulbarga district by Amoghavarsha-I. Kalyani (today called Basava Kalyan after Basaveshwar) in Bidar district was the capital of the Western Chalukyas, who were also called Kalyani Chalukyas after their capital. The Kalachuris continued with Kalyani as their capital. Later Bidar was ruled in succession by the vassals to Sevayanas of Devagiri, Kakatiyas of Warrangal, Allauddin Khilji and Mohammed Bin Tughlaq. The generals of Muhammad Bin Tughlaq who were nominated as viceroys of the newly conquered Deccan region broke up and formed the Bahmani Sultanate under Allauddin Hasan Gangu Bahman Shah.

The Bahmani capital was shifted from Kalbi (Gulbarga) to Bidar (renamed Muhammadabad by the Bahamanis) in 1425. Bidar remained the capital until the Sultanate's breakup after 1518. It then became the center of the Barid Shahis, one of the five independent sultanates known as the Deccan Sultanates. These were the successor states to the Bahmani kingdom.

The Bidar Sultanate was absorbed by the Bijapur Sultanate to the west in 1619, which was in turn included into their Deccan province by the Moghal Emperor Aurangzeb during his viceroyship of Deccan in 1656. After the death of Aurangzeb, Asaf Jaha-I, the Mughal Subehdar of the Deccan province, became independent and assumed the title 'Nizam-ul-Mulk', with the whole of the province under the Nizam's sovereign control. This status remained unchanged until Operation Polo, when the Nizam's territory was merged to the Republic of India. With the reorganization of states in 1956 along linguistic lines, Bidar was deemed a Kannada speaking area, and became a part of unified Mysore State which later was renamed Karnataka.

DEMOGRAPHY:

The population of the district, according to the 1971 census, was 8,24,059. out of whom 7,04,928 persons lived in the rural areas and 1,19,131 in the urban areas. Between 1961 and 1971, the district's decennial rate of increase of population was +24.26 percent, the percentages for the rural and urban areas being 21.13 percent and 46.68 percent respectively. Out of the total population of 8,24,059 in 1971, 4,19,812 were males and 4,04,247 females.

Table No. 1. Population of Bidar district from 1901 to 1971

Year	Male	Female	Total	Decade Variation	Percentage Decade Variation
1901	179668	177925	357593	--	--
1911	214572	210460	425339	+67746	18.95
1921	203572	197034	400606	-24733	-5.81
1931	223986	214709	439695	+38089	+9.51
1941	263147	249679	512826	+74131	+16.90
1951	278296	272752	551048	+38222	+7.45
1961	336480	326692	663172	+112124	+20.35
1971	419812	404247	824059	+160867	+24.26
2001*	771022	731351	1502373	--	--
2011	870850	829168	1700018	+197645	+13.16

Source: Census of India Reports, 1901 to 1971.

* Planning Commission, Karnataka Development Report, 2008.

According to the Census of India 2011 Bidar district has a population of 1,700,018. This gives it a ranking of 289th in India (out of a total of 640). The district has a population density of 312 inhabitants per square kilometre (810 /sq mi). Its population growth rate over the decade 2001-2011 was 13.16%. Bidar has a sex ratio of 952 females for every 1000 males, and a literacy rate of 71.01%. Most of the north Karnataka is a fusion of the Dravidian and Aryan races. Medieval times also saw a continuous influx of Turks, Moghals, Iranian, Afghans and Arabs.

RELIGION, CASTE AND CULTURE:

As the present research paper focused on the social aspects of the people, the religious distribution of population of the Bidar district in 1971 was as under

Table No. 2 Religious Distribution of Population of Bidar district

Sl. No.	Religion	Male	Female	Total	Percentage
1	Hindu	323754	310990	634744	77.03
2	Muslim	78560	76451	155011	18.81
3	Christian	16676	16070	32746	4.97
4	Jain	126	116	242	0.03
5	Buddhist	566	578	1144	0.14
6	Sikh	126	39	165	0.02
7	Religion Not Stated	04	03	07	--
Total		419812	404247	824059	

Source: 1. The Bidar District Census Handbook, 1961;

2. Census of India, 1971, General Report: Part Volume-II, pp.695 & 714-716.

Hinduism comprises many traditional and reformist faiths. There are followers of various culture in the district, like Smartha, Vaishnava, Natha Pantha, Sadananda Sampradaya, Arya Samaj, etc. A popular faith, which is prevalent to a certain extent, is worship of 'Gramadevata' (meaning deity of the place) who is often a goddess. There is evidence to how that Buddhism, Natha Pantha and shaiva sects had their votaries in the area. Even now there are some shrines of the Natha cult in the district. The district has also shrines belonging to the religious tradition of Samarth Ramadas who was the preceptor of Shivaji the great, and of Dattatraya tradition. It was in this district at Kalyana (Basavakalyan) that the Sharana (Vaishnava) movement of radical social and religious reforms was launched in the twelfth century A.D. by a galaxy of personalities reputed for their wisdom, vision, and dauntless action, led by Basaveshwara, Allama Prabhu, Akka-Mahadevi, Channabasavanna, Siddharama and others. They drew into the movement intellectuals as also the population. With revolutionary concepts, they enunciated new values and a new philosophy of life in social, religious, economic and cultural fields. They used the simple spoken language for their exposition for the benefit of all the sections of the society. They declared to be equal in the eyes of God who was one and had many names. The caste system and untouchability were unequivocally sought to be eradicated by intermingling, intermarriage and dignity of labour. Elaborate ritualism, animal sacrifice, fetishes and superstitions were abjured. Every one was expected to earn their livelihood by honest work (kayaka).

The women were given equal status with men. The craze for building temples and shrines was discouraged, and the object of worship, the 'ishtalinga', was expected to be worn on the body by the followers, men, women and children. Shunning of intoxicants and unwholesome food habits. The movement attracted thoughtful men and women from distant areas like Kashmir, Bengal, Orissa, Kerala, Nepal, Pandya, Chola and Chera. Moligeya Marayya (Mahadeva), accompanied by his queen Mahadevi, Sakalesha Madarasa, chief of Kallurkurika, Marula Shankaradeva from Orissa, Maiduna Ramayya from Andhra, Adayya from Gujarat were some of the prominent persons attracted by the

movement. Kalyana became a great centre of reform. The leading lights of the movement there Anubhava Mantapa for open deliberation. These enlightened teachings and actions had a profound impact on the people. Many persons of the depressed classes were deeply transformed and became intrepid men of thought and action.

All these developments were not palatable to the king Bijjala and those others who were opposed to reforms. An inter-marriage of the son of ex-"untouchable" Haralayya and daughter of an ex-brahmin Madhuvarasa proved the proverbial "last straw on the camel's back". Haralayya, Madhuvarasa and Sheelavanta (the bridegroom) were put to death by the king's orders which led to chaos in the capital city of Kalyana. In this situation, Bijjala was assassinated. The leaders of the reforms dispersed to various parts of Karnataka and other regions and kept up the movement and infused a new spirit among the people.

During the fourteenth century activities of the Chistia order of the Sufis (Muslim Saints) were begun in the Deccan by Burhanuddin Gharib. Subsequently, the descendants of the family of the well-known Sufi Saint Bande Nawaz Gesu Daraz of Gujarat considerably extended their influence into the Bidar region. In the Bahamani period and also during later centuries, Sufi saints of various orders such as Chistia, Qadiriya and Junaidi came to Bidar and they were given munificent help by the Sultans, for propagating the Muslim faith. During and after the reign of Ahmad Shah Wali Bahamani, several saints of the Qadiriya order arrived at Bidar from Multan, Mahan and Kirman. Shah Khalilulla Kirmani founded the Naymutallah order which was a sub-branch of the Qadiriya order.

Bidar has another unique distinction of having made a memorable and lasting contribution to the development of the dynamic Sikh movement which had been launched by Guru Nanak in the 15th century and was reoriented by Guru Govind Singh in the 17th century. One of the Five Beloved (Panch Pyaras), with whom Guru Govind, the last apostle in the series of Sikh Gurus, created the dauntless 'Khalsa' (purified) brotherhood of men of action, went from the Bidar area which had been earlier the pioneering Karya Kshetra, of the protestant reformist movement of the shakti Khalsa, as is well known, made many sacrifices and played a heroic role in a crucial period of Indian history when the people had been overawed and demoralized by oppression.

It is a significant fact that the Five Beloved hailed from five different regions of India and thus symbolized the unity of the whole country. All of them later died fighting heroically. Bhai Sahib Singh attained martyrdom in the battle of Chemkor in 1705. It is stated that this celebrated hero from Bidar was the son of Gurunaryana Anakkamma and that he was born on 5th day of Magha of 1732 of the Vikrama Era (1675 A.D.) at Bidar and that he had gone on a pilgrimage with his parents to north India.

Of course, the revolution of Shivasharanas under the leadership of Basaveshwar improved the status of depressed classes to some extent, but still many of the Dalits and depressed classes were facing social discrimination and untouchability in the district. Arya Samaj, which believed in social equality irrespective of religions and castes was played significant role in controlling social discrimination of Dalits and also freedom movement. From the 1930s the Arya Samaj organized its branches in the district and won many followers by dint of social service and with its message of social and religious reforms. Shriyuths Bansilal and Shamlal of Hallikhed, Karibasappa of Chitaguppa, created much awakening in the area by pioneering work and by opening some schools and libraries. Being influenced by the lives of first two persons Sri D. R. Dasjivdya commenced his work in Arya Samaj from Bidar and became an ideal worker. The Samaj conducted several Satyagrahas. In 1934, it was permitted to start an Urdu weekly named "Vaidik Adarsh". In 1938, Dharma Prakash, a noted worker of the Samaj, was murdered at Basava Kalyan. Shri Shamlal, who was imprisoned, died in Bidar Jail in 1938. Aurad-Shahjahani, during Arya Samaj agitation in 1942, one person was killed and several shops were set on fire. Mahatma Gandhi caused a sum of Rs. 1,500 to be sent to the aid of the sufferers.

In 1942, in the course of a procession at Humnabad, Shri Shivachandra, a well-known worker, four of his colleagues were shot dead. The Arya Samaj workers and their associates underwent much sufferings and hardships in the district. The Samaj helped to embolden the people to resist injustices, discriminatory treatments and restrictions and to protest against humiliations. Its movement received active support, irrespective of castes, in this area. It also made strenuous efforts to remove untouchability and to secure social status for the Harijans, and has also trained a few Harijans to act as Purohitas at Vedic religious ceremonies. There are two Arya Samaj Mandirs in the district, one at Bidar and the other at Bhalki.

Now-a-days, there is hardly any sectarian ill-will or rancor among the followers of various sects and faiths, and tolerance and harmony are much in evidence. There is commendable inter-sectarian and inter-religious harmony in the district. In the recent past, i.e., before 1948, the reformist Arya Samaj movement was sympathized or supported by all sections of the Hindu sections of the people participated in the Basaveshvara eighth centenary celebrations held in 1967. Basava Jayanti, as also the Sikh festivals held at the Guru Nanak Jhira are attended by all sections of the Hindu. This is co-operation among the

various castes in the villages in conducting special worships in temples.

A District-level Integration Council was constituted April 1969 with a view to promoting communal harmony to check group tension and prevent the occurrence of incidents which might flare up into a law and order problem. The council, of which the Deputy Commissioner of the district is the chairman, has representatives from various walks of life and religions. Community celebrations of festivals under the guidance of this council help to strengthen harmony.

The Hindu community continues to be divided into a number of castes and sub-castes. "Scheduled Castes" means such castes, races or tribes or parts of groups within such castes, races or tribes as are deemed under Article 341 of the Constitution of India to be the Scheduled Castes for the purposes of the Constitution of India. Among them, Dhors are engaged in tanning, shoe-making and cobbling. Some of them work as cultivators and agricultural labourers. The Mangs are more in Bidar district than in Gulbarga and Raichur districts. This caste is divided into some endogamous groups. Mangs weave flaxen tape for cots and make ropes, brooms and mats from the date palm. They are also tanners and workers in raw hides and leather and are village criers and drummers. Some of them are agricultural and non-agricultural labourers. A section of the leatherworkers is also known as Samagars or Chamagars (these terms are derived from 'Charmakara', the Sanskrit word for a worker in leather). The leatherworkers are mostly "Vibhutidhads". They pay special reverence to the saints Haralayya and Madara Channayya who were associates of Basaveshvara. During the twelfth century, Uringa Peddi, a Harijan disciple of Uringa Deva of Nanded, was a popular Sharana; and Achhanakara at Kalyana in the latter part of his life were Mathas of Uringa Peddi at Bhalki, Basavakalyan, Bimalkhed, Kengali and Khatak Chincholli of the Bidar district and Harijans are their followers. Some of the Mathas are: village servants. Many of them are labourers, cultivators, building workers, etc. At the time of Basaveshvara, the people of what are now called the Scheduled Castes were given social status and were welcome in the Vaishnava fold. Widow marriage and divorce are customarily permitted among these castes. Some sections of the Scheduled Castes bury their dead, others cremate. Some families of the Scheduled Castes have in recent years become followers of Buddhism.

Conditions of life among the Harijan castes were until recently very deplorable, but various ameliorative measures taken have brought about an improvement. Now there is a new awakening among them and they are beginning to take their rightful place in the society. The following (whose population as enumerated in the 1971 Census is mentioned in brackets) have been recognised as the Scheduled Castes in Bidar district: Beda (251); Byagara (2); Chalavadi (138); Chambhar (4,172); Dhor (2,982); Ellamalwar (Yellammalawandlu) (85); Holey (56,485); Madiga (19,880); Mahar (18,175); Mala (5); Mala Dasari (37); Malajangam (1); Mang (1,340); Mang-Garodi (450); Mehtar (100); Mochi (606); Samagara (1,460) and unspecified (7,790) covering Angamuk, Array (Mala), Arwa Mala, Bindla, Dakkal (Dakkalwar), Holey, Dasari, Kolupulvandlu, Mala Hannai, Mala Masti, Mala Sale (Netkani), Mala Sanyasi, Manne, Mashti and Mitha-ayyalva Sindhollu, etc. "Scheduled Tribes" means such tribes or tribal communities as are deemed so under Article 342 of the Constitution of India. The following tribes (whose population, as enumerated in the 1971 Census, is stated in brackets) have been recognised as the Scheduled Tribes in Bidar district: Bhil (3); Chenchu or Chenchwar (4); Gond (including Naikpod and Rajgond) (246); Koya (28); Thoti (220); Unspecified (198). The total number of persons belonging to the Scheduled Castes and the Scheduled Tribes in the district as in 1961 and 1971 was as follows:

Table No. 3. Growth of Scheduled Caste and Scheduled Population in 1961 and 1971 in Bidar District

Particulars	Male	Female	Total	Percentage
1961				
Scheduled Caste				
Rural	47117	48078	95195	--
Urban	2656	3027	5683	--
Total	49773	51105	100878	15.2
Scheduled Tribes				
Rural	535	519	1054	--
Urban	01	--	01	--
Total	536	519	1055	0.2
1971				
Scheduled Castes				
Rural	57915	56059	113974	--
Urban	5123	4866	9989	--
Total	63038	60925	123963	15.0
Scheduled Tribe				
Rural	244	222	466	--
Urban	121	112	233	--
Total	365	334	699	0.08

Source: 1. Bidar District Census Handbook, 1961 and 1971

2. Census of India- General Population Tables, 1971.

EDUCATION IN BIDAR DISTRICT :

In the early times, education was in the hands of religious leaders and priests, and it was encouraged with endowments by kings, chiefs, noblemen, merchants and the Brahmanic system of education which was prevalent in other parts was also in vogue in Bidar district. The teaching was largely oral and the curriculum included learning of grammar, literature, mathematics, logic, astronomy, philosophy, the Vedas and other religious lores, yoga,urveda, etc., and sometimes the arts of dancing, singing and other 'fine arts'. The students had to remain in the Gurukulas of their teachers under rigorous discipline and had to imbibe a love of knowledge and a spirit of devotion to duty. Vihars and Brahmapuris were settlements of learned men. Education was imparted in monasteries and temples. The medium of higher education was Sanskrit. Crafts were taught by father to son and to other apprentices generation after generation. Vihars were the centre of Buddhist learning, monasteries and Basadis were the centres of Jaina learning. Mainly Prakrit and Sanskrit were used by them as media. Jainas preached to the people through Kannada and also composed works in Kannada.

From the ninth century onwards, Shaivism wielded a good deal of influence in Karnataka. The priests of Kalamukha Shaiva sects were great educationists and religious preachers. From about the middle of the 11th century the Sharana (Veerashaiva) movement played a highly important role in the spread of education to large sections of people. The Sharanas of this reforms movement (both men and women) preached ethics, religion, philosophy, etc, in common man's language and created a new unique literature called the vachanas by outpourings of their hearts. Mathas became the centres of literary and spiritual activities.

In the fourteenth century after the Bahamani rule was established in the region, the mosques became the centres of instruction and of literary activity for the Muslims. While the maktabas were their primary schools which gave instruction in portions of the Koran reading, writing and simple arithmetic, the madrasas were higher institutions of study. Muhammad Gawan, a scholar and statesman of repute was a great patron of education under the Bahamanis. He established his famous college at Bidar where men of high learning were taught. The library built up by him contained about 3,000 volumes. Kalyana (Basavakalyan) and Bidar which were capitals of the kingdoms in the ancient and medieval periods respectively were also distinguished for learning.

Before 1854, Pandits, Jangamas and Moulvis were imparting education. Besides the State Government, sometimes the Jagirdars, Mansabdars, Deshmukhs, Deshpandes, merchants and the public were also extending assistance for running of educational classes. But there was no well-defined and organized common system of courses and education was in a haphazard state.

In 1859, the Nizam Government issued a notification regarding the opening of two schools in each of the taluk and district headquarters, one in Persian and the other in the local language. In 1869, an Education Department was established with the appointment of a Secretary to the Miscellaneous Minister in the Education Department and a Director of Public Instruction. Subsequently, Deputy Inspectors were appointed for all the districts, to whom were transferred most of the duties connected with educational matters. A study of English was first introduced in the districts in 1873. Later in 1882, the Department of Public Instruction was made a major branch. A high school was opened at the headquarters of each district and upper and lower middle schools were started at several places in each of the districts. The number of primary schools was also increased.

In 1901, only 1.9 per cent of the population of the Bidar district were able to read and write (3.7 per cent of males and 0.6 per cent of females). Five decades thereafter, i.e., in 1931, the percentage of literacy was 2.53 (males 4.5 per cent and females 0.5 per cent) which showed a very tardy pace of progress of literacy. During the next decade (1931-1941), the growth of literacy registered a considerable improvement in that it increased from 2.53 per cent in 1931 to 5.2 per cent in 1941. After the achievement of independence, more importance has been given to spread of literacy. As a result, in recent years, notable progress has been made in this respect. The percentage of literates in the district, which was only 7.4 in 1951, increased to 14.3 by 1961. In 1961, the number of literates in the district was 96,078 of whom 80,826 were men and 15,252 women, out of a total population of 6,63,172. Among the taluks of the district, the Bidar taluk had, in 1961, the highest percentage of literates with 17.7%. Avihole (Santpur) taluk had the lowest with 11.6%. The percentages of literacy in the urban areas, which was 19.8% in 1951, increased to 33.1% by 1961, when among the urban areas, Bidar had the highest percentage with 44.5%, while Kalyana (now Basavakalyan) had the lowest with 22.01%.

The following table shows the boys and girls who are between 6 years and are enrolled for primary education between 1961 to 1975 is shown as under

Table No.4. Primary Education in Bidar District (1961-75)

Year	Enumeration			Enrolment			Percentage		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1961-62	13722	10529	24251	12629	8310	20939	94	72	87
1965-66	58989	52107	111096	54350	39041	93391	92	74	84
1970-71	47699	34389	82088	42868	26134	69002	90	78	84
1970-75	39822	29383	69206	38003	26922	64925	97	94	95

Source: Gazetter of Bidar district.

In 1915 in the larger undivided district of Bidar of the erstwhile Hyderabad State, there were only three high schools, one each at Bidar, Kothur and Udgir. The high school at Bidar was maintained by Government and had a pupil-strength of 328 under the control of 15 teachers. There was very slow progress and in 1954-55, the number of high schools was only six with a student-strength of 1,124. After the merger of Bidar district into the new Mysore State in 1956, there was considerable expansion of secondary education. As on 31st March 1957, there were 10 high schools in the district with a pupil-strength of 2,212 boys and 190 girls. Of the ten high schools, five were Government High Schools for boys, one was a Government high school for girls and the remaining four were aided high schools for boys. Gradually local bodies also started several high schools. As a result there has been a great increase in the number of high schools as also in the strength of students. In March 1975, there were in all 57 high schools with a

pupil-strength of 10,169 boys and 1,877 girls under the charge of 557 men and 69 women teachers.
As per the Census of India 2001, the statistics pertaining to demography and literacy of the Bidar district is shown as under

Table No. 5. Taluka-wise Population and Literacy Rates

Sl. No.	Items	Gender	Bidar district	Basavakalyan	Bhalki	Aurad	Bidar	Humnabad
1	Population Total	Persons	1,502,373	299,910	257,042	245,294	405,540	294,587
		Male	771,022	152,998	132,016	125,739	209,230	151,039
	Rural	Female	731,351	146,912	125,026	119,555	196,310	143,548
		Persons	1,157,498	241,125	221,949	229,490	231,283	233,651
	Urban	Male	591,653	122,427	113,353	117,559	118,568	119,746
		Female	565,845	118,698	108,596	111,931	112,715	113,905
		Persons	344,875	58,785	35,093	15,804	174,257	60,936
		Male	179,369	30,571	18,663	8,180	90,662	31,293
		Female	165,506	28,214	16,430	7,624	83,595	29,643
Decennial Population Growth Rate (1991-2001)			19.63	21.75	15.31	16.78	22.35	20.22
3	Density of Population (Persons/Sq. Kms)		276	249	230	200	438	298
4	Sex Ratio (No. of Females per 1000 Males)		949	960	947	951	938	950
5	Sex Ratio (at age group)		941	928	942	946	943	949
6	Literacy Rate (Population aged 7 Years and above)	Persons	60.94	59.10	62.43	57.87	64.96	58.50
		Male	72.46	71.57	75.31	69.95	74.45	70.18
		Female	48.81	46.19	48.85	45.18	54.83	46.22
7	Percentage of Scheduled Caste Population to the Total Population	Persons	19.89	19.67	21.56	26.19	15.03	20.09
8	Percentage of Scheduled Tribe Population to the Total Population	Persons	12.13	16.43	8.74	8.80	10.48	15.74

Source: Bidar District Census Handbook, 2001

Table No. 6. Information on Government Schools in Bidar District

Sl. No.	Taluka	Number of Lower Primary Schools	Number of Higher Primary Schools	Total Number of Schools
1	Aurad	163	154	317
2	Basavakalyana	93	139	232
3	Bhalki	114	158	272
4	Bidar	104	147	251
5	Humnabad	50	130	180
	Total	524	728	1252 (1331)

Source: Department of Public Education, Bidar

It is noted from the above table that about 79 lower primary schools were established in the district in the academic year 2008-09 with total schools to 778. following table shows the schools that provide education in different languages as medium of instruction.

Table No. 7. Information on the Schools Medium-of-Instruction-wise

Sl. No.	Name of District	Medium of Instruction	Number of Lower Primary Schools	Number of Higher Primary Schools	Total
1	Bidar	Kannada	363	467	830
		Urdu	114	115	229
		Marathi	126	144	270
		Hindi	--	02	02
		Total	603	728	1331

Source: Department of Public Education 2008-09, Bidar

Table No. 8. Number of Government Aided and Unaided Primary Schools in Bidar district

Sl. No.	Number of Schools with Medium of instruction	Number of Government Aided Schools	Number of unaided Schools	Total Government Aided and Unaided Schools
1	Kannada	89	196	285
2	Marathi	07	04	11
3	Urdu	20	34	54
4	Hindi	02	--	02
5	Kannada + Hindi	--	01	01
6	Kannada + Marathi	28	05	33
7	Kannada + Urdu	06	02	08
8	Kannada + Marathi + Urdu	02	--	02
9	English	01	--	01
10	Arabic	06	--	06
	Total	161	242	403

Source: Department of Public Education 2008-09, Bidar

CONCLUDING REMARKS:

Bidar district is unique in religious and caste based culture, as it was ruled by many of the Hindu rulers, later Muslim rulers. Due to many of the social evils such as untouchability and social

discrimination, many of the depressed classes were affected. Consequently, many of the saints and philosophers such as Shivasharanas, Sufis, Sikh Gurus, Samaj reformers, etc were began their movement to achieve socio-economic equality of the depressed classes. There were communal disturbances due to many religions and castes in the area. But, due to the efforts of social reformers the communal harmony is established in Bidar district. Many of the philosophers were of the opinion that without progress in education, it is impossible to completely remove social evils associated with depressed classes and hence, there are developments in education of the depressed classes in the Bidar district. The statistical figures were already proved the same.

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