

Government of Madras.

EDUCATIONAL DEPARTMENT.



Recd.

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G.O. No. 557, 12th June 1913.

Muhammadian Education.

Communicating to the Director of Public Instruction, with remarks, letter from the Government of India on the subject of —.

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GOVERNMENT OF MADRAS.

EDUCATIONAL DEPARTMENT.

READ—the following paper :—

Letter—from the Hon'ble Mr. H. SHARP C.I.E., Joint Secretary to the Government of India Department of Education.

To—the Secretary to the Government of Madras, Educational Department.

Dated—Simla, the 3rd April 1913.

No.—585—595 (Education).

I am directed to address you on the subject of Muhammadan education. As observed in paragraph 57 of the Government of India resolution No. 301-C.D., dated the 21st February 1913, the increase in the number of Muhammadans at school has been remarkable during recent years; and, in the matter of primary education, this community now holds its own. In the matter of higher education their numbers are still far below their proportion to the population. The Government of India are anxious that all reasonable facilities should be provided for the education of this backward community and take this opportunity of indicating the directions in which inquiry and special action will, they think, be useful.

2. *Primary education.*—One of the chief obstacles in the way of Muhammadan education is the language difficulty. Urdu is regarded as a *lingua franca* among them; and some knowledge of Arabic and Persian is often required. When one or more of these languages has to be studied in addition to a Prakrit vernacular, the Muhammadan pupil is handicapped. There are also difficulties of a religious nature. Some study of the Koran is often insisted on before secular education is commenced; and the regular school career is thus started later than in the case of other communities. The text-books used in vernacular schools are sometimes distasteful to Muhammadan feeling. In some provinces these difficulties have been partially met by the encouragement of special schools for Muhammadans—generally schools of an indigenous type (*mulla* schools or *maktabs*) in which a secular course has been added. The Government of India understand that there is a large body of opinion in favour of an extension of this system. There is reason to think that the preservation of the religion, languages and traditions of Islam can be attained by further modification of the curricula and text-books to suit their needs. At the same time, it has to be recognized that there are considerable tracts in which Muhammadans have entirely dropped the use of Urdu; and it is impossible to lay down a single line of policy for every province or even part of a province. The following general suggestions may, however, with advantage be considered :—

(i) The encouragement of *maktabs* to adopt a secular course which will appeal to Muhammadans and will not prevent the teaching of simple Urdu, where necessary, and of the Koran.

(ii) Facilities for the teaching of Urdu where Urdu is still a vernacular for practical purposes.

(iii) The framing of special text-books for semi-secular *maktabs*.

(iv) The inclusion in the text-books for ordinary schools, in areas where Muhammadans are numerous, of stories which are not distasteful to Muhammadans and of a certain number of stories of particular interest in them. It is not, however, intended to suggest that the traditional stories of the Hindu religion should be excluded.

The exclusion either of Islamic or of Hindu stories would rob the books of much of their value and interest, while the inclusion of both is calculated to remove the complaints which are sometimes made by Muhammadans on this score.

(v) The provision of Muhammadan teachers where practicable.

(vi) The provision of a separate inspecting agency for Muhammadans.

3. *Secondary and collegiate education.*—The reasons which have retarded the spread of secondary education among the Muhammadans are the poverty of the community, the linguistic difficulty, the demand for religious instruction and want of Muhammadan representation on the governing bodies of educational institutions. The first has been to a large extent met by special Government scholarships and by endowments. This is essentially a matter for the Local Governments and the community themselves. I am merely to observe that in parts of the country where Muhammadans are slow to enter institutions for technical and industrial training (and it has been noticed that very few Muhammadans have been selected for the State technical scholarships) it may be found desirable to offer some special facilities by way of stipends or scholarships. As to the second, it is alleged that Muhammadans suffer when they have to study English through the medium of a Prakrit vernacular with which they are little acquainted. Special schools or classes may go far to meet this difficulty. The demand for religious instruction can be arranged for in privately-managed hostels attached to Government institutions. It is represented that, in certain parts of the country, the great majority of secondary schools are managed by Hindu bodies; and it was recently observed that among the one hundred ordinary members of the Calcutta Senate only six were Muhammadans. The establishment of special Muhammadan schools and colleges would simplify these matters. But this is an expedient which for financial reasons cannot be adopted generally. And, where it is not feasible, a good deal may be done by reserving a certain number of vacancies for Muhammadan pupils in institutions which, by reason of their reputation, draw many applicants for admission and by safeguarding the interests of the community in other ways. A subsidiary difficulty which may sometimes present itself is that of advance from a semi-secular *maktab* to an institution of higher grade. This, however, is a matter of arrangement in the codes of the various provinces. The suggestions which the Government of India think may be of practical utility in the matter of secondary and collegiate education are :—

(i) The improvement of existing institutions for Muhammadans such as the Calcutta Madrasa, the Islamia College, Lahore, and Islamia schools.

(ii) The establishment of separate Muhammadan institutions in places where this can be done without detriment to efficiency or discipline and without unreasonable expense.

(iii) When this is not possible (and it is apprehended it will but seldom be possible) the addition to the staff of a school of a teacher or teachers who will be able either to teach classes in English through the medium of Urdu, or to give special help to Muhammadan boys where a knowledge of some other vernacular is desirable either for the study of English or for general reasons.

(iv) The maintenance of hostels for Muhammadans under private management with religious teaching.

(v) The appointment of a reasonable number of Muhammadans to the committees (where such exist) of Government institutions and to the governing bodies of aided institutions.

(vi) The provision of Muhammadan teachers and inspectors.

4. I am to add that the question whether religious teaching can be permitted in Government hostels tenanted only by Muhammadans and, if so, under what conditions, is one which may conveniently be treated of in the communication on religious and moral instruction asked for in my letter No. 1257—1264, dated the 4th September 1911, or, if that communication has already been despatched, then in a separate letter.

5. The Government of India would also like Local Governments to consider whether any further system of scholarships is required for poor Muhammadans at the different stages of instruction.

6. *Girls' schools*.—No system of Muhammadan education will be complete without arrangements for the education of girls. This form of education is attended with special difficulties in certain parts of the country and probably everywhere the strictest arrangements for *purdah* will be necessary. The general principles which the Government of India desire to see adopted in the matter of the education of girls are detailed in paragraphs 16–18 of the Resolution No. 301-C.D., dated the 21st February 1913.

7. With these general observations, I am to commend the whole question to the careful consideration of Local Governments with the suggestion that committees should be appointed to make recommendations. The Government of India will be glad to be informed in due course of the general conclusions which Local Governments have reached. They do not desire to receive particular schemes; but they are deeply interested in the question from the Imperial point of view and they will be glad to know, in connection with the allotment of any funds which may be available, what financial help is desired from Imperial revenues. Furthermore, the Secretary of State has recently requested that the annual reports on public instruction might with advantage deal with the progress of primary education among Hindus and Muhammadans, respectively. This treatment, as regards Muhammadans, might well be extended to some special mention of their advancement in different branches and grades of education. Attention is invited to the supplementary tables regarding Muhammadan education in the reports from the Madras Presidency.

Order—No. 557, Educational, dated 12th June 1913.

Communicated to the Director of Public Instruction with the request that he will submit a report to Government on the points raised by the Government of India together with a detailed statement of objects towards which financial aid may be applied for from Imperial funds. The Government desire to have the views of the Director in advance at an early date on the question referred to in paragraph 4 of the letter regarding the provision of religious teaching in Government hostels tenanted only by Muhammadans. In this connection his attention will be drawn to G.O. No. 358, Educational, dated 25th May 1905, in which permission was accorded, as an experimental measure, to the religious instruction of the students of the Madrasa-i-Azam at the expense of the Muhammadan Educational Association of Southern India.

(True Extract.)

W. FRANCIS,
Ag. Secretary to Government.

To the Director of Public Instruction.
" Financial Department.

EDUCATIONAL DEPARTMENT.

NOTES CONNECTED WITH G.O. No. 557, EDUCATIONAL, DATED
12TH JUNE 1913.

[SUBJECT.—*Muhammadan education.*]

Letter from the Government of India, Home Department, No. 585–595, dated 3rd April 1913.

The copy of the Government of India letter placed below may be forwarded to the Director of Public Instruction u.o. in advance for information.

B. GOPALACHARI—21–4–13.

C. RAMANUJACHARI—22–4–13.

Please.

L. DAVIDSON—23–4–13.

To the Director of Public Instruction u.o.

OFFICE OF THE DIRECTOR OF PUBLIC INSTRUCTION.

Noted and returned.

J. H. STONE—30–4–13.

To the Educational Department u.o.

EDUCATIONAL DEPARTMENT.

The present communication from the Government of India relates to Muhammadan education. They make certain general observations under the following heads, viz.—

- (1) Primary education,
- (2) Secondary and collegiate education and
- (3) Girls' schools,

and commend the whole question to the careful consideration of this Government with the suggestion that *committees* should be appointed to make recommendations. They also desire to know what financial aid is needed from Imperial revenues for this purpose.

2. A copy of the communication has been sent to the Director of Public Instruction in advance. Submitted that he may now be requested to submit proposals for the formation of committees to consider and report upon the whole question of Muhammadan education with special reference to the suggestions of the Government of India.

3. With reference to paragraph 4 of the letter it is submitted that the specific question of religious teaching in Government hostels tenanted only by Muhammadans has not been dealt with in connection with the general question of religious and moral education raised by the Government of India. Further consideration of the latter has been deferred pending reply to a reference made to that Government

which has just been received. The present specific question may be dealt with in connection with the larger one as directed by the Government of India. In the meanwhile the Government may have the Director's remarks on the particular question while the Government has attention may be drawn to G.O. No. 358, Educational, dated 25th May 1905, in which the Muhammadan Educational Association of Southern India was allowed to try experimentally subject to certain conditions their scheme for the giving of religious instruction to the boys of the Madrasa-i-Azam at their own expense, to which institution a hostel is attached.

A draft order is submitted for approval.

B. GOPALACHARI—28-4-13.

C. RAMANUJACHARI—30-4-13.

There is very little that is new in this long letter, and I am very doubtful whether any useful purpose would be served by the appointment of committees. That is certainly a point as to which it would be wise to ascertain the Director of Public Instruction's views unofficially before any formal direction to propose the creation of committees goes out.

The two matters that—for different reasons—are of immediate importance are—

- (a) the implied offer of financial help, and
(b) the question of religious instruction in Government hostels for Muhammadans, as to which the draft order correctly calls for an advance statement of the Director's views.

The case should go u.o. to the Director of Public Instruction for his remarks.

L. DAVIDSON-2-5-13.

To the Director of Public Instruction u.o.

OFFICE OF THE DIRECTOR OF PUBLIC INSTRUCTION.

I have obtained a report upon the religious instruction now being carried on at the Madrasa. This will form part of the reply to the proposed official memorandum.

I would certainly suggest that Government should not prejudice the question of a committee. I do not think that in our province one will be either necessary or desirable. There are several bodies which I can consult when necessary. As observed by Mr. Davidson there is very little that is new in the letter, and apart from the question of religious instruction the main question is to determine the objects for which we can reasonably ask for a share of any funds available.

A. G. BOURNE—3-6-13.

To the Educational Department u.o.

EDUCATIONAL DEPARTMENT.

Submitted that the draft order has now been revised with reference to the Director of Public Instruction's note above. The revised draft is for approval.

B. GOPALACHARI—4-6-13.

C. RAMANUJACHARI—5-6-13.

H. E. the Governor—

W. FRANCIS—7-6-13.

P[ENTLAND]—10-6-13.

Issue.

W. FRANCIS—11-6-13.

[G.O. No. 557, Educational, dated 12th June 1913.]

REPLY AGAIN G.O. No. _____, dated _____ 191

191

C. No. 1258, From the Govt of India, No. 388-395, dated 3-4-1913

191

19

ORDER.

No. 55787, dated 12. 6. 1913

report to Govt. on the
points raised by the Govt.
of India together with
a detailed statement
of objects toward which
financial aid may be
applied for from Imperial
fund.

Communicated to the D. S. 9
with the request that he will
submit proposals for the appoint-
ment of committees ~~as~~ with refer-
ence to para. 7 of the Govt. of India letter.
The Govt. ~~intended~~ desire to have
the views of the Director ^{in ~~an~~ ~~abstract~~} on the
question referred to in para. 4
of the letter regarding the pro-
vision of religious teaching in
Govt. hostels ^{demanded} only
by Muhammadans. In this
connection his attention
be drawn to G.O. No. 33435
Dated 25th May 1905 in 1905

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 permission was given as
 an experimental measure
 to ^{the} religious instruction
 to the students of the madrasa-
 i- again at the expense
 of the Muhammadan
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 of Southern India.

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