

Government of Madras.

EDUCATIONAL DEPARTMENT.

Recd.

Regd.

} 1915.

Enclosures

Spare copies

G.O. No. 437, 28th April 1915.

Muhammadian Education.

Recording endorsement of the Government of India forwarding for the information of this Government, papers relating to — in the United Provinces and Assam.

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GOVERNMENT OF MADRAS.

EDUCATIONAL DEPARTMENT.

READ—the following papers :—

I

G.O. No. 7, Educational, dated the 5th January 1915.

II

Endorsement of the Government of India, Department of Education (Education), No. 6271, dated Delhi, the 25th March 1915.

A copy of the undermentioned papers is forwarded to the Government of Madras for information in continuation of this department endorsement No. 1900, dated the 14th December 1914.

(By Order.)

H. SHARP,
Joint Secretary to the Govt. of India.

ENCLOSURES.

(1)

Letter --from the Hon'ble Mr. S. P. O'DONNELL, Secretary to Government, United Provinces.

To—the Secretary to the Government of India, Department of Education (Education).

Dated—Allahabad, the 15th January 1915.
No.—80.

I am directed to reply to your No. 585—595, dated the 3rd April 1913, in which you requested that the Government of India might be informed of the general conclusions reached by the Local Government on certain points connected with Muhammadan education.

2. *Primary education.*—The position and needs of the Muhammadan community in the matter of primary education have been discussed in the resolution of this Government No. * 1611/XV, dated the 25th August 1914. As there pointed out the advance made by Muhammadans in the primary schools has been slow as compared with that of the Hindus, and the committee appointed by the Local Government in August 1913 to consider the whole question of Muhammadan education adduced figures which show over the last eighteen years a large and disturbing decline in the proportion of Muhammadans to the total number of primary pupils. It would serve no useful purpose to consider the reasons for this retrogression. Whatever they may be, the Government is pledged to do all that is in its power to arrest the decline, and in the resolution just referred to the measures which the Lieutenant-Governor has decided to adopt have recently been set forth. These measures include—

- (1) the establishment of special Islamia primary schools (resolution IV, paragraph 4);
- (2) special arrangements for the starting and proper equipment of maktabas, and the selection and training of maulvis (resolution VI, paragraph 3);
- (3) the appointment of special Muhammadan inspector and of ten special Muhammadan deputy inspectors (resolution VIII, paragraph 3);
- (4) the provision of efficient teaching in the Persian script and in the Urdu supplementary reader in every board school, to any boy who asks for it;

* Copy enclosed.

(5) the strengthening of the Muhammadan element amongst the teachers and the ordinary inspecting staff;

(6) the provision of separate girls' schools for Muhammadans, wherever the numbers justify it.

In the opinion of the Lieutenant-Governor they will furnish liberal and suitable facilities for a rapid spread of sound education in the community. But their success is dependent on the extent to which the community is prepared to co-operate in the efforts of the Government. Without such co-operation there can be no considerable and permanent advance.

3. *Secondary education.*—The Government of India observe that whilst in the matter of primary education the Muhammadan community now holds its own, in the matter of higher education their numbers are still far below their proportion to the population. In these provinces however the reverse is rather the case. According to the latest figures available there are at present in secondary anglo-vernacular schools 10,733 Muhammadans or just under 24 per cent. of the total enrolment as against a percentage of 13½ in primary schools. Further, if there has been no marked advance in this sphere of education, there has at least been no relative retrogression in recent years. In 1907 Muhammadan pupils in secondary schools numbered 7,128 or just over 23½ per cent. of the total attendance.

The establishment of separate government secondary schools for Muhammadans would be opposed to the policy which has been consistently followed by this Government for many years. In practically each district of the province the Government maintains a model government school open to all communities, and for the rest its action is confined to the liberal assistance of private efforts. In the opinion of the Lieutenant-Governor the figures above cited are not such as to justify any deviation from this policy. But the development of Muhammadan anglo-vernacular education, by scholarships, separate hostels or denominational aided institutions will receive all reasonable encouragement from the Local Government. There are already a number of Muhammadan schools, such as that at Aligarh, the Hewett Muslim school, Moradabad, the Faiz-i-Am School, Meerut, and the Colvin School, Mahmudabad, which are in receipt of Government assistance, and grants to other schools of this class are under consideration. In no case has the Government withheld or will it ever withhold reasonable support to any well-considered enterprise. In hostels attached to secondary schools there are at present 1,163 Muhammadans or approximately 20 per cent. of the total boarders. Funds have been earmarked recently for the erection of hostels at aided Muhammadan institutions, and the Government is prepared, wherever practicable, to arrange at non-denominational institutions for separate Muhammadan accommodation. Special attention is also being paid to the increase of trained Muhammadan teachers from headmaster downwards, and in this direction some advance has already been made as indicated by the following figures :—

		Number of Muhammadan teachers in October 1906.	Number of Muhammadan teachers in April 1914.
Headmasters	.. .. .	..	4
Teachers	.. .. .	133	196

But it is from the side of the primary and middle vernacular schools that the main stimulus to further progress may be expected to come. A wide development of elementary education, such as the measures outlined in paragraph 2 above should now render possible, is certain to lead to a large increase in the attendance in anglo-vernacular schools.

4. *Collegiate education.*—According to the latest figures there are 1,236 Muhammadans against 3,556 Hindus in colleges other than oriental; that is, Muhammadans form between 25 and 26 per cent. of the combined total. In 1907 the corresponding figures were 750 Muhammadans and 2,248 Hindus. Some deduction must be made, however, from these figures on account of students from other provinces attending the Aligarh College, who in 1914 numbered 517.

In the Muhammadan Anglo-Oriental College at Aligarh the Muhammadan community already possesses the largest college in the province. This institution, however, is of an all-India rather than of a provincial character and its future, pending the outcome of the proposals for a Muhammadan University, is at present uncertain. In any case it will hardly be possible for it to provide for all the Muhammadan students of the United Provinces and partly in view of its present overcrowded condition and partly for reasons connected with its internal administration, the establishment of a second Muhammadan college has recently been tentatively advocated in various quarters. The matter has so far not progressed beyond the stage of somewhat vague suggestions, and no definite scheme has yet been evolved; but should such a scheme mature it will receive the most sympathetic consideration from the Local Government.

An increase in the number of Muhammadans in non-denominational institutions can best be promoted by the provision of separate hostel accommodation. There is already a Muhammadan hostel at the Muir College, another is under construction at the Meerut College and favourable consideration has been promised to the opening of a Muhammadan hostel at the Agra College. At some of the remaining colleges it may also be possible to set aside for Muhammadans a section of the existing or projected hostels.

5. *Inspectorate*.—Reference has been made above to the strengthening of the Muhammadan element in the inspectorate. The following figures show that considerable progress has of late been effected in this direction :—

	Number of Muhammadans in October 1906.	Number of Muhammadans in April 1914.
Inspector	1	1
Assistant and special inspectors	1	2
Deputy inspectors	6	7
Sub-deputy inspectors	10	29

The matter will receive special attention in connection with the large additions to the inspecting staff now contemplated.

SUB-ENCLOSURE.

*Resolution of the Government of United Provinces, Educational department,
No. 1611/XV, dated Naini Tal, the 25th August 1914.*

[Read—The report of the Committee on Primary Education appointed under resolution No. 625/XV, dated the 7th May 1913, and the report of the Committee on school hygiene.]

In May 1913 a resolution was issued by the Local Government pointing out the comparative backwardness of vernacular primary education in the United Provinces, enumerating the points at which improvement is desirable, and appointing a Committee under the presidency of Mr. Justice Piggott to advise the Government as to the proper lines of advance, and the most profitable employment of the funds which seemed likely to be available. The principles applicable to this branch of education were enunciated by the Government of India in the memorable resolution of the 21st February 1913; but, as there recognized, their local application must be determined with reference to local conditions. Diversity in these conditions renders it impossible that there should be one set of regulations and one rate of progress for the whole of India; and within the general frame work laid down by the Government of India there is room and need for the formulation of numerous measures adapted to the special circumstances of these provinces.

2. The constitution of the Committee to which this task was entrusted was as follows :—

Official Members.

Mr. Justice T. C. Piggott, *President*.
 „ S. H. Fremantle, District Magistrate, Allahabad.
 „ W. J. E. Lupton, District Magistrate, Moradabad.
 „ C. A. C. Streetfeild, District Magistrate, Benares.
 „ E. A. Richardson, Assistant Director of Public Instruction, Allahabad.
 Babu Kunj Behari Lal, Deputy Inspector of schools, Azamgarh.

Non-official Members.

The Hon'ble Raja Sayyid Aba Jafar of Pirpur.
 „ Dr. Sundar Lal, Rai Bahadur, c.i.e., Allahabad.
 „ Rai Ganga Prasad Varma Bahadur, Lucknow (since deceased).
 „ Munshi Asghar Ali Khan, Khan Bahadur, Bareilly.
 Rev. R. Clancy of Muttra.
 Babu Ghazi Ram of Meerut.

Sub-committee on female education.

The Hon'ble Pandit Moti Lal Nehru of Allahabad.
 Miss H. G. Stuart, Chief Inspectress of Girls' schools.
 Ex-Justice Saiyid Karamat Husain, Allahabad.
 Miss Vittabai Yadav, Lady Principal, Partab Singh Hindu Girls' school, Moradabad.
 Munshi Joti Sarup of Dehra Dun.
 Babu S. P. Sanyal, Manager, Surajpur estate, Bara Banki.

These names indicate the thoroughly representative character of the Committee and guarantee the value and weight of its conclusions. The Lieutenant-Governor desires to express the warm obligations of the Government to Mr. Justice Piggott and his colleagues for the admirable report they have prepared. The gentlemen who collaborated in its production gave of their best to the work, in the case of most of the non-official members at considerable personal sacrifice; and the result has been of the greatest assistance to the Government. Special thanks are due to the chairman, Mr. Justice Piggott, for the skill and patience with which he marshalled

the recommendations, harmonizing, so far as possible, the inevitable variations of view; and showing with enviable clearness the arguments on which the opinions embodied in the report were based. The work of the Secretary, Mr. I. D. Elliott, and the excellent statistical tables with which he has enriched the report, are deserving of particular commendation.

3. The Committee met at Naini Tal in the beginning of June 1913 and submitted its report by the end of August 1913. The report was published on the 22nd of September 1913 for the information and criticism of the public, and has elicited a mass of opinions and suggestions in the press and otherwise. The All India Muhammadan Educational Conference, which met at Agra in December last, transmitted some resolutions regarding it to the Government, and the United Provinces Elementary Education League, Allahabad, submitted a memorandum on certain general aspects of the subject. The Government has also received the views of the Muhammadan community in much detail. A Committee of Mussalman gentlemen (hereafter called the Aligarh committee) met at Aligarh in July 1913, in connection with the annual teachers' conference held there, and submitted their views on all the essential features of this enquiry. Another body, the advisory committee of non-official Muhammadans (hereafter called Mr. Karamat Husain's Committee) which was convened by the Local Government, in terms of the Government of India's resolution of the 3rd April 1913, to consider the whole field of Muhammadan education, has also given the most valuable assistance. The constitution of this latter body was so representative of all shades of Muhammadan opinion that the Lieutenant-Governor held back these orders until he should have the advantage of perusing their report, which did not reach the Government until June 1914. Finally the Government has obtained the detailed views of Mr. de la Fosse, Director of Public Instruction, on every point of importance. The materials for its decision, which include also the records of many past discussions on the same topics, are thus almost embarrassing in their abundance; and to all of these the Lieutenant-Governor has given his most careful consideration, though in the actual orders the references to the past history of the subject are curtailed as far as possible. The conclusions at which His Honour has finally arrived are set forth in the resolutions which follow, dealing respectively with—

- I.—Constitution and location of primary schools.
- II.—Provision and pay of primary teachers.
- III.—Curriculum of primary schools.
- IV.—Education for special classes.
- V.—School buildings and hygiene.
- VI.—Aided and indigenous schools.
- VII.—Girls' primary schools.
- VIII.—Control and inspection.
- IX.—Finance and general.

RESOLUTION No. I.—CONSTRUCTION AND LOCATION OF PRIMARY SCHOOLS.

1. In planning an advance along a wide front, it is well to fix on a definite point for achievement, even if subsequent experience should prove the point, when once it is reached, to be only a half-way house to a more distant ideal. In the case of primary education this point is determined by financial limitations, and it was for this reason that the task set the Committee was to consider the means of securing an attendance of roughly 800,900 boys at the public primary schools, in place of an enrolment at that date of something under half a million. The Government recognize that, as an ideal, this figure falls far short of what is ultimately desirable; but it seems at present to be as large as the resources of the provinces are likely to be able to afford in the near future. Before, however, plans can be laid for this or any other extension of numbers, there are two definite objects, which it is the clear duty of the Government to ensure that its primary schools shall fulfil. On the one hand they must not be so designed as necessarily to make the pupils discontented with, and averse from pursuing, their ancestral callings,—which, with the vast majority, are all that they can possibly look to for their maintenance in life. On the other hand, they must give the boys such an education as will have a lasting influence on their intelligence and will equip them better for their work in the world. Any system of primary education which fails in these respects, is either treachery to the people or the gravest waste of their money, or both. The Committee have therefore rendered a valuable service both by (1) their discussion of a sound curriculum, and (2) their exposure of the hollowness of the so-called “lower primary” education. The first of these topics will be developed in a later resolution. The second forms the subject of the present.

2. A primary school, properly so-called, consists of six classes, two of them (named A and B) being purely infant classes, and the others being numbered upwards from I to IV. The six classes should be completed, by any boy of moderate capacity, in five years: and such a boy should therefore leave his primary school, about the age of twelve, able to read and write a letter, to understand simple prose, to make out the writing of a lease and of the patwari's papers, to keep simple accounts, to follow a map, and to work out an easy sum in interest. To this, which must be taken as the minimum of his acquirements, we hope that he will add an introduction to the easier passages in the poetic literature of his race. If the teaching has been efficient, he should not forget these useful accomplishments, and to ensure this result must

be the aim of any adequate system of instruction. In the words of the Committee, the endeavour must be to give the child "some tangible minimum of education likely to be retained by him through life." At present the position is that between 80 and 90 per cent. of the boys leave school at the so-called "lower primary" stage: that is from class II or earlier. It is incontestable—for here the Committee's opinion accords with the whole information before Government—that this vast number of children carry nothing away with them which is of any lasting value. They rapidly forget what they have learned; and most of the work done at school has been in vain. It is deplorable that this state of things should have endured so long. It has meant a lamentable waste of energy and money; it has certainly prejudiced the cause of education in the minds of the rural populace; and its amendment is imperative. Primary education cannot be sub-divided. "Upper primary" and "lower primary" are expressions which the Committee truly stigmatize as misleading and all but meaningless. For the future they must be abandoned for administrative purposes in the province; and the "lower primary" will cease to be a recognized stage in the system of elementary education. Sir James Meston accordingly accepts in its entirety the policy advocated by the Committee, and, it is gratifying to note, heartily concurred in by the Aligarh Committee, viz., that a school ought not to be called a primary school until it comprises class IV; that any school which does not teach up to class IV can only be regarded as preparatory; and that every effort should be made either to raise existing preparatory schools to primary schools, or to attach them as feeders to the higher classes of primary schools in the immediate neighbourhood.

3. In order to bring education to the doors of the people, the ideal, as the Committee suggest, is to have a primary school within walking distance of every village; or, in other words, there should be at least one primary school for every 25 square miles of the area of a district. This is, of course, a very rough and arbitrary average; and the actual allocation must be determined for each district, and each part of it, by local considerations,—the nature of the country, the density of the population, and the effective desire of the people for schools. But it will be the duty of every district board to divide its district into a number of areas, in each of which a "primary unit," as the Committee call it, can be conveniently located. In each such area, that is to say, there will ultimately be one central primary school; but, in addition, if the area is extended, there may have to be one or more branch schools of a preparatory character, to save small boys from walking long distances to and from the main school. Preparatory branches may also be necessary in towns or in large villages, where the total number of scholars would be inconveniently large for one building. The distribution of pupils and classes between the primary school and its branches, is clearly a matter on which a wide discretion must be left to the boards, who alone are familiar with the local conditions. In every case, however, it is essential that the schools supplementary to the central primary school should be treated as branches of it; and this for three reasons—

- (1) to emphasize the fact that their real purpose is to feed it,
- (2) to secure that the head teacher of the central school exercises a general supervision over their work, and
- (3) thus to establish a relation which will induce parents to continue the studies of their boys through the preparatory classes into the main school, instead of being satisfied with stopping short of class IV.

Similarly, no preparatory school should in future be established in any town or village unless it is attached as a branch to a neighbouring primary school, or there is a reasonable guarantee that it will itself be developed, as the boys are promoted, into a primary school. If neither of these conditions is present, the school must not be opened. To put the position in the simplest form, the "primary" school is the basis of our system. The function of the other schools is to prepare boys for this true "primary" school, and only such preparatory schools should be opened or maintained as serve this function.

Some apprehension has been expressed that the "primary unit" system will tend to glorify a central school and to depress a number of neighbouring institutions, which would otherwise have been useful village schools, into purely preparatory or infant schools. This is by no means the intention of the Government. As soon as experience shows that a preparatory school has sufficient material at command to establish classes III and IV of its own in strength, it should cease to be a branch school, and should be raised to full primary strength. If there is no prospect of its ever providing more than half a dozen boys for the upper classes, it should clearly remain as a feeder for a well-equipped central school.

4. In regard to the size "primary unit," or primary school with its branches, if any, and also in regard to its proper staff of teachers, the Lieutenant-Governor accepts in full the recommendations of the Committee, which are summarized in paragraph 13 of the report. As there indicated, the ideal primary school would have about 200 boys; about forty each in classes A and B, and thirty each in classes I to IV; with one teacher per class. This ideal will clearly have to be varied where there are branches; but in all cases the criteria to be strictly observed are—

- (1) there should be roughly one teacher for every thirty boys;
- (2) one teacher should not be required to teach more than two classes:

(3) each preparatory or branch school should have at least two teachers, unless it contains only classes A and B:

(4) each primary school containing the whole six classes should have at least three teachers.

It follows that a preparatory or branch school cannot be advantageously started with fewer than thirty boys in its infant classes, or fewer than fifty boys altogether if it contains classes above A and B; whereas a full primary school should work up, as soon as possible, to an attendance of at least eighty boys. The Committee have expressed themselves on this important point as follows: "The provision of one teacher at least for every two classes is, to our minds, an irreducible minimum. A preparatory school containing only classes A and B in charge of a single teacher should not be permitted to open a class I unless and until it can be provided with a second teacher; given the second teacher some of us look upon a preparatory school with classes A, B and I in charge of two teachers as likely to prove an effective feeder school under the system which we contemplate. Again, a preparatory school containing classes A, B, I and II in charge of two teachers should not be permitted to open a class III unless and until it can be provided with a third teacher. On this point the Committee is absolutely unanimous." Sir James Meston cordially agrees with the Committee, and desires these principles to be carefully observed by district boards. If parents are to be reconciled to a five-years' primary course for their sons, it is of the first importance that close attention should be paid to the infant classes, a result which can only be secured by a rigorous insistence on the provision of an adequate teaching staff. It is here that individual teaching is most necessary, and meets with the quickest response; and the sooner a child is taken through classes A and B, the more likely is he to persevere to the end of the primary course, and the more ready will the parents be to appreciate the value of the instruction he is receiving.

It may be added that in schools where there is only one teacher, he should be familiar with both Hindi and Urdu. Where there are more than one teacher, one of them should be thoroughly capable of teaching Hindi, and one of teaching Urdu.

RESOLUTION No. II.—PROVISION AND PAY OF PRIMARY TEACHERS.

1. The inadequacy of the present pay, and the poverty of qualification in the present teachers in primary schools, are admitted on all hands. A higher standard of intelligence and training, and consequently a decent living wage, are indispensable conditions of a living scheme of primary education, complete in itself and endowing the pupil with something of permanent value to him in after-life. The extent to which the young mind will have to be developed, apart from books, by nature study and object lessons, will be discussed in a later resolution: but it is obvious that instruction of this type, if it is to be alive and real, demands a peculiarly alert and well-trained teacher. From whatever aspect, therefore, the future of primary schools is regarded, it is certain that their staff will have to be better qualified and better paid.

2. The present arrangements for procuring primary schoolmasters are as follows: An "upper primary" teacher should hold a normal school certificate; and a "lower primary" teacher should hold a lower primary teachers' certificate; but if no persons so certified are obtainable, a board may appoint any one who has passed the vernacular final examination. No untrained teacher however can rise to a salary of Rs. 10. The minimum pay of a primary master is Rs. 8 per mensem. The qualifications implied by each of these three examinations are the following: For the *vernacular final certificate*, a boy must have read in classes V and VI of a middle vernacular school and must obtain at least 30 per cent. in an examination comprising either Hindi or Urdu, elementary mathematics, and history and geography, with an option between the second vernacular (Urdu or Hindi) and freehand drawing. For the *lower primary teachers' certificate*, a candidate must have passed the upper primary examination, and worked for a year in a training class attached to some secondary vernacular school or well-attended primary school; in point of fact, most of the men have also passed the vernacular final examination. He is then examined and, if fit, certified by the deputy inspector. While at the training class, he receives a stipend of Rs. 3, Rs. 4, or Rs. 5; or, if he is already a teacher, his pay up to a Rs. 6 maximum. The instructor in a training class must hold a first-grade normal school certificate, and draws a minimum salary of Rs. 15. A training class must not contain more than six students; and entrants must be under twenty-five years of age. For the *normal school or vernacular teachers' certificate* a candidate must have passed what is virtually the vernacular final examination; must study for two years in a normal school (entrance age from sixteen to twenty-six); and must pass an examination in Urdu and Hindi, elementary mathematics, history and geography, drawing, and principles and practice of teaching. Fifty per cent. of the marks entitle the candidate to a first-grade certificate; and there is a second-grade certificate on a lower qualification. Every certificate is provisional until the holder has served satisfactorily as an actual teacher in a recognized school. Stipends of Rs. 7 per mensem are paid to teachers under training at a normal school.

3. The improvement of the professional abilities of primary schoolmasters thus brings in its train a long series of consequences. In the first place, it may be accepted as a fundamental principle that, as the Committee clearly put it, primary school teachers "must necessarily be

drawn from the class which passes the vernacular final examination." It is impossible, with the resources available, to secure a higher standard of general education than this; and the position must be accepted that, with a careful course of special training super-imposed upon it, the vernacular final examination will be sufficient for the purposes in view for a good many years to come. As is the present practice, the best of the youths who have passed that examination will be selected for training in the normal schools; the others, if they take to teaching as a calling, will have to be instructed in the training classes. The normal schools will provide masters for the vernacular middle schools, who will ultimately be responsible in their turn for the training classes, and will also furnish as large a proportion as possible of the headmasters of primary schools. For all the other masters in the primary schools and their branches, reliance must continue to be placed on the training classes. The "lower primary teachers' certificate" will disappear, and a "training class certificate" will ultimately be required of every master, whatever his position in a primary or branch school, unless he has been through the more advanced course of a normal school. Inasmuch therefore as the vernacular middle examination is at present one of the gates to a primary school mastership, and will in future become one of the compulsory qualifications, its improvement is a matter of vital importance. Measures must also be devised for making the subsequent special training at once more general and more attractive.

4. For greater strength in the vernacular middle course, and consequently for a more searching vernacular final examination, there are two converging lines of argument. On the one hand, it appears from the enquiry of the Committee that there is at present an undesirable gap between the primary and the middle courses. On the other hand, it has long been recognized that the middle course requires strengthening on the language side, and that any advance in English education must ultimately be based upon a better grounding in the vernacular than the present system provides. Influenced no doubt by these considerations, a minority of the Committee, though a minority whose views must carry much weight, favoured the addition of one class to the primary course; while the majority preferred to add it to the middle stage. After careful thought the Lieutenant-Governor accepts the opinion of the majority. It would, in his view, be a mistake to lengthen the primary stage by a day more than is necessary to give a durable and self-contained training in the elements of education; and there is grave reason to fear that the spreading of the primary course over six years instead of five, would result in defeating the declared object of the Government and in driving a large number of boys to abandon it half-way. The addition of a class to the vernacular middle course need not seriously hinder the clever boy who means to go on to a high school; and it will still yield the material for primary teacherships at quite a young enough age. His Honour has therefore decided on the experiment of attaching what may be called, in order not to break the old-established sequence, a "special class" at some point in the existing middle stage. A higher standard of education will thus be reached in class VI, and the examination can then be substantially improved. The details of curricula and standards, the nature of the new text-books, and in general the whole arrangement of the vernacular middle course, will be matters for careful consideration by the Education department. They will have to be definitely related to the new requirements indicated in this and the connected resolutions, and it would serve no purpose to discuss them at this stage. It may be added, however, that Sir James Meston, whilst adverse to loading the new middle course by a classical language, when there is so much leeway to be made up in purely vernacular education, is prepared, if an adequate scheme can be evolved, to give every support to the proposal put forward by the late Hon'ble Rai Ganga Prasad Varma Bahadur, for the institution of proficiency examinations in advanced Urdu and Hindi.

5. In order to secure the best available teachers for the more advanced work which this change implies, a liberal scale of pay for vernacular middle teachers will be necessary. His Honour accepts the recommendation of the Committee that headmasters of middle vernacular schools should receive from Rs. 30 to Rs. 50, according to the means of the boards and the experience and qualifications of the men; and that the pay of their assistants should range from Rs. 12 to Rs. 25. The minimum pay for the instructor of a training class should be Rs. 20 per mensem. But it may further be found of advantage to improve the attractions of the master-ships in normal schools. Here also the best men procurable are needed; and if, as is understood, this particular branch of the service is not popular, small allowances might be attached to it. This point, as also the relations between the normal schools and the training classes, to which allusion is made in paragraph 20 of the Committee's report, will be examined by the Education department. The Government is naturally anxious that the most promising students in its training classes should be encouraged to aim at the higher diploma: and any scheme which will effect this will be favourably considered by it.

6. In face of the paucity of trained teachers, and in anticipation of a rapid increase in the demand for them, arrangements were already being made for multiplying normal schools and training classes. Three new normal schools will be started, and there will shortly be 27 training classes, a number which should prove adequate for some years to come. To meet the rush for new teachers, the number attending each training class may tentatively be raised from six to eight, wherever the school to which the class is attached offers sufficient practising material. This experiment has been tried without failure in Gorakhpur. On the other hand, the device of grouping two or more training classes in one place has not proved successful in practice and

should not be employed. The stipends of students should be the same, whether they are teachers already or candidates for employment: and they may be suitably fixed at Rs. 6 in a training class and Rs. 8 in a normal school. The Committee favoured the continuance of their full pay to teachers under training: but, as the Director of Public Instruction has pointed out, this may tempt intending students to intrigue for a nominal appointment to a mastership before going up for training. Students who are not already employed should be bound, as a condition of their stipends, to teach after qualifying for three years in a recognized school; the practice of normal schools in this respect being extended to training classes. It will be years before many vacancies in the training institutions can be offered to teachers in aided schools; but they should be regarded as eligible for admission in default of candidates from board schools.

7. There remain for consideration the pay and prospects of teachers who have undergone the tests and training which will in future be insisted upon. If untrained teachers can be procured for Rs. 8 or Rs. 9, as was maintained by some witnesses before the Committee, the boards cannot be urged to pay higher rates for them. But from trained teachers it is proposed in future to exact a higher standard of efficiency than is now attempted. There will be a middle vernacular course, lasting for probably two and a half years; and the pitch of the work at the training classes and normal schools will have to be raised. A corresponding improvement in pay is accordingly necessary. His Honour therefore agrees—slightly varying the Committee's tables—that in rural schools boards should work up, as quickly as possible, to the following gradation for trained teachers: for urban schools somewhat higher rates may be desirable:—

	RS.—			
	30 per cent. on 14 per mensem.			
Headmasters in primary schools	40	"	16	"
	20	"	18	"
	10	"	20	"
Assistants in primary schools and teachers in branch schools.	40	"	10	"
	50	"	12	"
	10	"	14	"

A much higher scale of pay was suggested by the Aligarh Committee, and His Honour would gladly have accepted this if financial limitations had permitted; but a rise of 50 per cent. in the above rates would seriously hamper the other funds available for the spread of education, and it must be left to the test of experience to show whether the grading now suggested procures a sufficiency of competent men. The headmaster of a primary school should be, wherever possible, provided with free quarters at or near the school, and obliged to occupy them.

In the matter of provision for old age, Sir James Meston regrets that it is impossible to agree to the proposal, put forward by six members of the Committee, for the institution of a pension scheme. The Government is not in a position to find the large sums which would be required, and it would be wrong to burden boards with unknown prospective liabilities. All trained teachers, however, should be obliged, and all untrained teachers should be allowed, if the board thinks proper, to join a provident fund. The contributions should be one anna per rupee of pay, to which the boards should add such donation, not less than half an anna or more than one anna, as their resources may justify. The whole question of provident funds for schools is at present under the consideration of the Government, and the details of the fund will be settled later in connection with the introduction of the general scheme.

His Honour accepts the recommendations of the Committee that certificates of honour be granted to successful teachers, and that travelling allowance be given to teachers on transfer or when summoned to head-quarters. He also readily concurs in the desire of the Aligarh Committee that primary school teachers should be treated by all Government officers with courtesy and due consideration, particularly in the presence of their pupils.

RESOLUTION NO. III.—CURRICULUM OF PRIMARY SCHOOLS.

1. This all-important branch of the subject may conveniently be considered under three hands—

- (a) the subjects and methods of teaching;
- (b) the language or script of the readers; and
- (c) moral and religious instruction.

Each of these has been the subject of endless discussion, and sometimes of deplorable controversy, in the past; but save in connection with the language question, where a brief historical resumé is necessary for a proper appreciation of the issues involved, no useful purpose would be served by a review of past history, though this has been carefully studied in the framing of the orders which follow.

2. *Subjects and methods for teaching.*—In the last quinquennial report of the Director of Public Instruction the eternal dispute on the scope of elementary education was neatly summarized as follows: "There are two schools of thought—outside the department—wide as the poles asunder in regard to what elementary schools should teach: one set of opinion would utilize the schools for the dissemination of useful information, on such subjects as agriculture, sanitation, malaria, plague, hydrophobia, snake-bite, rent and revenue law, co-operative banking,

"the silk industry, and even the state of the yarn-market; the other would confine instruction strictly to the 'Three R's,' not even admitting drawing or clay-modelling, observation lessons or geography." The Director then went on to explain that the department had held fast to "the guiding principle that a school is first and last a training ground of faculty"; and that it had adhered to the "Three R's" with observation lessons, simple drawing and modelling, and a little local geography. The wisdom of this policy was endorsed by the strong committee which met in 1910 to discuss the question of rural education. It has again met with the substantial concurrence of Mr. Justice Piggott's Committee; and, with certain minor variations as to details, Sir James Meston accepts their decision as conclusive. It is clearly in accord with commonsense; and indeed it seems sometimes to His Honour that those who wish to feed the elementary pupil with all sorts of useful knowledge must be singularly forgetful of their own school days. A child may remember verse, or even prose, which it has memorized, and may at a later age associate there-with an approximate meaning in its mind. But, especially with the relatively unskilled teaching at our command, it is doubtful whether the infant mind is so much occupied with the meaning, as with the form, of the printed page; and it is at least probable that, in Indian village schools, the ethical impress on the average boy is slight in comparison with his sensations of the grouping, appearance and sound of letters and words. His Honour believes therefore that, if reading lessons in agriculture or cleanliness or temperance are included in the primary curriculum, they will, though possibly not actually harmful, be negligible for good; and on the whole he would prefer, *ceteris paribus*, the insertion of lessons which have a little more chance of interesting the pupil. This is in accordance with, as he understands it, the modern theory of education. Reading and writing must be taught, because the child does not start with an intuitive capacity to connect letters with sounds or to hold and move his pen in the proper manner: it is also quicker to teach him the rudiments of arithmetic and certain other subjects than to wait till he can acquire them by first principles. But for the rest it is not the true function of the teacher to stuff the child's memory with dogmatic facts: his duty is to guide the development of the child's mind by its own self-activity. Here it is that the importance comes in of selecting lessons which are likely to interest the child, to appeal to his particular outlook on life, and to stimulate a desire for advance and discovery.

3. This brief and necessarily fragmentary review of the basis of our primary teaching establishes at once the obvious fact that there need be no differentiation between the primary curricula in rural and in urban schools, except only, to a moderate extent, in that branch of the work which is known as observation lessons. This decision has the whole weight of authority behind it,—the mass of expert and lay opinion collected at the Allahabad Educational Conference of February 1911, the recommendations of the Rural Education Committee, and now the advice of Mr. Justice Piggott's Committee supported by the Aligarh Committee. The ground is therefore clear for the proscription of a common curriculum for all primary schools. That approved by the Lieutenant-Governor is attached to this resolution. It differs only in some matters of minor importance from the curriculum which was published with the report of the Committee. His Honour concurs in their scheme as regards *reading* and *writing*, except that he is averse to the employment of the patwari, who has neither the time nor usually the capacity for instructional work. But he considers it desirable to add the elements of *grammar* in classes III and IV, as the construction of a sentence is essential to all composition, even letter-writing. The proposals for the teaching of *arithmetic* appear to him to be excellent, but the *geography* course in classes II, III and IV, should, in his opinion, be fuller and on this point he accepts the recommendations of the Rural Education Committee. Claymodelling is clearly unsuitable to primary schools; and on the whole the Committee appear to have adopted the right line in making *drawing* a part of the observation lessons or nature study, instead of an uninteresting exercise on fixed copies. In the matter of *physical training* the present curriculum leaves nothing to be desired. Action songs, which the Committee recommended, seem to His Honour to be liable to drift towards the ridiculous in the hands of uninspired male teachers. For *observation lessons* and *nature study* he accepts the concurrent advice of Mr Justice Piggott's Committee, and of the Rural Education Committee subject to the stringent condition that they must not be attempted until there is a thoroughly competent teacher to undertake them. It will be here that town-dwelling teachers will be able to select topics of special interest to urban pupils, and country-dwelling teachers will devote more attention to the aspects of life and nature which surround rural schools. But, as noted above, in no school should this branch of the curriculum be opened until a master is secured who has been trained to teach it, or who is found by the inspector to have a natural aptitude for handling it with intelligence. The training necessary for teaching this valuable but most easily mismanaged subject is unlikely to be acquired except at the normal schools; and even there it will postulate a measure and type of science teaching which will require the most careful working out by the department. In rural schools the nature studies should have a direct relation to the problems of agriculture, and His Honour desires that the Education department should consult the Director of Agriculture before settling on the final scheme, especially with regard to varying it so as to suit the different conditions of different parts of the provinces. The school garden, of which the importance is already recognized by the department, should be a feature of every rural primary school. It must be worked entirely by the teachers and the boys themselves, and its object, apart from the incidental manual training, will be to supply materials for object lessons in which the pupils can study the growth of plants.

4. *Language or script of readers.*—Although the so-called language controversy was not amongst the matters referred to the Committee, they found themselves nevertheless compelled to take cognizance of it. Sir James Meston has no quarrel with their procedure in this respect. It has resulted in a valuable contribution to the materials for deciding an issue which must now be definitely settled. That issue, stated in its simplest terms, is whether the whole of the readers in use in primary schools can or cannot be written in a common language to be printed indifferently in the Persian or the Nagari character.

In order to understand the circumstances which forced this issue on the Committee, it is necessary to set forth a few of the chief landmarks in the past history of the subject. The first of these, for present purposes, is a letter from the Local Government to the Government of India, dated the 13th June 1876, in which allusion was made to "the principle that the common language of the educated classes in the North-Western Provinces is one and the same, whether it be written in the Persian or the Nagari letter." The test of a good elementary schoolbook, the writer quoted with approval from a Behar officer, was "that it can be printed without violence in either character." The letter then went on to distinguish between "the language used by people of decent education in the affairs of daily life" and the language of literary effort, which tends to diverge into "two distinct vocabularies, and not merely two written characters." This letter apparently set the theory, though it does not seem to have wholly controlled the practice, of primary education for years. In 1903 the position was reviewed again in an important letter, dated the 16th May 1903, in which the Lieutenant-Governor laid down that both the Hindi and the Urdu readers in primary schools "should be written in the 'language of every-day life and not in the language of literature. The language of every-day life is current all over the provinces; it is understood everywhere; although enriched from different sources, it is free alike from the peculiarities of dialects and the elaborations of the literary style, and it can be written in either the Persian or the Nagari character. This alone is the language which is adapted to instruct the masses in such subjects as will best fit them for the business of life." The Local Government was prepared to concede that conditions changed "at the secondary stage, when language begins to be studied as language and as the key to literature." This pronouncement still holds the field, although in 1908 the Local Government seems to have assented, without close examination, to two resolutions which the Provincial Text-book Committee had adopted, viz.—

"VI.—That in the opinion of this Committee, while the lower primary readers are suitable for both Urdu and Hindi-speaking scholars, the language of the upper primary reader is not sufficiently advanced to form an adequate preparation for a literary education.

"VII.—That in the opinion of this Committee upper primary readers should introduce the scholar to a more literary language, and that therefore at the upper primary stage a divergence in the language used in the Urdu and Hindi readers is inevitable."

The next stage in the discussion was reached at the meetings of the Rural Education Committee. In September 1910 that body resolved as follows:—

"X.—That prose lessons in the lower primary readers should be written in the simplest form of the common language of the educated residents of the province.

"XI.—That passages of poetry should be included in the lower primary readers (10 for, 4 against).

"XII.—That the poetical pieces in the lower primary readers should be in Hindi in the Hindi readers and in Urdu in the Urdu readers (9 for, 2 against).

"XIV.—That in the upper primary readers the poetical pieces should be preferably from standard authors."

A scholarly Muhammadan gentleman, who was a member of the Committee, dissented from these conclusions, on the ground that Hindustani should be the only medium of primary instruction, and that its natural growth should not be distorted by having sanscritized words forced into it. He held that all prose should be in the common language; that simple poetry in the lower class readers might also be in the common language; but that the poetry in the higher readers should be selected from standard authors. At a subsequent meeting the committee decided by a narrow majority that "all the prose portions of the primary readers should be in the common language of the educated residents of these provinces." In November 1911 the Local Government appointed an expert committee to deal with the new primary readers which would be introduced in consequence of the Rural Committee's recommendations. The results of this body's labours have not yet been published.

5. Such was the tangled tale with which Mr. Justice Piggott's Committee were faced when they found a pronouncement inevitable on the language to be used in the primary readers. While Government had steadily pressed for instruction in a common language written in either character, a strong section of its expert advisers favoured bifurcation of the text books from class III onwards into distinctive Urdu and distinctive Hindi. That there must be bifurcation at some point or other in a literary education, no one has ever denied: but should it come

during the primary course, or can it be deferred until after that course is finished? To this question the Committee found an unanimous answer impossible, and recommended by a majority a compromise on the following lines, viz.—

(a) that the subject matter and language of the classes III and IV readers should be generally identical in the versions printed in the Persian and in the Nagari characters; but

(b) that different words should, wherever necessary, be employed to express the same idea in the two versions, the Urdu word being entered in brackets after the Hindi word in the Nagari version, and *vice versa*; and

(c) that six prose lessons in distinctive Hindi and distinctive Urdu should be added to the readers printed in the Nagari and Persian characters respectively in classes III and IV. Even to this cautious departure from the principle of a common language, exception was taken by the Muhammadan members of the Committee. A sentence in the note of dissent recorded by the Hon'ble Mr. Asghar Ali Khan states succinctly the general attitude of Muhammadans towards this whole question: "Ancient Bhasha which, like Sanskrit, is a dead language and is intelligible to those only who know Sanskrit, is now being revived in the form of a new language, under the name of Hindi, to the detriment of Urdu or Hindustani which is the *lingua franca* of the country and is in itself a compromise between Arabic and Persian on one side and the long defunct Bhasha and Sanskrit on the other, and has been in common use for the past three centuries." The Aligarh Committee used almost identical terms: "It is needless to point out," they wrote, "that Urdu or Hindustani has been recognized as the common language of all the educated classes of these provinces." Mr. Karamat Husain's Committee took up the protest in even stronger terms. "The Bhasha," they wrote, "or Hindi of the books and newspapers has nothing in common with the spoken language of these provinces, and it is in no way desirable to stifle the growth of the true vernacular of these provinces by emburdening it with an unassimilated portion of the literature which is being manufactured on political grounds." It is thus clear that if Urdu were accepted as the medium of primary instruction, Muhammadan educationalists would have no objection to the readers up to class IV, or even beyond it, being uniform in that language, in whichever of the two scripts they are printed. On the other hand this view is most strongly combatted by the protagonists of Hindi, whose views are lucidly set forth in a memorandum, dated the 14th April 1914, which the Lieutenant-Governor has received from the *Nagari Pracharini Sabha*.

6. The question is one on which some difference of opinion, however unfortunate, seems unavoidable, and it is desirable therefore to explain the broad principles upon which alone Sir James Meston conceives that an equitable settlement can be based. The first of these principles is clearly the well-being of the child. No linguistic theory or controversy can be allowed to increase the difficulties of education to the young mind; in its elementary training the infant must not be exposed to the strain of having to learn two languages or even two scripts. The second principle is that every child must be taught whichever language or whichever script his parents wish him to learn. There is no exclusive racial demarcation here: many a Hindu wishes to learn Urdu, and a substantial number of Muhammadans, especially in the eastern parts of the province, are accustomed to read and write Nagari character. The third principle is that a boy, at the end of his primary course, should be able to do what his school professes to teach him to do, viz., to read and write a letter, and to make sense of an ordinary book or newspaper.

Turning now to the consideration of a common language, it has to be seen how far it meets the requirements of these three principles. That there is a Hindustani language, spoken and understood by all men of moderate education throughout the province, passes beyond dispute. It has its limitations; for there are certain topics of constant recurrence, such as religion, morals, proverbs and literary allusions, on which a Hindu would ordinarily use different expressions from a Muhammadan. But, with these exceptions, it is a language which can be used in the every-day business of life, by Hindu and Musalman alike, and can be written in Persian or Nagari script indifferently. It is eclectic, being recruited freely from Persian Arabic and Sanskrit sources: and it is simple, nervous and far from inelegant. But, at a certain point, especially when it comes to handle abstract ideas, the common language fails to provide expressions which are equally familiar or equally congenial to both Hindus and Muhammadans; and recourse is then had, in the one case to words of Sanskrit origin, and in the other to words of Arabic or Persian extraction. A Hindu fond of Urdu might frequently select the latter; but a Muhammadan would very rarely consciously choose the former.

This process of differentiation is stimulated by the natural pride of each race in its own literature; and the bias towards Sanscritic or Persian origins becomes much more emphatic in the written than in the spoken language. From the wider aspect of educational ideals, this may or may not be a misfortune; it may or may not be an impediment to progress. That is a point which cannot be discussed here: what has to be done is to accept the hard facts of the position as it stands to-day. As was acutely observed in the letter of 1876 already quoted, "the characters, from the difficulty of expressing the terms of either vocabulary in the alien letter, react upon the vocabularies and widen the breach." The consequence is that, even in books adapted to the ordinary reader and in the ephemeral type of literature represented by newspapers, there is a growing tendency to diverge from the simple Hindustani in which it has hitherto been sought

to write all the primary readers; and the tendency is still stronger in works of definite literary purpose. His Honour has carefully gone through what is known as the "Upper Primary General Reader" now in use in the schools; and he is obliged to admit that it would not teach a boy to read with ease any of the vernacular newspapers, with which he is familiar, or any book which is of more substance than a child's story-teller.

7. The conclusions of the Lieutenant-Governor then are that—

(a) the common or Hindustani language, printed in either Persian or Nagari type, should be used in the primary readers, so long as it has anything to teach;

(b) when the common language has nothing more to teach, the pupil should learn to read Urdu or Hindi according to the wish of his parents;

(c) the readers printed in the common language and used up to the end of class IV do not allow the pupil to leave his primary school with that mental equipment which it is desired to give him.

In other words, while His Honour accepts the policy of teaching the common language so long as possible, he believes that bifurcation may be deferred too long. At present in his opinion it is unduly deferred, and valuable time is lost in re-reading a primer when it has ceased to serve any purpose as a means of progressive education. He considers therefore that bifurcation should begin a little earlier than is now the case. Primers on the lines of those now in use, printed in either character, should be retained in classes I and II; and there is also required for use above those classes, what for brevity may be designated a senior reader in the common language, similarly printed, and graduated in difficulty, so far as possible, from the beginning onwards. All these books should contain lessons in prose only. When the teacher is satisfied that a class has mastered the senior reader, he should at once promote them to one of two supplementary readers. Such promotion would not ordinarily come until the end of class III, and may even be later according to the capacity of the pupils. The sole test should be whether the class has mastered all that it can learn from the senior reader; and it is for the master, and the master alone, to say when this happens; but it should usually be possible for the last half of the year in class IV to be spent on the supplementary readers. These should be composed in distinctive Urdu and Hindi respectively. They should contain both prose and verse, taken as far as possible from standard authors: but religious and didactic passages should be avoided, so as to respect the sensibilities of Hindus who may be taking the Urdu, or Muhammadans who may be reading the Hindi course. The preparation of the supplementary readers should be undertaken, as soon as possible, by the Provincial Text-Book Committee, who will have the advantage of studying the readers which were drafted by the committee presided over by Pandit Rama Shankar.

The course of study thus indicated will, Sir James Meston trusts, maintain the principle of elementary teaching in a simple, common language so long as such teaching has an educative value; while it will ensure that the pupil leaves class IV with an education which will not only be of practical value to him in afterlife, but will also open for him the door to the literature of his religion and his ancestors. This was, he feels sure, the aim of all the members of Mr. Justice Piggott's Committee, though the attempt at reconciling divergent views led to a form of compromise which would have presented difficulties in practice. The alternative he has decided to adopt will, he believes, not prove open to this objection; but he does not pretend to hope that it will please all schools of thought. The question has reached a point where mutual concessions seem impossible; and it is clearly the duty of the Government to formulate a decision, making the interests of the child its sole consideration, and the progress of sound education its only aim. To this decision there is one corollary of first importance, viz., that every primary school must be equipped, with the least possible delay, with masters who can and will teach the new curriculum. It will be the care of district boards to see that these are provided, and of the Department of Education to ensure that every future teacher is thoroughly instructed in both characters and in the intelligent use of both the supplementary readers.

8. *Moral and religious instruction.*—In their resolutions of the 21st February 1913, defining their educational policy, the Government of India observed "that the most thoughtful minds in India lament the tendency of existing systems of education to develop the intellectual at the expense of the moral and religious faculties." Nowhere has this tendency been more regretted than in the United Provinces; and Sir John Hewett took every measure which is open to a non-sectarian Government to carry enlightened opinion with him in devising a scheme of moral and religious education in the schools. From the conferences at which the whole subject was considered in 1908 the conclusion emerged that, neither for Hindus nor for Muhammadans, is religious instruction of any kind practicable in primary schools. Lessons of general morality based on undenominational principles were regarded as capable of insertion in the readers: but no definite curriculum was suggested. Mr. Justice Piggott's Committee, when they came to consider the problem, decided by a majority, for very weighty reasons which they have recorded, against trying to prescribe religious instruction in boards' primary schools. A minority favoured the attempt, particularly in the case of Muhammadan boys: and advised an extension of the method described in article 74 of the Provincial Educational Code,—a method which, it is understood, is practically a dead letter. The Aligarh Committee considered that the absence of

religious education in the public schools prevents full advantage being taken of them by Muhammadan pupils. They accordingly advised that Government should arrange for the teaching of the *Koran* at State schools, if the Muhammadans of the locality so desired and deposited two years' salary for the instructor. Mr. Karamat Husain's Committee endorsed this view, but admitted that the present liberty of theological instruction had proved of little advantage. The president himself however, in a note of dissent, held that the question of dealings between God and man was one for home teaching and that a secular Government should not meddle with it. The latest pronouncement which the Lieutenant-Governor has seen on the subject is the report of a strong committee appointed by the Government of Behar and Orissa to consider the whole question of moral and religious education. This committee reported in favour of a short moral address, once a week, by the head master or some selected teacher; but the members failed to agree as regards religious instruction except so far as to suggest that it might be tried as an experiment in selected schools under definite restrictions.

9. The enormous divergence of opinions and suggestions upon this subject is eloquent of the difficulties which beset it. By two main principles, however, Sir James Meston stands fast. The first is that the moral instruction of young children without religious teaching is of little or no effect. On this matter there is almost unanimity among the many wise and experienced men who have considered the question in the past. For the child the true school of conduct is his home, where morality and religion are probably intermingled without any attempt at demarcation. At his day school he may learn something of decency and honesty and self-restraint from his teacher; and this makes it of the highest importance to choose and train for primary schoolmasters men of character and probity, who are likely to influence their pupils by their manner and example. But to teach abstract morality, without any religious sanction, is a barren task which can leave no impress upon the young mind. Lessons with a moral tendency may be included, if otherwise suitable, in the primers; but in the direct teaching of morality in a formal manner. His Honour has no faith. The teachers must be required to set a good example in their demeanour and language and must be urged to impress the duties of cleanliness, respectfulness and obedience on their pupils. More than this cannot be effected in school hours and through the agency of the regular schoolmasters.

The second main principle is that the Government cannot make itself responsible for religious teaching. If the various communities can arrange for the teaching of their respective tenets, the Government will afford facilities in its schools for such instruction, provided that the teaching is not so conducted as to cause offence or annoyance to reasonable men of other creeds. But it cannot undertake to select the religious instructors, or to pay them, or to prescribe or supervise the subject of instruction. To do this would detract from the strict impartiality which the Government is bound to maintain in matters of belief.

10. Such being the position, the only possible orders are that denominational religious teaching is not in the hands of the regular masters in public schools; but that the use of a part of each school building will, if possible, be allowed for such teaching on the following conditions:—

- (a) that the teaching is arranged for, and the instructor appointed and paid by the school committee or, with their consent, by a committee or committees of the parents;
- (b) that the regular teachers are not required to take any part in the instruction;
- (c) that attendance is not compulsory on a boy except at the request of his parents or guardian;
- (d) that the teaching takes place outside the regular school hours; and
- (e) that it is conducted in such a manner as not to cause offence or inconvenience to the rest of the scholars or to the neighbours.

It will be the duty of district boards to secure the observance of these conditions, and particularly to repress any abuse of the facilities for religious teaching, or any employment of them which interferes in the general usefulness of the schools. If the system is worked with caution and in a spirit of reasonableness, it should present no difficulty even in mixed schools. It would, for example, be possible to allow a pandit and a maulvi three-quarters of an hour each on alternate days, either before or after lessons, to teach Hindu and Muhammadan boys respectively. Or three-quarters of an hour in every day might be allotted to both the pandit and the maulvi, if separate rooms can be set aside for their occupation. The instruction would have of necessity to be general and elementary; but it is clearly impossible, in the circumstances of the primary schools of these provinces, to provide for specialization in the tenets of individual sects, unless perhaps in the case of Shias and Sunnis. It is also impracticable to allow religious teaching to be imparted during school hours. The time allotted for the regular secular lessons is already short enough for the ground to be covered, and any deduction from it would mean an appreciable loss in educational efficiency.

RESOLUTION No. IV.—EDUCATION FOR SPECIAL CLASSES.

1. In approaching the subject of education for special classes it must be borne in mind, as a cardinal point of the scheme of national education outlined in these resolutions, that boards' schools, established and maintained from public funds, are open to all classes of the public.

There must be neither exclusion nor preferential treatment for boys of any religion or caste in any school which is not definitely set aside for a special section of the population. It is the duty of district boards and of the inspecting staff to see that teachers do not reject any boy who is anxious to learn, if there is room for him; and that having admitted him, they ensure that he is properly treated. Particular care, for example, must be taken that Muhammadan boys are not exposed to the slights described in paragraph 12 of the Aligarh Committee's report; and it must be brought home to the inspecting staff that a deputy inspector who permits this sort of conduct proves himself unfit for his post. Whilst, however, this principle must never be lost sight of, it is useless to ignore the fact that in existing conditions the ordinary board schools do not and can not adequately cater for certain sections of the community; and for the education of these sections special measures must therefore be taken. These measures may conveniently be discussed under the heads of—

- (a) half-time or night schools;
- (b) schools for special castes or trades;
- (c) special schools for Muhammadans.

2. *Half-time and night schools.*—The function of these institutions is to provide for the children of agriculturists or artisans who have to assist their parents in their work; and also for the rare, but not inconceivable, cases of illiterate adults who wish to pick up a smattering of the "three R's." Past experiments in this direction have a discouraging history and it is doubtful how far results of real value can be expected from teaching the elements of reading and writing, for a few hours a week, to boys who have a tiring day's work before or behind them. The door, however, should not be closed to such teaching and the experiment will be of particular interest with night schools in towns or large villages.

Opinion in the committee differed considerably as to the scope and type of the half-time schools. It was suggested by some members that schools might be tried with one set of scholars in the morning and another set in the evening. The rest of the Committee either considered such a type of school to be distinctly undesirable, or thought that the experiment should be confined to preparatory schools which included classes A and B alone. Whether in practice schools could be successfully worked on these lines, experience alone can determine. The circumstances in the various districts are likely to be very diverse, and detailed rules cannot be formulated. The Government can do no more than lay on boards the general injunction to open half-time or night schools wherever there is a genuine local demand for them. It seems probable that special curricula will have to be devised for them; but this will be a matter for consideration by the Education department when the schools come into being. His Honour concurs in the view of the Committee that there should be no scale of fees, and no age limits, in such schools, and that half-timers should not be admitted into the regular primary schools.

3. *Schools for special castes or trades.*—As above noted, while maintaining the theory that the public schools are open to any willing boy, without distinction of caste or creed, it has to be recognised that particular difficulties attend the education of special classes of the community. Where those difficulties are due to the exclusive characteristics of any section of the community, the remedy lies in private enterprise, which the boards will no doubt be ready to help, under the ordinary conditions of their Grant-in-aid system. But the trouble more frequently arises from the aversion of the other castes to intercourse even in schools; the typical case of course is the education of classes generically described as "untouchables." There have recently been gratifying signs of desire for education among castes who have hitherto been condemned to mental or even penitential habits, such as the *Doms* of Benares; and it is the clear duty of the Government and the boards to support any such awakenings. His Honour agrees therefore with the Committee that teachers should be instructed to encourage the attendance of boys of the depressed classes, and to obtain decent treatment for them; and he trusts that the benevolent intentions of liberal Hindu thought will be translated more and more, as time goes on, into practical help and persuasion towards this object. Meanwhile, he accepts the recommendation of a majority of the committee that, in places where a particular section or group, e.g., of the depressed classes, applies for a school guarantees an attendance of an adequate number of boys and offers (if it can) to provide reasonable accommodation, even though it may be below the regular standard, the board should start a special school under a suitable master. More than this, it seems impracticable to prescribe at present, though the grant-in-aid rules should be freely utilized to assist schools of this particular type that may be started either by the community itself, or by any outside organization which is at work for its elevation.

4. *Special Muhammadan schools.*—The general scheme for the extension of primary education outlined in these resolutions embraces a number of safeguards for the interests of the Muhammadan community. Facilities will be given for a proper infusion of Muhammadans among the teachers and the inspecting staff. The boards are being asked to insist that Muhammadan boys are freely admitted and properly treated in schools where Hindus predominate. It will also be a rule that efficient teaching in the Persian script and in the Urdu supplementary reader is afforded in every board's school to any boy who asks for it. But these injunctions cannot in themselves be expected to supply that special stimulus which the backward condition of Muhammadan education admittedly demands. Further measures are called for, both by the undertakings of the Government in the past, and by the steady decline, up at least to 1912, in

the proportion of Muhammadan boys who are receiving primary education. The special recommendations in favour of Muhammadans which were made by the Education Commission of 1882-83 were not followed by any definite change of policy in these provinces, where Islam used to be regarded, from a purely statistical standpoint, as holding its own in the public schools and colleges. It still maintains a strong position in the more advanced stages; but in the primary schools, whatever may be the cause, the advance has been slow as compared with that of Hindus, and the committee presided over by Mr. Karamat Hussain has adduced figures which show a large and disturbing decline, over the last 18 years, in the proportion of Muhammadans to the total number of primary pupils. It would serve no useful purpose to consider the reason for this retrogression. Whatever they may be, the Government is pledged to do all that is in its power to check the decline. As a first step in this direction, therefore, His Honour has decided that, in any town or village where a sufficient number of Muhammadan parents come forward to guarantee an attendance of at least 20 boys, and whether there is an ordinary primary school already in existence or not, the district board shall start a special Islamia school and provide it with a qualified Muhammadan teacher. The school will be started on a temporary basis, and its retention will depend on the efforts of the guarantors and the teacher so maintain and increase the number of pupils. Its status at first might conveniently be that of a branch of an existing primary school, if there is one near enough; but the aim should be to raise it, as quickly as possible, to the position of a full primary school, staffed throughout by Muhammadan masters. The ordinary curriculum will be taught, the instruction being wholly in Urdu: and proper facilities will be given for religious teaching in the school building outside the regular school hours. This appears to Sir James Meston to be as far as it is fitting to go when the whole cost is drawn from public funds. If the Muhammadans of any locality desire a more definitely sectarian type of instruction, their natural course would be to establish a *maktab*, which would qualify for obtaining a Grant-in-aid under the ordinary rules. In a later resolution reference will be made to the fees which should be charged at these new Islamia primary schools. It is hoped that their establishment will furnish a liberal and suitable agency by which the Muhammadan public can co-operate with the Government in the rapid spread of sound education in their community.

RESOLUTION No. V.—SCHOOL BUILDINGS AND HYGIENE.

1. The problems of school hygiene were considered in all their more important aspects, by the committee which sat in Naini Tal in June and July 1913, under the presidency of Colonel Young, I.M.S. The Lieutenant Governor desires to take this opportunity to acknowledge the thorough and, on the whole, eminently practical manner in which the committee dealt with the matters on which its advice was asked. The report, convincing and unanimous, is a lucid record of ideals which may not all be possible of early attainment, but which are unquestionably essential to a sound system of education. The Government is specially indebted to Colonel Young for the labour which he has devoted to this work, and for the success with which he has brought diverse opinions into accord, and reduced expert wisdom to practical formulæ. The recommendations of the committee cover a wide range, and it is unnecessary in this resolution to discuss all the numerous points of detail involved. These will later form the subject of separate orders to be incorporated in the departmental codes and manuals. Here it will be sufficient to indicate the general principles which the Government desires to see observed.

2. *Primary school buildings.*—Amendments in the present standard plan of primary school were discussed both by the committee on primary education and by the committee on school hygiene. The matter will be worked out in consultation with the Public Works department, and a new type, or a set of differing types for different parts of the province, will shortly be prescribed. The main desiderata in construction appear to be—

- (a) that the building should be capable of extension; accommodation being provided in the first instance for 90 boys, and afterwards being doubled if necessary;
- (b) that the rooms should be of square shape, placed end to end in a line, and connecting with each other through a wide verandah in which the junior classes can be seated;
- (c) that each room should have a floor area of 360 square feet, and a height of 15 feet; and
- (d) that the type, though it need not be uniform, should be durable in design, so as to obviate the wasteful cost of repairs on flimsy erections.

Subject to these main principles, the detailed recommendations of the committee on hygiene in regard to site, drainage, lighting, ventilation, orientation and equipment, are accepted by the Government. It may not be possible to give effect to them all in every school, but good reason should be shown in each case for departing from them. Quarters for a resident teacher should be provided: and a compound (both for the sake of privacy and for the practice of physical exercises), with some form of enclosure, is desirable. It is also desirable that, if feasible, ground enough for a school garden should be attached to the building; but for rural schools a formal play-ground is unnecessary. The building materials to be employed, the form of roof, and all architectural details, must be matters for elastic treatment. Much will depend on the experience of the particular area, as to durability, fitness for the climate, economy of maintenance, etc. The chief consideration is the health and comfort of the children and their

teachers; and to this essential all other considerations may well be subordinated within reasonable limits of expense, initial and recurring. The water-supply and sanitary arrangements which the committee on hygiene advise may not always be found feasible; but simple latrine accommodation and the services of a sweeper should be insisted upon in connection with every permanent school. The teacher or head master must be made to understand unmistakably that he is personally responsible for the sanitary condition of the whole building, and its surroundings, latrines, etc. Cleanliness and order in such matters are a powerful unseen influence in the proper training of the child.

3. While the foregoing remarks describe the general lines to be followed in the erection of new schools, they are not to be taken as implying that existing school buildings should necessarily be replaced by buildings conforming to the standard plans. Their funds will not allow boards to reconstruct the present schools, when all their available resources will be absorbed in the work of extension; but the replacement of insanitary or otherwise unsuitable buildings should be gradually carried through as opportunity offers. Nor should the new standard plans be treated as governing any but full primary schools, with an assured attendance and in a permanent location. There are several classes of schools for which they would be inappropriate and possibly wasteful. In the first place, it has to be recognized that the programme of expansion on which boards will now embark must be in some respects tentative. It may frequently be necessary, after a school has been started in one village, to move it to another. Or the guaranteed attendance may be purely provisional, and the board may decide to close the school unless it secures a certain number of pupils in a given time. In all such cases, wherever the prudent course is to await events before sinking money in permanent buildings, a school-house should be borrowed or hired if possible, or a temporary erection run up. In the second place, schools which fall short of the full primary status should not as a rule be located in expensive buildings; and the same is true of branch schools which teach only the preparatory classes. It should usually be possible to obtain the use of a *chaupal* or similar building, either free or for a small rent; failing this, the cheapest and simplest form of structure should suffice. Thirdly, the special Islamia schools cannot in all cases be regarded as permanencies, until there is a definite assurance of the co-operation of the local Muhammadans with the Government in this new endeavour to cater for their needs. For these schools, at the outset at least, it may be well to provide temporary accommodation, converting it into buildings of the standard types as the success of the experiment declares itself. In all these contingencies, where hiring or borrowing is impracticable, it will be the duty of the board concerned to design such an inexpensive form of structure as it finds best suited to the climate and local conditions. A simple, open shed, with a floor space of 10 square feet per scholar, will often be all that is required, especially if it can be placed in the neighbourhood of a few shady trees. Should anything more elaborate be necessary, His Honour desires to commend to the consideration of boards the type of temporary school room which has been used in the construction of the new *gurukul* at Bindraban. There are no doubt, however, other models which could with advantage be studied; and no general rule on the subject is possible or desirable.

4. *School hours and home work.*—At the beginning of the fifth section of their report, Colonel Young's committee have some weighty remarks on the health of school children as affected by their surroundings and their work. The improvement of school hygiene has already been noted on, and it will be the function of the Education department to see that cramming for examinations is sternly repressed. All that need be prescribed here is the scale of hours. On this subject the committee on primary education has also made some observations and His Honour accepts the concurrent recommendation of both committees that the period devoted to lessons in the various classes should be as follows:—

Classes A and B.—Three hours.

“ I „ II.—Four „

“ III „ IV.—Four and a half hours; or five hours in the cold season and four hours in the hot.

It will rest with a board to decide whether its schools shall meet in the morning and sit continuously till work is over, or shall meet for shorter periods both morning and evening, or shall start at different hours according to the season of the year. It is important that the practice should be uniform within the district: but otherwise no fixed rule is necessary. The model arrangement of a working day constituted as above is as follows, the main interval being lengthened by the board as may seem advisable, and the other intervals being so timed as to allow Muhammadan pupils leisure for their compulsory prayers. Local conditions may, however, render some deviations from this desirable.

	In school.	Interval.
	45 minutes.	10 minutes.
Classes A and B	45 „	40 „
	45 „	10 „
	45 „	..

	In school.	Interval.
Classes I and II	40 minutes.	10 minutes.
	40 "	10 "
	40 "	40 "
	40 "	10 "
	40 "	10 "
Classes III and IV	45 minutes.	10 minutes.
	45 "	10 "
	45 "	40 "
	45 "	10 "
	45 "	10 "

Home tasks should not be necessary at all if sufficient concentration during school hours is enforced by the teachers, and sufficient individual attention bestowed by them on the scholars. By far, the preferable course, as the committee on primary education observes, is to encourage boys to read at home for their own amusement, and to make free use of school libraries. Boards should arrange that lending libraries, stocked with suitable books, are attached to every full primary school; and inspecting officers must be careful to examine those libraries on their rounds and to eliminate undesirable literature.

5. *School holidays and vacations.*—In this matter it is advisable to leave considerable latitude to district boards. The broad principles that Sir James Meston desires to see observed in rural schools are—

- that there should not be less than 215 full working days in the calendar year;
- that a vacation of not less than 14 or more than 21 days should be given at each of the two main harvests; or, in the alternative, that a vacation be given for the month of June, with a few days' break at each harvest;
- that one day a week, viz., Sunday, should be observed as a close holiday;
- that a holiday be given on the King-Emperors's birthday as officially fixed for India.

Subject to these fundamental points and the observance of the religious festivals which are gazetted as holidays under the Negotiable Instruments Act, all further details will be left to the boards: for example the holidays to be given after examinations, the dates and duration of these harvest vacations, etc. Each board should revise the list of departmental holidays given in paragraph 222 of the Educational Code, 1910, so as to suit the conditions of its district, and with due regard to the principles enunciated at (a) and (b) above. In the course of this revision it may be found possible to curtail slightly the number of Hindu holidays, and to enlarge slightly that of Muhammadan holidays.

6. *Teaching of hygiene.*—His Honour has no hesitation in accepting the view of Colonel Young and his colleagues that for hygiene, as a separate subject, room cannot possibly be made in the primary curriculum; though there can be no objection, subject to what has been said in resolution III, to simple lessons on cleanliness, etc., being introduced into the primers. The real desideratum, however, is to instil the principles of true hygiene into teachers at the normal schools and training classes, and to impress them with the duty of passing on what they know to their pupils by the channel of daily precept, admonition and example. As Colonel Young's committee most truly say:—

"The provision of hygienic surroundings in schools is of the highest importance in the teaching of the elements of hygiene. It is of little use to teach dogmatically the advantages of clean and wholesome surroundings where such are not provided. The impressions of childhood are deep and lasting, and it is necessary therefore that they should be in all respects sound. Neatness, tidiness, cleanliness, freshness of atmosphere, punctuality and orderliness in school, leave impressions on scholars which are likely to have lasting effects in their after-life. The hygienic conditions of the schools should therefore, in all cases, be of a vastly higher standard than those to which the scholar is accustomed in his own home. Teachers also must show to their pupils that they practise what they preach, and that they themselves are tidy and clean in their person and their clothing, punctual and orderly in their work, and of good moral character. They should in their own lives carry out the precepts of hygiene which they themselves have been taught."

It is impossible to improve on these observations; and it is only in this way that children can be stimulated to some interest in matters to which unfortunately their home life too often makes them callous and indifferent.

7. *Personal hygiene of pupils.*—In the absence of hostels, which will very rarely indeed be attached to boards' primary schools, there is comparatively little that can be done by rules in the matter of personal hygiene. Colonel Young's committee, in section VII of their report, have dealt with a number of points regarding the prohibition of smoking and other evils. It is unnecessary to enumerate these points, which may be more fittingly dealt with in departmental orders; but except in regard to the question of married students, concerning which no orders

are possible, and the provision of swimming baths, which in the case of primary schools would be neither politic nor financially possible, His Honour entirely concurs in the views of the committee. For the rest, the inspecting staff must urge upon all teachers the duty of encouraging their pupils in habits of personal cleanliness, and of persuading their parents to withdraw them from school in the event of their suffering from infectious illness. The Local Government has had for some time under consideration the institution of a service of district sanitary officers, and should it succeed in establishing such a service, the regular medical examination of primary school children recommended by the committee will be arranged for. In the meantime, the headmaster of every full primary school should be entrusted with the discretion of closing his school, or any branch of it, if an outbreak of serious epidemic disease occurs. He should also, unless specially debarred by the board, have authority to exclude from school any boy whom he considers to be suffering from leprosy, ophthalmia, open tuberculosis, small-pox or other zymotic disease. All action which he takes in these matters should be promptly reported by him to the deputy inspector, and to the school committee, if there is one.

RESOLUTION No. VI.—AIDED AND INDIGENOUS SCHOOLS.

1. From some of the press comments on the report of the committee on primary education, and on the recent educational policy of the Government, it would appear that in certain quarters the idea prevails that the Government is averse to private enterprise in education, and wishes to bring all varieties of primary teaching under direct and rigid control. Nothing could be further from the truth. The Government cannot divest itself of its ultimate responsibility for ensuring that only true and sound instruction is given to the young; but neither can it possibly undertake the whole work through itself or through local bodies. It therefore welcomes all whole-hearted allies in the campaign against ignorance and for the spread of truth. But on this point some plain speaking is necessary. The Government does not desire the assistance of persons or associations who are prepared to go with it just so far as and no further than suits some private or sectarian purpose. In the second place in this as in other spheres of governmental policy, consistency is desirable. The Government cannot, when it comes to deal with private schools, throw over the principle, to which it has given its adherence in the case of its own schools, that teaching which does not bring a boy up to, or put him in the way of, reaching the full primary standard is, as a rule, useless and wasteful. It endows the boy with nothing that he remembers, or that develops his intelligence or helps him in his daily toil. There can therefore be no justification for assisting such teaching in a private school, while refusing to pay for it in a board school. And, thirdly, it is necessary again to emphasize the fact that the Government cannot pay for religious teaching as such; it puts no obstacles in its way; but the proper expenditure of public funds does not extend beyond secular instruction. Subject to these three cautions, the Government cordially accepts the principle of aiding schools of a primary character which—

- serve some purpose that would not equally well be served by a board school; or
- provide education which the limits of the board's resources do not allow it to finance fully.

As the committee have clearly shown, in this matter the existing rules give boards no guiding principles. The rigid attendance grants which they prescribe are in many ways unsuitable; and incidentally it may be noted, similar difficulties attend the capitation grants suggested by the two Muhammadan committees. In place of the present rules Mr. Justice Piggott's committee laid down certain lines of policy, and with these His Honour is in general accord, though there are a few minor points in their recommendations that do not seem to him advisable. That policy may be conveniently considered under the two heads of (1) ordinary private schools, and (2) special schools, which correspond roughly with the terms "aided and indigenous" schools. The latter class has several obvious sub-divisions.

2. *Ordinary private schools.*—From this class must be excluded what is for brevity styled the "venture" school. A "venture" school, though not admitting of any very precise definition, in general takes the form of a school started by a teacher as a speculation, or by some individual or family who has children to be taught, and employs a master on nominal pay with liberty to eke out his income by taking other pupils. The resources of a school of this type are almost always restricted to the fees, and whatever grants-in-aid the local board can be cajoled to pay. The committee thought that there might still be a place for these schools in a few advanced districts; but the better course in His Honour's opinion will be to eliminate them altogether from the educational system: the State cannot afford to risk its limited resources on experiments which are intrinsically unstable; and schools which exist for the sake not of instruction but of gain, can serve no useful purpose in the scheme of national education. There may be found, it is true, an occasional private school belonging to a single person, who is a thoroughly competent teacher and makes the school his career; but the case must be very exceptional and can be dealt with under a special provision to which reference will be made later. For the purposes of this resolution therefore the ordinary private school may be treated as a school started for secular education and guaranteed by a responsible group or committee, such as the representatives of a particular creed or religious organization, or the *panchayat* of a caste or of a town area, or a co-operative society, etc. These schools may be opened for a variety of reasons—insufficiency of

accommodation in boards' schools, provision for special castes or families who do not wish to attend the regular public schools, a desire to teach subjects which are outside the ordinary curriculum, or the like. Be their origin however what it may, they can all without unfairness be dealt with on the same lines. The qualifications for a grant-in-aid in all cases will accordingly be—

(a) that the school has a definite local basis and is controlled by a manager or committee of management approved by the board and capable of guaranteeing a reasonable scale of expenditure;

(b) that, in the case of a full primary school, it teaches the regular curriculum, subject to any minor modification which the board, with the concurrence of the divisional inspector, may approve;

(c) that, in the case of a preparatory school, it is affiliated to one of the boards' existing primary schools, and passes a reasonable proportion of its pupils into the latter. (This condition will of course be withdrawn if the management arrange to raise the school itself to the full primary status);

(d) that the average attendance and the scale of fees be such as the board approve in each case;

(e) that the number and the qualifications of the teachers do not fall short of the minimum required in the case of the board's own schools;

(f) that suitable accommodation, books and equipment be provided to the satisfaction of the inspecting officer;

(g) that current accounts and prescribed registers be kept up;

(h) that the accounts and registers, and the school itself, be open to inspection under the orders of the board or of the Director of Public Instruction;

(i) that the Director of Public Instruction's inter-school rules be observed; and

(j) that only secular subjects are taught during school hours.

The main precautions underlying these conditions are that the school should meet a stable local demand, that the teaching should be efficient and that the school should not become simply a cheaper rival of the board's own schools. From these points of view, the board should see to it, under condition (b), that the ordinary curriculum is not varied without good and sufficient cause. The essential is that it should provide at least as good an elementary knowledge of the "three R's" as the public school course; whence it follows that the teaching of English should be discouraged save in the most exceptional cases, for it could hardly ever be introduced into children's classes without displacing some integral part of the proper primary course. Similarly, the board should make sure under condition (d), that skeleton classes are not maintained for the sake of the grant, and that boys whose parents can afford to pay are not drawn away from its own schools by the bait of nominal fees or no fees at all.

If a private school fulfils the above conditions, the board will be at liberty, if it has the funds, to make a grant-in-aid, as advised by the committee, up to a maximum of one-half of the total salaries of the masters employed, calculated either on the salaries actually paid, or on the salaries which would be paid if the teachers were employed in boards' schools, whichever of the two may be less. The grant should be renewable annually, on the receipt of satisfactory reports by the board's regular inspecting officer. In addition, the board may give an equipment or repair grant as in the present rule; i.e., not exceeding Rs. 50 in any one year for a full primary school, or Rs. 30 for a branch or preparatory school.

3. *Maktabas*.—By far the most important and numerous of the special schools which form the second category for consideration in this resolution are the *maktabas*. The Aligarh committee, with whom on practical grounds His Honour is obliged to agree, consider that the *Qoran* schools, which give a purely theological training, need find no place in the system of elementary education. But it is wholly different with *maktabas*, which, though based on religious teaching and often neglectful of arithmetic, grammar and geography, yet combine a certain amount of secular with their religious instruction. By tradition and ancient usage they have a special claim to veneration in all Islamic countries, and considerable numbers of Muhammadans still regard them as the only true gateway to general education. As Mr. Karamat Husain's committee explain, they are wanted for two reasons; on the one hand, for the sake of the religious and moral instruction which they give; on the other, for the provision of primary education to those who do not go to board schools either through want of accommodation or from the absence of religious teaching. This is practically the view which was accepted by the Education committee of 1882-83, when they recommended that, for the wider utility of *maktabas*, they should be liberally encouraged to add purely secular subjects to their curriculum. Whatever encouragement was given in response to this advice, seems to have been singularly ineffective; and the marked decay of *maktabas*, with the characteristic form of culture which they instilled, was a subject for lamentation in the last quinquennial report on education. Doubts have been expressed whether it is possible to revive their usefulness by a conscious effort at reversion to an antiquated type: but the orthodox Muhammadan community clearly attaches

more than a sentimental importance to a fresh endeavour to vitalize the *maktab* and to give it a recognized place in the primary system. The committee has lent its support to this claim; and Sir James Meston feels that it demands the full sympathy of the Government. In accord then with the broad lines indicated by the two Muhammadan committees, the following is the policy which His Honour has decided to pursue in this matter:—

(a) A provincial *maktab* committee of Muhammadan gentlemen, not exceeding 11 in number, will be appointed by the Director of Public Instruction: It will comprise both maulvis and laymen, and representatives of both the Shiah and the Sunni communities. The president of the committee will be a Muhammadan inspector of schools, or other officer of tried educational experience to be nominated by the Director of Public Instruction.

(b) The provincial committee will be a consultative body, whose opinion will be obtained by the Educational department on any substantial change in the curriculum or methods of management; and who will be expected to advise the department and the Government on any matter affecting the interests or promoting the extension of primary education for Muhammadans.

(c) A *maktab* text-book committee will be formed, consisting of nine persons; four to be nominated by the provincial *maktab* committee, and the others (including the chairman) by the Director of Public Instruction.

(d) In each district a district *maktab* committee will be formed. The district board may nominate five Muhammadan gentlemen for the purpose, or may arrange to have them elected by the Muhammadan voters on the board's electoral roll. The Collector will nominate a Muhammadan official as chairman, and may add any other officials to the committee if so desired by the non-official members.

(e) The duty of the district *maktab* committee will be to make a census of existing *maktabas* and bring them to the notice of the district board and inspecting officers; to encourage the establishment and proper equipment of *maktabas*, to arrange for the selection and training of maulvis; and to advise the district board on any matters affecting *maktab* education.

(f) The text-book committee referred to in (c) above will select or prepare a series of readers, for the approval of the Director of Public Instruction for use in *maktabas*. They should be so arranged as to lead up to the Urdu course of the vernacular middle schools, and the lessons should be so framed as to give offence neither to Shiabs nor to Sunnis.

(g) If a *maktab* desires a grant-in-aid, it must teach a definite secular curriculum to be prescribed by the Director of Public Instruction in consultation with the provincial *maktab* committee. The curriculum should include the "three R's" in Urdu, with some elementary geography and Persian in the higher classes.

(h) If a *maktab* teaching the prescribed curriculum is vouched by the special inspecting agency (which will be described later) to be working efficiently, the district board may make it a grant-in-aid not exceeding three-fourths of the salaries of its secular teachers. If the same masters teach both religious and secular subjects, the cost of the latter may be calculated roughly in proportion to the time occupied in teaching them. The district board may also make to the funds of a *maktab* a grant of such amounts as they consider suitable for every boy whom it passes into class III or IV of one of the board's own primary schools, after not less than two years' instruction at the *maktab*.

(i) If a definite demand for it is apparent, the Government will establish a special normal school for the secular training of teachers for *maktabas*. The conditions of entrance, stipends and curriculum will be settled, when the time comes, in consultation with the provincial *maktab* committee.

It is the earnest hope of Sir James Meston that the arrangements thus outlined will enable a definite step to be taken in re-habilitating, on a thoroughly useful basis, a form of instruction which enjoys the confidence and the affection of a large number of the Muhammadan community.

4. *Pathshalas*.—The word *pathshala* is a generic expression for a wide variety of academic types, varying in status from a high school to a hedge school; but it is only the elementary type of *pathshala* with which the present resolution is concerned. This ancient form of Hindu institution, though commonly regarded as the counterpart of the Muhammadan *maktab*, has comparatively little in common with it. The religious teaching has more of a literary than a dogmatic character, and it does not play so large a part in the *pathshala* as Islamic theology does in the *maktab*. In place of it, more time is given to special subjects, sometimes of a commercial tendency, such as book-keeping and *mahajani* correspondence. The instruction is in Hindu, and a little Sanskrit is usually taught; there is no pretence to follow the curriculum of the ordinary board school. In the case of *pathshalas* of this normal type, there is no need for either central or district organizations. All that is necessary is that boards should have a discretion to make grants-in-aid to *pathshalas* where genuine instruction in the Hindu religion is part of the programme, on the same general lines as in the case of *maktabas*. The readers, however, should be those prescribed for the ordinary primary board schools; and the standard in arithmetic, though the method of teaching may be different, should be at least as high as in the board

school curriculum. The grants will be subject to annual certificates of reasonable efficiency from the ordinary inspecting staff. It must again be understood that these orders refer to *pathshalas* of a purely elementary type, and not to schools of sanscritic learning, for which special provisions as to inspections and assistance will shortly be promulgated.

5. *Schools for depressed class.*—Provision has already been made for the establishment of a board school, on application and on certain conditions, for boys of any caste or trade which cannot without special difficulty be accommodated in the ordinary public school. It need not however be anticipated that much use will be made of these facilities, in the case of "untouchables," who are not yet accustomed to combining for such a purpose. Education for these classes appears more likely, for some time to come, to be the care of philanthropic or missionary agencies. Government, however, should assuredly take its part in the work; and accordingly in future private schools started for members of the depressed classes and teaching the regular primary curriculum will be qualified for grants-in-aid from the boards, on a certificate of efficiency from the regular inspecting staff. The amount of the grant will be subject to the same limits as in the case of *maktabs*; except that there will be no system of grants for boys passed into a board's primary school. If after an existence of three years a school fails to give instruction above the standard of class II, the annual grant should cease.

6. *General.*—There remain for consideration a few matters of a miscellaneous nature:—

(a) In all cases of grants based on the salaries of the masters employed in an aided school, the inspecting officer should always record his opinion whether the staff is, or is not, more than is required for the efficient teaching of the school. If the staff is excessive, the grant should be reduced.

(b) A point on which the Committee touched is the encouragement of training classes attached to selected aided schools. The selection will have to be made with special care, but His Honour sees no objection to the principle, provided thoroughly competent instructors are appointed.

(c) The Committee have also referred to certain classes of schools which are not covered by the preceding orders, but which may in exceptional circumstances have claims to moderate assistance from public funds. On this subject it is not advisable to lay down any definite rules. The simpler course is to prescribe that each board should have an allotment of Rs. 500 in its annual budget for petty grants to schools which do not strictly come within the rules. Such a category might include the purely proprietary school, kept by a private individual with no guarantee behind him, but with an established clientèle; the school which makes a speciality of some subject outside the ordinary curriculum; and the school which combines some form of industrial training with elementary teaching. If the latter is primarily a technical school, its claim for a grant will lie against provincial revenues: but if it teaches some simple handiwork as well as the "three R's", the district board might occasionally help it. In all these cases, the only test should be whether the school is making a real contribution towards the spread of primary education. A school which, as in a case that recently came to the Lieutenant Governor's notice, professes to teach a combination of Sanskrit and carpentry, is clearly ineligible for any form of encouragement from public funds. But other experiments of more genuine value will occasionally be found and may reasonably be encouraged.

RESOLUTION No. VII.—GIRLS' PRIMARY SCHOOLS.

1. In no branch of education is this province more backward than in the education of girls; and the inherent difficulties of the subject have sensibly oppressed both the Local Government and the various committees who have from time to time been convened to advise upon it. The problem of extending female education is also confused by the largely artificial nature of the discussions upon it. The appearance of a popular demand is created by the theoretical enthusiasm of many speakers and writers who support the education of women as an abstract proposition, but whose influence for promoting it within their own circles seems to be negligible. Individual workers and groups of workers have shown the most admirable earnestness in isolated localities; and there exist in consequence a small number of excellent schools as the result of their labours. But in the greater part of the field the forces hostile to advance remain dominant. These forces have been described with much truth by the committee presided over by Mr. Justice Karamat Husain in a passage which, though written primarily about Muhammadans, is in a great measure true of Hindus as well:—

"Some of the causes which are operating to retard the progress of education among [Muslim] girls may be summarized as follows:—

- (1) Prejudices and apathy of the masses.
- (2) No expectation of pecuniary gain in educating girls as there is in educating boys.
- (3) Long-standing Indian custom to disregard the education of women.
- (4) Strict regard for *pardah* and fear of its ultimate collapse.
- (5) Poverty.
- (6) Paucity of qualified lady teachers.
- (7) Above all, the unsuitability and uselessness of the subjects taught in girls' schools."

Although it is the clear duty of Government to remove some of these obstacles, others can yield to nothing but radical change in the social habits and susceptibilities of the people; and their enumeration in this frank and authoritative manner lends striking support to what Sir James Meston has always regarded as the only possible policy of Government.

That policy was briefly outlined in a sentence of the resolution of the 7th May 1913: "It is advisable that Government, while not shrinking from its responsibilities in promoting female education, and not hesitating to take the initiative in areas where development would be otherwise indefinitely postponed, should follow and aid private enterprise rather than embark on delicate experiments with the risk of running counter to prejudices, the extent and strength of which it is difficult to gauge."

This course has been represented in some quarters, but with little justice, as a policy of *laissez-faire*. In order to explain what it really means, and what the Government is prepared to do with the co-operation of the local bodies, it will be convenient in the discussion of the subject to follow the same order as has been adopted for boys' education in the preceding resolutions, leaving provisions of a special nature to be dealt with in the closing sections.

2. *Constitution and location of schools.*—Under this head the first point for determination is the division of responsibility for the initiative in female education as between Government and the boards. In the past, there has been some uncertainty in the matter; and proposals are frequently received for girls' schools, either aided or under the control of a district or municipal board, to be taken over by the provincial Government as a preliminary to their improvement and development. In some cases the cost of the school has outrun the finances of its managers, but it offers a suitable opportunity for the training and practising of teachers. In other cases the school has languished under its private or local management, and the proposed transfer is merely an easy way of getting rid of it. It would be clearly unsound to treat all such proposals in the same way; and it is time to lay down some definite line of discrimination for the future. At first sight, it would appear a natural analogy that the responsibility for inaugurating and aiding female education, should be on the same footing as in the case of boys' schools; and that therefore the duty of primary instruction should rest wholly on the boards. The position, however, is somewhat different, both historically and in practice. The expansion of female education is especially tentative and difficult; girls' primary schools are often started in the hope of developing them into secondary; the primary stage with girls is in some ways comparable with the secondary stage for boys; moreover, it is a matter of much importance that Government should set a standard without any complications of dual control; and for all these reasons it seems advisable that a certain number of female primary schools should continue, as at present, under provincial management. The ordinary procedure will therefore be to have one model girls' school at the head quarters of every district, and in time to have a training class attached to it. These schools will be under provincial control, and the mistresses will be pensionable and on a graded scale of pay. If the attendance justifies, a school may be split into one for Hindu and one for Muhammadan girls; but apart from this natural bifurcation, there will not, save in a few exceptional districts, which offer special facilities for the training of teachers, be more than one model school in each district. For the rest, duty of fostering and multiplying girls' primary schools will devolve on the boards, partly through direct control and partly through the agency of grants-in-aid.

The position then in future will be this. The Government will, for the present at least, retain ordinarily one exemplar school in each district, for the purpose of setting the standard and even more for the all-important object of keeping control over the supply of efficient teachers. The further development of female education will have to be carried out by the boards themselves with their own resources, supplemented by such assistance, for specific purposes and on defined conditions, as the provincial Government may be able to afford. The ordinary business of the board will be to help and encourage private institutions which provide efficient primary teaching, where such institutions exist or can be induced to start. Where they cannot be called into being or where they are inadequate to the local demand, the board must lead the way and open schools of its own. The guide to the location of the boards' schools will have to be largely the expressed wishes of the people themselves, and the limit to their numbers will have to be the board's resources. It may be accepted as a general principle that if, in any town or village, a committee or group of parents come forward to provide temporary accommodation and guarantee an attendance of at least 20 girls, the board should equip the school and appoint a qualified mistress. If the school becomes an established success, a permanent building for it may be subsequently erected; but in ordinary course the desirability of the guarantee should be tested for at least three years. The provision of funds, both for this purpose and for the liberal aiding of private schools, will be a matter for subsequent determination between the Local Government and the boards.

In its general constitution, the girls' school will be very similar to the boys' school. For convenience sake, the arrangement of classes will be the same, though the curriculum, as will be noted hereafter, will be different; and the "primary unit" should be the ideal aimed at in every case. By this, however, no more is intended than that, where a girls' school exists, whether model or aided, it ought to be worked up to the full primary standard, and any preparatory female schools in the neighbourhood should be treated as feeders or branches of it. The

process must necessarily be slower than in the case of boys' schools; and a lower primary school should not be closed till every effort has been made to add to it classes III or IV, within a reasonable period, or to develop it into an effective feeder of a school containing such classes. But an education, which stops at the lower primary course, is as valueless for girls as for boys; and nothing is to be gained by the retention of schools which, after full trial, have proved to be incapable of development. Such schools should ultimately be closed, or the grant-in-aid withdrawn from them, and the resources of the board devoted to the development of schools more favourably situated. Concentration rather than diffusion of effort may often be the better service to the cause of female education.

As in the case of boys' schools, an adequate teaching staff is indispensable. There should be one mistress for roughly every 25 girls; and no single mistress should ordinarily be required to teach more than two classes. Small scholarships also should be awarded, on as liberal a scale as the board can afford, and as is now done in model schools, to bright girls of narrow circumstances; the present tale of awards being increased; and a number of new scholarships (of the value of Rs. 3 in classes I and II, and Rs. 4 in classes III and IV) being founded for girls or widows who declare their intention of taking up teaching as a career, but who would otherwise be unable to afford the necessary schooling.

3. *Provision and pay of teachers.*—From the purely educational point of view, the supply of trained and reliable mistresses has always been the greatest of the difficulties that have confronted the administration. Towards its solution neither Mr. Justice Piggott's Committee nor any of its previous advisers has been able to lend the Government much assistance; and reliance must therefore continue to be placed on the existing sources of supply and endeavour made to render them more attractive than at present. Apart from the instruction given in certain mission institutions, girls' schools are dependent for trained teachers almost entirely (1) on the Lucknow normal school for teachers who have passed the middle examination, and (2) on several training classes attached to the Government's model schools for teachers whose education has ceased at the primary stage. The Committee dwell on the necessity for more normal schools, and the need for these may be at once accepted. Arrangements will shortly be made for starting a second at Bareilly and a third will be opened at some other convenient centre as soon as the Education department is in a position to staff it efficiently. A stipend of Rs. 8 per mensem should be allowed to each woman under training, on condition that she binds herself, after passing the prescribed examination, to work as instructress of a training class or mistress of any recognized primary school for a period of three years. The number of training classes will also, as advised by the Committee, be increased as soon as qualified instructresses are available. Stipends of Rs. 6 per mensem should be given to women under training, on condition of undertaking a three years' engagement in a recognized primary school; and adequate boarding accommodation and supervision must be provided. His Honour is also in entire accord with the Committee that every encouragement should be given to aided schools to start training classes of their own on equivalent terms. If the instructress is certified by the circle inspectress to be thoroughly competent, and if at least five girls who have passed the primary examination are collected and trained with the declared intention of becoming teachers, the board should make a grant of half the cost of the salary of the instructress and the stipends of the students.

There are no other stable sources of supply which it is possible to encourage. It cannot be expected that any appreciable number of teachers for primary schools will be obtained from Anglo-Indian institutions. A few very competent ladies from outside the province are now working in certain schools; but their number also can never be large. Superannuated male teachers may in places be available as a last resort; but it is useless to overlook the general dislike that is felt to employing them save in very exceptional circumstances. The suggestion put forward by the Hon'ble Pandit Moti Lal for the establishment of homes for Hindu widows has much to commend it, and might well be taken up by private philanthropy if the homes can be located in the immediate neighbourhood of good practising schools. The present training classes are freely open to widows as well as to all other respectable women who are desirous of being trained, and it would be inadvisable to label any of them as for widows only. If, however, private charity will provide a house with proper *pardah* arrangements in connection with a good primary school, whether model, board's or aided, the Government will be prepared to take its share in the experiment; it will supply an instructress, who will also act as superintendent of the home, and it will meet the recurring costs. If any corresponding institution can be devised for Muhammadan ladies at a centre like Lucknow, Aligarh or Jaunpur, the Local Government will be glad to assist it in a similar manner, provided the students can be supplied with adequate practising material.

4. The pay of female teachers at present is erratic owing to the difficulty of supply, the variety of local conditions and other causes. On the whole the scale is not inadequate; and it is certainly more liberal than the terms offered to male teachers of corresponding qualifications. In the case of model schools, however, it requires to be systematized. The essential points are that the pay should be (a) reasonably elastic, (b) on an incremental basis, and (c) graded with reference to qualifications rather than duties. The last is, it may be hoped, a transitory feature.

but it is necessary at present and it has the advantage of stimulating candidates to take a proper course in training. On this understanding the following scale, which is practically what the sub-committee recommend, is regarded by His Honour as a suitable standard:—

Qualifications of mistress	Pay.	
	Minimum.	Maximum.
	RS.	RS.
Anglo-Vernacular middle-passed	30	40
Do. do. and trained	35	50
Vernacular final-passed	20	30
Do. and trained	25	45
Primary-passed	12	20
Do. and trained	15	25
Uncertificated	10	15

A few special posts will have to be created gradually for head mistresses of the larger schools where special qualifications are required. The salaries for these may run up to Rs. 150 according to the individual needs of the school. Personal allowances may also be given, at the discretion of the Chief Inspectress, to teachers who have reached the maximum permissible on their qualifications, but deserve further advancement on their personal merits and experience.

For boards' and aided schools the same standards of pay should be worked up to as resources admit. For the head mistress of a school to which a training class is attached, a special allowance for the supervision of the latter may be given on a liberal scale in case of marked capacity. In ordinary cases the initial pay of each teacher would be fixed according to her capability and experience; but the amount should not usually be more than half-way between the admissible maximum and minimum, and it should be arranged to rise to the maximum by periodical instalments. Higher rates will of course be needed for women with higher qualifications; and these scales need not apply to the teachers of the primary sections in middle or high schools.

5. *Curriculum.*—Criticism, as above indicated, has been directed against the "unsuitability and uselessness" of the subjects taught in girls' schools. Sir James Meston has been carefully through the curriculum for 1914-15, and cannot admit that it is open to the charge, so far at least as the primary classes are concerned, of being either unsuitable or useless. The sub-committee have advised, however, certain minor improvements, and these, subject to the following remarks, will be incorporated in the curriculum for future years. Briefly put, the changes to be introduced will consist in (1) the prescription of a single set of improved readers, which will be prepared with the assistance of a special text-book committee to be appointed by the Director of Public Instruction; (2) simplification of the curriculum in arithmetic up to class IV; (3) addition of cookery as an optional subject in all the primary classes; and (4) the substitution of some simple form of interesting game as an alternative to Calisthenics. (As mentioned later the teaching of hygiene should be deferred until the middle section.) His Honour also accepts the proposal for the establishment of a lending library in each full primary school, and the compilation of a simple reader for home use, which will contain, in the words of the sub-committee, "stories from history or folk-lore, including stories from Hindu or Muhammadan sacred books, with some descriptive lessons in geography, on the manners and customs of other countries, and so forth." With these slight alterations, the course will be as useful, suitable and interesting as it can be made. As the teaching is from the outset in distinctive Urdu or Hindi, no controversy regarding the language to be taught is involved. This of course implies that in mixed schools there must be teachers able to teach both sets of readers with facility. The provision for religious instruction, if any, should be subject to the conditions that the regular teachers are not compelled to take part in it; that attendance at it is not compulsory on a girl except at the request of her parent or guardian; that the teaching is given outside school hours; and that it is so conducted as not to cause offence or inconvenience to the rest of the scholars or to the neighbours.

6. *Education for special classes.*—This question is not expected to present much difficulty in the case of girls. Although mixed schools should be encouraged as far as possible, a separate school for Muhammadans may always be opened where the numbers justify it. Half-time schools will be unnecessary; and any special arrangements for depressed classes will usually be in the form of private schools qualifying for grants-in-aid.

7. *School buildings.*—In the case of new schools for girls, even more so than for boys, the first stage will have to be a patient trial and proof of the reality of the demand. Model buildings for girls' schools will be expensive; and neither Government nor the boards can afford to sink capital in them until the durability of the school has been demonstrated. In its earlier years therefore a new school should be housed in a hired or borrowed building wherever available; and the provision of such accommodation is one of the most practical ways in which private gentlemen who are interested in the progress of female education can help the movement. When time has shown that the school meets a genuine need, the board can then build its own school house. A standard plan for a girls' primary school has recently been prepared but it has

still to be exposed to the test of experience, and its cost will, it is to be feared, be prohibitive in many instances. Experiment according to the needs of various localities may, however, in time evolve a variety of suitable types, which can be prescribed when the number of schools largely increases. For the present all such experiments may wisely be guided by the general conditions indicated by the sub-committee. In every properly constructed girls' school, the entire building should be surrounded by a *pardah* wall, enclosing an open courtyard. There should be quarters for the teachers, with separate *pardah* arrangements. If a training class is attached to the school, each student in the class should have a living-room not less than 12' x 15' in size; and even in a model school without a training class the provision of some accommodation for boarders may frequently be advisable. Within the *pardah* wall, there should be adequate sanitary arrangements, and if possible a well. Outside the courtyard there should be quarters for a chaulkidar and for the school conveyances. To ensure proper regard for *pardah*, if the parents so require, these conveyances should be made an integral part of the school equipment. Light hand-carts or bullock-carts can be used in towns: the ordinary *doli* elsewhere. But there is some tendency to abuse this convenience, which, though often necessary in large towns and Muhammadan centres, may sometimes be a luxury elsewhere; and a small conveyance fee for its use should be imposed except in cases of genuine poverty.

8. *Hygiene*.—The teaching of hygiene as a regular subject would be premature at the primary stage. It can appropriately be taken up, along with home nursing, in the middle section. For small girls, it will possibly be enough to inculcate cleanness and daintiness in their cookery classes, and to encourage a pride in the neatness of their personal appearance. So far as personal hygiene goes, the mistress can do much by example and occasional admonition; and particular stress should be laid on this part of her duties in our normal schools and training classes.

9. *School hours, home-work and holidays*.—The Lieutenant Governor accepts the view of the sub-committee that the standard for school work should be three hours a day for classes A and B, and four hours for the other classes. Intervals should be largely at the discretion of the mistress; but more than two hours' continuous work should be strictly forbidden. Home-work should be restricted to the reader mentioned above, and to small tasks of a practical rather than a literary character, which may help to convince the parents of the usefulness of what their daughters are being taught. For holidays the same rules should apply as in the case of boys' schools.

10. *Aided schools*.—If female education is to advance on the lines which are most likely to secure popular success, it must depend on the agency of aided schools to a greater extent than is the case with the education of boys. It is perhaps desirable to repeat here that this policy is meant in no sense as a disclaimer of the duty of Government, itself or through its local bodies, to set the standard and, wherever local enterprise is holding back, to take the initiative. But where local effort has been at work, it is clearly better that it should be helped and stimulated than superseded by some governmental scheme. The adoption of the former course secures the co-operation of the parents, allows the school to be worked in reasonable accord with their ideas, and furnishes the most obvious means of bringing educational work into relation with the local needs. While agreeing therefore in the main with the sub-committee, His Honour hardly thinks that the policy of aid outlined by them goes far enough. In his opinion, the position of the district board should be that, where a private school exists on a genuine local basis, it should be given any aid it requires within the limits of the regular rules for grants, and not converted into a board's school merely through a desire for improvement or symmetry. It may be possible, as the Hon'ble Pandit Moti Lal Nehru has pointed out, for a mere venture school to indicate where a previously inarticulate demand exists; in such a case, the endeavour should be made to find a local individual or group who will stand sponsor for the school and guarantee a reasonable minimum of expenditure. If this endeavour fails, the only conclusion must be that there is no true demand for the school, and that the expenditure of money upon it from public funds would not be justified. It must be clearly understood that neither Government nor district boards can be made responsible for the whole cost of primary education for girls. It is exceedingly expensive as compared with that of boys; and the demand for it is liable to greater and more whimsical fluctuations than the more solidly based demand for male education. It follows that expenditure upon it must be more cautious and tentative, and that a larger measure of private co-operation and guarantee must be insisted upon. No undertaking can therefore be given to take over every school which the waning enthusiasm of its promoters or their successors has left derelict; and applications to assume control of schools which have been started by private effort and are now in financial straits should be most carefully scrutinized.

11. The amount of the grant-in-aid which a board is by rule permitted to sanction is small, and the conditions attached to it are unduly restrictive. The Lieutenant-Governor accepts on this point the advice of the sub-committee in paragraph 10 of its report, and the rules in the District Board Manual will be amended accordingly. This will enable a board in future to make a grant up to Rs. 15 per mensem to any private girls' primary school which is certified by the regular inspecting staff to be working efficiently, and a further grant up to Rs. 10 per mensem for each additional teacher in excess of one who is employed and certified by the inspectress to be necessary. If a girls' school is established for religious teaching combined with secular subjects, the grant-in-aid may take the form prescribed in the rules for boys'

maktabs, on the understanding that the secular education follows generally the course of the curriculum for the ordinary primary classes. All grants-in-aid must be subject to the general stipulation that the amount paid to any one school shall not exceed half the total income of the school from all sources.

12. *Visiting governesses*.—This experiment is the subject of somewhat conflicting opinions; but Sir James Meston's information is all against the chance of developing it on useful lines. To be at all efficient, a governess engaged on this class of work should be a woman of high qualifications, who would expect adequate pay and could not devote herself to more than a very limited number of pupils. If the pupils cannot afford to pay, an unjustifiable burden is thrown on the general tax-payer for the benefit of the few. If they are sufficiently well-off to meet a substantial fee, their parents should make their own arrangements and not saddle the Government or the boards with the trouble and correspondence which the experiment has in practice been found to entail. His Honour agrees with the late Rai Ganga Prasad Varma Bahadur that the system is wrong if it is meant as a luxury for the comparatively well-to-do. On the other hand, if it is reserved for the indigent, he fears that it must be condemned as all but unworkable and as unpardonably expensive. It is a matter for regret that the experiment has not answered the hope in which it was conceived: but the Lieutenant Governor feels no alternative but to pronounce definitely against its continuance.

13. *Co-education*.—Past experiments in co-education have yielded somewhat chequered results, and opinion in the committee was divided as to the extent to which this method should be employed. The simplest and undoubtedly the most popular course would be to forbid the admission of girls into boys' schools altogether. In present conditions, however, it would be unwise to curtail any of the existing facilities for the education of girls; and His Honour therefore agrees, though with some reluctance, to the proposal, which had the support of the bulk of the Committee, that where there is no separate female school, girls may be allowed to read in a boys' school up to the age of 10. In schools for depressed classes the age may be raised to 12. Similarly, small boys may be permitted to attend a girls' school up to the age of eight. Co-education however must not be stimulated by any system of capitation grants, or by any departmental pressure on the masters of boys' schools to enrol girl pupils; and its results must be watched carefully. Wherever there is any suspicion of scandal, it should be stopped immediately.

RESOLUTION NO. VII.—CONTROL AND INSPECTION.

1. In the foregoing resolutions an attempt has been made to outline the general policy of Government in the matter of primary education. It now remains to consider by what agencies this policy is to be carried out and developed. Three such agencies are clearly marked: the Education department, the local boards, and the parents; representing in their different degrees the influence of control, administration and advice respectively. The efficiency of the system of primary education will depend on the enthusiasm and the harmonious co-operation of these three agencies. The functions of the Local Government, working through the Education department, are those of general control: to see that the system is based on sound lines, to improve it with experience, to ensure the enlightened and impartial administration of the schools, to fulfil its responsibility to the tax-payer that the best possible results are being obtained for the expenditure, and to satisfy itself on all those points by adequate inspection. The functions of district and municipal boards are to administer and finance the great majority of the public primary schools in their respective areas, excluding the few model girls' schools under direct provincial control; to open fresh schools wherever an effective demand is disclosed; to encourage and, so far as funds permit, to aid private enterprise; and to work in accordance with the general directions of the Education department, and with due regard to the advice of its inspectorate. The functions of the parents (a term which may include all who are interested in education) are to spread local enthusiasm; to combine for the support of the school in which they are personally interested, and the assistance of its teacher; and to help the board and the inspectorate with their advice in local matters. If they accept those duties, it is clearly their right in return to be given a larger voice in the management of their schools than is now the case.

2. For its work of general control, it is essential that the Education department should be strengthened. The rapid growth of the school-leaving examination, and the continued expansion of Anglo-Vernacular education, have added and will continue to add largely to the work of the inspector. His time tends in consequence to be absorbed more and more completely by secondary education, and *pari passu* his connection with, and responsibility for, vernacular education tends to be steadily reduced. This is not a state of affairs which can be contemplated with equanimity. There ought ultimately to be an extra inspector in each of the more important divisions, whose appointment will enable much greater attention to be devoted to vernacular and especially primary education and to training of teachers for it. As the staff of inspectors increases, and the quality of the district staff improves, the assistant inspectors will be absorbed; the necessity of maintaining this grade of officers to relieve the inspector of the work of detailed inspection of vernacular schools will cease. The abolition of assistant inspectors will necessitate raising the status and pay of the deputy inspectors, whose work moreover will gradually grow in amount and responsibility, while their present scale of remuneration is inadequate to attract the first

class men required. As regards sub-deputy inspectors the Lieutenant Governor accepts the suggestion supported by Mr. Justice Piggott's Committee, that the number should be gradually raised so as to allow one on an average for each tahsil. Much will depend on the density of the schools: one sub-deputy may in some places manage two tahsils, while in others two or even more officers will be required in a single tahsil; but for administrative purposes the tahsil should be kept as the unit. It will probably be necessary also to improve the pay and grading of this class of officers. In large cities it is hoped that it may be possible to appoint a special sub-deputy inspector to supervise municipal primary schools and advise the boards. For the promotion of female education, both primary and other, the appointment of an assistant to the Chief Inspector is clearly necessary. The duties which at present devolve on the Chief Inspector are already more than sufficient to absorb all her energies; the developments already outlined will add largely to them; whilst should she require leave, there is no one in the department with the requisite administrative training to take her place. The status of circle inspectors, especially in their relations with the deputy inspectors, the boards and the district staff, are unsatisfactory; and the Lieutenant-Governor accepts the recommendations of Mr. Justice Piggott's sub-committee that their pay should be raised as thoroughly qualified women are obtained, and that their number should be increased from seven to nine in the near future. It may also be found desirable to attach special instructresses to some, or in time to all, of the circles or to specific areas, whose duty it will particularly be to watch and assist in the recruitment and training of teachers. The rates of travelling allowance for several grades of the inspecting staff will have to be improved; and there may be other minor points in which reform is called for. The scheme however, although it will be pushed on without avoidable delay, is one which is not wholly within the sanctioning power of the Local Government, and funds for its complete execution will not be immediately available. It is therefore unnecessary at this stage to do more than indicate in general outline its main features, in order to assure the public that its importance is not overlooked.

3. The exceptional measures for the extension of Muhammadan education will require, over and above the strengthening of the ordinary inspecting staff and the gradual infusion into it of a stronger Muhammadan element, corresponding additions to the machinery of inspection. The following are the special provisions which the Lieutenant Governor has decided to introduce for the encouragement of Muhammadan education:—

(a) An additional inspector will be appointed to assist and advise on the various measures now being concerted for the extension of Muhammadan education, both primary and other. He should be a Mussalman gentleman of culture, and by preference a trained teacher. His duties will include membership of the provincial *maktab* committee, of the *maktab* text-book committee, and of the committees for preparing the new Urdu supplementary reader for boys' schools and for revising the Urdu course in girls' schools. He will also assist in organizing Muhammadan effort throughout the province for the establishment of Islamia schools and for qualifying private schools for grants-in-aid. For this purpose he should get into touch with existing organizations for the promotion of Muhammadan education of which at least one has recently started in the United Provinces, and should secure their co-operation with the endeavours in the same direction of the Government. The special inspector will, it need hardly be said, act under the orders of the Director of Public Instruction who will determine his relations with the ordinary inspectorate. The appointment will at first be temporary and provisional; its confirmation will depend upon the value of its results.

(b) In each inspector's division a Muhammadan deputy inspector of tried capacity, or officer of roughly corresponding status, will be placed on special duty to undertake for the districts of the division the same duties of visiting and advising on Muhammadan schools (including *maktabs*) and stimulating local effort as the extra inspector will endeavour to carry out for the province. This officer will be under the orders of the divisional inspector, who will pass on his reports to the special Muhammadan inspector, and will freely consult the latter in all matters of importance arising out of the deputy inspector's special work. Here also the posts will be, at the outset, temporary and provisional; their permanence being determined by their success or otherwise. The Lieutenant-Governor has not overlooked the objections which Mr. Justice Piggott's Committee took to the appointment of special officers for the inspection of *maktabs*; but the present scheme is less limited in its scope, and seems essential if the advance of Muhammadan education in rural areas is to be closely watched and encouraged.

4. The position of district boards in relation to primary schools has altered, as Mr. Justice Piggott's Committee observed, since the inspecting staff, which was formerly under their control, has been brought directly under the Education department. There are many authorities who fear that the change will sap the interest of boards in this all-important branch of their duties. The assumption, they urge, on which the change proceeded, viz., that a sharp line can be drawn between inspection and administration, is not sustainable; and there must inevitably be disadvantages in the dual control which results in practice. The new system, however, has not yet had two years of trial, and it is identical in principle with that in force in other provinces. The administrative aspect may be simplified by the appointment of full-time paid secretaries, who will shortly be engaged by all boards who can afford to pay for them. The deputy inspector will have authority over the clerks from the district board's office who are placed under his orders; he will, as now, have ready access to the chairman, and his correspondence with the

Education department, otherwise than on matters of routine, will, as advised by the committee, pass through the chairman. The anticipated difficulties will thus be, as far as possible, eliminated; and it is hoped that the boards will be able, unhampered by any mechanical difficulties, to press forward towards the development of primary education with all the resources they can spare from the other services which they administer. If funds allowed, His Honour would be glad to see the boards provided with district supervisors, both male and female, of their own, for the purpose of regulating the internal economy of the schools, and advising on staff, buildings, scholarships, etc. The departmental inspectorate would then be left to set the standards and test the efficiency of the work. The necessity, however, for extending education is so great as to forbid rigorously any avoidable expenditure on the machinery of control: and the new system must be given a full and patient trial before money can be spent on further elaboration.

5. The funds which the new contracts will place at the disposal of boards for the furtherance of primary education will be considerable. But the demands upon them will be great, and the utmost economy will be essential. It should be possible for the boards, through the agency of the tahsil boards and by the individual attention of members within the neighbourhood of their own homes or estates, to assist materially in this direction. Sir James Meston has no belief in district education committees either for boys' schools or for girls' schools; and has noted with interest the corroboration of Mr. Justice Piggott's Committee on this point, in regard to girls' schools. The only exception of which he would provide is the attempt, by special central committees, to encourage the usefulness of the *maktabs* in a district. It may, however, be possible, if a board so desire, for the Government to nominate to its membership a gentleman with a special knowledge of, and zeal for, education. Considerable powers of inspection and advice, in due consultation with the deputy inspector, might be delegated to such a member, who would also be in a position to assist the tahsil boards in the detailed work of school administration, which must be largely left to them. In respect of girls' schools, a possible means of stimulating keenness and co-ordinating private effort is the employment of an official who may, till a better name is found, be called a district visitor. The Lieutenant Governor has frequently met gentlemen, especially among the ranks of retired Government officials—subordinate judges and deputy collectors—who have a genuine interest in female education, who understand its difficulties, and whose views and counsel would carry much weight with their communities. His Honour has little doubt that, in many districts, a gentleman of this type would be found who, in return for his travelling expenses and possibly a small honorarium, would be willing to move about among likely centres, and induce parents to combine for the establishment of schools for girls. He could point to results, advise against dangers, and keep alive the enthusiasm which, in the earlier days of a hesitating movement, is easier to arouse than to maintain. The boards will be asked to consider this suggestion among their other measures for stimulating female education.

6. Although the system of central education committees has to be condemned, the committee method is essentially suitable for bringing the influence of parents to bear on the management of schools. In aided schools, it goes without saying that the initial control must be undertaken by some individual or group, as a condition of the grant-in-aid. But even for boards' schools it is well to have an advisory committee of parents wherever it can possibly be organized. Mr. Fremantle has suggested, with much justice, that the service of co-operative associations should be sought and utilized in this manner; and the idea deserves to be carefully worked out. The *panachayats* of town areas can also be employed in the same way: and where a sound organization for any administrative work already exists, its services as an advisory committee for any board's school in its area may often be enlisted with advantage. Otherwise an effort should be made to call committees into being *ad hoc*; the different classes who appear likely to be interested in a school being invited to elect representatives to serve on the committee. The Lieutenant-Governor trusts that district officers and Commissioners will see to it that this matter is treated seriously. It may be true that school committees have not been a success in the past: and there may well be some natural scepticism about their usefulness in the future. But there is little doubt that part of the failures in the primary education system has been due to the comparative unimportance that is often attached to the views and wishes of the parents; and it must now be the definite endeavour of all concerned to work, so far as they reasonably can, with and through the parents for the improvement and extension of the schools. The school committee is the only mechanism by which this object can be secured. It will commit blunders and be ineffective at first: but, as Mr. Fremantle says in appendix H to the report of Mr. Justice Piggott's Committee, it will have to be trained in its functions, and it will have to be given a pride in its work by receiving some little consideration and deference from the board and the inspecting staff. The proper employment of the committee cannot be described better than in the following passage from a monograph by Mr. H. Sharp, C.I.E., which narrates the actual practice in the Central Provinces:—

The duties of the committees are—

(1) to visit the school collectively at least once a month, recording their proceedings in a book, and individually at least once a week. Meetings are fairly regular and offer a useful opportunity for disposing of miscellaneous business. Individual visits, intended to ensure that

masters are doing their work properly and that registers are not cooked, are very irregular (often less in number than the meetings) and very ineffective, because many of the members are illiterate and sometimes uninterested;

(2) to secure regularity of attendance, enforce discipline, assess fees in accordance with the fee rules and check and sign the expenditure of fee receipts. The success attained as regards attendance and discipline depends on the committee's attitude towards education, which may be one of enthusiasm, toleration, or hostility. The checking of fees is almost invariably well discharged, their assessment generally so but with a bias towards leniency and (but this is the exception) favouritism towards children of its own members,

(3) to report irregularities, want of accommodation, etc., to the local boards. In practice these duties are more effectively performed by the deputy inspectors;

(4) to grant casual leave not exceeding three days to schoolmasters, the fact being reported to the deputy inspector. The construction and repair of buildings might well be added as a fifth function, though no recognized part of the committee's work. The *personnel* (and with it the value) of these committees varies immensely; one will comprise native gentlemen of wealth, position, title and education; another (in more backward parts) will consist of unlettered yokels who can barely sign the fee register. On the whole, they performed their work well; but they require to be looked after by inspecting officers.

The members of school committees should be encouraged by the district staff, asked to attend departmental inspections, invited to prize-givings and any other school functions, and made in general to feel that their co-operation is desired and appreciated.

7. Throughout these orders attention has been devoted mainly to education in rural areas, and hence to the administrative agency of the district boards. But the Government has an equally vivid interest in the improvement of primary education in the large towns and in the efficient management of it by municipal boards. It is unnecessary, however, to lay down what is expected of municipal bodies: their duties and functions are precisely parallel, *mutatis mutandis*, to those of district boards. Their zeal and vigilance will, it is hoped, be at least equally strong, for it seems unfortunately true that in these provinces primary education is less efficient in municipal areas than it is in rural areas. As a stimulus to the removal of this reproach the Government distributed a recurring grant of Rs. 80,000 a year among municipal boards last year; and it is prepared to make further contributions of the same aggregate amount towards the carrying out in towns of the policy outlined in the preceding resolutions. In the largest cities, where as many as forty or fifty primary schools are now controlled or aided by a single board, it seems very advisable to have a special superintendent of schools, who can relieve the board of the innumerable petty details of management. This officer would be entirely under the control of the board; and if a competent man is appointed, it is hoped that the board would be prepared to delegate considerable authority to him. It is essential that he should be an officer with practical experience as an educationalist and by preference, with a working knowledge of primary schools. The boards might find it convenient for this purpose to take men on deputation from the Education department, though the Government has no desire to insist on this if men of experience can be obtained otherwise. Adequate salaries, rising probably to Rs. 150 per mensem, will have to be paid to secure men of the proper stamp; but if the proposal approves itself to boards, the Government would probably be willing to help them with the cost. It is earnestly hoped that, by this and other means, the standard of primary education in municipal areas will rapidly be raised, and the same fervour shown for its extension as in the rural districts.

8. There remains one other agency for assisting in the wisely-balanced development of our system of primary education, viz., a Provincial Board of Education, which His Honour considers it desirable to constitute as an advisory body, for the assistance of the Local Government and the Department of Education in matters of general principle which are not within the purview of the University. There are few departments of Government in which the expert is not the better of the occasional counsel of the layman; and both the dominant importance of the subject and the widespread growth of keen interest in it make the Department of Public Instruction that branch of Governmental business which should be particularly accessible to the informed criticism of the layman and to the play of enlightened public opinion. There are already in existence several committees which deal with special phases of the educational system, such as the school-leaving certificate, the selection of text-books, etc. There is also the wide sphere of influence over higher education which pertains to the Allahabad University. There are, finally, the private bodies which manage and which will, it is hoped in an increasing measure, help to supervise individual schools. The functions of a provincial board may thus appear to be limited in various directions; and it is incontestable that care will be necessary to prevent them from overlapping the duties of the earlier organizations. For this purpose, it will be necessary, at the outset, that the board should be content to deal with questions which are referred to it by the Director or Public Instruction who will be the president of the board, either on his own initiative or by the desire of Government. As experience is gained, the sphere of the board's consultative functions will no doubt expand. Once the principle of a central consultative body is accepted, the development of functions will follow; and there is reason to hope that the board will soon win for itself a definite place in our educational polity, and earn the confidence

both of the Government and of the public. The membership of the board, so far as non-officials go, will be made as representative of different interests as possible, and will be announced later after the gentlemen whom it is proposed to nominate have been sounded as to their willingness to serve. The essential point in the constitution of the board is that the great bulk of the members should be persons who, either as professional, educationalists or otherwise, have such an acquaintance with educational problems as to render them qualified to express opinions of value.

RESOLUTION No. IX.—FINANCE AND GENERAL.

1. In the foregoing orders a number of points of detail, which were discussed by Mr. Justice Piggott's Committee, have advisedly been omitted, as relating to matters which will in most cases come under consideration in the course of the revision which the new scheme will involve in the Educational Code and the District Board Manual. Among those topics will be the important subject of scholarships, to which there are some scattered allusions in the resolutions, but which will be systematized in the rules to be subsequently promulgated. In these rules provision will be made for the reservation, wherever the attendance and standard of work deserve, of a certain number of scholarships for special Muhammadan schools. In this concluding resolution therefore the discussion will be entirely confined to the question of financing the rapid expansion of primary education which it is hoped to see established.

2. *Fees.*—In certain criticisms which have come to the notice of the Lieutenant-Governor, the omission in the terms of reference to Mr. Justice Piggott's Committee, of proposals regarding compulsory or free education, has been the subject of adverse comment. In view of these criticisms it is desirable to explain that this omission was advisedly made. No such policy could be considered for this province, until it is accepted by the duly constituted authorities for India as a whole; and it must therefore remain outside the scope of the present scheme. It is however in accord with the Government of India's declared policy that the exemption of deserving pupils from fees should be extended; and in this direction the Lieutenant-Governor is of opinion that the boards may without objection go somewhat further than Mr. Justice Piggott's Committee have advised. At present the recognized fee in the primary section of board's vernacular schools ranges from 2 to 4 annas a month, according to the class of the pupil and the locality of the school. This rule will be maintained; and also the rule that 2 annas is the maximum monthly fee in purely primary schools: but a supplementary injunction prescribing one-half anna as the ordinary minimum fee, is required. Exemption should be freely given to poor children; no other criterion—merit or caste or position—being admitted except the unquestionable poverty of the parents or guardians. The list of exemptions should be prepared, at such intervals as the board may direct, by the sub-deputy inspectors on the recommendation of the headmasters; and the former officer should check the list, in consultation, wherever feasible, with the school committees, on the occasion of their inspections. For the present, and as a general principle, the total number of exemptions should not, without special reason, exceed 25 per cent. of the average attendance; and an equitable ratio of exemptions should be reserved for impecunious Muhammadans in ordinary schools. In the new primary Islamia schools the boards may raise the limit of exemptions up to one-half of the average attendance; though it should be reduced to the ordinary 25 per cent. as the schools establish themselves in popularity. No fees should be levied in night schools, half-time schools or, for the present, in schools for depressed classes; and the Government will make no rule about fees in *maktabs*. In primary schools for girls there is apparently, in the opinion of those who know best, no prospect of any appreciable income from fees. That this should be so is a somewhat disheartening comment on the value placed upon female education; but, the fact must be accepted. In the Government's own model school an effort will be made to impose an elastic scale of fees, with liberal exemptions. But in boards' schools, especially those in rural areas, no standard of fees can at present be prescribed; though the boards will of course be at liberty to impose fees in any school which they think is ready for this measure. It may be hoped that, as the value of girls' education comes home to the people, it will be possible to impose moderate fees, with exemptions only for poverty, and thus to assist in the heavy expenditure which this branch of their work will cast upon the boards.

3. *Expenditure.*—In consonance with the request of Government when convening it, Mr. Justice Piggott's Committee gave an estimate, in the appendix prepared by the Secretary, Mr. Elliot, of the number of schools necessary to bring 800,000 boys (or, say, an actual average attendance of 700,000) under primary education, and of the number of teachers required and their cost according to the scales of pay advised by the committee. The estimate was clearly one of a comparatively distant ideal. It is not the work of a day or a year either to increase the present (1912-13) schoolboy attendance of under 400,000 by 75 per cent. or to procure an army of trained teachers eligible for the committee's rates of pay. Moreover, it is within the power neither of the boards themselves nor of the Government to furnish at present the very large sum which the estimate involves. When the report came before Government, therefore, it was necessary to approach the subject from the point of view of what the public revenues can supply at once, rather than what the scheme will ultimately demand. The problem, as thus stated, was worked out in the course of revising the district board's contracts, and the results are briefly as follows.

4. The Local Government will make itself responsible for finding either from the imperial grants for education or from its own resources the whole cost of increasing the staff of inspection and control, and improving its pay; this will cover the new scale of salaries, travelling allowances and incidental expenses of inspectors, deputy and sub-deputy inspectors. Provincial revenues will also meet the whole cost of three new normal schools and of all additional training classes maintained at Board's schools. They will also, as soon as satisfactory schemes are matured, distribute a second grant of Rs. 80,000 per annum among municipalities for primary male schools and their proper supervision. The duty of the district boards will be to finance all their own primary schools and to provide grants-in-aid and scholarships in general accordance with the principles which these resolutions have enunciated. For this purpose they will have at command under the new contracts, which the generosity of the Government of India in relieving them of the charges for rural police will now enable to be introduced, a sum of roughly 11 lakhs in excess of what they budgetted in 1913-14 for primary boys' schools, or altogether 29.81 lakhs. This will provide—

- 3.48 lakhs for grants to aided schools and for scholarships;
- 24.03 lakhs for salaries;
- 2.30 lakhs for contingencies.

The allotments for grants-in-aid and scholarships, though there has been a redistribution as between districts, tally in the aggregate with the sum now devoted to these purposes in the province. It has been impossible to attempt any forecast of the actual requirements under the new policy; but any inadequacy in the contractual provision is expected to be made good from the increased fee income and from additional income secured or savings effected by the boards in other directions. The provision for contingencies is at the uniform rate of Rs. 60 for each primary unit, and is meant to include the cost of petty repairs.

5. The allotment of 24.03 lakhs for salaries requires some detailed explanation. In Mr. Elliott's note the committee established the ideal of one "primary unit" as an average requirement in every 25 square miles of populated rural area. This average figure, as explained in the note, was corrected for individual districts with reference to their density of population, and the forwardness or backwardness of their present educational standards; and the number of schools which each board should aim at maintaining was thus determined. Since then, two further corrections have been made. The Kumaun division, for which the committee had inadequate data, has been added to the tables; and the number of "primary units" has been recalculated in the light of the relative strength in each district of those castes among whom the ratio of literacy is pronouncedly high. It was thus estimated that, in order to give proper teaching to from 700,000 to 800,000 boys, the province will, when the time comes, require 3,842 "primary units," with the same number of head masters and 21,037 assistant teachers. The cost of this, when every teacher is duly certificated and properly paid, will be 38½ lakhs. At present, however, as has been explained above, the boards cannot afford more than about 24 lakhs. Now, this sum will meet the full average cost (at the new rates of pay), as well as a provident fund donation of half an anna per rupee of salary, of 14,917 teachers, or more than 6,000 below the establishment which it is ultimately hoped to attain to. This diminished total, nevertheless, will provide a head-master and two assistant teachers for each of the 3,842 "primary units," as well as 3,391 extra teachers for distribution among those units according to their size and the number of preparatory schools attached to them. This, however, is still an estimate for the future, and not for the immediate present. The number of teachers now in employment is not much in excess of 12,000, on average emoluments of under Rs. 10 per mensem; and there are three reasons therefore why the full 24 lakhs cannot be spent on salaries at once:—

- (a) a large body of additional teachers cannot be engaged until the existing schools have been reorganized and increased;
- (b) the new scales of pay cannot be effective until a much larger proportion of the teachers are trained and certified,—a process which many of the present men will never be able to undergo; and
- (c) even when the new scales are fully introduced, it will be several years before the average cost is reached, as the pay will be incremental.

6. In these circumstances, the Government have had to consider very carefully the utilization of such portion of 24 lakhs as cannot be immediately employed on the precise lines of the approved scheme. It has decided on this point to take a certain risk, and to advise the boards on the assumption that general revenues, whether imperial, provincial or local, will be able to supplement the boards' resources materially in the near future. They will accordingly be asked to raise their permissible cadre at once to the following extent:—

	RS.
Four thousand headmasters on approximately	14 each.
Ten thousand and five hundred assistants on approximately	10 „
Four thousand untrained assistants on approximately	8 „

This will allow of sufficient teaching material for over 550,000 boys, which will be an enormous improvement on the present recorded attendance of under 400,000.

Detailed suggestions regarding the carrying out of this programme will be formulated in separate letters to the boards; and every effort should be made during the ensuing cold weather to raise the school population by the necessary number. The full tale of scholars will not be secured immediately; and there will, in the current year at least, be substantial savings on the 24 lakhs provision. These, together with the large unexpended sums available from last year, should be carefully reserved for non-recurring outlay on the building and equipping of new schools.

7. In the course of this series of resolutions it has been necessary to touch on the subject of vernacular middle schools, as it is on them that local bodies are largely dependent for the supply of primary teachers. The boards will, it is hoped, be provided with 2½ lakhs from the imperial grants for the establishment of boarding-houses for middle schools; but it is not anticipated that they will require special assistance in the matter of the proper staffing and equipment of the schools. Separate instructions, however, regarding this section of the educational programme will shortly issue. The only other additional burden of any moment which will fall upon the boards, so far as can be foreseen, will be the larger volume of stipends required in the future for students at normal schools and training classes. The aggregate sum payable on this account will tend to decline after a few years; and it is, not likely to be more than most boards can meet from the savings which must accrue for some time on their various recurring grants.

8. The expansion of girls' primary education will, at the outset, be almost wholly a charge upon the Government. The staffing and maintenance of the model schools, the establishing and upkeep of the new normal school, and the extra charges for control and supervision will all be met from provincial revenues. From same source, one lakh of rupees will be provided for initial expenditure, and Rs. 50,000 a year (for five years provisionally, at the outset) for recurring expenditure; these sums being distributed among boards for the financing of duly matured schemes. With this assistance from general revenues, it is anticipated that the boards will be able to make a substantial advance; and the future development of the movement will determine the extent of the permanent provision which will ultimately be assigned for it.

9. *Conclusion.*—Thus ends the outline of the scheme which has been accepted by the Local Government, in the earnest hope that it will bear fruit in a large and beneficial extension of primary education in these provinces. For the elaboration of the scheme it is indebted, as has already been acknowledged, to the judicious labours of Mr. Piggott and his colleagues; and the modifications made in their proposals have been the result of its anxiety to set the Local Government and the boards the clearest and most practical standards for their concerted action. In order to make the scheme a success, to improve it from time to time at the bidding of experience, and so to remove the reproach of our backwardness in this respect among the other provinces of India, Sir James Meston relies confidently upon the whole-hearted co-operation of the boards and the sympathetic interest and generosity of all who value the welfare of the rising generation.

ORDER.—Ordered that copies of the above resolutions be forwarded to the Director of Public Instruction and to the chairmen of district and municipal boards, United Provinces, for information and necessary action.

Ordered also that the above resolutions be published in the *United Provinces Government Gazette*.

(By order of the Honourable the Lieutenant-Governor, United Provinces.)

S. P. O. DONNELL,
Secretary to Govt., United Provinces.

APPENDIX.

CURRICULAM FOR VERNACULAR PRIMARY SCHOOLS FOR BOYS.

Class A.

1. *Reading.*—To read simple and double characters at sight.

NOTE.—No text books are prescribed for this class and none should be used; but reading sheets, preferably illustrated, should be used. The teachers should also use the black-board to show how letters and words are formed.

2. *Writing.*—To copy on *takhtis* characters and easy monosyllables from the black-board, from large sheets or from head lines written on *takhtis* by the teacher; also to write them to dictation.

3. *Arithmetic.*—Notation and numeration of numbers as far as 50 to be taught by exercises. Construction and memorizing of tables up to 5×10 .

4. *Observation lessons.*—As in the scheme prescribed.

5. *Physical exercises*.—The following exercises given in Kempster and Kaye's *Physical Drill* in Urdu or Hindi :—

Chapter I.—Exercises 1, 2, 5 and 6.

„ II.—Opening the ranks.
Salute and dismissal.

Class B.

1. *Reading*.—To read sentences at sight from the text book and know the meanings of words.

2. *Writing*.—To copy on *takhtis* and also to write to dictation sentences from the text book.

3. *Arithmetic*.—Notation and numeration of numbers as far as 1,000. Simple addition and subtraction; answers not to exceed three figures. Construction and memorizing of tables up to 10×16 . Simple multiplication and division by numbers not greater than 5.

4. *Observation lessons*.—As in the scheme prescribed.

5. *Physical exercises*.—The same as for class A.

NOTE.—The drawing of simple figures, such as squares, oblongs, circles and the like by the teacher on the black-board and the reproduction by the pupils of the same on their *takhtis*, the pupils being at the same time taught the names of the various figures, should be included in "observation lessons."

Class I.

1. *Reading*.—To read accurately at sight from the text book and to explain the meanings of words and sentences. To recite twenty lines of poetry.

2. *Writing*.—To write on *takhtis* sentences to dictation from the text book.

3. *Arithmetic*.—Notation and numeration extended. The four simple rules Addition and subtraction in Indian money, answers not to exceed Rs. 1,000. Ideas of fraction $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$ to be taught by concrete examples. Tables up to $10 \times \frac{1}{4}$, $10 \times \frac{1}{2}$, $10 \times \frac{3}{4}$ to be constructed and learnt.

4. *Observation lessons*.—As in the scheme.

5. *Physical exercises*.—The following exercises given in Kempster and Kaye's *Physical Drill* in Urdu or Hindi :—

Chapter I.—Exercises 1 to 9.

„ II.—Opening the ranks.

„ III.—Exercises 1 to 7.

Class II.

1. *Reading*.—To read accurately at sight from the text book and to explain the meanings of words and sentences. To recite 30 lines of poetry.

2. *Writing*.—To write on paper sentences to dictation; copy slips should be used. Simple letters to be composed and written by boys.

3. *Arithmetic*.—The four compound rules in Indian money and weights and measures in common use with miscellaneous examples. Indian symbols for sums in money and weights also to be taught.

NOTE.—Boys reading Nagri will learn the Hindi symbols and those reading Urdu will learn the *ragams*, but any boy may learn both.

Tables up to $20 - \frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$, $1\frac{1}{4}$, $1\frac{1}{2}$, $2\frac{1}{2}$ to be constructed and learnt.

4. *Geography*.—The meaning and use of a map; the points of the compass; explanation of simple geographical terms by reference to a map or diagram. Illustrations by means of models to be encouraged. Teachers should be required to draw large scale maps of the village to be fastened to the wall and used with the class.

5. *Observation lessons*.—As in the scheme.

6. *Physical exercises*.—The same as for class I.

NOTE.—In the course of the "observation lessons" given in classes I and II the teachers should make drawings of simple objects referred to in the said lessons and encourage pupils to copy them.

Class III.

1. *Reading*.—To read at sight from the text book and to explain the words and sentences. To recite 40 lines of poetry. Practice in reading simple specimens of script.

2. *Grammar*.—Oral teaching of elementary grammar in its practical application.

3. *Writing*.—To write passages to dictation from the text book or from books of equal difficulty. Copy books or slips to be used. Letters to be composed and written by the boys with proper forms of address.

4. *Arithmetic*.—L.C.M. by factors. Vulgar fractions. Exercises both oral and written on the rules already learnt and having a direct bearing on matters of every-day concern.

5. *Geography*.—Map of the district with simple notes on historical events.

6. *Nature study*.—As in the scheme.

7. *Physical exercises*.—The following exercises given in Kempster and Kaye's *Physical Drill* in Urdu or Hindi :—

Chapter I.—The whole.

„ II.—Opening the rank.

„ III.—Exercises 1 to 11.
Races and jumps.

Class IV.

1. *Reading*.—To read at sight from the text books and from other books, and to explain words, allusions and sentences. Reading of the script, more particularly patwaris' papers (in rural schools) and such documents as *pattas* and *qabuliyats*. To recite 60 lines of poetry.

2. *Grammar*.—Parts of speech, syntax and etymology of words.

3. *Writing*.—To write passages to dictation from a book of equal difficulty with the text books. To compose and write complete letters on ordinary topics with proper forms of address; also brief descriptions of common objects.

4. *Arithmetic*.—Simple proportion by unitary method; simple interest; practice; simple lessons in account-keeping (*rozanamcha* and *khata*). Simple lessons in compound interest. Urdu and Hindi figures for weights and measures.

5. *Geography*.—Principle features, presidencies and the most important towns of India to be taught from the map; United Provinces to be taught in detail.

6. *Nature study*.—As in the scheme.

7. *Physical exercises*.—The same as for class III.

NOTE.—In classes III and IV practice in drawing should be continued in connection with the "Nature study."

(2)

ENCLOSURE.

Letter—from the Hon'ble Mr. A. W. BOTHAM, B.A., I.C.S., Second Secretary to the Chief Commissioner of Assam.

To—the Joint Secretary to the Government of India, Department of Education (Education Branch).

Dated—Shillong, the 4th February 1915.

No.—631 E.

I am directed to refer to your letter No. 585-595 (Education), dated the 3rd April 1913, in which you commend the subject of Muhammadan education to the consideration of Local Governments, and indicate the directions in which the Government of India consider that enquiry and special action will be useful.

2. The whole question of Muhammadan education was discussed at a representative conference of Muhammadans and educationists, opened by the Chief Commissioner and presided over by the Director of Public Instruction in October last. A copy of the proceedings of the conference, together with a copy of preliminary note prepared by the Director of Public Instruction as a basis for discussion thereat, was forwarded to you with my letter No. 7128 E., dated the 14th December 1914.

3. The extent of the illiteracy of the Muhammadan population of Assam will be seen from the Hon'ble Mr. Cunningham's note. Thirty-one per mile only of the Muhammadan population were recorded as literate at the census of 1911, and the proportion is still lower in the more important centres of the Muhammadan population, the districts of Sylhet and Goalpara. The question of Muhammadan education is, therefore, one in which this province is deeply concerned.

4. In the matter of a general or secular system of education, the conference arrived at the important conclusion that the ordinary course of instruction, with slight and practicable modifications, answers the requirements of the community. The most important of the findings in respect of secondary education recommended the establishment of a complete Muhammadan school, with a modern or high school and an Oriental or Madrasa Department at Sylhet, and of feeder schools affiliated thereto at certain other centres. In regard to elementary education it was agreed that the courses of instruction generally prescribed, so far at least as the lower primary stage, would serve Muhammadans if opportunity was afforded for giving pupils instruction in their religious duties. It was also decided that it was unnecessary in Assam to offer instruction in Urdu except in schools proceeding beyond the lower primary stage. Special

Muhammadan inspecting officers were advocated, and the appointment of a sub-committee to revise the Madrassa courses in accordance with certain principles accepted by the conference was recommended.

5. I am to forward a copy of letter No. 456, dated the 12th December 1914, from the Director of Public Instruction, submitting proposals based on the recommendations of the conference. Sir Archdale Earle approves of all the Hon'ble Mr. Cunningham's proposals, but, in existing circumstances, it is impossible to say when it will be possible to give effect to such of them as involve increased expenditure. It would in any case not be possible to finance the scheme for a central Muhammadan Institution at Sylhet, with feeder schools affiliated to it, without assistance from Imperial resources.

Memorandum No. 632 E., dated Shillong, the 4th February 1915.

Copy forwarded to the Director of Public Instruction, Assam, for information, with reference to his letter No. 456, dated 12th December 1914. All his proposals are approved in principle, and he is authorised to carry them out in so far as they involve no additional expenditure.

(By order of the Chief Commissioner of Assam,)

N. E. PARRY,

Under Secretary to the Chief Commissioner of Assam.

SUB-ENCLOSURE No. 1.

Letter—from the Hon'ble Mr. J. R. CUNNINGHAM, M.A., Director of Public Instruction, Assam.

To—the Second Secretary to the Honourable the Chief Commissioner of Assam.

Dated—Shillong, the 12th December 1914.

No.—456.

I have the honour to invite reference to the correspondence resting with Mr. Parry's letter No. 5754 E, dated 16th September 1914, in regard to the Muhammadan Educational Conference which was summoned for 5th October 1914 and the following days.

The Conference met on 5th October and concluded its sittings on the following day.

2. I now send you a print of the proceedings for the consideration of the Administration and preliminary orders on certain points which I shall specify in detail. Prefixed to the proceedings is a print of a letter which I have issued to the Muhammadan members of the Conference, suggesting lines of action which may be followed by the community. In this letter I have indicated the possibility of their helping their own interests forward by setting to work to collect funds so as to assist the Government in meeting the very heavy demands which their recommendations involve and, by throwing their nets broadcast for contributions, to rouse a general interest in the question of education and so to stimulate advance.

3. In paragraph 5 of the proceedings I have recorded the conclusions come to by the Conference in regard to the requirements of the Muhammadan community in the matter of a general or secular system of education. It will be noted that the conclusions are of the greatest importance as they accept the ordinary courses of instruction, with slight and practicable modifications, as answering the requirements of the community in the way of general education and may be regarded as disposing finally of the old trouble of maktabas and limiting the scope of, and the demand for, Madrassa education.

4. The general case has been discussed at some length in the note which was circulated to the members of the conference before it met and a print of which is appended to the proceedings. I do not propose to repeat the introduction in this letter but shall proceed to deal at once with the conclusions of the conference, taking them up in their order:—

SECONDARY EDUCATION.

5. Conclusion 1.

It was considered necessary that the instruction given in the classical language should be improved by devoting more time to them, and the following scheme of work was approved:—

Class.	Subject.	Number of hours.
V	Urdu or Persian	3*
VI	Do.	3
VII	Persian or Arabic	4†
VIII	Do.	4
IX	Do.	4
X	Do.	4
Total ..		22 hours or 28 periods.

* i.e., generally 4 periods.

† i.e., generally 5 periods.

With regard to this recommendation, which is educationally sound and otherwise unobjectionable, there need be no difficulty, so far as High schools are concerned. The full programme of 22 hours' work in the week is not too much for a single Maulvi. No addition to the staff is required and no expense involved. I would ask therefore that the administration should accept the recommendation and authorise me to carry it into effect in High schools in the beginning of the new school year in January next.

In Middle English schools the recommendation may be carried into effect as ways and means disclose. Only six hours of instruction in the week are required. For this, when there is not a competent Muhammadan master on the staff, arrangements would have to be made to secure such a man for the first vacancy and in the interim, or failing this, to arrange for the part time services of a visiting Maulvi. Recognition and grant-in-aid may be conditional upon such arrangements being made in the case of schools in which a third or more of the enrolment is Muhammadan.

6.

Conclusion 2.

It was further agreed that Persian should ultimately give place to Arabic as the classical language for Muhammadan boys in the Assam schools, and that, for the present, the option of Arabic or Persian should be given in all High schools which had a large Muhammadan enrolment. In such schools it would be necessary to appoint a second Maulvi, whose services would also be available for the purposes of religious instruction.

The continuance of Persian has been due to inertia. The language has no longer in these days a place in the life of Indian Muhammadans which enables it to compare in regard with Arabic, the language of the *Koran*. The intention of the recommendation may therefore be approved. No sudden change is proposed and the cost of the initial measure recommended will not be serious.

Regarding 100 or over as a large Muhammadan enrolment, the only schools which would at present qualify for a second Maulvi are Silchar, Sylhet, Karimganj, and Maulvi Bazar. It seems probable, however, that Jorhat with 92, Sibsagar with 98, and Habiganj with 95 Muhammadan pupils will soon rise above 100. A second Maulvi would therefore within the next few years be required for 7 schools. One of these schools, namely, Sylhet, has already two Maulvis on the staff. Provision, therefore, is required for six Maulvis. It would be advantageous to enlist men for these posts so qualified as to require a grading in the Subordinate Educational Service, i.e., men with both Islamic and English qualifications. But it is improbable, that many candidates so qualified would be forthcoming, and for the purposes of preliminary presentations it will suffice to estimate for three Subordinate Service Maulvis and three with sound Arabic and Persian qualifications on an incremental pay of Rs. 30 rising by annual increments of Re. 1 to Rs. 50. The average value of these appointments would be Rs. 96 and Rs. 38½ respectively. The initial cost of the six appointments would be Rs. 240, the average cost Rs. 403 a month.

7.

Conclusion 2 (a).

It was agreed that the classical languages should be taught through the medium of English or the vernacular.

It has been the practice to teach Persian through the medium of Urdu, a language unknown or but little known to the pupils. This is traditional, and finds its explanation in the fact that the majority of the Maulvis are men who have been trained on similar lines themselves in Bengal or up-country Madrasas. The recommendation may be accepted.

When the Maulvis are natives of Bengal or Assam or are qualified in English, immediate effect may be given to the change. So far as others are concerned, all that can be done is to arrange that in future no man shall be appointed as Maulvi, who is not qualified to teach in English or the Vernacular.

8.

Conclusion 3.

It was agreed that arrangements having been made as suggested, the only other modification necessary in the Muhammadan interest was that facilities should be offered for religious instructions.

What was proposed was that in the Lower Primary stages, half an hour's *Koran* teaching should be given daily outside school hours.

All that can be done to meet the wishes of the Conference is to advise the Committees of all Anglo-Vernacular schools having Lower Primary classes, except denominational institutions such as those under Mission management, to afford the community the hospitality of the school building for half an hour before the school day begins or after it ends so as to permit of a member of the staff or an outsider giving the Muhammadan children instruction in the *Koran* in accordance with a syllabus to be prescribed. The class of schools affected, viz., Middle English schools, come under the immediate control of the Deputy Inspector. It would be his duty to endeavour to have such arrangements made wherever there was a demand for them. The arrangements would require his approval and the confirmation of the Deputy Commissioner or the Sadr, or the Sub-divisional officer in the mufussil sub-divisions. A small Muhammadan

committee or a single Muhammadan gentleman of good position might be responsible for the arrangements in each centre.

I do not anticipate that any considerable advantage will be taken of this option. But the Deputy Inspectors should interest themselves actively in proclaiming it, and in facilitating its acceptance.

The difficulties, which are obvious, need not be magnified at this stage; the matter may prove to be of no more than academic interest; any situations which are likely to occur may be provided for by regulation; I shall, if the conclusion is accepted by the Administration, bring the question of the action to be taken to bring it into effect before the Committee referred to in paragraph 15. Their recommendations will of course be submitted to the Administration for final approval.

9.

Conclusion 4.

In the matter of scholarships and free-studentships, the Conference agreed that no immediate action was required, but advised that the Administration should continue to take a liberal view of requirements and to increase the provision in due course if practicable.

In view of the importance of providing an adequate supply of Muhammadan teachers for vernacular schools, it was advised that a particularly liberal view should be taken of requirements in the matter of Middle Vernacular scholarships.

This recommendation refers itself to paragraph 19 of my note in which I informed the Conference that proposals to increase the number of Muhammadan scholarships had already been framed and presented to the Administration as follows:—

No.	Class of scholarship.	Present provision.	Proposed provision.	Increase in number.
1	Primary scholarships	Seven of the value of Rs. 3 a month for two years.	Nine of the value of Rs. 3 a month for three years.	2
2	Middle Vernacular scholarships.	Three of the value of Rs. 4 a month for four years.	Nine of the value of Rs. 5 a month for a period to be determined by the length of the course.	6
3	Middle English scholarships.	Two of the value of Rs. 4 a month for three years.	Nine of the value of Rs. 5 a month for four years and three months.	6

The cost of this increase, which is recommended by the Conference, will amount to Rs. 152 in the first year rising annually to Rs. 1,064, Rs. 2,018, Rs. 3,144, Rs. 4,036, Rs. 4,689 Rs. 5,162 till it reaches its maximum of Rs. 5,274 (vide the tables appended to my letter No. 432, dated 22nd October 1913).

10.

Conclusion 5.

The Conference had no comments to make in regard to the text books for use in the Urdu and Persian classes of High and Middle schools.

This conclusion has no issue in action. It is simply recorded for the information of the Administration.

11.

Conclusion 6.

The Conference very strongly recommended the establishment of a complete Muhammadan school in Sylhet, with a modern and an Islamic side, on the lines laid down in the President's note.

It was suggested, however, that the proposal, in the event of this institution being established, to discontinue Persian or Arabic teaching in the local Government High School should not be pressed.

I have to invite reference in this regard to paragraph 22 of the note in which my suggestions in regard to a Central Muhammadan Institution were set forth. What is proposed is an institution on the lines of the Calcutta and Dacca Madrasas with an Oriental or Madrasa and a modern or High School Department. I have shown the initial recurring cost at roughly Rs. 2,175 rising to an average of Rs. 3,000, the capital outlay at roughly Rs. 1,50,000. The Administration is already committed to the development of the existing institution on the Oriental side and the construction of suitable buildings for it.

The additional charge may be estimated at Rs. 90,000 capital and Rs. 1,450 and Rs. 2,300 initial and average recurring expenditure.

The foregoing rough estimates proceed on the assumption that staff and buildings will be provided to begin with to permit of the High School Department making a beginning with two sections in each class. So far as the buildings are concerned, I would recommend that they should be so constructed at the start. The accommodation would be required in any case within a few years from the opening, and the economy of providing meagrely at the start would not be such as to modify in any considerable degree the financial measure of the scheme.

Assuming, however, that the school was to open with twelve sections instead of 16—single sections in classes VII to X, double sections in classes III to VI, the initial recurring charge would be reduced by approximately Rs. 300 a month, the average by approximately Rs. 530.

On this basis the recurring cost of the scheme for the purposes of preliminary presentation may be set at Rs. 1,150 initial and average Rs. 1,770 in addition to present commitments. Against the recurring charge might be set receipts from fees amounting to, say, Rs. 500 a month.

As to the demand for such an institution there can be no question. There are at present some 500 Muhammadan boys reading in Secondary English schools in Sylhet, and the Administration has already realized the necessity of encouraging the formation of an additional High school in the town.

No measure which the Administration could take would, I believe, be more effectual in assuring the Muhammadan community of the sympathy of Government with their educational aspirations; the establishment of such a central institution as has been recommended, led up to by a number of feeder institutions in the sub-divisional and district centres and in its turn leading up to the Universities of Calcutta and Dacca and the Titles of the Calcutta Board, would tend to the co-ordination of educational activity on the part of the Muhammadans, giving influences at present discouraged and dispersed a centre to rally round, and defining the movement of advance.

12.

Conclusion 7.

The system of feeder schools on the lines suggested in the President's note was also strongly recommended for acceptance. It was not, however, considered that any important contribution could, in these times of stress, be expected from the community, and advised that, independent of this consideration, these feeder institutions should be Government and not aided concerns.

The first aim should be as proposed to establish seven of these institutions, i.e., one in each sub-division of Sylhet (other than North Sylhet), one also in Cachar and one, or if possible two, in the Assam Valley. The number might be extended later, if funds permitted.

It was advised, with regard to the location of these feeder institutions, that regard should be had to the residence in the neighbourhood of people in a position to offer jagirs to pupils coming from a distance.

Finally, it was agreed, if funds permitted, that it would be desirable to offer scholarships for boys proceeding from these institutions to the Sylhet Madrasa or other schools of higher status. The elaboration of a satisfactory scholarship scheme, which would provide for the constitution of a Board to control the examination of pupils at the close of the Junior course, was left to the Director of Public Instruction.

This conclusion refers itself to paragraph 23 (page 11) of my note, where the cost of each institution is estimated at Rs. 407 rising to an average of Rs. 509 monthly recurring expenditure and Rs. 20,000 initial. It was my recommendation that the institutions should be aided and that a fourth of the total non-recurring cost should be contributed by the community. The Conference were, however, decidedly of opinion that the institutions should be under Government management and that no help should be looked for from the community. Somewhat unwillingly I am prepared to accept and support the former recommendation. The latter I cannot support. I consider that an offer to provide three-fourths of the initial cost would be generous and should not be prepared to ask the Administration to move for the establishment of any institution of the kind unless a contribution of at least Rs. 5,000 were provided from private sources.

Against the recurring charge which would, under Government, increase on the average to about Rs. 550, anticipated fee receipts might be set amounting to about Rs. 200. The cost of each institution to the Administration would therefore be Rs. 15,000 in capital outlay and in recurring charges Rs. 207 to Rs. 309 a month.

To allow of the buildings being constructed at the initial cost I have estimated for an inferior specification would have to be adopted—about Rs. 2 per square foot. Should the Administration consider it inadvisable to have Government buildings of the kind which such a rate would produce, the estimate of capital expenditure may be increased. I would, however, set an absolute limit of Rs. 30,000, of which a minimum of Rs. 5,000 should be provided from outside sources.

There is a further recommendation under this head, into which I shall not enter at this stage in any detail. I refer to the recommendation for the establishment of a system of scholarships. For the purposes of a general view it will suffice to note that a total provision of 10 Madrasa scholarships—and this would be liberal—would cost Rs. 50 a month to start with, rising in the fourth year to Rs. 200 a month. There is no necessity to make any special provision for the English side of these institutions, as pupils will be at liberty to compete in the ordinary Middle English Scholarship Examination.

ELEMENTARY EDUCATION.

13. Conclusion 1.

The Conference was agreed as to the propriety of encouraging the tendency of the community to come on to the educational high road, accepting the general view that the prescribed courses of instruction so far at least as the Lower Primary stage would serve Muhammadans for the ordinary purposes of secular education, if opportunity was afforded for giving pupils instruction in their religious duties.

This very important conclusion will relieve the Department of the necessity for encouraging hereafter or in any way providing for the class of non-descript institutions known hitherto as *maktabs*. The situation is at present regulated by the terms of article 94 of the Assam School Manual which recognizes *maktabs* to the extent of providing that they may be aided by the Department or by Municipalities with salary and capitation grants, in the event of their teaching the Lower Primary curriculum as well as the classical languages. A very limited number of institutions have taken advantage of this concession, with results which are described in paragraph 8, page 4 of my note. These institutions should be advised to bring themselves without delay into line with the general system—converting themselves, as circumstances may require, into Vernacular or Middle English schools, offering religious instruction in the lower classes, and in the upper classes, instruction in Urdu in the case of vernacular schools and in Urdu or Persian in the case of Middle English schools, in terms of conclusion 3, paragraph 8 and conclusion 1, paragraph 5 of this letter.

Such of the existing *maktabs* in localities insufficiently provided otherwise with educational facilities as have not as yet come under the operation of article 94 of the Manual should be given the option by the Boards, as soon as the Boards are in funds to provide for them, of coming under their charge as Vernacular schools, in exactly the same way. This should be regarded as a first charge on the growing revenues of the Boards.

14. Conclusion 2.

It was agreed further that it was not desirable to offer instruction in Urdu in ordinary Lower Primary schools, but that it might suitably be offered in Vernacular schools proceeding beyond the Lower Primary stage.

In view of this conclusion the experiment of teaching Urdu in Lower Primary school initiated by Eastern Bengal and Assam Government Order No. 2916 E., dated 20th November 1908, may now be brought to an end with effect from 28th February next. The Boards concerned may, however, be advised to retain the services of the Urdu teachers already on their establishments, either as ordinary teachers or as Urdu teachers in schools which proceed beyond the Lower Primary standard.

This recommendation will involve no savings on next year's budget as no provision has been made for the continuance of the experiment.

15. Conclusion 3.

The following general scheme of religious and Urdu instruction in Vernacular schools was approved by the Conference :—

Classes I-III of all Vernacular schools—

At least half an hour's Koran teaching, etc., daily outside school hours.

Classes IV-VII of Vernacular schools proceeding beyond the Lower Primary standard—

Half an hour's Urdu teaching outside school hours.

If half an hour was found in practice to be insufficient, the period might be increased. The instruction given should include (1) the Arabic alphabet and the reading of the Koran, (2) the rules of Namaz, (3) very elementary instruction in the principles of Islam taught from primary text-books on the subject to be produced in the major vernaculars of the province.

Detailed consideration of the courses in religious instruction and in Urdu, Persian and Arabic, on the general lines recommended by the Conference in the case of both elementary and secondary schools should be left to a small Provincial Committee to be appointed by the Director of Public Instruction.

The recommendation in regard to religious instruction is of the first importance. I recommend it strongly for acceptance. Left to itself, as an option which exists on paper, the difficulties in the way of action would probably combine with the inertia of the community to prevent it from a considerable or continuing measure of realization. I am not convinced that any such measure of realization is probable, but it is at least practicable, and sustained effort on sound lines may lead to success.

The second branch of the scheme, for the introduction of Urdu in post-primary vernacular schools, need offer no difficulty. The offer of Urdu would be advantageous in the later stages of the Middle school course, and facilities would only be provided where there was a demand and when funds were available either from public or from private sources.

It will be seen from my note that I do not consider Government should undertake any part of the expenditure with regard to the proposed instruction in the Koran. The financial conclusions restrict themselves therefore to the introduction of Urdu in Middle Vernacular schools with a considerable Muhammadan enrolment. It is impossible to state any precise estimate of cost in this regard at present, but it may safely be assumed that for the present the cost is not likely to exceed Rs. 1,000 a year.

The first thing to be done is to appoint a small Provincial Committee to deal with the reference from the Conference. And this I shall do as soon as I receive the orders of Government generally approving of this conclusion of the Conference. The Committee will be entirely official and I shall ask it to proceed beyond the scope of the reference and to advise on such matters as the rules to be laid down, and the action to be taken by way of organization and inspection, in the endeavour to ensure that our Lower Primary schools shall make and sustain their appeal to the rank and file of the Muhammadan community. The recommendations of the Committee will in due course be submitted to the Administration for acceptance.

16. Conclusion 4.

The Conference had no criticism to make upon the list of text-books at present in use, but desired to mark the view that it was desirable that the vernacular text-books used in ordinary schools should contain a certain proportion of lessons drawn from Muhammadan sources.

The conclusion of the Conference may be borne in mind. It imports no recommendation having issue in present action.

17. GRANT-IN-AID.

On my reading over to the Conference the proceedings of the first day, which are dealt with in the preceding paragraphs, they desired to add the following resolution, which, it was said, had been omitted :—

Private Madrasas and *Maktabs* adopting the course prescribed by the Administration might be recognized and aided.

On my pointing out that a concentration of resources would be necessary if the system of a central school or Madrasa with seven feeder institutions was to be carried into effect, it was agreed that the words "in so far as funds permitted" should be added to the resolution.

The consideration of *maktabs* may be omitted as, in view of the conclusions of the Conference (*vide* paragraph 3 of this letter), no *maktab* course will, I take it, be prescribed by the Administration. So far as Madrasas are concerned, I do not anticipate that I shall have to ask the Administration for the present for any further grants than those which are now devoted to Madrasa education. A number of existing Madrasas will cease to be aided; the funds so released may be devoted to the improvement of a smaller number of Madrasas on the new model.

MADRASA COURSES.

18. As preliminary to the consideration of the Madrasa courses, the following formula was, after discussion, accepted by the Conference as descriptive of Madrasas and their purposes :—

The object of Madrasas is the production of cultured Moslems well-versed in Arabic, and possibly in Persian also, including a knowledge of Islamic subjects, Hadis, Tafsir, etc., who can, according as they wish, become enlightened ministers of religion, devote themselves to research in these languages and subjects, or betake themselves to secular occupations.

This is not such a formula as I should have framed had the task been left to me. It retains elements of the confusion which has characterized Madrasa education in India from the beginning. But this is less, though still in some measure, manifest in the purposes which the Conference recommended should be kept in view in revising the courses, *viz.* :—

(1) That the religious purpose should be predominant.

(2) That the instruction in Islamic subjects should be made to conform with the needs of to-day instead of with the needs of a by-gone day.

(3) That there should be infused into the course such a leaven of secular knowledge as was required to make pupils of the Madrasa intelligent citizens of India in the present day, and that to this end a course of instruction should be offered in the vernacular.

(4) That in the Junior Madrasa course, English should be included amongst the ordinary subjects of study. In the Senior course it should be included amongst the optional subjects of study.

(5) That the education given should fit the students to earn a livelihood, and that the expense of the course to the individual, to the community, and to the purse of Government should bear some relation to the financial measure of the livelihood which the students were likely to earn.

The difficulty of giving practical effect to this recommendation rests in the reconciliation of what are ordinarily regarded as the necessities of the first and the fifth purposes. If, however, I can persuade the community to agree, in the first place, that no boy should enter a Madrasa who has not been educated up to the Lower Primary standard in the vernacular, and, secondly,

that the literary study of Urdu should be postponed to the Senior course, I am not without hope that the views of the Conference may receive most useful effect. In this case there will be a certain coincidence in the ordinary and in the Madrasa courses, which may enable me to reduce the estimates of the cost of the central and the feeder institutions stated in paragraphs 11 and 12 of this letter.

The Conference recommended the appointment of a Sub-Committee to carry out the actual revision of the courses. This Sub-Committee has been duly appointed under the orders of the Administration: I have addressed it with a statement of my views (*vide* letter appended) and its recommendations will probably be submitted in the early part of next year. With these recommendations I shall submit a note of the financial effect of their acceptance. Meantime, the estimate stated in paragraphs 11 and 12 may stand.

19. COLLEGIATE INSTRUCTION.

It was recommended that the option of Arabic should be given to the Muhammadan students of the Assam Colleges, and that to this end an additional professor or lecturer should be appointed on the staff of the Cotton College. So far as the Murarichand College was concerned, the Director explained that the provision made by the improvement scheme which had been sanctioned by the Secretary of State would allow of the offer of instruction in both Arabic and Persian.

The cost of giving effect to this recommendation would simply be the cost of an appointment in the Provincial Educational Service—initial rate Rs. 200, average Rs. 320 a month.

20. INSPECTION.

The Conference was unanimously of opinion that special Muhammadan inspecting officers were required. It was agreed to begin with one Muhammadan officer with the rank of an Assistant Inspector of Schools, who might be appointed for the province as a whole, as also, so far as the ordinary staff was concerned, that an endeavour should be made to have a Muhammadan inspecting officer in each sub-division.

In view of the undivided opinion of the Conference, I advise that this recommendation may be accepted and an officer for Muhammadan Education appointed with the rank of an Assistant Inspector of Schools. His functions would be mainly advisory. The charges on this account would be as undernoted:—

Recurring.

	Annual expenditure. RS.	Average expenditure RS.
Appointment in Class VIII of the Provincial Educational Service	2,400	3,840
Clerk on Rs. 35—1—40	420	465
Peon on Rs. 8	96	96
Contingencies	120	120
Provincialised charge for travelling allowance	1,500	1,500
Total	4,536	6,021

Non-recurring.

Office building	2,000	..
Furniture for office	150	..
Total	2,150	..

As further recommended by the Conference an effort may be made to have one of the ordinary inspecting staff of each sub-division a Muhammadan.

SUPPLEMENTARY.

21. The last recommendation, contained in the postscript to the Proceedings, offers difficulty. I quote below:—

That the existing Maktabas in the Assam Valley, e.g., those at Jorhat, Sibsagar, Nowgong, and Gauhati, be remodelled, that, while imparting instruction in Koran reading and the elementary principles of Islam, they should teach subjects taught in classes I to VI of the High schools to enable pupils leaving them to enrol themselves in class VII of the High schools with a sufficient knowledge of Arabic or Persian to help them in the High school and that these Maktabas so remodelled be provincialized.

It would be impossible to grant this concession to Jorhat and Gauhati and refuse it to Goalpara and Dibrugarh. It is equally out of the question in the present state of educational finance to contemplate the establishment of a Government Middle English school in each sub-divisional headquarters of the Assam Valley which has a considerable Muhammadan population.

Probably, however, the Muhammadan community would prefer effect to be given to this recommendation in so far as funds permit rather than to the establishment of the feeder institutions referred to in paragraph 12. I shall consult the leaders of Muhammadan opinion in the Assam Valley on this question before any action is taken. Meantime, I shall ask, if the Administration confirm my view in regard to the financial situation, that orders in regard to this resolution may be held in suspense.

22. I proceed to summarize the financial effect of the various recommendations presented:—

Serial number.	Paragraph.	Description	Cost.			Remarks.
			Non-recurring.	Recurring.		
				Initial	Average	
			RS.	RS.	RS.	
1	6	Additional Maulvis for High schools.	..	2,880	4,836	
2	9	Scholarships, general	..	1,064	5,274	
3	11	Central Muhammadan Institution in Sylhet	90,000 *	13,890 *	21,240 *	* Additional to present commitments
4	12	System of feeder schools ..	1,75,000	17,388	25,954	
		Scholarships	..	600	2,400	
5	15	Introduction of Urdu into Middle Vernacular schools.	..	1,000	1,000	
6	19	Second Arabic Professor in Cotton College.	..	2,400	3,840	
7	20	Muhammadan Inspector ..	2,150	4,536	6,021	
		Total non-recurring ..	2,67,150	..	..	
		Total recurring ..	..	43,668	70,537	

23. I have thought it well, in the first place, to present the proposals as a whole to the Administration in order that they may have a general view of the expenditure to which the acceptance of the conclusions of the Conference would commit them, and that they may be enabled, if this is thought proper, to consult the Government of India in regard to the assistance which may be expected from them in view of their desire to encourage oriental learning and the advance of education in the Muhammadan community. It will of course be understood that the impressive figures of expenditure summarized in paragraph 22 do not represent an expenditure to be incurred at a single step. The establishment of the feeder schools, for example, might be spread over a period of three or four years, the appointment of additional Maulvis in High schools, the increase of the general scholarship provision, the appointment of a second Muhammadan Professor in the Cotton College might be postponed until the Madrasa scheme had been accomplished.

In asking at this stage for general approval, I ask only so far as the proposals involving expenditure are concerned that they may be approved in principle so that they may be brought into effect as the Administration finds itself in a position to finance them.

On receipt of such orders I shall, as opportunity offers, submit detailed proposals in regard to the various conclusions having a financial outcome which the Administration may approve. Having regard to prevailing conditions, I dare scarcely ask at the present stage for a reservation of any sum for these purposes in the approaching year. Yet it is important, if advantage is to be taken of the interest inspired by the Conference before it has entirely passed away that some attempt at realization should be made without delay. I would ask then, if the Administration does find itself in a position to make a provision on account of the recommendations of the Conference, that I may be informed of the amount in order that I may put proposals for its utilization immediately into form.

SUB-ENCLOSURE No. 2.

Letter—from the Hon'ble Mr. J. R. CUNNINGHAM, M.A., Director of Public Instruction, Assam.

To—

Dated—Shillong, the 8th December 1914.

No.—9807—17/1. M.—16.

I have the honour to address you in regard to the session in Sylhet at Christmas time of the sub-committee, of which you are a member, appointed by the Assam Education Conference, 1914, to revise the Madrasa courses.

2. In order that the mandate of the Conference may be before you in your deliberations and in the consideration of my remarks to follow, I quote the relevant paragraphs from the Proceedings:—

The first question taken up was the ascertainment of a formula descriptive of Madrasas and their purposes which would satisfy the views of all the members present. After much discussion the following formula was accepted:—

The object of Madrasas is the production of cultured Moslems well versed in Arabic, and possibly in Persian also, including a knowledge of Islamic subjects, Hadis, Tafsir, etc., who can according as they wish become enlightened ministers of religion, devote themselves to research in these languages and subjects, or be take themselves to secular occupations.

This formula answers the first of the questions asked in paragraph 40 of the President's note.

The second question whether the present institutions satisfactorily serve the purpose for which the Madrasas are or ought to be designed was answered confidently in the negative. The next question, namely, what are the main purposes to be kept in view in revising the courses, was, after considerable discussion, settled as follows:—

- (1) That the religious purpose should be predominant.
- (2) That the instruction in Islamic subjects should be made to conform with the needs of to-day instead of with the needs of a by-gone day.
- (3) That there should be infused into the course such a leaven of secular knowledge as was required to make pupils of the Madrasa intelligent citizens of India in the present day, and that to this end a course of instruction should be offered in the vernacular.
- (4) That in the junior Madrasa course, English should be included amongst the ordinary subjects of study. In the senior course it should be included amongst the optional subjects of study.
- (5) That the education given should fit the students to earn a livelihood, and that the expense of the course to the individual, to the community, and to the purse of Government should bear some relation to the financial measure of the livelihood which the students were likely to near.

3. Copies are appended for your information of the recent Bengal Resolution in regard to Madrasa Education, and its enclosure, and of the vernacular syllabus at present in force in this Province. You will find a copy of the High and Middle English school curriculum on the last pages of the papers sent to all members of the Conference with my letter No. 8343-82, dated 26th October 1914.

4. My interest in the subject to be discussed, and the responsibility which will devolve on me of expressing my views in regard to the proposals of the sub-committee on their way to the Administrator, impel me to intrude upon your counsels and to bring before you a few radical suggestions for consideration.

5. In the first place I would invite discussion as to the propriety of beginning Madrasa instruction, like instruction in all High schools and the majority of Middle English schools, in class III.

The full course would then divide itself into three complete and clearly defined stages of four years each:—

- (1) The ordinary Lower Primary course, with Koran, as preliminary.
- (2) The Junior Madrasa course.
- (3) The Senior Madrasa course.

So it would be secured that no pupil should enter a Madrasa, who had not acquired, as foundation no further study, a course of preliminary instruction in his own vernacular. And, so, the Madrasa course might be relieved of the multiplicity of its purely linguistic studies. The literary study of the vernacular might then be reduced to a minimum; it would be the medium of instruction in such classes as Geography and Arithmetic; and, for the rest, a weekly exercise in composition would be all that was required.

6. In case it may be considered that this would be to set for Madrasa boys a twelve years' course as opposed to the ten years' course of High Schools, I would explain that classes I and II of High and Middle English Schools exist only on paper. In such Anglo-Vernacular schools, properly conducted, as teach from the alphabet upwards the so-called classes I and II subdivide themselves into sections. It is no more possible to cover the ground work in two years in a Middle English School than it is in a Middle Vernacular School where a period of four years is required.

7. I would next invite reference to the new Madrasa curriculum announced in the Bengal resolution appended.

Were the general scheme of this curriculum to be adopted in Madrasas starting their courses with class III, it would be necessary to introduce the pupils in their first year of study to the literary study of three new languages—Arabic, English, and Urdu. This is, irrefutably, unsound. Two would be a heavy burden. Might not the initial study be confined to two? The

first language of the Madrasa is and must be Arabic. Should the second be English or Urdu? Prior to the Conference, I should have said Urdu; but in view of the Proceedings, it must, I think, be accepted that the second language should be English.

8. If I have taken you with me thus far, we are agreed that the Madrasa course should start its linguistic studies with Arabic and English. In addition, to meet the views of the Conference, it will have to undertake the impartment of "a leaven of secular knowledge" through the medium of the vernacular. When then should Urdu be introduced? I venture in this connection to state for your serious consideration the proposition that the literary study of Urdu should not be introduced until the Senior standard is reached.

The Junior Madrasa course might then include—

- (1) A thorough course of preliminary instruction in Arabic up to as high a standard as that set by the Bengal courses.
- (2) A thorough course of preliminary instruction in English up to at least as high a standard as that of a Middle English School.
- (3) A thorough course of preliminary instruction in secular subjects through the medium of the vernacular up to as high a standard as that of Middle Vernacular Schools.

The Junior Madrasa Certificate issuing on examination after such a course might well be accepted for admission to Class VII of a High School—a marked advantage over any Madrasa course at present current; or should the pupil desire to continue his studies in a Madrasa, I suggest that the sound education which he had had in the Junior stages would enable him to take up the Senior course with an ability and a freedom from confusion which should carry him easily in the four years up to a high standard of learning in the subjects of instruction.

The only difficulty which strikes me is that it might be found impracticable, for the first few years at any rate, to teach Arabic in the Junior stages through the medium of Bengali. If this be so, either on account of the lack of books or the incapacity of the Maulvis, colloquial Urdu, with which I understand the majority of Madrasa pupils have a nodding acquaintance, might be used to help out the instruction. This need not however necessitate the introduction of the literary study of Urdu in the Junior course.

9. So far as ordinary class subjects are concerned, it will be remembered that the Madrasa boy would have four years in which to make himself proficient in the studies of Classes V, VI and VII, of a vernacular school.

As evidence of the feasibility of what I suggest, I state below a rough outline table for your examination:—

Subject.	Number of 45-minute periods per week in			
	Class III.	Class IV.	Class V.	Class VI.
Arabic	12	12	12	12
English	9	9	9	9
Arithmetic	6	6	6	6
Geography	3	3	3	3
Other subjects *	6	6	6	6
Total	36	36	36	36

* Vernacular composition, History, Geometry (Euclid I), Drill, etc.

10. On the basis of such a preliminary education the Senior course might exclude general subjects such as History, Geography, Arithmetic, etc., specializing and concentrating on Arabic (taught through the medium of Arabic), Urdu and, optionally, Persian or English.

11. I would ask that the syllabus as finally framed should be detailed and should adopt the following form:—

Class.	Subject.	Books for		Course of study.	Medium of instruction.	Qualification of teachers.	Number of weekly periods of 45 minutes.	Remarks.
		Pupils.	Teachers.					

It would be useful if, under columns 3 and 4, particulars were given in regard to the publishers of the books named and their price in the market.

In connection with this question of books I would urge that, in all cases, books should be put in the hands of the pupils. With reference to column 9, I suggest that if it seems to the professional members of the Conference to be hopefully practicable as an end to be aimed at, the use of the direct method of instruction should be recommended in Arabic, so that, if this is not altogether out of the question, Arabic may become the medium of instruction in the Arabic classes of the Senior Department.

12. The next aspect of the case on which I should like the sub-committee to advise is as to the programme according to which the new courses should be introduced in the various classes. In this connection it may be borne in mind (*vide* the Resolution, paragraph 14) that the Bengal calendar is by annual progress from class III, the completion of the course being set at eight years' distance. I trust a somewhat more rapid progress may be regarded as feasible and would ask the Committee to furnish me with a calendar of their recommendations thus:—

Class.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	—
Year of introduction of new courses									

I suggest that special classes may be held in the various Madrasas so that the new Junior Madrasa Examination may be started in two years from the initiation of the experiment, the new Senior Madrasa Examination in two years thereafter.

There is bound to be some confusion to begin with, but this is I think better in an impatient world than the lack of interest and enthusiasm which would be the necessary consequence of delaying the fruition of the scheme for so long a period as eight years.

13. The suggestions which I have set forth in the preceding paragraphs are communicated for the consideration of the sub-committee. It is possible that they may be found in certain respects uncongenial, in certain respects even impracticable. All I ask is that they should receive careful and unbiassed consideration and that the revisal should proceed according to the best judgment of the sub-committee and in strict accordance with the mandate of the Conference.

SUB-ENCLOSURE No. 3.

Letter—from the Hon'ble Mr. J. R. CUNNINGHAM, M.A., Director of Public Instruction, Assam.

To—

Dated—Shillong, the 26th October 1914.

No.—8343-82.

I have the honour to forward herewith for your acceptance a print of the proceedings of the recent Conference held at Shillong.

2. The subjects discussed by the Conference were radical in their nature; it is particularly satisfactory, therefore, that the conclusions come to, innovating, many of them, on tradition, and dealing with problems which had hitherto raised contention and found no solution, had the unanimous support of the members from both the Valleys—Maulvis, Members of the Bar, business men, Zamindars and educationists.

I look to the members of the Conference to support the policy which it has declared.

3. I shall in due course present the recommendations of the Conference to the Honourable the Chief Commissioner, whose sympathetic consideration is assured. Two things more are wanting to convert intentions in their fullness into action. The first is initiative on the part of your community, the second the financial support of the Administration. What the Administration can do—and these are doubtful times—I cannot say, but what they can do, they will. I ask that I may say the same thing of the community.

4. I venture in this connection to suggest the lines on which action is hopefully practicable:—

In the first place, I would draw attention to the resolution on page 3 of the Proceedings to the effect that the most important interest is that of the Muhammadan children—the vast majority—who are absolutely illiterate. Here the Conference agreed that *an impulse was wanted from the ranks of the community itself*. Between laziness and business the time of the most of us is fully occupied, and no continuing effort can ordinarily be looked for from individuals unless it is organized into a system. In paragraph 12 of the note presented to the Conference suggestions were thrown out in the matter of local organizations in the interests of education. It is for the community to consider whether action is practicable and to take measures accordingly.

In the second place, I would suggest the expediency of the community, by means of such organizations as I have suggested, or otherwise, setting to work to collect funds. It was the view of the Conference that no "important" contribution from private sources could be expected

in these times of stress. I shall make no plea at this stage for recurring subsidies, but urge that *any* contribution is important and that its importance falls to be measured rather by the number of contributors than by the number of rupees collected. A thousand contributors of a few annas in a particular neighbourhood would mean more than the thousand rupees of a Zamindar. Each contribution would mean a convert to the cause, a man who had been brought to understand the need of education and made some small sacrifice for the educational advancement of his community. Large sums would be very gratefully received but a wide tribute of annas would be an earnest of success.

5. I leave this matter confidently in the hands of the representatives who conferred at Shillong and, setting differences aside in the interests of their community, agreed upon a sound policy of advance.

Should my advice be desired at any time with regard to a plan of action or an end to be set for achievement, I shall, of course, be glad to give it.

EDUCATION DEPARTMENT.

The 18th December 1914.

No. 7174-E.—The following Proceedings of a Conference held at Shillong on the 5th and 6th October 1914, to discuss the question of Muhammadan Education in this province are published for general information. The revised Madrasa Curriculum will be published in due course:—

Proceedings of a Conference on the subject of Muhammadan education held in the Council room, Government House, Shillong, on 5th and 6th October 1914.

PRESENT.

The Hon'ble Sir Archdale Earle, K.C.I.E., Chief Commissioner of Assam.
 The Hon'ble Mr. W. J. Reid, C.S.I., I.C.S., Commissioner, Surma Valley and Hill Districts.
 The Hon'ble Mr. A. Majid, Legal Remembrancer, Assam.
 The Hon'ble Maulvi Syed Abdul Majid, B.L.
 The Hon'ble Maulvi Syed Muhammad Saadulla, M.A., B.L.
 J. A. Taylor, Esq., Special Officer for Muhammadan Education, Bengal.
 F. B. Wilkins, Esq., Inspector of Schools, Surma Valley and Hill Districts.
 G. A. Small, Esq., Inspector of Schools, Assam Valley Circle.
 Khan Bahadur Maulvi Muhammad Bakht Majumdar.
 Khan Bahadur Maulvi Muhibuddin Ahmad, Assistant Sessions Judge, Assam Valley Division.
 Khan Bahadur Maulvi Kutubuddin Ahmad, Nowgong.
 Shams-ul-Ulama Maulvi Abdul Munim, Sylhet.
 Shams-ul-Ulama Abu Nasr Waheed, Superintendent, Dacca Madrasa.
 Shams-ul-Ulama Kamaluddin Ahmad, Superintendent, Chittagong Madrasa.
 Maulvi Abdur Rahim, Superintendent of Excise, Sylhet.
 Khan Sahib Alauddin Ahmad Chaudhuri, Maulvi Bazar, Sylhet.
 Maulvi Sazidar Rahman, Habiganj, Sylhet.
 Maulvi Nasib Ali Mazumdar, Silchar.
 Maulvi Abdul Ahad Chaudhuri, Karimganj, Sylhet.
 Maulvi Khoda Baksh, Habiganj, Sylhet.
 Maulvi Azimuddin Ahmad, Extra Assistant Commissioner, Gauhati.
 Maulvi Abdulla Abu Saiyid, Professor, Cotton College.
 Maulvi Faiznur Ali, B.L., Dibrugarh.
 Maulvi Tafazzul Hussain, Jorhat.
 Maulvi Nuruddin Ahmad, Muktear, Nowgong.
 Mufti Nuruddin, Shah Jalal Darga, Sylhet.
 Maulvi Faizuddin Ahmed, Extra Assistant Commissioner, Jorhat.
 Maulvi Ajmal Ali Chaudhuri, Kanibati, South Sylhet.
 Maulvi Majd-uddin Ahmed, Professor, Murarichand College.
 Maulana Syed Azizur Rahman, Sibsagar.
 Maulvi Tayab Ali, Deputy Inspector of Schools, Dhubri.
 Maulvi Muhammad Ali, Deputy Inspector of Schools, Tezpur.
 Maulvi Wasil Chaudhuri, Deputy Inspector of Schools, Maulvi Bazar.
 Maulvi Abdul Lais Saaduddin Muhammad, Superintendent, Sylhet Madrasa.
 Maulvi Ahmadulla, B.A., B.L., Extra Assistant Commissioner, Silchar.
 Maulvi Arman Ali Barlaskar, Silchar.
 The Hon'ble Mr. J. R. Cunningham, M.A., Director of Public Instruction, Assam.

The Conference was opened by the Hon'ble the Chief Commissioner who said :—

GENTLEMEN OF THE MUHAMMADAN CONFERENCE,

"I welcome you all to-day most heartily. Your presence here in large numbers indicates that you have responded cordially to the Director's call to discuss educational questions affecting your community. The Hon'ble Mr. Cunningham was kind enough to request me to preside at this Conference, and gladly would I have done so, had I not known that the questions raised would be better handled by him in the presidential chair. My interest in education is well-known and I recall with pleasure the Conference on Muhammadan education which, with the assistance of the Hon'ble Mr. Hornell, now Director of Public Instruction in Bengal, I held in the year 1907-08. Gladly would I therefore have responded to Mr. Cunningham's invitation to preside, had I thought that I could have helped you by so doing.

"I have read the extremely lucid note prepared by Mr. Cunningham for the conference with the greatest interest. If I may say so, it is a very fine production, showing that he has spent much time and thought on the problems discussed. I cannot imagine a more helpful document to place before the Conference.

"The Director has shown very clearly the large amount of lee-way which the Muhammadans of this province—in particular those of the Surma Valley—have to make up. He gives evidence, however, to show that there has been in recent years a very decided awakening, and it seems to me that an enormous responsibility will rest upon you, gentlemen, in discussing and deciding what you wish in future to be the system of instruction for your community. I feel sure that you realise fully this responsibility and will set yourselves to work with the knowledge that you are likely to affect the future in no small degree of the next generation of Muhammadans in this province. In this arduous task you have my very best wishes, and I promise you that any decisions at which you may arrive will receive my most earnest consideration.

"Before I sit down I should like to say a word on the subject of the War as this will, I understand, be mentioned later in the form of a resolution. When I meet my Legislative Council, as I hope that I shall do before long, I shall have an opportunity of mentioning the matter further, I cannot, however, refrain from telling you that I am proud that the province of Assam has taken its place with the other provinces in demonstrating its loyalty and enthusiasm and in affording practical help for our soldiers and their families and for those adversely affected by the War. I may also say that I am glad to find that the people of this province have shown commendable good sense in not attaching any importance to the fantastic rumours which, at a time like this, are bound to find a certain amount of circulation. This is one of the many ways in which the people of the province are determined to help Government by preserving an united front. Speaking now in particular of the Muhammadan communities of the province, this being an assemblage of the leading Muhammadans of the province, I may say that the Conference proves the unity of aims and sympathies of the Assam and Surma Valley Muslims. The Muhammadans of both valleys have given, as was expected, convincing proofs of their unswerving loyalty to the Crown. We may from time to time have our differences of opinion on matters of local concern, but where questions of Imperial interest are involved, the Muhammadans will always combine in willing and devoted fealty to His Majesty the King Emperor."

2. Before proceeding to the ordinary business of the Conference the Hon'ble Maulvi Syed Abdul Majid having asked for and received permission to move an occasional resolution spoke as follows :—

I sincerely think Your Honour for the permission you have been pleased to give to move a resolution in connection with the War.

The Muhammadans, as Your Honour has just been pleased to observe, have already shown their loyalty and enthusiasm, and the reason for moving a resolution again is this, that this is a unique gathering of the leading Muhammadans of both the Valleys, and it is their earnest desire that the Moslems of the Valleys as an united body should express their loyalty and readiness to support Government and co-operate with it. I will not take the valuable time of the Conference by a lengthy preface as I presume every one knows that the cause of our enemy is unrighteous and unholy, and that that of England is noble and just, and that the peace and prosperity of India depends on the peace and prosperity of England—our the in fact is indissoluble.

I now beg to move the resolution which stands thus :—

Resolution.—That the Moslem members of the Educational Conference, on behalf of themselves and the community which they represent, avail themselves of this opportunity to assure Government of their deep and unflinching loyalty to the British Throne and express their readiness to place their humble resources at the disposal of Government and their feeling of pride and gratification at their fellow countrymen being allowed to take part with the British troops in defence of honour and righteousness in this great War—"innallaho uhibbul Muksiteen" (God loveth those who act justly.)

The resolution was seconded by the Hon'ble Maulvi Syed Muhammad Saadullah. Other gentlemen present having spoken in support, it was carried unanimously.

Sir Archdale Earle then left the Conference and the chair was taken by the Director of Public Instruction.

3. With a view to allowing as free as possible an expression of opinion on the part of members present the proceedings were conducted informally. The record therefore confines itself to a note of the conclusions arrived at.

4. It was agreed by the meeting on the motion of the President that the discussion should follow the lines of the note which had been circulated to the members some three weeks before the date of the Conference, on the understanding that it was open to members to raise any questions which they thought required consideration and which had been omitted from the scope of the note. A copy of the note is appended and taken as part of the proceedings of the Conference.

5. Dealing in the first place with the preliminary issues raised in paragraph 11 of the note, the following conclusions were come to by the Conference in regard to the requirements of the Muhammadan community in the matter of a general or secular system of education, the question of Madrasa education being left over for later consideration :—

(1) That in so far as the present system failed to satisfy the needs of the community, the remedy was not to demand special courses or special institutions but to ascertain definitely in what remediable respects the system was defective and to ask that these defects might be remedied.

(2) That no serious interference with the ordinary courses of instruction was practicable by the importation of specifically Islamic subjects.

(3) That apart altogether from what was or was not *feasible*, no considerable interference was *necessary* in the Islamic interest. More satisfactory arrangements should be made for the teaching of the classical languages. For the rest all that was necessary, was that all children should learn their religious duties, that at an early stage of their school course they should be taught the Arabic alphabet and the reading (not the understanding) of the Koran, and that at every stage facilities should be given for instruction in religion.

(4) That the question of secondary schools—ordinary or Islamic—must be subordinated in interest to that of the 2,50,000 Muhammadan children in the province who attended no school at all; that consequently the most important object was the stimulation of the masses to an interest in education, an object which required for its attainment an impulse from within the ranks of the community itself.

The question of the action to be taken by the community in the matter of local organizations, to advance the cause of education amongst Muhammadans (*vide* note paragraph 12) was not discussed as it was considered by the President that this might more properly be dealt with at an unofficial conference or unofficial conferences to be convened by the community on their own initiative.

6. Proceedings to the question of secondary education the following conclusions were arrived at :—

(1) It was considered necessary that the instruction given in the classical languages should be improved by devoting more time to them, and the following scheme of work was approved :—

Class.	Subject.						Number of hours.
V	Urdu or Persian	..	..	..	..	..	3*
VI	Do.	..	..	..	..	..	3
VII	Persian or Arabic	..	..	..	..	..	4†
VIII	Do.	..	..	..	..	..	4
IX	Do.	..	..	..	..	..	4
X	Do.	..	..	..	..	..	4
Total ..							22 hours or 28 periods.

* *I.e.*, generally 4 periods.

† *I.e.*, generally 5 periods.

This scheme increased the time devoted to the study of the Islamic languages by 50 per cent. and even more considerable increase was suggested, but the Conference did not, in view of the course of studies printed in the Appendix to the President's note, and on a comparison with the amount of time devoted to the study of Sanskrit, regard it as practicable or necessary to go further.

(2) It was further agreed that Persian should ultimately give place to Arabic as the classical language for Muhammadan boys in the Assam schools, and that, for the present, the option of Arabic or Persian should be given in all high schools which had a large Muhammadan enrolment. In such schools it would be necessary to appoint a second Maulvi whose services would also be available for the purposes of religious instruction.

Finally, under this head it was agreed that the classical languages ought to be taught through the medium of English or the vernacular.

(3) It was agreed that, arrangements having been made as suggested, the only other modification necessary in the Muhammadan interest was that facilities should be offered for religious instruction on lines which would be dealt with in considering the more general question of vernacular schools.

(4) In the matter of scholarships and free-studentships, the Conference agreed that no immediate action was required but advised that the Administration should continue to take a liberal view of requirements and to increase the provision in due course if practicable.

In view of the importance of providing an adequate supply of Muhammadan teachers for vernacular schools, it was advised that a particularly liberal view should be taken of requirements in the matter of middle vernacular scholarships.

(5) The Conference had no comments to make in regard to the text-books in use in the Urdu and Persian classes of high and middle schools.

(6) The Conference very strongly recommended the establishment of a complete Muhammadan school in Sylhet, with a modern and an Islamic side, on the lines laid down in the President's note. It was suggested, however, that the proposal, in the event of this institution being established, to discontinue Persian or Arabic teaching in the local high school should not be pressed.

(7) The system of feeder schools on the lines suggested in the President's note was also strongly recommended for acceptance. It was not, however, considered that any important contribution could in these times of stress be expected from the community, and advised that, independent of this consideration, these feeder institutions should be Government and not aided concerns.

The first aim should be as proposed to establish 7 of these institutions, *i.e.*, one in each sub-division of Sylhet (other than North Sylhet) one also in Cachar and one, or if possible two, in the Assam Valley. The number might be extended later if funds permitted.

It was advised, with regard to the location of these feeder institutions, that regard should be had to the residence in the neighbourhood of people in a position to offer *jagirs* to pupils coming from a distance.

Finally, it was agreed, if funds permitted, that it would be desirable to offer scholarships for boys proceeding from these institutions to the Sylhet Madrasa or other schools of higher status. The elaboration of a satisfactory scholarship scheme, which would provide for the constitution of a Board to control the examination of pupils at the close of the Junior course, was left to the Director of Public Instruction.

7. Elementary education next engaged attention and the following conclusions were arrived at:—

(1) The Conference was agreed as to the propriety of encouraging the tendency of the community to come on to the educational high road accepting the general view that the prescribed courses of instruction so far at least as the lower primary stage would serve Muhammadans for the ordinary purposes of secular education, if opportunity was afforded for giving pupils instruction in their religious duties.

(2) It was agreed further that it was not desirable to offer instruction in Urdu in ordinary Lower primary schools, but that it might suitably be offered in vernacular schools proceeding beyond the Lower primary stage.

(3) The following general scheme of religious and Urdu instruction in vernacular schools was approved by the Conference:—

Classes I—III, of all Vernacular schools at least half an hour's Koran teaching, etc., daily outside school hours.

Classes IV—VII, of Vernacular schools proceeding beyond the lower primary standard. Half an hour's Urdu teaching outside school hours.

If half an hour was found in practice to be insufficient, the period might be increased. The instruction given should include (1) the Arabic alphabet and the reading of the Koran, (2) the rules of Namaz, (3) very elementary instruction in the principles of Islam taught from primary text-books on the subject to be produced in the major vernaculars of the province.

Detailed consideration of the courses in religious instruction, and in Urdu, Persian and Arabic, on the general lines recommended by the Conference in the case of both elementary and secondary schools should be left to a small provincial committee to be appointed by the Director of Public Instruction.

(4) The Conference had no criticism to make upon the list of text-books at present in use but desired to mark the view that it was desirable that the vernacular text-books used in ordinary schools should contain a certain proportion of lessons drawn from Muhammadan sources.

This closed the proceedings of the first day.

8. On the second day the President read over the proceedings of the first day which he had recorded and these with modifications were accepted, as shown in the foregoing paragraphs. The members desired, however, to add the following resolution which had been omitted:—

Private Madrasas and Maktabas adopting the course prescribed by the Administration might be recognized and aided.

On the Director pointing out that a concentration of resources would be necessary if the system of a central school or Madrasa with seven feeder institutions was to be carried into effect, it was agreed that the words "in so far as funds permitted" should be added to the resolution.

9. The Conference then proceeded to discuss the much vexed question of Madrasa education. Copies of a note from Shams-ul-Ulama Maulvi Abu Ali Abdul Waheb were distributed amongst the members.

The progress of business had been much facilitated by previous informal discussion which had taken place subsequent to the circulation of the note, and in particular to a protracted debate at the house of the Hon'ble Mr. A. Majid, which had been participated in by nearly all the members of the Conference and which had done much to clear the air.

10. The first question taken up was the ascertainment of a formula descriptive of Madrasas and their purposes which would satisfy the views of all the members present. After much discussion the following formula was accepted:—

"The object of Madrasas is the production of cultured Moslems well versed in Arabic, and possibly in Persian also, including a knowledge of Islamic subjects, Hadis, Tafsir, etc., who can according as they wish become enlightened ministers of religion, devote themselves to research in this languages and subjects, or betake themselves to secular occupations."

This formula answers the first of the questions asked in paragraph 40 of the President's note.

11. The second question whether the present institutions satisfactorily serve the purpose for which, the Madrasas are or ought to be designed was answered confidently in the negative. The next question, namely, what are the main purposes to be kept in view in revising the courses, was, after considerable discussion, settled as follows:—

(1) That the religious purpose should be predominant.

(2) That the instruction in Islamic subjects should be made to conform with the needs of to-day instead of with the needs of a by-gone day.

(3) That there should be infused into the course such a leaven of secular knowledge as was required to make pupils of the Madrasa intelligent citizens of India in the present day, and that to this end a course of instruction should be offered in the vernacular.

(4) That in the Junior Madrasa course, English should be included amongst the ordinary subjects of study. In the senior course it should be included among the optional subjects of study.

(5) That the education given should fit the students to earn a livelihood, and that the expense of the course to the individual, to the community, and to the purse of Government should bear some relation to the financial measure of the livelihood which the students were likely to earn.

12. The purpose of Madrasas having been defined, the decision arrived at that that purpose was not served by the institutions or courses at present in existence or prescribed, and the objects to be kept in view in revising the courses having been agreed upon, nothing remained except to appoint a Sub-Committee of the Conference to carry out the actual revision. The following Sub-Committee was thereupon appointed by the meeting:—

- (1) The Hon'ble Maulvi Syed Abdul Majid, B.L.
- (2) The Hon'ble Maulvi Syed Saadulla, M.A., B.L.
- (3) Shams-ul-Ulama Abu-Nasr Muhammad Waheed.
- (4) Maulvi Ahmadulla, B.A., B.L.
- (5) Maulvi Abdulla Abu Saiyid, M.A.
- (6) Mirza Abdur Rahman Beg.
- (7) Maulvi Majd-ud-din, M.A.
- (8) Maulvi Faiznur Ali, B.L.
- (9) Maulvi Abul Lais Saad-ud-din Muhammad.
- (10) Shams-ul-Ulama Maulvi Abu Ali Abdul Waheb.
- (11) Maulana Saiyid Azizur Rahman.

It was agreed that the sub-committee, which should appoint their own President and Secretary, might meet at Sylhet during the Christmas vacation, when the work might be completed and a report sent in to the Director of Public Instruction.

13. A few minor questions were left over to the end.

The following are the conclusions which the Conference thought it advisable to record on paragraphs 42 to 51 of the President's note:—

(1) It was recommended that the option of Arabic should be given to the Muhammadan students of the Assam Colleges and that to this end an additional professor or lecturer should be appointed on the staff of the Cotton College. So far as the Murarichand College was concerned the Director explained that the provision made by the improvement scheme which had been sanctioned by the Secretary of State would allow of the offer of instruction in both Arabic and Persian.

(2) The Conference was unanimously of opinion that special Muhammadan inspecting officers were required. It was agreed to begin with one Muhammadan officer with the rank of an Assistant Inspector of Schools, who might be appointed for the province as a whole, as also, so far as the ordinary staff was concerned, that an endeavour should be made to have a Muhammadan inspecting officer in each sub-division.

14. The recommendations recorded in the preceding paragraphs had the approval of all the members of the Conference.

15. The Conference closed with the usual exchange of compliments.

SHILLONG,
The 6th October 1914.

J. R. CUNNINGHAM,
Director of Public Instruction, Assam.

P.S.—After the conclusion of the Conference Maulvi Syed Muhammad Saadulla, Khan Kutubuddin Ahmad Bahadur, and Maulvi Muhammad Taffazzul Hussain Hazarika drew attention to the fact that the following recommendation had been omitted from the record of the proceedings as read out to the Conference:—

“That the existing Maktabas in the Assam Valley, *e.g.*, those at Jorhat, Sibsagar, Nowgong, and Gauhati be remodelled, that while imparting instruction in Koran reading and the elementary principles of Islam they should teach subjects taught in classes I to VI of the high schools to enable pupils leaving them to enrol themselves in class VII of the high schools with a sufficient knowledge of Arabic or Persian to help them in the high school and that these Maktabas so re-modelled be provincialized.

SHILLONG,
The 6th October 1914.

J. R. CUNNINGHAM,
Director of Public Instruction, Assam.

NOTE FOR ASSAM MUHAMMADAN EDUCATIONAL CONFERENCE.

1. Out of a total Muhammadan population of 1,901,032 in the province of Assam, 1,842,592 were returned at last Census as illiterate, that is to say, 960 Muhammadans in every thousand were unable to read or write. Of the 31 in every thousand who were literate only two were literate in English. Amongst Hindus of all castes, backward and progressive, 65 in every thousand could read and write, and, of these 65, 7, or more than three times as many as in the case of Muhammadans, were literate in English. The backwardness of the Muhammadan community in these parts is matter of general knowledge. Here we have the extent of their illiteracy shown by the figures of the Census not only absolutely but also with reference to the standard of literacy set by their Hindu fellow countrymen.

2. The figures would be even more striking were consideration to confine itself to the great centres of Muhammadan population in the Surma Valley and Goalpara. For the Muhammadans of Upper Assam are a progressive people and literacy is more common amongst them than amongst the generality of their neighbours. The following table compiled from the Census Returns is instructive:—

	Number per 1,000 who are literate.			
	Hindus.		Musalmans.	
	Male.	Female.	Male.	Female.
Assam	149	8	57	2
Brahmaputra Valley	101	5	74	5
Goalpara	98	5	42	1
Kamrup	129	6	83	5
Darrang	79	4	82	3
Nowgong	136	6	132	17
Sibsagar	93	5	171	16
Lakhimpur	84	5	209	14
Surma Valley—				
Cachar	126	10	81	1
Sylhet	158	12	50	1

It will be noted:—

(1) That, proportionately to their population in the province as a whole, the Muhammadans send only 1 boy to school for every 2 boys sent by the Hindus, and 1 girl for every 4.

(2) That in Sylhet which is the main centre of the Muhammadan population, even this proportion declines, the community sending only 1 boy to school for every 3 sent by the Hindus, only 1 girl for every 12.

3. So much for the general figures of school attendance. Further enquiry shows that in each advancing stage of education the disproportion of Muhammadan enrolment most obvious in upper stages. proportion of the Muhammadan enrolment grows more manifest. The following table shewing the percentage of the Hindu and Muhammadan enrolment at each stage may be studied:—

	Collegiate.	Secondary.	Primary.	Orders.
Number at different stages of instruction in every 10,000 Muhammadan boys at school or college.	8	1,058	7,566	1,338
Do. Hindu. do. do.	27	1,602	8,019	352

The defect of Muhammadan students in high schools and colleges, most seriously marked in the case of colleges, will be at once apparent.

4. To extend the comparison somewhat further, contrasting the measure of Muhammadan literacy with the literacy of a few of the various communities within the Hindu fold, may help to emphasize and impress the general conclusion.

One or two examples will suffice. Amongst the Hindus the most highly educated caste is the Vaidya. In proportion to their population they show 19 men literate in the vernacular and 119 in English for every single Muhammadan so literate. The figures for Kayasthas and Brahmins to be compared with the Muhammadan unit are 12 and 10 respectively for general literacy and 42 and 25 for literacy in English. But it is not necessary to go to the advanced castes for a contrast to Muhammadan backwardness. The Ahom, the Koch, the Keot, the Mahisya, the Jugi, the Nadial are all more forward than the Muhammadan. We have to come to the Namasudras, the Patnis or the animistic tribes to find communities who lag still further behind the race.

5. The natural result of this backwardness is that the Muhammadans do not take their proper place in the affairs of the province. Muhammadans not taking their proper place in the affairs and administration of the province. Offices and places of opportunity, responsibility and dignity have passed away from them.

Although they number more than one-fourth of the total population only 14 out of 127 gazetted officers are Muhammadan, and of other officers engaged in the public service only 427 out of 3,973. In the learned professions also Muhammadans are to seek. Nor can it be said in explanation that the community turns more readily to trade and industry. For in trade and industry they are wanting. An examination of the Census statistics will show that the Muhammadan community attains to its full proportionate representation only in the lists of the vagrant and the poor.

6. I have thought it well to bring these facts prominently forward at the start in order that the meeting may be provided with a few definite facts and figures which may help it to estimate the measure of the situation which has to be faced.

If it is important that the measure of the problem should not be underestimated, it is equally important that the difficulties should not be underrated or misunderstood. While it is probable that the requirements of the situation are known, the explanation manifest, I venture therefore, at the risk of repeating the obvious, to indicate the causes which have influenced the community in their outlook on education to an attitude of hostility or indifference. It will suffice to quote in this connection from a Muhammadan author, Maulvi Abdul Karim, who has spent his life in the endeavour to advance the education of his co-religionists:—

With the fall of the Musalman Empire in 1757 the seats of learning which supplied Government officials disappeared. It was necessary, therefore, to establish an institution to qualify Musalmans in Bengal for the public service. Warren Hastings, the far-sighted statesman who was the “administrative organiser” of the British Indian Empire, established the Calcutta Madrasa in the year 1782. The original intention of the founder was to promote the study of the Arabic and Persian languages and of the Muhammadan Law, with a view more especially to the production of qualified officers for the Courts of Justice. The principal subjects prescribed for study were Natural Philosophy, Theology, Law, Astronomy, Geometry, Arithmetic, Logic, Rhetoric, Oratory and Grammar. For about half a century the successful students of the Madrasa monopolised almost all the judicial and executive posts under Government, and they predominated at the Bar. Justice had all along been administered in India in

the language of the conquerors. From the beginning of their rule Persian was the official language of the Musalman rulers. The English continued the use of Persian in the courts so as to make as little change at first as possible. But in due course Persian gave way to the Indian vernaculars and English as the Court languages of British India.

Our utilitarian fellow countrymen, the Hindus, quick to perceive the immense advantage which a knowledge of English literature and science would give them, early devoted themselves to western studies. Although the Government of India did not pass any definite legislative measure dealing with education, after receiving the first Educational Despatch from the Court of Directors in 1814, the advanced section of the Hindu community, under the guidance of the celebrated patriot and linguist, Raja Rammohan Ray and the philanthropic watch-maker, Mr. David Hare, established, as early as 1816, an institution called "Vidyalay" for the education of Hindu children in the English language and literature. In the course of a few years a taste for English was widely disseminated and independent schools conducted by young men educated in the "Vidyalay" sprang up in every direction. The tide thus set in strongly in favour of English education.

Whilst the Hindus were thus showing readiness, zeal and generosity towards the spread of English education in India far different were the feelings of the Musalmans, whose attitude towards English education was anything but friendly. When it was proposed to appropriate the whole of the Government educational grants to English education there was a petition against it from the Musalmans of Calcutta, signed by about 8,000 persons, including all the learned and respectable Muhammadan gentlemen of this city. They regarded the introduction of English as a step towards conversion to Christianity. This hostile attitude of the Muhammadans towards English education stands in strong contrast to the attitude of the Hindu community and accounts for the vast disparity in English education between the two communities, which indeed still subsists.

There was no real cause for this suspicion for, the Government had declared, as early as 1807, the policy of religious neutrality. But the Musalmans thought that they had reason to be suspicious. . . . The exclusive study of English with a total disregard of oriental learning, the lowering of morals and the effect on manners due to the exclusively secular education imparted through a foreign language, and the conversion to Christianity of some of the students, rightly or wrongly attributed thereto, could not but alarm a religious people like the Musalmans. Consequently they, for the most part, kept aloof from English education.

But, as I have already said, there was nothing in the motives of Government to justify this alarm. We believe that it was a mistake to exclude altogether from the course of studies the classical languages of the people. But this did not affect what had been the policy from the very beginning, viz., religious neutrality. Government never adopt a proselytising policy. It was very wisely decided that English education in India should be purely secular. The report that Government had a proselytising purpose in its educational policy had no foundation in fact.

Experience should have taught the Musalman leaders that the Musalman had less cause to fear conversion through education than any other community in India. Islam is founded on principles that are too strong to be easily shaken. It has been less affected by western education and civilisation than any other system. The Musalmans could have given their children religious education at home and then sent them to English schools for secular education, when there was no longer any doubt about the motives of Government. Had the Musalmans been wise they would have perceived the advantage of the change and adapted themselves to the exigencies of the time. But an "ancient conquering race cannot easily divest itself of the traditions of its nobler days." The Musalmans, confident of the superiority of their system of education continued to pursue their old studies with the lamentable result that before long they were practically excluded from any share of office and emolument in the Government service which they once monopolised.

In brief, while Persian was the language of the courts, the Muhammadans took readily enough to a course of instruction which was necessarily largely Islamic. When English and the vernaculars took the place of Persian and, the educational system followed suit, basing itself upon modern requirements, the Muhammadan community stood aloof fearing that the education given was adverse to their religion.

In these days it is obvious to all that there is no hostility to Islam in the educational policy of Government and what is now required is that the Muhammadan community should turn again to education and make up the ground which has been lost.

7. An awakening has recently come and the backward march has been checked if not arrested. It remains to convert it into a movement of rapid and ordered advance. In this

Necessity for self-help.

connection it must be borne in mind that while the more advanced sections of the community may now be persuaded of the benevolence of Government and the education which it provides, prejudice dies hard amongst the illiterate. And it is amongst them that the work lies. They

are the people who have to be persuaded of the innocence of our education and its advantages, that it is our aim to make them good citizens and no part of our view of citizenship that they should be anything but good Muhammadans. Any considerable movement therefore for advance must be organised and initiated within the ranks of the community itself, by the leaders of the community, those in whose guidance the people place reliance. What Government may do beyond sympathy and encouragement can be but little.

8. I remember some years ago in Chhotanagpur being diverted from my journey at a river crossing by a deputation of Muhammadan elders from an out-of-the-way village some distance from the road who asked me to come

with them and help them in their educational endeavours. The village was altogether Muhammadan and up till a month or two previously had never had a school. The language was Bengali; none spoke Urdu. But the people had subscribed amongst themselves to import a Maulvi from the United Provinces whom I found sitting in the verandah of one of the more considerable houses of the village with a host of Muhammadan boys and girls around him, teaching them the Koran and the elements of the Islamic languages. To the philistine question whether it would not be better that the children should learn to read and write and reckon in the language of their homes, of the village and of the surrounding country, the elders returned the reply that Urdu and Arabi and Farsi, these three, were the languages of Islam and these were the languages that their children should learn. With the non-Islamic education of the patsala and the Middle schools, they would have nothing to do. And so on doubt still these village children are learning the Urdu-ki-pahili Kitab and a little Persian and a little Arabic, just enough of these languages to be easily forgotten—enough however to symbolise the loyalty of the villagers to their religion and the old-world learning, and to mark and secure their seclusion from the world of progress.

This is of course an extreme case—the case of no compromise. But from the point of view of progress the case of compromise, as it is understood in these parts, is even more unfortunate. For it proceeds on both sides on the principle of no surrender. The following quotations from inspection notes on two typical compromise or "secularised" maktab, as they are called, are illustrative:—

"(1) The Islamia Maktab, Sibsagar, started with the best motives, housed in a building built entirely at the public expense, supported now in some measure by public contributions, sets itself, as is unhappily usual with Muhammadan schools, to attempt the impossible and under present conditions must be doing more harm than good. In order that the children may have a smattering of all the multifarious subjects modern and classical, religious and secular, which are comprehended in the courses of an Islamic and of a vernacular school, the committee have found it necessary to give the school double working hours. It meets accordingly from 6 o'clock till 9 in the morning, and again later in the day from 11 o'clock till 4. All the children on the rolls, with the exception of 12 Hindu boys in the lower primary classes undergo this eight hours' daily discipline. In the result nothing can be taught with any success and the intelligence and physique of the pupils must suffer under the strain.

"(2) This (Nowgong) is a conventional maktab with an Islamic Department which meets from 6-30 to 9 o'clock and a Lower Primary Department which meets from 11 to 4. The institutions are quite independent of one another. Some of the maktab boys (33 out of the 51) read in the Lower Primary school also, some read in the High School, and some satisfy themselves with such instruction as the Maulvi can afford. The Maulvi is Imam of the neighbouring Masjid and has no concern with the Lower Primary School which is taught by Pandits.

"The maktab proper consists of three classes. In the first, the children are taught the Arabic alphabet, so that they may be able to read the sacred book. In the second they read the Koran without, of course, understanding it) and memorise such portions as are necessary for worship. In the third they learn a little of one of the Islamic languages. Three of the five boys in the class were reading the Farsi-ki-pahili Kitab, one the Urdu-ki-pahili Kitab and one, who had passed beyond that stage, was reading Gulistan.

"In so far as the maktab is a Koran school it is doing good work. In so far as it proceeds beyond that stage, its utility is not obvious. The smattering of Urdu and Persian received by the few boys who reach the third class can be of but little use to them. The Secretary advised that their knowledge of Urdu and Persian would be of advantage to the boys if and when they reached class VII of the High School, as the Matriculation course of four years was quite insufficient for the work to be done in Persian. With this view in regard to the Matriculation course I am in accord; but the proper remedy is not to take up the work at a separate stage and in a different institution, but to start instruction in Persian in class V instead of in class VII of the High School. Meantime the children of the Maktab who read in other schools are confined for 7½ hours in the day—a period altogether excessive.

"The first important chance will be to restrict the Maktab to a Koran school which need not, I think, meet for more than a single hour in the morning. If the Lower Primary Department advances as the Secretary desires to the Middle English standard or if it advances to the Middle Vernacular standard it will be possible to take up Persian as part of the ordinary course of instruction.

"Action in the matter of change may wait upon the recommendations of the Muhammadan Conference which will, I hope, be held before long in Shillong or Gauhati."

In such institutions as these, Muhammadan children suffer from their parents' loyalty to tradition, and suffer with insufficient advantage. They are set to qualify themselves under two diverse schemes of education at the same time with the natural result that they learn little of either and damage their strength in the process.

9. Fortunately of late years a tendency has manifested itself more and more strongly for Muhammadans to take advantage of the ordinary courses of instruction. The following table contrasting the Muhammadans enrolment in ordinary school at the close of the years 1899-1900 and 1912-13 may be considered:—

		31st March 1900.	31st March 1913.	Percentage of increase.
Colleges		3	30	1,200
High schools		545	1,921	252
Middle English schools		989	2,716	175
Do. Vernacular schools		435	436	..
Girls' Secondary schools		4	49	1,125
Total ..		1,976	5,161	161

		31st March 1900.	31st March 1913.	Percentage of increase.
Boys' {	Upper Primary	813	34,356	125
	Lower "	14,503		
Girls' {	Upper "	1	1,263	112
	Lower "	596		
Total ..		15,913	35,619	124
Training Schools		6	17	..
Law schools		5	..	..
Medical Schools		..	20	..
Industrial Schools		1	..	..
Other schools		488	..	..
Total ..		500	37	..
<i>Private Institutions.</i>				
Advanced teaching Arabic or Persian		1,362	3,303	..
Elementary teaching vernacular only or mainly		9	160	..
Elementary teaching Koran		3,066	2,548	..
Other schools		44	251	..
Total ..		4,481	6,262	40
Grand total ..		22,870	47,079	106

It will be seen that in the period of 13 years the enrolment in ordinary institutions has risen from just under 18,000 to well over 40,000 and that the percentage of increase proceeds in ascending order from the lower to the higher stages of the course. At the beginning of the period one boy in every five was reading in a Madrasa or Maktab—the proportion is now one in eight. On the other hand, it is important to note that the number of Maktab and Madrasas has actually increased and that in Sylhet at least wherever the Muhammadan community is educationally energetic on its own behalf we find a tendency to the opening of specifically Islamic schools. It would seem therefore that the progress achieved in secular education has proceeded more under the pressure of economic forces than as an outcome of conscious effort on the part of local Anjumans and leaders. I do not, by any means, suggest the exclusion of such effort from recognition as an important influence. But it has at least suffered in force and effect from the allegiance of the community to the older institutions.

While public activity has manifested itself strongly in many ways in the desire to increase the facilities open to Muhammadan boys for acquiring an education along the ordinary lines, it will be readily admitted that the instinct of the community is to ask for something different from their neighbours—for special Muhammadan institutions, special courses of instruction, special text-books, special inspecting officers. And this desire which finds expression in every Muhammadan Conference, in every address presented to high officials on tour, is undoubtedly deep-rooted in the instincts and feelings of the community. It is, I hold, this desire which checks the march of Muhammadan progress, it is this which makes the Muhammadan cultivator

unwilling to send his children to the patsala. And if it be urged that some 40,000 Muhammadan children are indeed attending ordinary schools, it will only be necessary in reply to point to the two and a half lakhs of children of school-going age who are not attending schools of any kind. This general abstention is no doubt in large part due to the indifference to education which characterises the majority of the people of all persuasions. But in so far as the proportion of Muhammadan children held back from school increases on the proportion of uneducated children belonging to other communities, the explanation is not, I think, to be found in a more deeply rooted dislike to or indifference towards education in the abstract, but in a special distaste for the form of education provided,—a demand for a system which will satisfy Muhammadan requirements and no other and conserve the community in their social and religious independence.

10. Let this be further examined. In so far as the community is interested in educating its children there would seem to be three purposes in view.

(1) That they should be educated to be good Muhammadans and that to this end they should be taught their religious duties.

(2) That they should be educated to take advantage of worldly opportunity and that to this end they should be taught in the vernacular and English and education for citizenship.

(3) That they should be trained as ministers of Islam, being learned in the Islamic languages and the studies of the Madrasa.

The general tendency up till recent years was to favour institutions which attempted the first and third of these purposes and neglected the second. A change has come in the direction of compromise,—this I have already referred to in a preceding paragraph,—and the tendency now is to favour institutions which will set themselves the impracticable task of serving all three purposes at once. I would urge here that while the first and the second may be readily combined or the first and the third, no union between the second and the third is practicable. Each course is complete and exhausting in itself and, while each may possibly suffer unessential modification in the direction of the other, the aims are and must remain distinct. This is largely an outcome of linguistic difference. For a business man or a Government servant it is necessary that his education should proceed in the languages of administration and commerce—English and the vernacular. For a Maulvi or Kazi it is necessary that his education should proceed in the languages of Islam, Urdu and Arabic, and for the perfecting of his culture it is desirable that he should have the opportunity of learning Persian also. Each course requires, if proficiency is to be attained, that it should be started young and continued for many years, and each lays a burden on its students which cannot, without harm, be seriously increased by importation from the other. So far as the secular courses are concerned it has to be borne in mind that the Muhammadan is not alone in India. He has to compete with those for whom the ordinary courses of instruction suffice. To insist on a heavier load of learning for the boys of his community is to handicap them at the start of a race with competitors at least as nimble as themselves, and to ensure in the case of all except those who are exceptionally endowed that they will fall out of the running. As to the religious courses, I suggest that their sole aim should be the training of devout and capable ministers and scholars and not the training of men who will be equally at home in the Local Board Office and in the Madrasa and Musjid.

11. The first point which I should like to impress on the Conference is that the educational system is designed for all. It is not Hindu nor Christian nor Muhammadan. If it fails to satisfy the requirements of an important section of the people, the remedy is not to demand special courses or special institutions, but to ascertain definitely in what remediable respects the system is defective and to ask that these defects may be remedied. To have a separate educational system for Muhammadans, for any particular section of the community, is to remove that community from the general current of advance and, inevitably, where the general system requires all the service and all the money which the department and the public revenues can afford, to secure for it a humble rate of progress. It may be that the general system requires modification in large or little measure to adopt it to Muhammadan needs. This is a matter on which the conference should advise.

General conclusions.
I. General system, modified as required, suitable for Muhammadan community.

The second conclusion which I should like the Conference to adopt relates to the ordinary secular courses of study. The curriculum in force has been designed to afford such an education as is required by the ordinary citizen of Indian in the present country and under the British Rule. Each stage has been carefully framed with reference to the next, the whole forming a progress more or less uninterrupted, which leads from the rudiments taught through the medium of the vernacular to the degrees of the Universities. The courses are severe. Year by year their difficulty arrests large numbers who find themselves, unable to go further. Many desirous of a secondary education can yet proceed no further than the middle stage, and the close of each year of the High School course shows a numerous rejection of the unfit. Thereafter the Matriculation examination takes its

2. No serious modification of courses in Muhammadan interest practicable.

3. The curriculum in force has been designed to afford such an education as is required by the ordinary citizen of Indian in the present country and under the British Rule. Each stage has been carefully framed with reference to the next, the whole forming a progress more or less uninterrupted, which leads from the rudiments taught through the medium of the vernacular to the degrees of the Universities. The courses are severe. Year by year their difficulty arrests large numbers who find themselves, unable to go further. Many desirous of a secondary education can yet proceed no further than the middle stage, and the close of each year of the High School course shows a numerous rejection of the unfit. Thereafter the Matriculation examination takes its

toll and so it is also at each stage of the University course. This heavy wastage is a feature of education in India and it is generally attributed in the main to the difficulty which Indian pupils and students have to face in undergoing instruction in and through the medium of English which is a foreign language. What is to be expected if we add to the difficulty of the courses not only by increasing the number of subjects to be studied but also by importing into the curriculum a new language or languages as subject of study and vehicle of thought and instruction? The answer seems obvious.

The conclusion emerging from this is that no serious interference with the ordinary courses of instruction is practicable by the importation of specifically Islamic learning.

The next point which I suggest for consideration is that, apart altogether from the question of what is or is not feasible, no considerable interference with the ordinary courses is necessary in the Islamic interest. Like other pupils Muhammadan boys who proceed to the secondary stage must learn a classical language. It may be Arabic or Persian as is thought fit. For the rest nothing more seems to be required than that all children should learn their religious duties, that at an early stage of their school course they should learn the Arabic alphabet and the reading (not the understanding) of the Koran, and that at every stage facilities should be given for instruction in religion.

The specially Islamic courses of instruction will engage attention later. Meantime the only other general conclusion which I wish to bring forward for the consideration of the Conference is that it is not enough to look out on Madrasas and High Schools. The first interest is that of the 250,000 children who attend no school at all: the most immediate need the stimulation of the masses to an interest in education. I suggest that there is in this a field for organised endeavour on which the community would do well to concentrate. It will be for the Conference to advise whether any organization is hopelessly practicable, and to consider as to the lines of action.

Question of organization.

12. While as indicated above I think it undesirable that there should be a separate system

Desirability of central Muhammadan institution with system of feeder schools, and educational organization.

of education for the Muhammadan community, the fact that the Muhammadans have shown themselves averse from education in the past, the fact that there are certain important considerations affecting them which do not affect other communities, must be recognized. I should like therefore to see established a limited, a very limited, system of specially Muhammadan, if not specially Islamic, institutions, which would reconcile orthodoxy with progress, and stand as a sign to the Muhammadans throughout the Province, and a standard of advance. Briefly, what I shall suggest in this connection is the establishment in Sylhet of a Government Central Muhammadan Institution for the Province, which shall offer modernised courses in Islamic study up to the Senior Madrasa standard, and in secular study up to the High School standard, with a system of feeder institutions, recognized and aided by Government, one in each sub-division of Sylhet (excluding North Sylhet) and possibly one also in Cachar, one in Upper Assam, and one in Lower Assam, which will, for the present, similarly offering parallel courses, advance to the Junior Madrasas and the Middle School standards respectively. Each of these institutions might be under the control of a strong representative Managing Committee, which might be officially recognized by Government not only as the Committee of the institution, but as a general consultative Committee in regard to Muhammadan education in the area which the institution is intended to serve. A central or provincial organization would probably be advantageous. It would further be open to the committees to have agents and Sub-committees in every considerable Muhammadan centre of their area and by means of these Sub-committees to stimulate the progress of Muhammadan education—the interest of the community in education—throughout the Province. Without some such organization the movement will lack that impulse from within which is essential to considerable action.

13. I turn now to consider the subject more in detail and shall take up in the first place, the question of—

SECONDARY EDUCATION.

Advanced Islamic education will be separately considered. I propose for the present to

High and Middle English Schools.

consider solely the question of the secular education of Muhammadans in High and Middle English schools. The question of religious instruction in these institutions will engage attention later.

14. A copy of the course of studies will be found in the appendix. It will be for the Conference to advise whether alteration is advisable

Modification of ordinary curriculum for High and Middle English Schools.

and, if so, in what respects. I have only one suggestion to make in this connection. It will be seen that the only specifically Muhammadan provision at present is for instruction in Urdu and Persian in accordance with the scheme noted below:—

Class.	Subject.	Number of hours weekly.
Fifth	Urdu	1
Sixth	Do.	1
Seventh	Persian	2
Eighth	Do.	3
Ninth	Do.	4*
Tenth	Do.	4*
Total ..		15

* Period not specified in curriculum.

Their classical language is an obstacle to Muhammadan boys. It is a very frequent cause of failure in examination. One difficulty lies in the fact that the majority of the teachers have been brought up in Madrasas and are untrained in High School methods. Another is that the language is altogether strange to the Muhammadan boys, having no point of touch with their own vernacular in the matter of grammar, idiom, vocabulary or alphabet. More time should therefore be devoted to it. I suggest the following scheme of work:—

Class.	Subject.	Number of hours.
Fifth	Urdu or Persian	3*
Sixth	Do.	3
Seventh	Persian or Arabic	4†
Eighth	Do.	4
Ninth	Do.	4
Tenth	Do.	4
Total ..		22

* I.e., generally 4 periods.

† I.e., generally 5 periods.

The extra time in classes V and VI could only be found by taking one period from the vernacular (say Writing) and excluding Drawing altogether from the course. In class VII, one of the additional hours might be obtained from English Writing and one from Drawing. In class VIII, the single hour required might be taken from Drawing. In classes IX and X no change is proposed.

I should like definitely to substitute Persian (or Arabic) for Urdu in classes V and VI, but am unable to see how it can be arranged in fairness to boys coming up from Middle Schools to whom a smattering of Urdu would possibly be more useful.

15. It will be noted that in the programme above there is work for only a single teacher.

Second Maulvi in High Schools.

It is unnecessary therefore to consider the question which has been raised of the appointment of a second Maulvi in High Schools except of course where the Muhammadan pupils are so numerous that it is necessary to divide one or more of the classes into sections.

16. With regard to the teachers little more can be done than has already been attempted.

Quality of teachers.

We cannot get rid of such of the present men as are incompetent. They are Government servants and hold their appointments *ad vitam aut culpam*. High School Maulvis are now, however, being encouraged to improve their qualifications: all have hitherto been outside the graded service: an opportunity has been given to them to secure promotion to the graded service by passing a qualifying examination in English and in their classical language. In schools where the Maulvi through old age or dulness is unable to take advantage of this opportunity all that can be done is to endeavour to secure as an ordinary master on the staff, a graduate or F.A. with a sound knowledge of Persian who can supervise the work of the Maulvi. In addition, care will have to be taken to replace Maulvis vacating their posts by well-qualified men, if such are to be found. For the rest a system has just been introduced of vacation tours of inspection by Classical Professors of Government Colleges, from which good results are expected.

17. Another important question in this connection is whether the classical language of

Arabic or Persian.

High Schools should be Arabic or Persian. Persian now holds the field—possibly because it is easier than Arabic. Only one language can be offered in each school for the present. The Conference may care to indicate a preference. Arabic as the language of the Koran would seem to be the more appropriate. A recommendation to this effect would not of course mean an immediate general change. But action by way of change would be taken as circumstances permitted.

18. In passing it may be noted that it is the general rule in High Schools that Persian should be taught through the medium of Urdu—one foreign language through the medium of another—both unfamiliar. It has accordingly been advised by Professor Abdulla Abu Sayid who recently inspected the High Schools in the Assam Valley that this should be done away with and Persian taught through the medium of English where the Maulvi knows English and through the medium of the vernacular where he does not. This is a sensible recommendation which may be accepted by the Conference.

19. Certain special facilities are at present offered to the Muhammadan community by the grant of free-studentships and scholarships. The grant with regard to free-studentships is particularly liberal, extending in the case of Government High Schools to 8 per cent. of the total enrolment. In virtue of this provision when particulars were recently collected 171 Muhammadan boys were being educated in Government High Schools free of cost. Under the rules the concession could be granted to a very much larger number, and I have recently issued a circular (copy appended) urging upon the officers in charge of High Schools an active and sympathetic policy in the Muhammadan interest.

Proposals to increase somewhat the number of Muhammadan scholarships have also been framed and presented.

The following note compares the present and the proposed provision :—

No.	Class of scholarship.	Present provision.	Proposed provision.	Increase in number.
1	Primary scholarships ..	Seven of the value of Rs. 3 a month for 2 years.	Nine of the value of Rs. 3 a month for 3 years.	2
2	Middle Vernacular scholarships.	Three of the value of Rs. 4 a month for 4 years.	Nine of the value of Rs. 5 a month for a period to be determined by the length of the course.	6
3	Middle English scholarships.	Two of the value of Rs. 4 a month for 3 years.	Nine of the value of Rs. 5 a month for 4 years and 3 months.	7

In the matter of scholarships and free-studentships it will be seen that no further action is for the present required.

20. Another point of interest in this connection is the establishment of hostels. Here also no special consideration seems to be called for. Wherever a Muhammadan Hostel is required, the Administration has shown its willingness, subject always to the presence of funds in its budget, to erect such a hostel. More than this cannot be asked for.

21. Finally, in case the Conference may have any recommendations to make in this regard, I note below, for their information, the books at present in use in the Urdu and Persian classes in our High and Middle Schools :—

Class.	Subject.	Name of book.
V	Urdu	Urdu-ki-pahili Kitab.
VI	Do.	Urdu-ki-dusri Kitab.
VII	Persian	(i) Farsi-ki-pahili Kitab. (ii) The Anglo-Persian King Reader, I (first-half).
VIII	Do.	(i) Farsi-ki-dusri Kitab. (ii) The Anglo-Persian King Reader, I (second-half).
IX	Do.	University Matriculation course.
X	Do.	

Central Muhammadan Institution with Feeder Schools.

Central Muhammadan Institution. 22. The question of a Central Muhammadan institution may now engage attention. A Government Junior Madrasa was started at Sylhet in temporary buildings some eighteen months ago. It has been staffed with a Superintendent in the Provincial Educational Service, a sufficiency of well-qualified Maulvis and a graduate English teacher. This year a second appointment (not yet occupied) has been created in the Provincial Educational Service, and the first Senior Madrasa class has been opened. The new gazetted appointment will probably be reserved for a Senior Superintendent.

The Madrasa is located on an extensive site of land on the north of Peterson street which should provide space sufficient for all the buildings of a central institution and leave room enough for a moderate-sized play-ground. I suggest that, asuming that funds permit, the present institution may be developed as a Central Muhammadan Institution, the full High school and Madrasa courses of instruction being offered. There is at present a sufficiency of Muhammadan pupils in the existing High schools in Sylhet town to justify the establishment of the High school department on a complete two section basis almost from the date of opening. An insignificant saving would be effected by the abolition of Persian teaching in the Government High school.

For the High school department the following scale of expenditure would be required immediately or in early prospect :—

	RS.
1. Superintendent—Provincial Educational Service	200
2. Thirteen English Teachers—Subordinate Educational Service	650
3. Five Vernacular Masters	100
4. Two Classical Masters—Subordinate Educational Service	100
5. One Drawing and Drill Master, say	30
6. Clerk	30
The Superintendent of the joint institution (whose appointment has already been provided for) would be a senior officer distinguished both in the Eastern and in Western learning	300
Additional grants would be wanted for service, contingencies, supplies, etc. I will not trouble the Conference with details on those points merely stating the total cost at the amount at present budgeted for in the Sylhet High school—monthly	340
Total	1,750

The initial recurring cost at this rate would amount to Rs. 1,750 a month.

For the development of the Madrasa an addition of five Maulvis would probably suffice on an average rate of Rs. 75—5—100 a month. I estimate roughly for the present. This would add Rs. 375 to the initial recurring cost. A further addition of, say, Rs. 50 monthly for contingencies, etc., would bring up the total cost at the beginning to Rs. 2,175 a month. The "average" cost would be somewhat in excess of Rs. 3,000.

In the matter of buildings immediate requirements would be served by an ample school building. Hostel accommodation for, say, 50 boys (the present Muhammadan hostels of the Government school would of course be attached to the new institution) and a Superintendent's quarters.

The school building would require to provide—

High school class rooms	16
Madrasa class rooms	11
Optional class rooms, say	4
Library	2
Superintendents' rooms	2
Office	1
Teachers' common room	1
Central hall	1

On a rough estimate I gather that a well-designed building to satisfy all requirements would extend to between twenty and twenty-five thousand square feet, and would cost with furniture about a lakh of rupees.

The hostel would probably cost about Rs. 25,000, the Superintendents' quarters about Rs. 7,000. Adding Rs. 8,000 for the preparation of the site and for unexpected items, the total cost of such a project would amount to roughly Rs. 1,40,000.

Whether the administration is prepared to face an immediate expenditure of close on a lakh and a half for buildings and Rs. 2,175 a month for maintenance, I cannot say. It will be for the Conference to advise whether such an expenditure on such an object would receive such justification as would be afforded by the satisfaction of the Muhammadan community.

23. The next question to consider, if the Conference agree with the general outline which I have stated in paragraph 12, is in regard to the establishment of a Central Muhammadan Institution in each sub-division in Sylhet and in

certain outside centres. The establishment of such institutions would, if they were to be well founded, cost a very considerable amount of money both in initial and in recurring charges. And it is desirable that a certain proportion of the original cost should be provided by the Muhammadan community. To this end it would be necessary that the central organization, if such an organization as I have proposed were established, should set itself to work to collect

funds. It would be for them to consider whether the collection should be regarded as common to the scheme as a whole—a provincial concern, or there should be separate collections for the three main areas—the Assam valley, Sylhet and Cachar, or even separate collections for each centre independently. Were it practicable it would be better that the scheme should be treated as a whole and effect given from general funds to the various projects or the various aspects of the scheme in the order of their urgency.

If the new schools were to be successful and to be such institutions as the community could take a reasonable pride in it would be necessary that they should be well established and well equipped in every respect. Adequate buildings would be required as also in each case a hostel to accommodate pupils from outside. On a low basis of estimation I should say that a sum of not less than Rs. 20,000 would be ultimately required for each centre. Possibly the administration would be willing to treat these institutions exceptionally in the grant of a larger proportion than usual of the expense. But to justify such treatment it would be proper that the community should at least subscribe substantially. For the purposes of preliminary consideration the community's subscription might be set at Rs. 35,000. It is improbable that such a sum could be collected rapidly, but there would be no necessity for this. The work might be undertaken gradually and the buildings put up as funds came in. Meantime if the community were prepared to guarantee the ultimate collection of the necessary amount and the administration were in funds to do their share, the institution might start in *kutchha* buildings costing, say not more than eight to twelve annas per square foot of plinth area. The erection of such temporary buildings according to designs which I should be happy to furnish might be the first charge upon any sum collected, the second charge being the erection of permanent buildings in the most important of the selected centres. One point which I should like to make plain in this connection is that such a scheme as I indicate could in its fullness be gradually achieved. Another important point is that with the completion of the seven institutions on a Middle school and junior Madrasa standard, the policy might be faced of developing all or any of them further on the English or the Arabic side or both.

The new institutions would conform in general outline to the institutions recommended by the Dacca Conference and described as middle Madrasas. I quote from the recommendations of the Conference in regard to these institutions:—

It is desirable that middle Madrasas should follow the junior course here laid down so far as possible as a condition of grant, and that a proper staff should consist of eight teachers, of whom two should at least have passed the Intermediate; and that the monthly cost of the institution should not be less than Rs. 145.

The scheme cannot be carried out unless Government gives a grant of Rs. 70 a month to each school, and it is also very necessary that subscriptions be placed on a more satisfactory basis. The scheme figures below:—

Madrasa side.	English side.
Junior VIIth class	Class VI of an English school.
" VIth "	" V do.
" Vth "	" IV do.
" IVth "	" III do.
" IIIrd "	
Equivalent to the new junior Madrasa first and second classes.	Maktab IVth class.
	" IIIrd "
	" IIrd "
	" Ist "

It will be noted that the Dacca Conference advised that eight teachers would be a proper staff for such institutions and estimated the recurring cost at Rs. 145 monthly, of which Government should give Rs. 70. I am unable to understand how it would be possible to obtain a staff of eight qualified teachers at the rates proposed, or how eight teachers could be made to suffice for the work. With Rs. 145 a month after making the necessary deductions for contingencies, etc., it would be difficult to provide a staff of well qualified vernacular masters and for an adequate enrolment in 13 classes a larger staff than eight would be required. If the institutions are to be really successful, it will be necessary that they should be adequately staffed with qualified men. On the vernacular side normal passed men would be wanted, on the Madrasa side Maulvis with a sound knowledge of Urdu and Arabic, say, men who had passed the High Proficiency or a similar standard in Calcutta, and on the English side men who had at least obtained the Intermediate qualification and had some experience in teaching. The staff which I worked out before seeing the recommendations of the Conference is noted below:—

	Scale.	Average.
	RS.	RS.
Superintendent (Matriculate and Madrasa passed if possible).	75—5—100	91½
Head English teacher (B.A., L.T. or experienced F.A.).	50—5—75	66½

	Scale.	Average.
	RS.	RS.
Head Maulvi experienced and well qualified.	50—5—75	66½
Second English master, F.A. or Intermediate.	30—4—50	43½
Three Maulvis (High Proficiency, if possible).	30—1—50	115
First Vernacular master (Normal passed) ..	20—1—25	23½
Three Assistant Vernacular masters (Normal passed).	15—1—20	55
Contingencies, say	8	8
Service	12	12
Library	4	4
Prizes	3	3
Repairs to buildings, say	20	20
Total ..	407	508½

It will be observed that the above scale costs more than three times as much as that proposed for the Eastern Bengal and Assam Middle Madrasas. Possibly some intermediate scale may command itself to the Conference on the general basis of so many teachers or Maulvis to such and such an enrolment in the English or Islamic Department, say one teacher to every 40 pupils. The standard could be improved as the scheme developed. No exact scale can of course be determined until the curricula—a matter which will engage attention late—are elaborated.

Whatever scale is adopted, I suggest that a system of grant-in-aid should be adopted on lines coinciding with those which I have proposed for Middle English schools, *viz.* :—

1. Government will play to each school as grant-in aid the difference between the public contribution calculated by capitation on the enrolment according to a scale to be fixed and the cost of maintenance on a prescribed minimum scale.

2. The scale for the purpose of calculating the amount of grant-in-aid will be that prescribed for the fee rates in the corresponding classes of High schools, any some received from local contributions being, should they be given for this purpose, employed in reducing to a lower scale than the capitation scale, the fee rates actually paid by the pupils as a whole or by any special class of the pupils whom the donor desires to benefit. Contributions might similarly be applied to providing special rates of pay for the teachers, or any of them, or otherwise improving the school. It would be open to the School Committee to charge fees at a rate in excess of the capitation scale.

3. The total amount of the capitation will be calculated without reference to actual receipt from fees or fines and solely on the basis of the scale indicated in the preceding rule and the average attendance in each class as estimated from the annual returns, the grant so fixed being payable for the twelve months from 1st March of the following year. The returns of each school will be checked by the inspecting officer on a visit to the school after their submission and, where necessary, amended figures and an amended calculation of grant-in-aid will be submitted to the proper authority.

4. In estimating the total amount of the capitation on the above basis for the purpose of settling the amount of grant-in-aid, the following deductions shall be made from the total arrived at by the application of the preceding rule:—

- Ten per cent. for scholars and free students.
- Eight per cent. for the school fund which shall provide for repairs and for capital expenditure, including the contribution required by the grant-in-aid rules from local sources towards the capital expenditure required hereafter.
- Two per cent. for games—subject to the condition that this deduction shall not actually be made, except in the event of and to the extent of an equal levy from the pupils or from other local sources.

Total 20 per cent.

It is not intended that the allocation between these heads should be obligatory upon the Committee. The previous rules with regard to free-studentships will remain in force. But the actual reservation and deposit of 8 per cent. for the school fund will be regarded as an essential condition of grant-in-aid. It shall be the duty of the inspecting officer to see that this condition is observed, and that the receipts and expenditure from this source are duly accounted for in a special register.

5. While no limit may be set to the enrolment qualifying for recognition and aid under the above rules, the Government contribution will not, if any case, exceed the amount of the fee collection as estimated above.

I note in this connection the general view that, where possible, it is desirable that fees should be set at a reasonably high rate so as to avoid the necessity of coming on the public for subscriptions. Any subscriptions which were given might be devoted to special purposes, *e.g.*, the relief of certain pupils or classes of pupils from the payment of fees or the grant of stipends to deserving pupils to take them from these feeder institutions to the central institution at Sylhet.

As far as possible the curricula should be arranged so as—

- (1) to be common to both sides of the institutions, *e.g.*, English and vernacular;
- (2) to permit of an interchange of subject, *e.g.*, pupil on the Islamic side might substitute English for one or other of the Madrasa classes and *vice versa*.

Finally, under this head, the Conference will probably advise that a lower capitation rate should be fixed for those pupils who read a purely oriental course than for those who include English in their course of study.

ELEMENTARY EDUCATION.

24. The standing orders in regard to the recognition of Elementary Islamic institutions will be found in articles 91 to 94 of the Assam School Manual. Briefly, it is provided—

- (1) That grant-in-aid should not ordinarily be given for the encouragement of Islamic studies unless these studies go hand in hand with an ordinary education.
- (2) That Local Boards should not have authority to make grants to makhtabs.
- (3) That no grant should be made to makhtabs which are not recognized by the Education Department.
- (4) That maintenance grants at the rates allowed for patsalas should be made to makhtabs which teach the Lower Primary curriculum in addition to the usual Islamic studies.

A statistical measure of the success of these arrangements may be found in the fact that there are only 12 aided or "secularized" makhtabs in existence—10 in the Assam Valley, 2 in the Surma Valley. As to the merits of the attempted combination the quotations in paragraph 8 have already spoken.

This is in my view an experiment which wastes money, does harm, and should be discontinued, the existing aided makhtabs—such of them at least as are institutions really required in their locality—being converted into vernacular schools providing religious instruction in the manner to be indicated hereafter.

25. It will be observed that these joint institutions have not been popular, as also that there has been, as shown by the returns, a growing tendency on the part of the community to take advantage of the facilities which are offered in the general schools. In Eastern Bengal and Assam, taken together, the percentage of Muhammadans in public institutions to the total of Muhammadans under instruction in 1901-02 was 82, in 1906-07 it has risen to 85.6, and in 1911-12 to 92.6. Of the small balance of 7.4 per cent. the majority were pupils who ought not really to have been included in the statistics as they were returned from Koran schools, *i.e.*, schools which omit all secular instruction and confine themselves to the instruction of Muhammadan children in the forms of their religion.

I trust that the Conference will agree as to the propriety of encouraging this tendency of the community to come on to the educational high road, accepting the general view that the prescribed courses of instruction, so far at least as the Lower Primary stage, will serve Muhammadans for the ordinary purposes of secular education, opportunity being afforded as hereinafter indicated for giving pupils elementary instruction in their religious duties.

As the Conference is aware, the charge of vernacular education is at present entrusted to the Local Boards whose first concern must be the maintenance and establishment of schools suitable not for any particular portion or section of the community but for the community as a whole. Their resources, as I have taken occasion to point out in last year's annual report, are less than adequate to meet this single charge. We find Boards retiring even from existing obligations and closing down numbers of their schools. It is out of the question to expect them to finance from their overburdened budgets the development of a parallel system of instruction. Nor—it appears to me—could assistance in any adequate measure be expected from the Administration, as provincial funds also are heavily pledged to current developments. A specifically Muhammadan system of education—were it to be introduced—would have to depend for maintenance on the levies of the Provincial Budget and the casual charity of special grants. Muhammadan primary education would be removed from the main stream of advance and attended to by afterthought.

It will be apparent from what I have said that the establishment of any considerable system of separate schools is out of the question as a practical measure. A few schools with specially Muhammadan courses might be opened here and there—Government schools possibly

like the model makhtabs in Bengal: a few more, private or aided, might come into existence on their example and struggle to survive. But no purpose of advantage would be served. Even if such schools as were opened were immediately popular economic forces would work against their development. Muhammadan sentiment might applaud the conservatism of the courses; Muhammadan common sense would condemn their inutility; and while the one might manifest itself in expressions of approval the other would in the long run manifest itself with greater force in a declining enrolment. Meantime these makhtabs would be of influence, in and about the time of their opening, to keep the generality of the population in their neighbourhood of service serene in their indifference to the schools which they pretended to displace.

Further considerations affecting the question from this point of view are—

- (1) The purpose of a Primary school must be to teach children the elements of learning in their own vernacular. No Islamic language is a local vernacular in Assam.
- (2) Were a special Muhammadan course of instruction to be instituted for Lower Primary schools it would require that Urdu should be taught in addition to the vernacular. Such a combination is educationally disadvantageous. Both subjects would suffer and the intelligence of the children would be bewildered.

The Conference is aware of the difficulty which is found in advancing children to the close of the Lower Primary course in the ordinary period of five years even when they are troubled by no further demands than those of the ordinary syllabus. Add Urdu to the course and you double the inefficiency of the system.

- (3) To the children who read in Lower Primary schools and go no further—that is, the vast majority of children of all sections of the community—all that could be given would be the nearest smattering of Urdu; and this could be of no use to them.

For children going further, provision might be made by including Urdu in the courses of vernacular schools proceeding beyond the Primary standard.

- (4) A part from all other considerations there is no supply of teachers in the province who are competent to undertake instruction in Urdu.

26. The experiment of teaching Urdu in Lower Primary schools has, as a matter of fact, been tried for some years in Habiganj, Sunamganj and Silehar. I quote from my report to the Administration on the results of the experiment:—

In the Silehar sub-division the teaching of elementary Urdu was tried in 12 schools. Immediately prior to the experiment (*i.e.*, in 1908) the enrolment of Muhammadan pupils in these schools was 451; in 1912 the number had risen to 471 only, the rate of increase being in defect of the normal rate of increase in the province. In the Habiganj sub-division there was during the period of the experiment an actual decline from 518 to 507 in the Muhammadan enrolment of the schools experimented on—this despite the fact that a Muhammadan inspecting officer has been in charge of the sub-division. In the Sunamganj sub-division, however, there was a rise in the corresponding figures from 102 to 548. It is reported, however, that the rise is altogether independent of the introduction of Urdu and is due to the influence and energy of the Muhammadan Deputy Inspector of Schools.

The figures which I have adduced indicate that the experiment has not succeeded in demonstrating that the introduction of Urdu has any effect whatever in attracting Muhammadan pupils to education. Urdu is in fact of no practical value to the children, and, as the teaching of a second language before the children have mastered the rudiments in their own is unsound in principle, I recommend that the experiment should be brought to an end at the close of the current school year in December next.

It will be seen that except in Sunamganj the scheme has failed even to increase the enrolment; and as Sunamganj does not differ from its neighbours in the nature of its Muhammadan population the increase there will probably have to be attributed to other causes than the introduction of Urdu, *e.g.*, the special efforts of a Muhammadan inspecting officer, as stated in my report; possibly also the teaching of Koran.

27. And this brings me to the question of what can be done to render our education more popular to the Muhammadan community by offering facilities for religious instruction.

All that is required would seem to be that the children during the first three or four years of their school course shall be taught by a Maulvi or Hafiz how to read the Koran in Arabic, how to perform Namaz, and how to carry out their ordinary religious duties. It will possibly be agreed that a period of half an hour in the morning in addition to the ordinary course of study would be enough for this purpose. I suggest that it would suffice if the schools were opened to the Muhammadan community for half an hour in the morning before the ordinary classes began. For this half hour a Maulvi Hafiz might attend. There are—I take it—few considerable villages which have not in them some one capable of giving the necessary instruction. It is improbable that the services of such a man

could be obtained altogether free of cost. This would be a matter for the local public. A few rupees a month would be all that was required and the necessary sum might be raised either by a general levy on the community or by the charge of a small fee to the children. It will be obvious that the charge, which is for religious instruction, could not be met from Government funds.

Another question which the Conference might consider is whether the present nomenclature has any effect in alienating Muhammadan sympathy, whether a school which failed to attract pupils when it was called a patsala might be more effective if it appealed to the public under the name of a Maktab. Were this the case it would be a simple matter to provide that every vernacular school in which the majority of the pupils were Muhammadan might be called Maktab instead of Patsala.

28. Finally, under this head the question of the propriety of teaching Urdu in Middle Vernacular schools may be considered. To this I can see no objection. Where arrangements could be made it might be introduced in class IV, three hours a week being added to the school curriculum for the purpose, Urdu at this stage taking the place of Koran teaching.

The scheme would therefore be —

Classes I to III of all vernacular schools .. Half an hour's Koran teaching daily outside school hours.

Classes IV to VII of vernacular schools .. Half an hour's Urdu teaching daily proceeding beyond the Lower Primary standard.

If these suggestions are acceptable to the Conference it may wish to indicate in further detail how they should be given effect to, as also to frame a course of instruction which they would approve, or to appoint a committee whose recommendations on this subject they would be prepared to accept. It may further wish to consider in this connection the question of the preparation of a simple book or books in the vernacular for use in these classes.

TEXT-BOOKS.

29. In the matter of ordinary text-books I have no suggestions to make. The books at present in use are not, so far as I am aware, in any way offensive to Muhammadan susceptibilities. This is a point however on which the Conference may have something to say, and I note below for convenience a list of the text-books in use :—

Num-ber.	—	Class VII.	Class VI.	Class V.	Class IV.	Class III.	Class II.	Class I.
1	Reading ..	Bengali— (i) Charu Prabandha by L. M. Bidyandhi. (ii) Kabita Pustak K. P. Bidyasagar. (iii) Sandarva Chandrika by A. K. Datta Gupta. Assamese— (i) Pathmala by H. C. Barua. (ii) Jnanmalini by M. Hazarika. (iii) Sarathi by S. N. Bora.	Bengali— Shobhya Prabandha by N. C. Mukherji. Assamese— Niti Siksha, Part III, by P. N. Barua.	Bengali— (i) Basu and Majid's L. P. Reader, Book II. (ii) Niti Kabita by P. K. Guba. Assamese— Basu and Majid's L. P. Reader, Book II.	Bengali— Basu and Majid's L. P. Reader, Book II. Assamese— Basu and Majid's L. P. Reader, Book II.	Bengali— Basu and Majid's L. P. Reader, Book I. Assamese— Basu and Majid's L. P. Reader, Book I.	Bengali— Primer, Part II, by Jaladhar Sen. Assamese— Assamese Primer, Part II, by D. Chaliha.	Bengali— Analytic Reading, Parts I and II. Assamese— Analytic Reading, Parts I and II (until the production of reading sheets in Assamese, Assamese Primer, Part I, published by Macmillan & Co.), Lipti Siksha, Charta Nos. I and II.
2	Writing ..	....	....	Lipti Siksha, Parts I and II.	Lipti Siksha, Parts I and II.	Lipti Siksha, Parts I and II.	Lipti Siksha, Parts I and II.	Lipti Siksha, Parts I and II.
3	Arithmetic ..	Bengali— Patiganitisar by S. P. Das .. Assamese— Patiganit by M. R. Das ..	Bengali— Patiganitisar by S. P. Das .. Assamese— Patiganit by M. R. Das ..	Bengali— Sisu Ranjan Patiganit, Parts III and IV, by K. P. Basu. Assamese— Sisu Ranjan Patiganit by M. R. Das.	Bengali— Sisu Ranjan Patiganit, Parts I and II, by K. P. Basu. Assamese— Sisu Ranjan Patiganit by K. P. Basu.	Bengali— Sopan by A. C. Gupta. Assamese— Sankhep Ranjan Patiganit by K. P. Basu.	Patiganit-Siksha Pranali by N. N. Muzumdar (for teachers only).	....
4	Geometry (for teachers only).	Bengali— Prathamik Jyamiti by Kazi I. Haque. Assamese— Euclid, Book I, by Sakhawati Ali. (i) Hand-book on Science Lessons. (ii) Hand-book on Temperance Lessons.	Bengali— Prathamik Jyamiti by Kazi I. Haque. Assamese— Euclid, Book I, by Sakhawati Ali. (i) Hand-book on Science Lessons. (ii) Hand-book on Temperance Lessons.	....	....	....	....	....
5	Object Lessons and Handwork (for teachers only).	(i) Hand-book on Village Sanitation by K. C. Banerjee for Bengali schools, and The Way to Health by H. C. Barua for Assamese schools. (ii) Hand-book on Village Sanitation by K. C. Banerjee for Bengali schools, and The Way to Health by H. C. Barua for Assamese schools.	(i) Hand-book on Village Sanitation by K. C. Banerjee for Bengali schools, and The Way to Health by H. C. Barua for Assamese schools. (ii) Hand-book on Village Sanitation by K. C. Banerjee for Bengali schools, and The Way to Health by H. C. Barua for Assamese schools.	....	....	....	....	Hand-book of Correlated Lessons, Part I.

Num- ber.	—	Class VII.	Class VI.	Class V.	Class IV.	Class III.	Class II.	Class I.
		Hand-book of Geography, Part II, by Kazi I. Haque.	Hand-book of Geography, Part II, by Kazi I. Haque.	Hand-book of Geography, Part I, by Kazi I. Haque.	Hand-book of Geography, Part I, by Kazi I. Haque.	Hand-book of Geography, Part I, by Kazi I. Haque.	...	...
6	Geography (for teachers only).	Bengali— (i) Hand-book of History published by Mac-Millan & Co. (ii) Aitihāsik Path, Part I, by Kazi I. Haque. (iii) History of North-Eastern India by S. N. Bhadra.	Bengali— (i) Hand-book of History published by Mac-Millan & Co. (ii) Aitihāsik Path, Part I, by Kazi I. Haque. (iii) History of North-Eastern India by S. N. Bhadra.	...	...	...	...	...
7	History (for teachers only).	Bengali— (i) Hand-book of History published by Mac-Millan & Co. (ii) Aitihāsik Path, Part I, by Kazi I. Haque. (iii) History of North-Eastern India by S. N. Bhadra.	Bengali— (i) Hand-book of History published by Mac-Millan & Co. (ii) Aitihāsik Path, Part I, by Kazi I. Haque. (iii) History of North-Eastern India by S. N. Bhadra.	...	...	...	...	...
8	Physical Exercise.	Bengali— (i) Hand-book of History published by Mac-Millan & Co. (ii) Aitihāsik Path, Part I, by Kazi I. Haque. (iii) History of North-Eastern India by S. N. Bhadra.	Bengali— (i) Hand-book of History published by Mac-Millan & Co. (ii) Aitihāsik Path, Part I, by Kazi I. Haque. (iii) History of North-Eastern India by S. N. Bhadra.	...	...	...	...	...
9	Drawing ..	Drawing Tables I-VI by C. C. Guha.	Drawing Tables I-VI by C. C. Guha.	...	...	...	...	...

FREE-STUDENTSHIPS AND SCHOLARSHIPS.

30. In regard to vernacular schools the question of free-studentships does not arise, as vernacular education is free throughout the province.

Free-studentships.

Scholarships.

In the matter of scholarships I invite reference to the comparative table stated on page 64.

MADRASA EDUCATION.

31. The question of Madrasa education has come up for consideration frequently of recent years and has tended to attract an amount of attention which seems disproportionate to its intrinsic importance. It is generally considered that the present courses are extremely unsatisfactory both from the point of view of orthodoxy and from the point of view of progress. Fastened in an orthodoxy long out of date, and excluding from their studies all secular learning, the Madrasas secure that their students shall be disqualified by ignorance for citizenship of the present—incapable of exercising any large influence for good as being unable to understand or respond to the impulses of present day life and thought. This at least is what, after much discussion, I have gathered to be the general opinion. The community has again and again endeavoured to reform the courses so as to bring them up to date. Two schools of thought have been represented the orthodox and the progressive; one desiring to modernise and secularise the courses almost out of recognition, the other desiring to retain in more considerable measure their Islamic characteristics. The problem of reconciling orthodoxy with progress without either on the one hand concessions to orthodoxy so burdensome as to render progress impossible or on the other concessions to progress so extensive as to bring in doubt the necessity for the continuance of Madrasas as differential institutions, has hitherto defied solution. It will, I think, continue to defy solution until reform sets itself to work with a single purpose towards a clear and simple issue.

Recent discussions.

32. I shall endeavour briefly to follow the course of recent discussions.

33. In 1903 the Bengal Government issued a resolution refusing to sanction a bifurcation of courses in the Calcutta Madrasa, the one course remaining conservative and purely oriental, the other being modernised in the interest of those students:—

Who desire primarily to receive a fair education in different branches of Muhammadan learning and at the same time to acquire knowledge of the English language which will enable them after finishing their studies to obtain a decent livelihood.

I quote in this connection from the remarks of Sir Archdale Earle:—

The proposal was rejected, I think rightly, by Government. According to the scheme set forth the requisite knowledge was to be acquired at the expense of oriental studies, and it was obvious that even in that case the standard attained would not be sufficiently high to justify the experiment. It was observed in the resolution referred to (the resolution of 1913) that if a Muhammadan wish to learn English he should enter the Anglo-Persian Department of the Calcutta Madrasa.

34. In December 1907 and April 1908 a Conference was held in Calcutta under the Presidentship of Sir Archdale Earle to consider generally amongst other things, the courses of study followed in Madrasas. In remitting this question to the consideration of the Conference Sir Archdale emphasized the fact that if the classical education offered in the Madrasas was to be maintained it would be impossible to make any drastic changes in the courses of study. If, he observed, the ordinary subjects taught in high schools were to be introduced into Madrasas, Arabic learning must inevitably suffer. This very question had been fully considered in 1903, when it was decided that the standard of Arabic learning in Madrasas, must be maintained. He stated therefore that though reasonable proposals of reform would be acceptable he had no intention of recommending to Government any complete reversal of the policy adopted in 1903 unless there was an overwhelming majority in favour of such a course.

The Conference was anything but unanimous upon the subject of reference. A proposal to make English a compulsory subject was negatived by a narrow majority, 10 members voting for, 14 against. In the outcome a syllabus of studies was approved which introduced English as an optional subject in place of Persian. The Islamic courses were revised, the revised courses, which may generally be described as conservative, being designed to lead up to a number of specialized courses of study, at the end of which titles should be granted to successful students. There was also to be a special course of instruction in English which should qualify those Madrasa students who had taken the option of English in the ordinary course for Government service.

The title courses have been duly introduced. I understand that only two students have yet qualified for the grant of a title. The English courses have not yet been started.

3. Dacca Conference of 1909-10.

35. The next Conference was that which met in Dacca for the first time in January 1909 and concluded its meetings in March 1910.

A number of questions were set before the Conference for decision. Conclusions were arrived at in the first series of meetings in January 1909. These were duly circulated for opinion and reconsidered by the Conference when it met again in 1910. On reconsideration the Conference came to decisions widely different from those arrived at at the first meeting. In the result, so far as Madrasas were concerned, the Conference broke away altogether from the Calcutta system. They had so little confidence however in their ultimate conclusions that they advised that the scheme which they put forward should be only tentatively introduced and its operation confined to a few selected institutions.

The proposals did not, in these circumstances, commend themselves to Government and no action was taken upon them.

I note below for convenience of reference a summary of the recommendations of the Conference :—

(1) The first recommendation was with regard to the staff of the Government Madrasas at Dacca and Chittagong. This need not trouble present consideration.

(2) The second recommendation was with regard to the Madrasa curriculum.

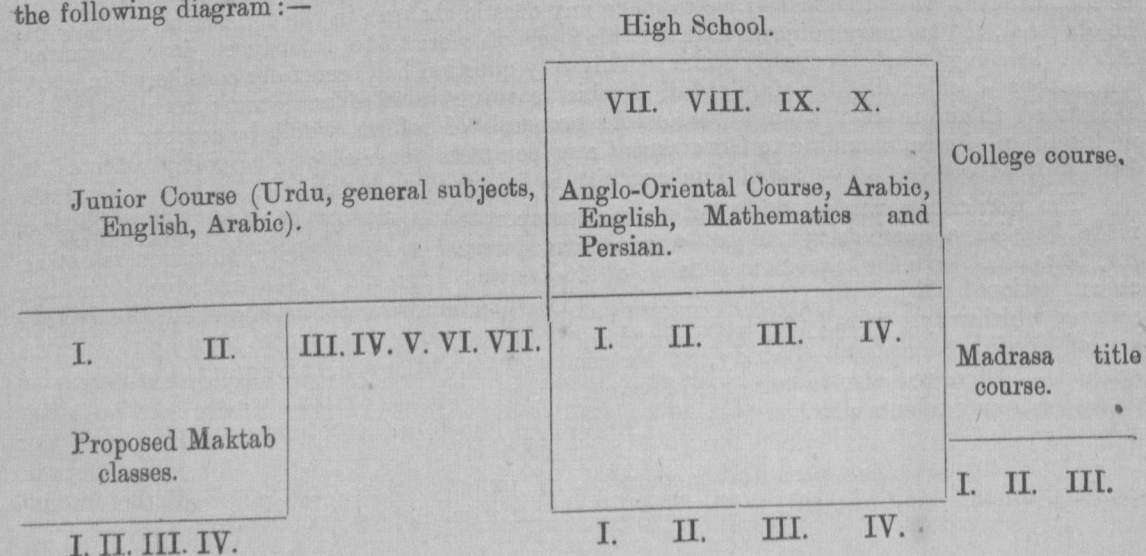
It was decided by a majority to recommend that the Madrasas should be compulsorily modernised no option of a purely oriental course being provided. A summary of the proposed curriculum for the junior department is noted below :—

JUNIOR DEPARTMENT.

Subjects.	Class.						
	I.	II.	III.	IV.	V.	VI.	VII.
Koran teaching	2	2	..	..	2	1	..
Urdu Reading	6	6	5	5	..	..	..
Writing	2	2	1	2	..	..	..
Grammar	..	..	2	1	..	..	..
Conversation	2	2	1	..	..	..	..
Bengali language	6	6	6	4	4	3	3
Arithmetic	..	..	..	..	2	2	2
Geometry	..	3	2	2	2	2	2
Geography	..	..	..	2	2	2	2
History	..	..	..	4	2½	2½	2½
English Reading	..	..	1	1	1	1	1
Writing	..	..	..	..	½	½	½
Grammar	..	..	..	..	1	1	1
Translation	..	..	1	1	1	1	1
Conversation	..	..	..	..	..	..	..
Arabic Reading	..	..	8	7	7	7	8*
Grammar	..	..	..	..	8	3	3
Translation	..	..	..	1	1	1	1
Conversation	..	..	..	..	1	1	1
Drawing and Handwork	3	2	..	..	..	..	..
Drill	3	3	3	2	2	2	2
Total number of periods of 45 minutes ..	24	26	33	34	34	34	34

* Including a simple book in Logic.
All subjects are compulsory.

The relation of the proposed Madrasa courses to the ordinary secular courses is indicated by the following diagram :—



(3) That an endeavour should be made to arrange with the Central Board in Calcutta for the introduction of title courses.

(4) That an optional course of English should be added to the title course.

(5) That a Maktab course should be introduced as noted below :—

1st class (lowest)	1st six months	Koran teaching.
	2nd six months	Do. (2 hours).
2nd do. .. .. .	.. .. .	Bengali (2 hours).
	.. .. .	Koran (2 hours).
3rd do. .. .. .	.. .. .	Bengali do.
	.. .. .	Koran (1 hour).
4th do. .. .. .	.. .. .	Bengali (3 hours).
	.. .. .	Urdu (1 hour).
		Do.

N.B. — Bengali includes the three R's in Bengali.

(6) With regard to the organization of private Madrasas,—

(i) that a private Madrasa might be recognized by the Board even if it did not teach the course prescribed for Government Madrasas;

(ii) that no aid should be given to any private Madrasa unless it taught the course referred to above, though such a Madrasa might, if it liked, retain a purely oriental junior course side by side with the prescribed junior course.

Recommendations which need not engage consideration were also made with regard to private junior Madrasas and the training of teachers.

The proposed Madrasa courses were found cumbersome and impracticable, and as I have already advised no action was taken to introduce them. I understand, however, that further consideration has since been given to the question as the outcome of which the courses have been considerably lightened, and that the junior course so lightened has since been introduced in the Government Madrasas of Eastern Bengal. As to this, I shall inform myself in more precise detail before the Conference meets.

36. The next stage of progress was the appointment of a special committee in connection with the Dacca University scheme and the decision by that committee to recommend the institution in connection with the new University of a special department for Islamic studies leading up to the grant of degrees.

4. Dacca University Madrasa Scheme, 1912.

I quote from the report :—

PRELIMINARY MADRASA COURSE.

The University course must necessarily be an extension of the studies of the Madrasa, and the Sub-Committee therefore found it necessary to take into their consideration the Madrasa curriculum. They have adopted as far as possible that laid down by the Madrasa Reform Committee, but have reduced the length of the school course in Arabic and Islamic studies by about two years, in view of the much longer period of subsequent study which it is now proposed to introduce.

The Madrasa course is divided into two sections: the junior and the senior. The junior course should contain six, and the senior four, classes numbered respectively, I-VI and VII-X. The arrangement corresponds with the classification adopted in ordinary High schools. A senior Madrasa will teach both courses; a junior Madrasa, the lower course only.

The subjects for the junior course should, as recommended by the Madrasa Reform Committee, be Koran (first two classes), handwork (first two classes), compulsory Urdu (first four classes), Vernacular (Bengali or Urdu), Arabic, English, history, geography, mathematics and drill.

The English course should extend up to the Middle English standard, the standards in other subjects being somewhat lower. The course in Arabic should include reading and grammar taught by modern methods on the lines suggested in the report of the Madrasa Reform Committee, and the principles of Islam as in "Al-Dur-at-ul-Abassiah."

For those who, at the end of the junior course, wish to change to class VII of a High school an additional year's instruction should be provided in the Madrasa to enable them to attain the Middle English standard in general subjects.

There should be a scholarship examination at the end of the junior course for the award of scholarships for the senior Madrasa course.

The subjects of instruction in the senior course should be Arabic, English, arithmetic and geometry and Indian history. The sub-committee were divided in opinion as to whether history should be continued throughout the whole senior course, the subject in classes IX and X to be Islamic history; they decided by a majority of 7 to 5 votes that history should not be continued beyond class VIII, but that to cultivate an historical interest in the minds of the students,

historical readings should be included in the course of Arabic literature. The English course should be the same as for the Calcutta matriculation examination. In arithmetic, the junior course should be continued, and the standard should be somewhat lower than that of the matriculation examination. Geometry should be merely practical Geometry up to the standard of Euclid, Book I. The following table indicates a suitable distribution of the hours of study—

	Hours per week.			
	VII.	VIII.	IX.	X.
Arabic	14	14	16	16
English	8	8	9	9
Arithmetic and Geometry	2	2	2	2
Indian History	3	3	..	..
Total	27	27	27	27

Vide pages 217-218 of the Dacca University Report. Details of the Arabic course are given in Appendix I.

A special matriculation examination for entry into the Islamic Department of the University should be held at the end of the senior course. This examination should include the following subjects:—

Arabic	6 papers.
English	2 „
Arithmetic and Geometry	1 paper.

Successful candidates should be classed in three divisions, each in alphabetical order. Percentages for passing and for classification should be as in the Calcutta matriculation examination. The examination should be held by a Board of Examiners to be appointed by the Council on the recommendation of the Boards of Islamic Studies, English and Mathematics, each for its respective subject. The entrance fee should be Rs. 2 and the age-limit 16, as in the Calcutta University. The examination should not include an oral test. Ten junior scholarships of the value of Rs. 10 should be awarded on the result of the special matriculation examination, tenable for two years in the Islamic Department.

As it is possible that students from outside the Bengal Presidency will be attracted to this new centre of Muhammadan learning, Local Governments of other provinces might be empowered to confer recognition, for the purpose of the special matriculation examination, on Madrasas situated within their territories. Other pupils from outside Bengal might also be admitted to the examination, provided that they have satisfied the senior University Professor of Islamic Studies as to their character and education.

THE UNIVERSITY COURSE.

The object of the University will be to produce ripe Arabic scholars who possess in addition a thorough knowledge of English. We consider that a student thus trained will become a man of culture, who should make a good Government officer or a suitable recruit for the learned professions. The course in English should be the same as that of the pass B.A., whilst the curriculum in Arabic and Islamic subjects should lead gradually to a very high level of attainment. Instruction in English should, as in the case of arts students, include six hours a week in the junior, and eight hours in the senior course. The Arabic course will require at least twenty hours' instruction. Whilst the course should consist mainly of classical works a certain number of books by modern authors should be prescribed.

The subjects of instruction in Arabic will include—

- | | | |
|-----------------|------------|----------------------|
| (1) Language. | (4) Fiqh. | (7) Hadis. |
| (2) Literature. | (5) Usul. | (8) Tafsir. |
| (3) Kalam. | (6) Logic. | (9) Islamic History. |

Briefly, what is proposed in connection with the Dacca scheme is a system of Islamic schools leading up to a special Islamic Department of the University and special Islamic Degrees. Two grades of institutions are contemplated:—

(1) Junior Madrasas offering a six years' course of study in English, Arabic, Urdu, and the vernacular, whose pupils can, after an additional year of special study, proceed to a High school, or can proceed direct—

to

(2) Senior Madrasas offering a four years' course in Arabic and English leading up to Matriculation in the Islamic Department of the University.

It is important to note that the object of the scheme, as stated in the Committee's report, is to produce Arabic scholars who shall yet be qualified for secular employment. There is no suggestion that the Madrasas or the Islamic Department have any religious purpose.

37. The Patna University Committee, debating the question of the propriety of founding

a Department of Islamic studies on the Dacca model in connection with the proposed new University for Bihar and Orissa, decided to omit the establishment of such a Department from the scheme to be recommended to Government. The reasons for this decision are set forth in a minute written by the Hon'ble Khan Bahadur Saiyid Muhammad Fakhr-ud-din and Mr. Nural Huda, which is appended to the Report and may be referred to (*vide* page 154 of Patna University Committee's Report).

The main reasons influencing these gentlemen appear to have been—

(1) That there was no pressing demand for such a Department; students in sufficient number would not be forthcoming, there being no considerable body of students in Bihar for whom Islamic studies had a greater attraction than education on western lines.

(2) That it was questionable whether the Dacca scheme as framed would achieve its object.

(3) That while an Islamic College might be a desideratum, the first step was to reform the existing Madrasas and to start new Madrasas which would in process of time produce a class of students who would be in a position to profit by such a College or Department.

38. As will be seen from the foregoing summary, the recent history of Madrasas has been

troubled. It is difficult to arrive at a clear understanding as to the sources of disagreement and confusion. On one point, however, all seem to be agreed, namely, that the old courses are out of date and require to be entirely recast in view of modern knowledge and modern conditions. Opinions differ only in regard to the manner of their re-casting and the measure of their secularization. And here I think the first thing to be done before the subject is approached by the Conference is to decide clearly what is the purpose which the Madrasas are intended to serve. The following alternatives suggest themselves:—

(1) Madrasas are institutions for Muhammadan youths destined to pursue a secular course of life who desire a suitable education proceeding beyond the elementary stage.

(2) Madrasas are institutions whose first purpose is the outturn of oriental scholars.

(3) Madrasas are religious colleges.

If a decision can be unanimously come to as to which of these alternatives is correct, precisely what a Madrasa is and is intended to do, the problem of dealing with the courses of instruction will be very much simplified.

The first alternative seems untenable. The course obviously aim at other purposes than the training of the ordinary citizen, and the successful pupils of the Madrasa do not, as a matter of fact, follow ordinary secular avocations.

The second alternative expresses the view of the Dacca Conference, the view which lies at the base of all their recommendations and is responsible for the formation of the Islamic Department of the new Dacca University. If this view is incorrect, the structure which is based upon it falls with it; and I venture with deference to suggest that it is a view which may at least be reconsidered. Were it the primary purpose of the Madrasas to produce scholars, how many Madrasas would be required in Eastern Bengal and Assam, how many men would be ready in these parts to devote their lives to oriental scholarship; who is to support them; how are they to earn their living? Allowing heavily for wastage in the process of the course, it would seem that a single institution would provide amply for every need of this part of India. If, on the other hand, the scholars are also to be men of action and both aims are to be held in view from the first to the last, it would seem certain that both must suffer in the divided purpose. Should the first aim, however, really be the training not for scholarship but for secular employment, the study of Arabic might well be postponed till later in the course, and the subject might take its place on the school and college curriculum as a subject of specialization and not as the main subject of study. A man might be a "ripe Arabic scholar" and yet know little of the Interpretations, of the traditions or of the Islamic Law and Jurisprudence. But such are the subjects which are the all in all of the proposed Madrasa courses.

I find it therefore difficult to believe that the production of Arabic scholars—a secular aim—is indeed the primary purpose of Madrasas and am driven to the third alternative, which has surely hitherto been the general view, that the Madrasas are in their aim and intention religious colleges. Against this it is urged that Islam is a religion without a peristhood; but can it be said to be in fact a religion without a ministry? It is not the complaint against the existing Madrasas that they turn out, as they do, ministers of Islam, but that they turn out unworthy ministers. And it would seem to the outside view that a population of two million people backward and uneducated, living for the most part away from touch with any source of enlightenment must stand in need of religious ministrations. That they feel this themselves is obvious from the fact that they do, from their poor means, in one way or another, support at present the men of the Madrasas. Is this called to be disregarded? If it be not, the religious purpose of the Madrasas must be borne in view, and, being borne in view, must dominate.

39. It is said that the generality of the Moulvis, Munshis, and others turned out of the present Madrasas who make a more or less precarious living in the villages are not ministers of light. Their education has left them from the point of view of the present day and its purposes, ignorant, unresponsive to the spirit of the times and in their influence reactionary against progress. In order that this may be amended, it is necessary that the Madrasa curriculum should be remodelled. I suggest the following as the main purposes to be kept in mind in revising the courses:—

- (1) That the religious purpose should be predominant.
- (2) That the instruction in the Islamic subjects should be made to conform with the orthodoxy of to-day instead of with the orthodoxy of a by-gone day.
- (3) That there should be infused into the course such a leaven of secular knowledge as is required to make the pupils of the Madrasas intelligent citizens of India in the present day, and that to his end a course of instruction should be offered in the vernacular.
- (4) That an option of English, if it be found practicable to introduce English into the curriculum, should be offered, as in ordinary schools, to those who are prepared to pay for it.
- (5) That the education given should fit the students to earn a livelihood, and that the expense of the course to the individual, to the community, and to the purse of Government should bear some relation to the financial measure of the livelihood which the students are likely to earn.

40. What I have written above may at least provide material for discussion. It will be for the Conference to decide upon the issues. I suggest that resolutions should be passed upon these main issues:—

- (1) What is the purpose of Madrasas?
- (2) Do the present institutions satisfactorily serve that purpose?
- (3) If not, what are the main purposes to be kept in view in revising the courses?

If clear decisions are arrived at on these broad issues, the actual task of remodelling the Madrasa system, and deciding upon the recommendations which are to be made to the Administration in regard to future policy might be left to a Sub-Committee to be nominated by the Conference.

41. Should the Conference wish to state and resolve upon any other issues than those which I have brought out, it will of course be open to them to do so. I have thought it well to set forth the case with some fulness in order that the Conference may have sufficient data.

COLLEGIATE EDUCATION

Option of courses.

42. The collegiate courses open to Muhammadans are—

- (1) The ordinary Arts, Science, and Professional courses of the University of Calcutta.
- (2) The title courses of Calcutta.
- (3) (In course of time) the Islamic courses of the University of Dacca.

With regard to the second and third of these options, nothing need be said under this head at the present stage. The question of whether either or both are to be the objective of the Assam Madrasa courses may engage attention along with the Madrasa question.

43. So far as the first course is concerned, the only questions which it seems necessary to bring before the Conference are in regard to the courses in Arabic and Persian, and the provision of religious instruction. Under the second head I content myself with bringing the matter before the Conference, having no suggestions to offer. Under the first I shall simply state the present provision and the developments in contemplation.

College courses in Persian.

44. At present, as Persian has a monopoly in the Assam High Schools, it has also practically a monopoly in the Assam Colleges. In the Cotton College, a total of 24 students have taken up the subject, distributed amongst the classes as under noted:—

Cotton College.

Class.	I	II	III	IV	Total.
Number of students	9	8	6	1	24

Affiliation is up to the ordinary degree standard, and owing to the small number of students, a single professor is accepted as sufficient by the University. Should the enrolment in these classes rise so as to justify the appointment of a second Professor, honours affiliation may be aimed at.

45. In the Murarichand College the subject is more popular, being taken by 15 students of Class I and 22 of Class II. There is at present a single Professor of Persian. But the scheme

2. Murarichand College.

which has been sanctioned for the elevation of the college to the first-grade status contemplates the appointment of a second Professor and the affiliation of the college in Persian up to the Honours Degree standard.

46. In long course of time it may be expected that Assam will require a post graduate course in Persian. If so, it would of course be taught in the Murarichand College.

M.A. in Persian.

47. It seems needless for the present to consider the propriety of making special provision for college courses in Arabic, as there is no steady supply of students qualified to take advantage of them. The only students at present taking Arabic are two in the first-year class of the Murarichand College.

Arabic.

48. An important consideration is that of scholarships. No action in this regard is, however, required in view of the special range of scholarships for Muhammadans recently created by the Administration.

Scholarships.

MUHAMMADAN INSPECTING STAFF.

49. A demand for special Muhammadan Inspectors is frequently preferred. I am not clear as to whether such officers are wanted for the inspection of ordinary institutions or for the inspection of Islamic schools and colleges.

50. So far as ordinary schools are concerned, the proper course is not to have *special*, but to have *ordinary*, Muhammadan inspecting officers, and as education advances in the community, the difficulty of finding Muhammadan officers for a proportionate number of appointments on the inspecting staff will gradually disappear. For the information of the Conference I state below the number of Muhammadan Deputy and Sub-Inspectors at present in those services of the Department:—

Division.	Deputy Inspectors.		Sub-Inspectors.	
	Total.	Muhammadan.	Total.	Muhammadan.
Surma Valley	8	3	19	5
Assam Valley	13	3	20	2

The day for special Muhammadan inspecting officers for ordinary educational purposes seems to have gone. The people and the Government are awake to the needs of the community. It does not need a Muhammadan officer to secure that efforts shall be made in the Muhammadan interest. If it be still considered that such an officer or such officers are necessary, the need will have to be admitted also in the case of those backward Hindu or animistic communities who are still further removed from the general current of advance.

51. The question of whether a special officer will be required for the inspection of Islamic institutions will depend for answer upon the Madrasa system which is proposed and introduced.

2. The Islamic institutions. If it be sufficiently extensive to warrant the course, a special inspecting officer might well be appointed, a post in the Provincial Service being created for the purpose.

J. R. CUNNINGHAM,
Director of Public Instruction, Assam.

APPENDIX I.

Course of studies for High and Middle English schools in Eastern Bengal and Assam.

INTRODUCTORY NOTE.—(i) In schools where lesson-periods are less than a full hour, 25½ hours a week are generally regarded as proper duration of school hours. This arrangement may be retained where desired, provided that the total does not fall below 25½ hours, and that the proportion here laid down of time to subjects is preserved.

(ii) Pending the introduction of some good teachers' books, other text-books than those here prescribed (which represent a minimum) may, save in the case of Geography, be put in the hands of pupils.

N.B.—The oral method of teaching without books will be introduced gradually as teachers are trained and books will be used in the first instance.

(iii) In no class will Muhammadan pupils be expected to draw the human form.

(iv) Children entering high schools at the age of six years will gradually have received some simple instruction in letters and numbers at home.

(v) The course in hand-work merely indicates a necessary minimum. Masters may add plaiting, a little gardening, modelling, etc., according to the interests of the pupils and the material at hand, etc. Credit will be given for all such work.

N.B.—In the three lowest classes all work is done in the vernacular, save the simple English lesson in Class III.

Class, and language in which instruction is to be imparted.	Subject.	Course.	Number of hours a week.	Books required.
I Vernacular	Reading	The recognition and making of letters and numbers with seeds, and drawn on boards or slates. Spelling of words, reading accurately at sight from a primer and explaining the meaning of words and sentences. Recitation of 20 lines of easy verse with explanation.	6	Primer I.
	Writing	Copying and writing of letters, words and sentences from an illustrated alphabet book and the prescribed primer.	In this class the length of no lesson on any one subject may exceed 20 minutes.	An illustrated alphabet book.
	Arithmetic	The meaning of numbers according to their position, up to 100, taught by means of seeds and other objects. The writing of numbers on slates up to 100. Addition and subtraction. Mental application of addition and subtraction. Memorising of multiplication tables up to 10×5 ..	5	
	Conversation lessons.	Ourselves and our houses — The form of the human body. By way of comparison, the forms of domestic animals:—cow, horse, cat, dog, goat, sheep, etc. The house—its furniture; its garden (the school, with its furniture, etc., may be taken in part illustration). Incidental lessons in colours and (correlated with arithmetic) in the numbers of limbs of the body:—fingers, etc., and in the numbers of doors, windows, pillars, etc., of the school-house. Rough drawing of human and animal forms, at rest and in action; and of a plan of the school and its furniture. Paper cutting of forms of letters and numbers; of objects and simple texts. [All drawings to be in strict correlation with conversation lessons.]	2	
	Drawing and hand-work.		3	
	Action-songs		1½	
	Drill	<i>Deshi-Byayam—Nihurs and Baithaks</i>	1½	
			in periods of 20 minutes.	
		Total hours a week	19	
II. Vernacular.	Reading	Spelling; reading accurately at sight from a simple reader and explaining the meaning of words and sentences.	6	A simple reader containing moral lessons and stories of the history of Eastern Bengal and Assam, natural history lessons, moral stories, etc.
	Writing	40 lines of poetry recited and understood. Large and medium hand on paper Dictation on slates.	4	Two copy-books.
	Arithmetic	The four simple rules, reduction, compound addition and subtraction. Memorising of multiplication tables up to 20×10 . Do. do. fractional tables, $10 \times \frac{1}{2}$, $\frac{1}{2}$ and $\frac{3}{4}$. Indian tables of money (<i>Kara, ganda, pan and chawk</i>), weight, contents and area. Mental application of the above-mentioned rules, tables and formulæ.	6	An Arithmetic book. A book of tables, etc.

Class, and language in which instruction is to be imparted.	Subject.	Course.	Number of hours a week.	Books required.
II—cont. Vernacular—cont.	Geography	The school plan and furniture drawn to scale .. Points of the Compass. The district map.	2	
	Conversation lessons.	Our country:—trees, plants, wild animals, buildings, furniture, and common objects.	2	
	Drawing and hand-work.	Drawing of buildings: furniture and common objects. Clay modelling of the same (optional)	2	Drawing tablets. A blank book.
	Action-songs	.....	1	
	Drill	<i>Deshi-Byayam—Nihurs, Baithaks</i> and first four dands.	2	
			in periods of 20 minutes.	
		Total hours a week	25	
III. Vernacular.	Reading	Spelling of words, reading at sight and explaining the meaning of words and sentences. 60 lines of poetry recited and understood. Manuscripts.	6	A reader containing moral lessons and stories from the histories of Eastern Bengal and Assam, natural history lessons, moral stories, etc.
	Writing	Medium and small hand on paper Dictation Composition of letters	4	Two copy-books. A blank book.
	Arithmetic	Revision; the four compound rules, simple proportion, easy problems. Memorising the <i>Subhankarai</i> formulæ (<i>ser kasha, man-kasha, katha-kali</i> and <i>bigha-kali</i>). Mental application of the foregoing rules, tables and formulæ, and of multiplication of 16 by $\frac{1}{2}$, $\frac{3}{4}$, $1\frac{1}{2}$, $1\frac{1}{4}$, and $2\frac{1}{2}$.	7	
	Geography	The main streets and buildings of the town or village with a rough map. Simple physical and political geography of Eastern Bengal and Assam on a map. Parts of land and water. The solar system; night and day; the seasons.	2	
	Conversation lessons.	Our world:—mountains, rivers, seas, forests, roads, rail-roads, towns, the sun, the moon and the stars, in correlation with Geography.	1	
	English.	Writing and spelling. Large and small hand on slate and paper. Transcription. Spelling and meaning of words in the primer.	3	An English primer.
	Manual and Physical—			
	Drawing and hand-work.	Drawing of trees, buildings, carts, trains, the human figure, animals. Card and paper-cuttings of the clock dial and of the solar system.	2	Drawing tablets. A blank book.
	Action songs	.....	1	
	Drill	<i>Deshi Byayam—the whole</i>	2	
			in periods of 20 minutes.	
		Total hours a week	28	

N.B.—From Class IV upwards work is done (a) partly in the vernacular, and (b) partly with English books, the medium of instruction remaining the vernacular.

IV. Vernacular.	Reading	As in Class III, with a more difficult reader .. 80 lines of poetry recited and understood.	4	A reader containing some geographical and historical lessons, moral stories, etc.
	Writing	Small hand Dictation, composition of letters	3	A copy book. A blank book.
	Grammar	The parts of speech The simple sentence.	1	
	Geography	Physical and Political Geography of Eastern Bengal and Assam on a map. The world we see (lessons from the reader with oral explanation).	2	
	History	History of India—Stories from the Hindu and Muhammadan periods orally given and explanations of the lessons in the reader with special reference to Eastern Bengal and Assam. Special emphasis to be laid on the Assam dynasties in the Assam Valley schools.	2	

Class, and language in which instruction is to be imparted.	Subject.	Course.	Number of hours a week.	Books required.
IV—cont English.	Reading	Spelling of words, reading at sight, meaning of words and sentences.	3	An English reader.
	Writing	Big hand on paper	1	A copy-book.
	Grammar	Parts of speech in connection with the reader ..	1	
	Conversation ..	On lessons in the reader; common objects and pictures.	1½	
	Arithmetic ..	Complete revision worked in English figures but explained in the vernacular. Mental arithmetic carried on in the vernacular. English tables of money, time and length	5	An English arithmetic book.
	Manual and physical— Drawing	Drawing of the human figure and common objects. Brush-work of flowers, etc., map drawing of Eastern Bengal and Assam. Memory maps.	2	Drawing tablets. A blank book.
	Hand-work ..	A raised map of Eastern Bengal and Assam "Line of Time" in connection with History.	1	
	Drill *	<i>Deshi Byayam</i> —the whole	2	
			in periods of 20 minutes.	
	Total hours a week ..		28	
V Vernacular.	Reading	As in class IV, with a more difficult reader Eighty lines of poetry recited and understood. Manuscripts [or Zamindari and Mahajani accounts or Mauzadari accounts, for those who wish to take these subjects, in schools approved by the Inspector as capable of teaching them].	4	A reader containing some geographical and historical lessons, moral stories, etc.
	Writing	Dictation. Letters and essays	2	A blank book.
	Grammar	Accidence, parsing and simple analysis	1	A simple grammar.
	Geography ..	Physical and political geography of India (taught from lessons in the reader and from the map). General geography of the world in outline	2	
	History	History of India—the British period (taught by oral stories and from a few lessons in the reader) with special reference to Eastern Bengal and Assam. Special emphasis to be laid on the Assam Dynasties in the Assam Valley schools.	2	
	Urdu (optional)† ..	The alphabet spelling of words, reading, etc. [For those who will subsequently take the Persian course; alternative with one hour of drawing.]	1	A Urdu primer.
	English			
	Reading and grammar ..	Spelling and meaning of words, reading at sight, explanation of sentences. Simple accidence and parsing in connection with the reader.	3	An English reader.
	Conversation ..	As in class IV, but a little more difficult	1½	
	Writing	Medium hand on paper Dictation	1	A copy-book. A blank book.
English	Translation ..	Easy sentences of the vernacular to be translated on paper into English.	1	A blank book.
	Arithmetic ..	Revision; $\frac{1}{2}$ C.M., L.C.M., and vulgar fractions, worked in English, but explained in the vernacular. Mental arithmetic carried on in the vernacular.	5	An English arithmetic book.
	Manual and physical (semi-alternative with Urdu)— Drawing	Free-hand, object and memory drawing. Brush-work of flowers and objects. Map drawing of India and the world. Memory maps.	2	Drawing tablets. A blank book.
	Hand-work ..	A raised map of India. "Line of Time" in connection with History.	1	
	Drill	<i>Deshi Byayam</i> —the whole	2	
			in periods of 20 minutes.	
	Total hours a week ..		29	

* When good action-songs can be taught, they may, with the Inspector's permission, be included as alternative with *Deshi Byayam* for one hour a week in this class and upwards.

† A boy may do either (a) two hours drawing a week or (b) one hour of drawing and one of Urdu a week.

Class, and language in which instruction is to be imparted.	Subject.	Course.	Number of hours a week.	Books required.
VI Vernacular.	Reading	As in class V with a more difficult reader	3	A reader containing some physiographical, geographical and simple science lessons and some lessons on India at the present time, also moral stories, etc.
	Grammar	Advanced parsing and analysis; Sandhi and Samas	1	A simple grammar (as in class V).
	Writing	Dictation; letter-writing	1	A blank copy.
	Geometry	Practical and theoretical geometry	2	
	Urdu (optional) ..	Spelling and meaning of words, reading at sight, explanation of sentences	1	A Urdu reader
	or	[For those who will subsequently take the Persian course; alternative with one hour of drawing.]		
	Accounts (optional).	Zamindari and Mahajani accounts or Mauzadari accounts, alternative with one hour of drawing.	1	
	English			
	Reading	As in class V with a more difficult reader	3	An English reader containing some descriptive lessons about countries in the world and some historical lessons, etc.
	Conversation ..	On lessons in the reader, pictures, maps, historical incidents, etc.	1	
English	Writing	Small hand on paper Dictation	1	A copy-book. A blank book.
	Grammar	Accidence, parsing and simple analysis	1½	A simple English grammar book.
	Translation ..	Easy passages from the vernacular reader prescribed for class II.	1½	A blank book.
	Geography * ..	Oral description of countries and peoples in the world. Asia and Europe. (Each lesson should end with a short conversation in English on the subject-matter.)	2	
	History	History of India—the Hindu and Muhammadan periods in greater detail orally taught. (Each lesson should end with a short conversation in English on the subject-matter.)	2	
	Arithmetic ..	Revision, practice, non-recurring decimals, measures of area and capacity and problems in square and cubic measure, worked in English but explained in the vernacular.	4½	An English arithmetic book.

These subjects may be classed as English or vernacular, because, though the medium of instruction, save as herein expressed, will, to the vernacular, the master may teach from lessons in the English readers, etc., the boys may be encouraged to read English books on the subject out of school, and each lesson must end with a short conversation in English.

* For the present a book may be used by the pupils in learning geography.

Class and language in which instruction is to be imparted.	Subject.	Course.	Number of hours a week.	Books required.
VI—cont.	Manual and physical (semi-alternative with Urdu and accounts)—Drawing ..	Free-hand, object and memory drawing, race-types and typical homes and animals correlated with the geography lessons. Map drawing of Asia and Europe. Geometrical drawing correlated with mensuration.	2	Drawing tablets. A blank book.
	Hand-work ..	Maps and raised maps to be done out of school. Detailed "Line of Time" A series of historical maps of India.		
	Drill ..	<i>Deshi Byayam</i> —the whole. Marching ..	1 in periods of 20 minutes.	
		Total ..	28½	
		Examination ..	1½	
		Total hours a week ..	30	

N.B.—In the top four classes the medium of instruction is English.

VII.	....	Composition and reading ..	2	A vernacular reader.
Vernacular.				
Classical languages.	Sanskrit, Persian, etc. {	Reading, writing, explanation, translation .. Grammar ..	2 {	Classical language books.
English ..	Reading ..	As in class VI with a more difficult reader ..	4	An English reader containing some simple science and natural history lessons, etc.
	Conversation ..	As in class VI ..	1½	
	Writing ..	Dictation .. Essay or translation from English into the vernacular.	2	A blank book.
	Grammar ..	Parsing ..	1 {	A simple English grammar (the same as in class VI).
	Translation ..	Analysis .. Passages from the vernacular reader prescribed for classes II and III.	1½	A blank book.
	Geography ..	Oral descriptions of countries and peoples in the world. America, Africa, Australasia. Trade-routes, railways, etc.	2	A book may be used by the pupils, but instruction in class should be oral.
	History + (schools proposing to offer this subject in the vernacular may do so, provided that some English conversation is added).	History of India : the British period, orally taught, by way of English conversation ; also a slight sketch of the history of the world.	2	
	Arithmetic ..	Re-vision : recurring decimals ; reduction of fractions and decimals.	2	An English arithmetic book (the same as in class VI).
	Algebra ..	The four simple rules ..	1½	An English algebra book.
	Geometry ..	Practical and theoretical geometry and mensuration.	1½	An English book on the subject.
	Manual and Physical—			
	Drawing ..	As in class VI, with increased emphasis on geometrical drawing. Design.	1	A blank book.
	Hand-work ..	Physical and commercial maps of Asia and Europe. A historical "Line of Time." A series of historical maps of India. Wire-work and wood work where possible	1	
	Drill ..	[To be done partly out of school.] <i>Deshi Byayam</i> —the whole. Marching ; extension motions.	1 in periods of 20 minutes.	
		Total ..	26	
		Examination ..	2	
		Total hours a week ..	28	

* A boy may do either (a) two hours of drawing a week, or (b) one hour of drawing and one of Urdu a week, or (c) one hour of drawing and one of accounts a week.

† For the present a book may be used by the pupils in learning history.

Class and language in which instruction is to be imparted.	Subject.	Course.	Number of hours a week.	Books required.
VIII.	....	Composition and reading ..	2	A vernacular reader.
Vernacular.				
Classical languages.	Sanskrit, Persian, etc. {	As in class VII but a little more difficult .. Grammar ..	3 {	Classical language books.
English ..	Reading ..	As in class VII, with a more difficult reader ..	4	An English reader containing some simple science and natural history lessons, etc.
	Conversation ..	As in class VII ..	1½	
	Writing ..	Dictation .. Essays and translation from English into the vernacular.	2	
	Grammar ..	Syntax ..	1	An English grammar.
	Translation ..	Passages from the vernacular reader prescribed for class III.	1½	A blank book.
	Geography (alternative with mechanics).	General revision. Commercial geography ..	2	A book on the subject (the same as in class VII).
	Elementary mechanics (alternative with geography).	....	2	A book on the subject
	History (schools proposing to offer this subject in the vernacular may do so and use a vernacular book, provided that some English conversation is added).	Indian history, complete revision ; India at the present day.	2	A short history.
	Arithmetic ..	Revision, interest, problems ..	2	An English arithmetic book (the same as in class VII)
	Algebra ..	Factors ; proportion ; H. C. F. L. C. M., easy simple equations not involving fractions.	1½	An English algebra book.
	Geometry ..	Practical and theoretical geometry ..	1½	A book on the subject (the same as in class VII).
	Manual and physical—			
	Drawing ..	As in class VII ..	1	A blank book.
	Hand work ..	Physical and commercial maps (to be done out of school, wire-work and wood-work where possible).		
	Drill ..	<i>Deshi Byayam</i> —Marching, extension motions ..	1 in periods of 20 minutes.	
		Total ..	28	
		Examination ..	2	
		Total hours a week ..	30	
IX.	Mental instruction..	The Matriculation course of the University of Calcutta.	..	The books of the course.
X.	Drill ..	Extension motion (compulsory) and either <i>Deshi Byayam</i> or English gymnastics.	1 in periods of 20 minutes.	

APPENDIX II.

Letter—from the Hon'ble Mr. J. R. CUNNINGHAM, M.A., Director of Public Instruction, Assam.

To—the Inspectors of Schools, Assam, and the Principal, Cotton College, Gauhati (with spare copies for head-masters of Government High Schools).

Dated—Shillong, the 15th June 1914.

No.—4725-27/4-F.—23—14.

I have the honour to address you in regard to the grant of free-studentships to Muhammadan pupils studying in Government High Schools in this province.

2. Article 201 of the Assam School Manual sets to Muhammadan free-studentships a general maximum limit of 8 per cent. of the total number of pupils on the rolls of the school.

To qualify for a free-studentship it is only necessary that the pupil should be a Muhammadan, should be poor, should have ability, and that his general progress, conduct, and attendance in school should be satisfactory. These are comparatively easy conditions, and it may be expected, in the present condition of Muhammadan advance when the people are manifesting their eagerness for English education, that, if the rule is actively and sympathetically administered in the interests of those for whose benefit it has been made, it may be found possible to work up to or nearly up to the full limit of the advantage which it concedes.

It is the purpose of this letter to draw your special attention to the subject and to enlist your efforts and the efforts of the head-masters of high schools under your charge in a movement of advance.

3. As the result of an interrogation on the part of the Hon'ble Maulvi Saiyid Saadulla at last sessions of the Legislative Council, particulars were collected in regard to the number of Muhammadan free-studentships actually enjoyed in the various Government high schools of this province. The particulars so collected are set forth in the table appended to this letter.

It will be seen that, while very considerable advantage has been taken of the concession, the number of free-studentships is still far short of the permissible limit. Free-studentships have indeed been granted more liberally to Muhammadans than to other sections of the community, the comparative percentage being 13 in the case of Muhammadans and 10·8 in the case of other communities. But the percentage of Muhammadan pupils reading free to the total enrolment in the various high schools of this province amounts only to 2·4 (less than a third of the percentage permissible), the percentage in the Assam valley being 1·8 and in the Surma valley and hill districts 3·3. The former—it may be noted in passing—is much nearer the mark than the latter in view of the fact that Muhammadans in the Assam valley form only a small fraction of the population.

4. I am not in a position to assign a cause for the failure of the schools to work up to, or nearly up to, the permissible limit. It may be that it is due solely or at least mainly to a dearth of pupils qualified for the concession. But in case it may be to some extent due to the severity of the qualification test, I have to advise that poverty should be admitted if the parents and guardians are unable without assistance to afford their children or wards a high school education, and that in the matter of ability nothing further is required at the present stage than the ordinary ability which will enable a boy to pass from class to class by annual promotion. In exceptional cases, moreover, where the failure is due to unavoidable reasons other than defective intelligence, the free-studentship may be renewed, even though the pupil has failed in the annual test. This is an exemption which should not, however, be repeated in the case of a single boy.

5. While it will not be either practicable or desirable in the majority of the district or sub-divisional high schools in Assam valley, where there are but few Muhammadans, to work up to the full limit of 8 per cent., I would draw attention to the figures for Dibrugarh, Golaghat, Tezpur, Mangaldai, and Barpeta, which between them show only 2 Muhammadans free pupils out of a total Muhammadan enrolment of 109. This figure, I am sure, could be sensibly improved upon. It is probable also that an advance might without difficulty be made at certain high schools in the Surma valley. I would instance in particular Habiganj and Maulvi Bazar.

6. In conclusion, I have to request that the interests of Muhammadan community should be kept sympathetically in view and that an endeavour should be made gradually in the Surma valley to work up to the full percentage of Muhammadan free-studentships admissible and in the Assam valley to improve considerably on the present percentage.

Serial number.	Name of school.	Total number of pupils.	Total number of Muhammadan pupils.	Total number of pupils reading free.	Total number of Muhammadan pupils reading free.
OLD GOVERNMENT SCHOOLS.					
1	Nowgong Government High School	363	52	72	9
2	Gauhati Collegiate School	563	51	76	10
3	Tezpur Government High School	341	10	43	..
4	Sibsagar High School	421	98	114	25
5	Dhubri High School	315	66	16	5
6	Dibrugarh High School	416	49	31	1
7	Jorhat High School	595	97	68	15
8	North Lakhimpur High School	216	37	13	3
9	Shillong High School	337	32	57	6
10	Silchar High School	472	113	59	16
11	Sylhet High School	554	244	52	33
12	Habiganj High School	499	102	28	10
Total ..		5,092	951	639	133
NEWLY-PROVINCIALIZED SCHOOLS.					
1	Golaghat Bezbarua High School	246	28	10	..
2	Barpeta High School	288	2	15	..
3	Mangaldai High School	234	20	15	1
4	Goalpara High School	153	15	25	5
5	Karimganj High School	600	146	59	20
6	Maulvi Bazar High School	472	140	31	12
Total ..		1,994	351	155	38
Grand total ..		7,086	1,302	794	171

A. W. BOTHAM,

Second Secretary to the Chief Commissioner of Assam.

Order—No. 437, Educational, dated 28th April 1915.

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(True Extract.)

P. RAJAGOPALA ACHARIYAR,

Secretary to Government.

To the Director of Public Instruction.

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[P.T.C.]

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