

Home (1916) Department.
(Education).
Ordinary SERIES.

G.O. No. 1292

DATED the 1-12-1916.

INDEXED

[Despatch Abstract.]

Muhammadian education.

Recording endorsement of the Government of India forwarding
for information papers relating to ——— in Bengal.

BACK PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

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656/15 Copy of forward G.O.
 ✓ CN. 3815 Ed
 27.10.16 No. 957
 Government of India,
 DEPARTMENT OF EDUCATION.
 (Education) ✓
 Simla, the 26th October 1916.

A copy of the undermentioned papers is forwarded to
 the Government of Madras for information,
 in continuation of this Department endorsement No. 927,
 dated the 22nd May 1915.

By order,

G. Madan
 Asst. Secretary to the Government of India.

List of papers forwarded.

Letter from the Government of Bengal No.388 T/G, dated
 the 9th August 1916, and enclosures.

CP. 5815 249

27-10-15

Department of Education
(Education)

21st October 1916

A copy of the undated order is forwarded to the Government of India for their information in connection of this department endorsement No. 1000 dated the 11th August 1916.

N. O. 1000

List of papers forwarded.

Letter from the Government of Bengal No. 388 T.G. dated the 8th August 1916, and enclosure.

Copy of a letter No. 388-T.G. dated Dacca the 9th August 1916, from the Secretary to the Government of Bengal, to the Secretary to the Government of India, Department of Education.

EDUCATION.

I am directed to refer to the correspondence ending with Mr. De's letter No. 383 T.G., dated the 1st June 1915, on the subject of Muhammadan Education and to submit the report of the Committee therein referred to together with a copy of a resolution No. 1227 Edn, dated the 3rd August 1916 recorded by this Government on the recommendations of the Committee.

2. I am directed to state that under the present financial conditions the Government of Bengal are unable to say when it will be possible to provide the funds necessary to give effect to the recommendations accepted by them which involve increased expenditure.

The Hon'ble Mr. A. K. Ghazali;

The Hon'ble Nawab Syed Nawab Ali Chaudhuri, Khan Bahadar;

The Hon'ble Mr. A. K. Fazlul Haq;

The Hon'ble Maulvi Nazkari Anwar Chaudhuri;

Nawab A. F. M. Abdur Rahman, Khan Bahadar;

Shams-ul-Ulama Maulvi Ali Naqvi Muhammad Wahed;

Khan Bahadar Diwan Khosrow Fazl-i-Rabbil;

Khan Bahadar Haji Mirza Shajarat Ali Beg;

Khan Bahadar Maulvi Shaukatullah;

Khan Bahadar Maulvi Muhammad Ibrahim;

Khan Bahadar Maulvi Abdul Islam;

Z. R. Zahid Suhrawardy, Esq.;

A. R. Hatley, Esq.;

Maulvi Wahed Hossain;

Maulvi Muhammad Musa; and

J. A. Taylor, Esq., M.A., Assistant Director of Public Instruction for Muhammadan Education, Bengal (Secretary).

The report of the Committee has been received by Government and is published for general information.

The Governor in Council desires to express his thanks to the members of the Committee, and particularly to the non-official members, some of whom lent their services at considerable personal inconvenience, for their labours extending over six to nine months, for the care with which they have

Copy of a letter No. 388-T.G. dated Dacca the 3th August 1916, from the Secretary to the Government of Bengal, to the Secretary to the Government of India, Department of Education.

I am directed to refer to the correspondence ending with Mr. Pe's letter No. 388 T.G., dated the 1st June 1916, on the subject of Muhammadan Education and to submit the report of the Committee therein referred to together with a copy of a resolution No. 1227 Edn., dated the 3rd August 1916 recorded by this Government on the recommendations of the Committee.

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GENERAL DEPARTMENT.

EDUCATION.

CALCUTTA, THE 3RD AUGUST 1916.

RESOLUTION—No. 1227Edn.

READ—

The report of the Committee appointed by the Bengal Government to consider questions connected with Muhammadan Education.

By Resolution No. 2474, dated 30th June 1914, the Governor in Council appointed a committee of official and non-official representatives of the Muhammadan community to consider (1) certain suggestions made by the Government of India regarding the education of Muhammadans, (2) the resolutions passed by the Provincial Muhammadan Educational Conference which met in Dacca in April 1914, and (3) any other matters relating to the furtherance of Muhammadan education which the Director of Public Instruction, Bengal, might wish to place before them. The Committee was presided over by Mr. W. W. Hornell, Director of Public Instruction, Bengal, and its members were as follows :—

The Hon'ble Nawab Sir Khwaja Salimullah Bahadur G.C.I.E., K.C.S.I., of Dacca (since deceased);

The Hon'ble Mr. A. K. Ghaznavi;

The Hon'ble Nawab Syed Nawab Ali Chaudhuri, Khan Bahadur;

The Hon'ble Mr. A. K. Fazlul Huq;

The Hon'ble Maulvi Mazharul Anwar Chaudhuri;

Nawab A. F. M. Abdur Rahman, Khan Bahadur;

Shams-ul-Ulama Maulvi Abu Nasr Muhammad Wahed;

Khan Bahadur Diwan Khondkar Fazl-i-Rabbi;

Khan Bahadur Haji Mirza Shuja'at Ali Beg;

Khan Bahadur Maulvi Ahsanullah;

Khan Bahadur Maulvi Muhammad Ibrahim;

Khan Bahadur Maulvi Aminul Islam;

Z. R. Zahid Suhrawardy, Esq.;

A. H. Harley, Esq.;

Maulvi Wahed Hossain;

Maulvi Muhammad Musa; and

J. A. Taylor, Esq., M.Sc., Assistant Director of Public Instruction for Muhammadan Education, Bengal (*Secretary*).

The report of the Committee has been received by Government and is published for general information.

2. The Governor in Council desires to express his thanks to the members of the Committee, and particularly to the non-official members, some of whom lent their services at considerable personal inconvenience, for their labours extending over six months, for the care with which they have

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considered the subjects above referred to and for the report which they have prepared. The report is exhaustive, containing no less than 197 specific recommendations, which deal not only with the general policy to be pursued, but also with all the different stages of boys' education, as well as with the important questions of female education, technical education and religious and moral instruction. The Governor in Council welcomes the report as a comprehensive statement of the measures which a Committee, representative of the interests of the Muhammadan community throughout the Presidency, regard as necessary for the development and improvement of education among their co-religionists. Those recommendations on which it is possible for the Governor in Council to pass orders have received careful consideration, though many involve large expenditure which it is impossible to undertake under present financial conditions. Those which concern the University of Calcutta will be forwarded to that body for consideration.

3. It is beyond question that the Muhammadans of Bengal are still backward from an educational point of view in spite of the large increase in the number attending schools which has taken place in recent years. At the census of 1911 it was found that only about three-tenths of the total number of literate persons in the Presidency were Muhammadans, though more than half the population profess the faith of Islam. It was then pointed out that though there had been a remarkable expansion of Muhammadan education, this had not yet had time to produce its full effect on the statistics, and that only 4 per cent. of the community were literate. A study of more recent statistics shows that only in the primary stage of education is the number of Muhammadan pupils at all commensurate with the proportion which the community bears to the population of Bengal, and even here the percentage (42) is below their proportional strength. In more advanced stages of education the ratio falls steadily, being 25.3 per cent. in middle schools, 16.8 per cent. in high schools and only 7.8 per cent. in colleges. Having regard to these facts, the Governor in Council is convinced that, though much has already been done to advance Muhammadan education, more is required in order to stimulate its progress.

4. The inequality of the progress in education made by the Hindu and Muhammadan communities is patent. The comparatively slow advance made by the Muhammadans, more especially in the higher branches of education, has prevented them taking as full a part in the political, professional and industrial life of the province as the Hindus; and many of the present administrative difficulties in Bengal are due to the educational inequality between the two communities. Comparatively few Muhammadans are engaged in professional pursuits. They are largely outnumbered by the Hindus in industries and commerce. The deficiency of Muhammadans qualified for appointment to administrative posts is a not infrequent source of embarrassment to Government. Their disabilities are largely due to their having failed to keep pace with the Hindus in the matter of education. The development of the country, in political as well as in other directions, is dependent on the uniform educational progress of the two main constituents of the population and on their equal capacity to take advantage both of the opportunities now open to them and of the fuller opportunities which may be available hereafter. The Government of India are anxious that all reasonable facilities should be provided for the education of Muhammadans, and the Governor in Council is convinced that it is in the interest both of the Government and of the people as a whole that the Muhammadans, who, in spite of recent efforts, have still much lost ground to make up, should receive such special facilities as may be necessary to enable them to benefit as fully as the Hindus from the educational institutions which are maintained, wholly or partially, out of public funds.

5. The primary cause of educational backwardness has been the suspicion with which a conservative people, anxious to preserve their distinctive beliefs and customs, have hitherto regarded the general secular schools. They have long attached special importance to the study of the Koran and have looked askance at any education other than that which is imparted in specifically Moslem institutions. As observed by the Committee, "they were at one time afraid that education given through the medium of English

and the vernaculars would sap the principles of Islam, and for a long time they refused to take any part in the educational system of Government, thereby failing to profit by the opportunities of which the Hindus took full advantage. The more enlightened members of the community have since realized that Government have not the slightest desire to interfere in any way with their religion, but there are still a number of Moslems, especially in Northern and Eastern Bengal, who have no desire for any education other than the semi-religious education which has up to the present been given in *madrassas*."

6. *Primary Education*.—Although therefore there is a growing tendency for the Muhammadans of Bengal to take advantage of the ordinary courses of instruction and to attend the primary schools in increasing numbers, a purely secular course of instruction does not appeal to all parents. Many prefer *maktabs* to primary schools, and if they are to be induced to send their children to secular schools, the latter must be made more attractive to them. The general conclusion of the Committee is that it is necessary to maintain special institutions for Muhammadans, but that it is undesirable to develop any further a separate system of education intended solely for that community. As a corollary to this recommendation, they suggest that Government should recognize the existence of *maktabs* and encourage them as far as possible to add secular subjects to their courses of study. In these conclusions the Governor in Council concurs.

7. While, on the one hand, they recommend that the course of instruction in *maktabs* should be made more secular, the Committee suggest, on the other, that a religious element should be introduced into the course followed in ordinary primary schools in order to popularize them among Muhammadans. With this object it is proposed that religious and moral instruction in accordance with the tenets of Islam should be given by teachers or, preferably, local Mullahs, and that in all primary schools work should be suspended for an hour on Fridays, and for half an hour on other days, to allow Musalman boys to say their prayers. The Governor in Council recognizes the value of these suggestions and sympathizes with the desire of the Committee that Muhammadan boys attending primary schools should be given reasonable facilities for religious observances. The whole question of religious and moral instruction in schools is, however, now under the consideration of the Government of India, and the Governor in Council regrets that, pending the issue of orders by that Government, he is unable to take any action either on these recommendations of the Committee or on the suggestion that manuals of religious instruction should be prepared for the guidance of teachers.

8. It appears to the Governor in Council that the best practicable policy is, so far as possible, to arrange the curriculum for primary schools so as to make it acceptable to the Muhammadan community. All the education, however, which many Muhammadan boys receive is that imparted in *maktabs*, and it is manifestly desirable that these schools should be as efficient in secular subjects as the ordinary primary schools, so that the boys attending them may not be handicapped throughout their educational career. The Governor in Council is therefore of opinion that existing *maktabs* should be encouraged to adopt gradually the course of studies prescribed for ordinary primary schools, and that, as soon as a *maktab* conforms to the departmental standard for primary schools with regard to buildings, staff, etc., it should be regarded as a primary school and be eligible for a grant from the funds for primary education in the same way as other primary schools.

9. The other recommendations of the Committee with regard to textbooks and the reservation of a suitable number of primary scholarships for Muhammadan boys commend themselves to the Governor in Council, and the Director of Public Instruction will be directed to submit definite proposals to give effect to them. He entirely agrees in the conclusion that the medium of instruction should be Bengali except in a few localities, where Urdu is the vernacular of Muhammadans, but is not prepared to accept the proposal that provision should be made in all primary schools for teaching elementary Urdu in order to facilitate the study of the Koran. He also concurs in the view that books, written in current Bengali, dealing with subjects of interest to

Muhammadans, should be available for use in schools, and that books submitted to the Text-book Committees should not be rejected either because they contain words in common use among Muhammadans which have no equivalent in Bengali, or because they are Muhammadan in character. Instructions to this effect will be issued to the Text-book Committees through the Director of Public Instruction.

10. In connection with the question of general policy, it is urged that there should be at least one Muhammadan Deputy Inspector of Schools at each district headquarters and that Muhammadans should have fuller power to control expenditure on primary education by being more largely represented on District Boards and also on their Education and Finance Committees. It is recognized by Government that the employment of a due proportion of Muhammadan officers is one of the best means of advancing the cause of Muhammadan education, and that its diffusion depends largely on their zeal and initiative. With this object, endeavours are already made by the Education Department to employ Muhammadan Deputy Inspectors of Schools where the Muhammadan population preponderates, so far as is compatible with the interests of the service, and at present 9 out of 16 District Deputy Inspectors in North and Eastern Bengal are Muhammadans. This policy will be continued, but, as Deputy Inspectors have to be appointed from the ranks of Sub-Inspectors of Schools, and the number of experienced Muhammadan Sub-Inspectors is still comparatively small, it will not for some time to come be possible to appoint Muhammadan Deputy Inspectors in all districts in which the Muhammadan population predominates.

11. The adequate representation of Muhammadans on District Boards depends partly on the result of elections and partly on the appointments made by Government. One of the objects of these appointments is to correct possible inequalities in the elective system, and, in making them, care is taken to ensure, as far as possible, the due representation of Muhammadans, as well as of other communities. The constitution of Finance Committees is, under the Local Self-Government Act, entirely a matter for the District Boards. Each District Board has also full power under the Act to appoint members of the Board to the Education Committee, but, under clause (c) of section 65B of the Local Self-Government Act, the approval of the Commissioner is necessary to the appointment of gentlemen who are not members of the District Board. Instructions will now issue that, before giving their approval, Commissioners should specially consider whether Muhammadan interests are sufficiently represented.

12. A number of important recommendations have been made by the Committee regarding the organization and curriculum of *maktabs*. At present there are two systems of *maktab* organization in Bengal, and the Governor in Council agrees with the Committee that there should be one uniform system throughout the Presidency. The suggestion that the designation of teachers in *maktabs* should be changed from Mianji to Muallim is also approved. The recommendation of the Committee that model *maktabs* should be established in every thana of the Presidency in which there is a majority of Muhammadans appears to the Governor in Council to be inconsistent with the general policy of development which, as stated in paragraph 6 of this resolution, has been enunciated by the Committee and accepted by Government. In this connection it may be pointed out that a scheme for establishing model *maktabs* in Western Bengal has already been carried out, and that increased grants-in-aid have been given to *maktabs* throughout the province.

13. *Secondary Education.*—The backwardness of Muhammadans in respect of secondary education is ascribed to various causes, such as the poverty of the community, the demand for religious instruction, the absence of Moslem representation on the governing bodies of educational institutions and the difficulties caused by the anxiety of Muhammadans to study Arabic, Persian and Urdu in addition to Bengali and English. Other causes which have retarded the spread of secondary education among them are the conservatism and apathy of the masses and the fact that the majority live in rural areas where High Schools are few and far between. Many, it is true, have not the means to enable their sons to attend High Schools. A large

number of those engaged in agriculture are anxious to have their sons' assistance in their holdings and have no desire that they should go beyond the primary course. In other cases the boys have not sufficient capacity, or are unable, owing to the deficiencies of their previous tuition, to benefit fully by an English education. In such cases, to spend years in obtaining a smattering of English, which will be of no use in after life, only means waste of time which might more profitably be employed in obtaining a sound all-round education in the vernacular. At the same time, it is, as pointed out by the Committee, necessary that the more promising boys of the agricultural classes should be given every chance of continuing their education beyond the primary stage up to any standard of which they may show themselves capable. "If," they observe, "the Moslem community is to occupy the position which it should fill in the community generally, the basis of education must be sound, but there must also be a ladder, for those who can climb it, leading from the village primary school to the University or professional College."

14. In order to provide such facilities, the Committee make various suggestions, the adoption of which would involve considerable extra expenditure by Government. High Schools should, they urge, be started in rural areas largely inhabited by Muhammadans; Government should make a capital grant of three-fourths of their initial cost, besides liberal recurring grants; Middle English Schools should be given special subsidies in order that they may be developed into High Schools. They further recommend that Muhammadans should be more fully represented on educational bodies; that, in order to increase the number of Muhammadan teachers, the initial salary of Muhammadan graduates should be higher than that offered to the followers of other religions; and that the adequate representation of Muhammadans on managing committees and on the teaching staff should be a condition of grants-in-aid.

15. With reference to these recommendations, it is desirable to point out that Government itself has established and maintains a certain number of High Schools, mainly at district headquarters, and that their extension throughout the Presidency is an undertaking beyond its present financial resources. Although, therefore, the Governor in Council agrees that it is desirable that High Schools should be started in rural areas, he is of opinion that their establishment must depend on local efforts, which should be stimulated and encouraged by Government officers. He is ready to make liberal grants towards their establishment and maintenance, but is not prepared to make any hard-and-fast rule as to the share of the initial expenditure that will be borne by Government, and he reserves to himself the right to consider each application on its merits. It is observed that these proposals are put forward in view of the difficulties experienced by Muhammadan boys in obtaining admission to High Schools, and it is hoped that the reservation of places, to which reference is made below, will help to remove the disabilities from which they are said to suffer.

16. The Governor in Council agrees that the number of Muhammadan teachers in secondary schools is at present inadequate: excluding maulvis and pandits, there is, according to the latest returns, only one Muhammadan teacher to every four Hindu teachers in the Government High Schools in Bengal. He is also of opinion that more Muhammadan students are likely to be attracted, if the teaching staff includes a substantial proportion of Muhammadans; and he considers their more extensive employment to be a necessary condition of the progress of secondary education among the members of this community. Up to the present, the comparatively poor prospects of the teaching profession are believed to have deterred Muhammadans from embracing it in any but small numbers; but it is hoped that more will be attracted to it, if effect is given to a scheme for improving the pay and prospects of teachers in secondary schools which is receiving the attention of Government. The proposal that Muhammadan graduates in the Education Department should be paid higher salaries than graduates of other communities would, however, create an invidious distinction and cannot therefore be accepted. The desirability of having a Moslem element on the managing committees of High Schools is already realized; and officers of the Education Department have been directed to see

that the Muhammadan community is adequately represented on the managing committees of all schools in which Muhammadan boys are being educated. His Excellency in Council notes with regret that there are so few Muhammadan headmasters, and is of opinion that, in these circumstances, the desirability of appointing a certain number of specially qualified Muhammadan graduates direct to headmasterships should be considered by the Director of Public Instruction. It must, however, be recognized that the headmasterships of Government High Schools should ordinarily be filled up by the appointment of assistant masters who have already proved their capacity in such schools. The only practicable condition, therefore, under which a sufficient number of Muhammadans can become headmasters of Government High Schools, is that a greater number should join the lower grades of the services, and obtain as assistant masters the experience necessary to qualify them for headmasterships.

17. The Committee further recommend that in each Government High School 15 per cent. of the places should be reserved for Muhammadan boys and that this percentage should represent the minimum number of Muhammadan boys who should be in the school at any one time. The Governor in Council is anxious to remove any possible cause of complaint on the ground that Muhammadans cannot obtain admission to High Schools. He will therefore make rules that a definite percentage of places shall be reserved in each Government High School for Muhammadan pupils and that this number should be regarded as a minimum. Muhammadans will be regarded as having a preferential claim to fill vacancies up to the limit fixed, and if the number of Muhammadan applicants is insufficient, they will be filled by members of other religions. He is not prepared to prescribe a general average of 15 per cent. throughout the Presidency, as recommended by the Committee, for in some districts the proportion of Muhammadans to the general population is below, while in others it is above that ratio. The actual proportion to be reserved will therefore be determined, separately, for each Government High School in consultation with the Director of Public Instruction and with reference to the proportional strength and educational requirements of the Muhammadans in the district. The desirability of similar action in the case of aided schools will also be considered. The Governor in Council sympathises with the suggestion that the rules regarding free studentships should be relaxed, but definite orders cannot be issued until after examination of its financial effects.

18. As regards hostel accommodation, he desires that Muhammadans should be in as favourable a position, and have the same facilities, as Hindus, and he therefore accepts the principle that Government should establish hostels for Muhammadan students in Government High Schools, where their number is sufficient to call for separate accommodation. This, however, is entirely a question of the funds at the disposal of Government, and for financial reasons it cannot be adopted generally. In other than Government High Schools the provision of hostels for Muhammadans must, as in the case of Hindus, be regarded as a fitting object for private munificence rather than for the expenditure of public funds, though Government will continue to give grants to supplement private contributions.

19. His Excellency in Council has read with interest the remarks of the Committee on the difficulties which the Moslem community experience in connection with the languages which its members desire to study owing to their association with Muhammadan religion and history. He will forward to the University for their consideration the recommendation that Urdu should be included among the second languages which can be taken for the Matriculation Examination.

20. In spite of adverse financial conditions orders have already been passed giving effect to the recommendation that the income of the Mohsin Fund should be devoted to scholarships for Muhammadan students. Under resolution No. 4147, dated 16th November 1915, published in the *Calcutta Gazette* of 17th idem, the cost of the maintenance of *madrassas* hitherto defrayed from the Mohsin Fund Endowment will be charged to Provincial Revenues. With the amount so set free Government have sanctioned the

institution of 81 scholarships in Arts Colleges, 4 stipends tenable in the Civil Engineering College, 6 stipends tenable in the Medical College, and 33 stipends for students reading in *madrassas*. When full effect is given to the scheme, the number of stipendiaries will be 248, viz., 162 in Arts Colleges, 8 in the Civil Engineering College, 12 in the Medical College, and 66 in *madrassas*.

21. *Inspection*.—Orders have already been passed which give effect to the recommendations of the Committee regarding the powers and functions of the Assistant Director of Public Instruction for Muhammadan Education. Their suggestion that a special officer should be appointed for the inspection of Arabic and Persian teaching in *madrassas* requires further examination. The question of the powers and functions of the Assistant Inspectors for Muhammadan Education is now under the consideration of Government.

22. *Anglo-Persian Departments of Madrasas*.—His Excellency in Council accepts the recommendations of the Committee with regard to the Anglo-Persian Departments of Madrasas, and orders have been issued converting those departments in the Dacca and Chittagong Madrasas into Moslem High Schools under the Inspectors of Schools of the Dacca and Chittagong Divisions.

23. *Collegiate Education*.—The recommendations of the Committee on the subject of collegiate education mostly concern matters on which the Governor in Council is not competent to pass orders. The contention of the Committee that, in spite of the growing recognition of the value of hostels, the accommodation for Muhammadan students is inadequate, is unfortunately only too true. During recent years, however, large sums have been spent by Government on Muhammadan hostels outside Calcutta, while in the capital itself Government have established an inter-collegiate hostel for Muhammadans and are extending the Baker Madrasa hostel so as to provide additional accommodation. Other schemes have been inaugurated, but have had to be postponed till the return of normal financial conditions. As in the case of High Schools, the Governor in Council is prepared to reserve a definite proportion of places in Government colleges for Muhammadan students, and he accepts the suggestion that the ratio should be 25 per cent., which will for the present be regarded as a minimum and be liable to modification from time to time. He will further consider whether similar action can be taken to ensure that Muhammadan students will be regarded as having a preferential claim to vacancies in aided colleges up to the same limit. The request for more scholarships to be given from public funds will be considered when financial conditions allow of larger expenditure on education.

24. *Technical Education*.—There is no doubt, as observed in this Government resolution on the Report of the Director of Public Instruction on Education in 1913-14, that Muhammadans are slow in entering technical and industrial schools, though they have mechanical ability and are widely employed on this account in the lower ranks of engineering establishments. The general question of technical and industrial education in Bengal is now under the consideration of Government, and the recommendations of the Committee will receive attention when the position of Muhammadans in the scheme is being considered.

25. *Education of Girls*.—His Excellency in Council has read with great interest the recommendations of the Committee with regard to the education of Muhammadan girls. Their view is that a separate system of schools attended only by Muhammadan girls should be established and that the time has come when Government should definitely assume the responsibility for schemes for their education, which should no longer be left to private enterprise. The whole question is admittedly full of difficulties, but, in view of the social susceptibilities of Muhammadans, of their strong feeling that religious knowledge is essential for a girl's education and of the resultant fact that, in order to popularize the secular education of girls, the Koran must be taught, the Governor in Council is inclined to consider that the best practicable solution of the problem would be to establish in Muhammadan villages, in which there is a demand but no provision for the education

of Muhammadan girls, separate schools in which the Koran shall be included in the curriculum. The present time is, however, inopportune for any large and expensive scheme of expansion, and for the present, therefore, all that can be done is for Government to continue to aid private enterprise.

26. *Religious and Moral Instruction.*—This subject was fully discussed in several conferences held in Dacca and Calcutta in 1912, and the results of their deliberations, together with the recommendations of this Government, were forwarded to the Government of India, whose orders are awaited.

By order of the Governor in Council,

L. S. S. O'MALLEY,
Secy. to the Govt. of Bengal.

THE COMMITTEE'S REPORT.

CHAPTER I.

Introduction.

1. Before we attempt to set forth the trend of our discussions and the recommendations which we have decided to put before Government, we feel it desirable to state the problem which we have been called upon to consider and then to summarize the various attempts which have been made in the past to provide and extend educational facilities for Moslems in Bengal. These matters are dealt with in Chapters II and III of this our report.

CHAPTER II.

The Problem.

2. The Moslem population of India, according to the census of 1911, was 66,647,229. There are no less than 24 million Moslems in Bengal; in other words, more than one-third of the total Moslem population of India are Musalmans domiciled in Bengal.

3. In Bengal the Moslems represent 52·3 per cent. of the total population, while the Hindus represent 45·2 per cent. These two communities account for all but 2·4 per cent. of the population, and any attempt to appraise the educational progress of the population of the Presidency as a whole resolves itself into the examination of the rate of advance which has been and is being made respectively by Moslems and Hindus.

4. The provision which a man makes for his children depends largely on the occupation which he himself follows, the amount of money he earns, and the social position he occupies. In comparing, therefore, the respective educational position of Hindus and Moslems it is necessary to take into account the occupations which are followed respectively by these two communities. Table I, which we have appended to this report, shows the most important occupations followed by the people of Bengal and gives the number of Moslems and Hindus who are following each occupation. This table indicates clearly that a great majority of the Moslems are cultivators who till their own land. The number of Musalman cultivators in Bengal exceeds the number of Hindu cultivators by no less than 8 millions, the proportion being 9 Moslems to every 5 Hindus. The landlords, on the other hand, are mostly Hindus, the proportion in this regard being 7 Hindus to every 3 Moslems. The Moslem cultivators of the Presidency are conservative stolid men, generally absorbed in their own concerns and indifferent to anything which does not affect their personal interests. One would not expect to find that such people were very interested in education, and the Moslem cultivators of Bengal have proved no exception, but in recent years they have profited considerably, particularly in the Eastern Divisions, by the large amount of money which has been brought into the country by the jute trade. They have consequently begun to evince a growing appreciation of, and desire for, what is generally known as English education. The Hindus engaged in industry and commerce largely outnumber the Moslems in these pursuits, and when we come to the professions we find that comparatively few Moslems are engaged in them.

5. From what has been stated in the previous paragraph we should naturally expect to find the Moslems of the Bengal Presidency more illiterate than the Hindus. Table II, which we attach to this report, shows the comparative literacy of the two communities. The percentage of literates in the Moslem community, as indicated by this table, is smaller than the circumstances described in the previous paragraphs justify. We find that for

every 9 literate Moslem males there are 22 literate Hindu males; and that for every 6 Moslem males literate in English there are 37 Hindu males so literate. Moreover, from Table III, which we also attach to the report, which shows the relative number of Hindus and Moslems in various stages of school education, it appears that the percentage of Moslems in the higher stage is 14.7, in the middle stage 25, and in the primary stage 42.6. The figures for colleges have not been included in the table, but these figures are even more striking. Only 7.8 per cent. of the students in arts colleges and 1.4 per cent. of the students in professional colleges are Moslems.

6. A reference to Chapter X of the Report on Public Instruction in Bengal for 1913-14 will show that the rate of increase of Moslems in general educational institutions is not much greater than that of Hindus. In fact, although the number of Moslems in arts colleges and secondary schools has increased, the percentages of Moslems in arts and professional colleges remains practically the same; while the percentage of pupils in secondary schools is only 0.4 per cent. higher than it was in the previous year.

7. It has often been pointed out that the decline of Moslem influence in India dates from the substitution of English and the vernaculars for Persian as the languages of the courts. Whatever the cause may be, Moslems have certainly for a large number of years failed to take their proper share in the public life of Bengal. They were at one time afraid that education given through the medium of English and the vernaculars would sap the principles of Islam and for a long time they refused to take any part in the educational system of Government, thereby failing to profit by the opportunities of which the Hindus took full advantage. The more enlightened members of the community have since realised that Government have not the slightest desire to interfere in any way with their religion, but there are still a number of Moslems, especially in Northern and Eastern Bengal, who have no desire for any education other than the semi-religious education which has up to the present been given in madrasahs.

8. We have pointed out above that the population of Northern and Eastern Bengal consists mainly of conservative Moslem cultivators who still tend to regard with suspicion all education other than that which is imparted in specifically Moslem institutions. There has, however, grown up in the course of the last few years an increasing appreciation of the benefits of English education and a considerable demand on the part of Moslems for the admission of their sons into high schools. We are told that the increase in this demand can be traced to the following among other causes, viz., that as the cultivators become more prosperous they spend more money on litigation. When they go to the courts they find that most of the pleaders and officials of the courts are Hindus; they naturally feel that they would fare better, if there were more of their co-religionists in the courts, and they are now convinced that it is to the advantage of their community that a certain proportion of their boys should go through the University course and become pleaders and Government officials.

9. There is, however, no doubt that the Moslem community is still backward. The whole community was left behind during the last century owing to its conservatism, and since that time the economic pressure on the mass of the people has not been sufficient to make the members of the community bestir themselves to provide their sons with an education which would procure them employment away from their homesteads. Meanwhile public life in modern India is becoming daily more complicated. The policy of Government is in the direction of leaving local affairs more and more in the hands of the people, and in a recently published Resolution the Government of India reiterated the desirability of the development of the principles of Local Self-Government. If the Moslem community is to take its proper share in the public life of the Presidency, the sense of responsibility must be quickened and developed among its members. The best means of effecting this is education.

CHAPTER III.

History of previous action in Bengal.

A.—Primary Education.

10. The backwardness of the Moslem community was one of the questions taken up by the Education Commission of 1882-83, and they made, amongst others, the following suggestions for the advancement of primary education amongst Musalmans:—

- (1) That indigenous Musalman schools should be liberally encouraged to add purely secular subjects to their curriculum of instruction.
- (2) That special standards should be prescribed for Musalman primary schools.
- (3) That Hindustani should be the principal medium for imparting instruction to Musalmans in primary and middle schools, except in localities where the Moslem community desire that some other language be adopted.
- (4) That the official vernacular, in places where it is not Hindustani, should be added as a voluntary subject to the curriculum of primary and middle schools for Musalmans maintained from public funds, and that arithmetic and accounts should be taught through the medium of that vernacular.

11. Up to the year 1891 no special efforts were made by the Government of Bengal for the improvement of primary education amongst the Moslems, but in his circular No. 98, dated Calcutta, the 25th July 1891, Sir Alfred Croft drew the attention of Divisional Inspectors to this subject. In this circular he pointed out that Moslems were not content to acquire primary education through the vernacular of their district, and that therefore the ordinary primary schools of the province would not suffice for Hindus and Moslems alike. He also stated that the attempt to create a special course for maktabas by inducing *mianjis* to add Bengali and arithmetic to the maktab course had generally failed; that only a few schools had responded to the call, the reason being that the *mianjis* were generally incompetent to teach the additional subjects demanded of them. The result was that thousands of Moslem children received the only elementary instruction they would ever be likely to get in maktabas from which subjects of practical utility were excluded. Sir Alfred Croft proposed to remedy this state of things by offering definite recognition as well as encouragement in the shape of stipends for the Urdu and Persian course in maktabas on condition that certain standards of useful vernacular instruction were introduced. He divided maktabas into the following three classes, excluding purely Koran schools:—

- (1) Maktabas teaching, in addition to the Koran, the ritual of Islam through the Urdu language.
- (2) Maktabas teaching Urdu or Persian or both (with or without the Koran and ritual) and also a certain elementary standard in Bengali and arithmetic.
- (3) Maktabas teaching the full departmental standards, lower or upper primary, in the vernacular, and Urdu or Persian as an additional language.

The elementary standard in Bengali and arithmetic in maktabas of class (2) above was to correspond to the recognized primary course, and the Urdu and Persian standards were to correspond to the lower and upper primary

standards of the system then in existence. Sir Alfred Croft did not propose to aid maktab of the first class except by a registration fee for the submission of annual returns. Those of the second and third classes were to be aided by stipends, varying from Re. 1 to Rs. 6 a month according to the standard attained. The Urdu stipend was to depend on the way in which the Urdu and Persian course and the departmental course were combined in a maktab. He hoped that, if these proposals were carried out, students from madrasahs would be induced to take up posts as *mianjis*. Sir Alfred Croft also tried to arrange definite courses of study for adoption in maktab, but it is not clear whether any definite instructions were ever issued.

13. This scheme was followed until 1904, when Sir Alexander Pedler reviewed the existing system of maktab education and came to the conclusion that the result of 12 years' working under the system was unsatisfactory in the highest degree. He ascribed this as being due to the apathy of the people themselves. He therefore called a conference of gentlemen acquainted with the conditions and requirements of the Moslem community. This conference sat in February 1904 at the Calcutta Madrasah under the presidency of Dr. Ross, who proposed the following classification of maktab :-

- (1) Maktab teaching the Koran and the ritual of Islam through the Urdu language.
- (2) Maktab teaching Urdu or Persian or both, with or without the Koran and ritual, in addition to certain elementary standards in the vernacular of the district in which the maktab was situated and arithmetic up to at least the third-year infant class standard of the new vernacular scheme.
- (3) Maktab teaching the full departmental standards up to at least the third-year infant class of the new vernacular education scheme, with Urdu or Persian as an additional optional subject.

It will be noticed that this classification preserves the classification of Sir Alfred Croft, but the following grants-in-aid were proposed :-

- (1) Maktab of class I should not be aided except by the payment of an annual fee for the submission of annual returns.
- (2) Maktab of class II should get aid from the primary grant in the same way as ordinary *pathsalas*.
- (3) Maktab of class III should get the ordinary *pathsala* grant, together with an addition of 25 per cent. on the ordinary grant. This additional grant was proposed in order to encourage maktab of classes I and II to adopt the full departmental standards. The payments were to be made out of the primary grants at the disposal of District Boards and in non-Board areas from the funds at the disposal of the department. With regard to the curriculum of studies, Dr. Ross proposed a separate curriculum for the maktab in Calcutta and in the mufassal. Urdu and Persian literary readers and grammars were prescribed for maktab; in other subjects they were to follow the standards laid down for the lower primary and upper primary schools under the new vernacular scheme for education.

14. So far the scheme is very similar to that of Sir Alfred Croft, but Sir Alexander Pedler also put forward new proposals.

These were the creation of posts of inspecting maulvis to supervise the maktab and induce the *mianjis* to add secular subjects to the instruction already imparted in them, and the establishment of departmental maktab teaching up to the upper primary standard in each district and in Calcutta, the idea being to encourage other maktab in the province to adopt departmental standards and to provide the means of supplying other maktab with a better class of *mianjis*.

15. In 1908, Sir Archdale Earle, at that time on special duty, called a conference of Moslem gentlemen to consider the question of the institution of the Title Examination of the Calcutta Madrasah and other problems in connexion with the education of Musalmans. This conference took up the question of improving the education given in maktab. The following parts of Sir Alexander Pedler's scheme had been given effect to by this time :-

- (a) A special curriculum had been drawn up for maktab in Calcutta.
- (b) A special curriculum had been drawn up for maktab in the mufassal.
- (c) One model maktab had been established in Calcutta.
- (d) Grants-in-aid to maktab in Board and non-Board areas had been distributed.
- (e) One inspecting maulvi had been appointed in Calcutta.

Sir Archdale Earle's Committee came to the conclusion that the scheme referred to above was very inadequate. They considered—

- (1) that the amount of grants-in-aid given to maktab was ridiculously small, for example, the Khulna district received Rs. 500 a year from which 10 maktab out of 100 were aided;
- (2) that the inspecting maulvis who had been appointed under the scheme sanctioned by Government were underpaid, ill-qualified and too few in point of number;
- (3) that the number of maktab maintained by Government—one in each of six districts and one in Calcutta—was insufficient;
- (4) that maktab teachers required special training and that at least one training school should be established for them in each of the districts where there were a considerable number of maktab teachers.

The question was also raised, why a separate course of studies should prevail in Calcutta maktab, and whether it was necessary to have a curriculum for maktab different from the ordinary departmental curriculum for primary schools.

16. These questions were very carefully considered by an expert committee, and their proposals, which represent the scheme at present operative in West Bengal, are shown below :-

The present Western Bengal scheme.

- (1) Maktab already aided were to be given an increased aid. All unaided maktab were to be brought within the aided system at the rates reproduced below. This involved an additional expenditure of Rs. 70,000 a year.
- (2) Concurrently with the increased grants-in-aid, increase in the special inspecting staff and improvement in that staff were sanctioned. Nine additional officers were to be appointed and their salary was to be Rs. 30 per month rising by an annual increment of Re. 1 to Rs. 50 a month. Their travelling allowance was to be regulated by the provisions of the Civil Service Regulations. This involved an extra cost of Rs. 6,368 a year.
- (3) The number of departmental maktab was to be increased.
- (4) With regard to the question of the training of teachers for maktab, it was decided that one of the already-sanctioned *guru*-training schools should be converted into a *mianji*-training school for the training of maktab teachers in districts in which there were a large number of maktab. The teachers in these *mianji*-training schools were to get a higher rate of pay than the teachers in the ordinary *guru*-training schools.

- (5) A special curriculum was drawn up which would be introduced into all makhtabs. A boy after going through this curriculum should be sufficiently advanced to enter the second class of an upper primary school.

17. Government sanctioned these proposals subject to the proviso that the scheme should be introduced gradually as funds were available. To sum up, the main features of the present West Bengal system are—

- (1) The prescription of a special curriculum extending over four classes—a more rudimentary form of the general elementary curriculum *plus* the Koran and Urdu (where Urdu is not the vernacular language of the pupils). This course is supposed to fit a boy for admission to the bottom class of an upper primary school (Standard III of the vernacular syllabus).
- (2) The preparation of special manuals for makhtabs. This manual is made up as follows:—

- Chapter I—School-room and arrangement of children.
- II—Attendance registers.
- III—Hygiene.
- IV—Arithmetic.
- V—Observation lessons and Nature Study.
- VI—General chapter on makhtabs.

(Chapters I to IV are a reproduction of the general school manual.)

(Chapter V is adapted to the maktab course and Chapter VI is new.)

- (3) The grant-in-aid at special rates:—

- (i) For makhtabs with only the first-year class—50 per cent. of the ordinary lower primary school grant.
- (ii) For makhtabs with the second-year class—full ordinary lower primary school grant.
- (iii) For makhtabs with the third-year class—25 per cent. over the ordinary lower primary school grant.
- (iv) For makhtabs with the fourth-year class—50 per cent. over the ordinary lower primary school grant.

Where Urdu is taught as a separate subject and a special teacher is required, the prescribed grant is double that of an ordinary lower primary school. The ordinary grant of a lower primary school varies so greatly and is fixed on such variable features that it is not quite clear on what basis the calculation of special maktab rates is made.

- (4) The establishment of departmental makhtabs in certain districts.
- (5) One *guru*-training school in each of the above districts to be converted into a special school for *mianjis*.

18. In East Bengal it is very difficult to state what action has been taken. The position is not so clear since the Partition.

Up to the time of the Partition, although East Bengal was a part of Bengal, Sir Alexander Pedler's scheme had not been introduced. There was no system of departmental makhtabs, special training schools or special inspecting officers, nor has such a system ever been established. Out of the Imperial recurring grant of 10 lakhs, sanctioned in 1905, Rs. 3,33,000 were allotted to East Bengal, and from this grant assignments were made to District Boards for makhtabs. These were distributed in the form of monthly stipends to such makhtabs as endeavoured to teach the lower primary course. In 1907-08, Rs. 9,300 were allotted to makhtabs in East Bengal. In 1910-11, allotments aggregating to Rs. 36,583 were made to 1,398 makhtabs. In 1913-14, there were in East Bengal 1,782 recognized and 876 non-recognized makhtabs; Rs. 56,114 were distributed from public funds in aid of these makhtabs.

There are then two systems of maktab organisation in Bengal, and we had to consider whether the two systems should be retained or whether there should be one uniform system throughout the Presidency, and if so, what form that system should take.

19. The second point in connexion with primary education which the Government of India asked this Government to consider was the question of Urdu teaching in primary schools.

The teaching of Urdu in primary schools.

The Education Commission of 1885 suggested—

- (1) that Hindustani should be the principal medium for imparting instruction to Musalmans in primary and middle schools except in localities where the Moslem community desire that some other language be adopted;
- (2) that the official vernacular in places where it is not Urdu should be added as a voluntary subject to the curriculum of primary and middle schools for Moslems maintained from public funds, and that arithmetic and accounts should be taught through the medium of that vernacular.

For practical purposes Bengali is the vernacular of this Presidency, but there are a few districts where Urdu is the vernacular of a large number of Moslems, e.g., in Dacca, Calcutta, Murshidabad and Hooghly. In 1889, Government approved of Urdu being taken as a second language in schools in Bengal, wherever an Urdu teacher could be provided.

Sir A. Earle's Moslem Education Committee of 1907-08 stated as their view (1) that Urdu is not to be considered the medium of instruction for Musalman children in the Presidency and Burdwan Divisions, although in exceptional places, where the bulk of the Moslem population speak Urdu as their vernacular, instruction should be imparted through the medium of their own language in accordance with the principles underlying the scheme of vernacular education, and (2) that additional Urdu teachers should be appointed to schools where Urdu is the second language, and that, as far as possible, aided schools should be encouraged to take similar steps.

In Eastern Bengal the question of Urdu teaching was raised at an educational conference held at Barisal in December 1905 under the presidentship of the Lieutenant-Governor (Sir B. Fuller). The question put before the conference was: Is it desirable to make Urdu (of the simplest character) an optional subject in lower primary, upper primary and middle schools in order to encourage Moslems to give their boys a secular education? The Director of Public Instruction was asked to submit a report on the subject.

He submitted a scheme the main features of which were—

- (i) that as an experimental measure Urdu should be introduced in some middle, upper primary and lower primary schools;
- (ii) that payment to the teacher or maulvi should be made by way of capitation allowance at certain rates;
- (iii) that certain Urdu books should be supplied to schools.

It was admitted that Urdu was in no sense a vernacular in Eastern Bengal and Assam. The reasons given for its introduction were (1) that the Moslems of Eastern Bengal require a knowledge of Urdu in order to have easy access to religious books in that language; (2) that a knowledge of Urdu was necessary for a Musalman gentleman; (3) that its introduction would popularise education among Moslems; (4) that it would enable Musalman boys to come to school at an earlier age, since maktab or home instruction generally preceded *pathshala* instruction, whereas, if Urdu were introduced, the boys would be assisted in reading their religious books.

Government accepted the proposals, but the scheme has not evoked much enthusiasm and Inspectors are now recommending that the money which was to be spent on this scheme should be diverted for other purposes.

We have carefully considered the question of Urdu teaching in primary schools and have made certain recommendations.

20. The third suggestion of the Government of India in connexion with primary education is that special text-books should be written for semi-secular makhtabs.

The Eastern Bengal Committee on Moslem education, which met at Dacca in 1909-10, laid great stress on the adoption of special Bengali readers and primers particularly framed for Musalmans. It was laid down that the language of the books should be simple and should not exclude common words of Persian or Arabic origin. The Eastern Bengal and Assam Government placed a Sub-Inspector of Schools on special duty for the preparation of readers for lower primary makhtabs for boys and girls and for *zanana* classes.

The following books have been prepared and prescribed :—

- (1) Instructions for maktab teachers.
- (2) The maktab primer.
- (3) " " reader, No. 1.
- (4) " " " No. 2.

In Bengal a special manual for makhtabs has been prepared. This manual is in Urdu, and contains the following matter :—

- Chapter I—School-room and arrangement of children.
" II—Attendance registers.
" III—Hygiene.
" IV—Arithmetic.
" V—Observation lessons and Nature Study.
" VI—General chapter on makhtabs.

Chapters I to IV are a reproduction of the general school manual (Junior Teachers' Manual). Chapter V is adapted to the maktab courses, and Chapter VI is new.

21. The fourth suggestion of India is that stories not distasteful to Moslems and also stories of particular interest to them should be included in the text-books for ordinary schools.

The All-India Muhammadan Anglo-Oriental Educational Conference, which was held at Dacca in December 1906, brought to the notice of the Eastern Bengal and Assam Government that the text-books prescribed for schools in Eastern Bengal did not deal with such subjects as Moslem history and literature which might interest Musalman students.

The subject was discussed by a Committee appointed in February 1909 to consider the curriculum for vernacular schools in Eastern Bengal. The Committee recommended that the reading books used in rural schools should contain a large proportion of stories which would interest both Hindus and Musalmans. Special vernacular books were accordingly prepared and prescribed.

22. The Government of India suggest that Moslem teachers should be appointed where practicable.

In makhtabs the teachers are Moslems. In ordinary primary schools the teacher is ordinarily not appointed to the school but starts the school himself.

23. In 1888-89 two Moslem Assistant Inspectors were appointed—one for Eastern Bengal and the other for Bihar, with instructions among other things "to ascertain and report to the Inspectors the special educational wants of Muhammadans and to endeavour to acquire influence with those in authority among their co-religionists in order to induce them to introduce into their system of education useful secular subjects such as arithmetic, accounts and the local vernacular." But this system of having Assistant Inspectors of Musalman education was abolished in 1901, as, in pursuance of the recommendations of the Education Commission of 1885, a large number of posts on the ordinary inspecting staff had by that time been filled by Moslems.

Inspecting maulvis for makhtabs were appointed under Sir A. Pedler's scheme and have been retained ever since.

In 1908, Mr. Earle, who was then on special duty in the Education Department, addressed Government on the subject of Musalman education. Among other recommendations he suggested that a special Moslem inspecting staff should be appointed. He considered that there should be in each Inspector's division a special officer who should be concerned solely with the education of Moslems. He proposed that such an officer should inspect among other institutions all the makhtabs in his circle. Mr. Earle did not think it necessary to create any new posts for these special officers. He recommended that, of the existing superior staff, one Moslem officer in each Inspector's circle, either an Assistant or a selected Deputy Inspector, should be set apart for the duties. Mr. Earle's recommendations were generally approved by Government.

No such officers nor inspecting maulvis were appointed in Eastern Bengal.

The Dacca Committee on Musalman education were of opinion (1) that no special Moslem agency was required, (2) that where there was no Deputy or Sub-Inspector qualified to examine maktab boys in Urdu, the inspecting officer should call in the aid of a local Moslem Marriage Registrar, (3) that it was not desirable that the inspecting agency should examine the boys in the Koran.

B.—Secondary Education.

24. The Government of India also discuss the causes which have retarded the spread of secondary education among Musalmans, and make certain observations and suggestions.

Their first suggestion is—

The improvement of existing institutions for the education of Moslems, e.g., the Calcutta Madrasah.

25. In 1909, the Government of India suggested to this Government that a Muhammadan college for the two Bengals should be established by removing the Calcutta Madrasah to a more suitable site either in Bengal or in Eastern Bengal and Assam, and reorganizing it on the lines of the Aligarh College; they suggested that a considerable sum could be raised by the sale of the existing buildings and site, whereby the Madrasah might be started on an enlarged and improved scale in more healthy and commodious surroundings. The feelings and wishes of the Muhammadan community were, however, against the proposal, and Government were assured that any attempt to remove the Madrasah from Calcutta would be most unfavourably viewed by the Muhammadans of Bengal and Eastern Bengal.

The improvement of the Calcutta Madrasah. The Government of India were, however, informed that the improvement of the Madrasah and the restoration of its status as an arts college affiliated to the University were being kept in view, and that the Government of Bengal desired to effect these ends as soon as funds were available. Proposals have now been worked out, but owing to the present international crisis funds are not available.

26. The second suggestion of the Government of India is that separate institutions for the education of Moslems should be established in places where this can be done without detriment to efficiency or discipline and without unreasonable expense. They observe that one of the reasons which have retarded the spread of education among Moslems is the linguistic difficulty. They think that special schools and colleges for Moslems may go far to meet this difficulty, but they remark that this is an expedient which for financial reasons cannot be adopted generally; and where this is not feasible a good deal may be done by reserving a certain number of vacancies for Musalman pupils in institutions which by reason of their reputation draw many applicants for admission and by safeguarding the interests of the community in other ways.

27. So far as this Presidency is concerned, we have the Anglo-Persian departments of the Madrasahs at Calcutta, Dacca, and Chittagong which teach up to the Matriculation standard and are very popular with the Moslem community. Schemes for the establishment of a Musalman college at Dacca, and another in Calcutta are under consideration.

28. Since 1905 a special class of institutions called middle madrasahs has been established in Eastern Bengal. They are bilingual middle vernacular schools and act as feeders to high schools and central madrasahs. They are aided from public funds. These institutions were popular for a time, but they have now served their purpose and are no longer being encouraged.

29. The Government of India next raise the question of Urdu in secondary schools. In Bengal, except in Calcutta, Dacca, Murshidabad and Hooghly, the vernacular of Moslems is Bengali.

30. The question of Urdu as second language has been engaging the attention of Government for some time past. As Director of Public Instruction Mr. Earle did his best to make provision for additional teachers in those schools which took up Urdu as a second language and which required Urdu teachers. It was recognized that unless Moslem boys learnt something of Urdu in the lower classes of high schools, they entered the higher classes, where they had to study Persian, totally unprepared for taking up that language. Mr. Earle recommended that the policy of providing additional teachers where necessary should be steadily pursued, and aided schools should, as far as possible, be encouraged to take similar steps.

31. The Government of India next suggest the maintenance of hostels for Moslem pupils under private management with religious teaching. They observe that one of the reasons which have retarded the spread of secondary education among Moslems is the demand for religious instruction. They think that this demand can be arranged in privately-managed hostels attached to Government institutions.

32. The question of religious instruction in hostels was discussed at the Dacca Conference on moral and religious education in March 1912. The Moslem members of the Conference were of opinion that prayer and religious instruction should be compulsory for all boys whose parents desire it and that religious instruction should be given by the Superintendent of the hostel himself. If he is unable to do so, a maulvi may be appointed to carry out the duties under the supervision of the Superintendent. The Conference were of opinion that in aided schools the governing authorities should be free to make such arrangements as they consider desirable.

33. The Moslem members of the Calcutta Conference were of opinion that prayer and religious instruction should be compulsory for all boys; that, as regards prayer, there should be no exception or relaxation, and that, as regards religious instruction, it should be presumed that the guardians desire it, unless they communicate their wishes to the contrary. They thought that in a Moslem hostel the Moslem superintendent should ordinarily see to prayer and religious observances.

34. Under the new University Regulations no college or school can be affiliated to the Calcutta University, unless it is placed under the management of a regularly-constituted governing body or a committee on which the teaching staff is represented. In order to meet the requirements of these regulations, governing bodies have now been constituted for all government colleges and consist, with very few exceptions, of the following members:—

- (1) the Divisional Commissioner;
- (2) the Principal of the college; and
- (3) the senior professor of the college.

Of these, the first is the President and the second Vice-President and Secretary.

The managing committees of all high schools have, for the same reason, been entirely reconstituted. In Western Bengal the managing committee of a collegiate school consists of—

- (1) the Commissioner (*President*),
- (2) the Principal or Lady Principal (*Vice-President*),
- (3) the Divisional Inspector of Schools, and
- (4) the Head Master or Head Mistress (*Secretary*).

The managing committee of a Government zilla or high school in Western Bengal consists of—

- (1) the District Magistrate (*President*),
- (2) the School Inspector (*Vice-President*),
- (3) the Assistant Inspector,
- (4) the Head Master or Head Mistress (*Secretary*).

In Eastern Bengal and Assam it consists of—

- (1) the District Magistrate (*President*),
- (2) the School Inspector (*Vice-President*),
- (3) the Assistant Inspector,
- (4) the Head Master (*Secretary*),
- (5) a civil officer recommended by the Commissioner and approved by Government, and
- (6) a teacher of the school elected by members of the teaching staff.

There are no separate orders for Eastern Bengal and Assam regarding collegiate schools.

Rules have been framed defining the duties of these committees.

35. The Government of Eastern Bengal and Assam prescribed certain rules regarding the constitution of a representative managing committee for every aided school, unless specially exempted by the Director of Public Instruction. The rules laid down that the members of the committee should be representative of the various classes of the community.

36. The Government of India observe that one of the many causes which have retarded the spread of secondary education among the Moslems is the want of Musalman representation on the governing bodies of educational institutions. They remark that in certain parts of the country the great majority of secondary schools are managed by Hindu bodies and that among the 100 ordinary members of the Calcutta Senate only 6 are Moslems. The establishment of special Moslem schools and colleges would, in their opinion, simplify this and other matters; but they apprehend that it will seldom be possible to adopt this expedient for financial reasons.

37. The question of providing an adequate number of Moslems to be teachers and inspecting officers has engaged the attention of the Government for many years. In 1893, Dr. Martin (Director of Public Instruction)

dealt with two of the recommendations of the Education Commission about the employment of Moslems as educational officers. He remarks that "it appears to me that, provided candidates with the necessary qualifications are obtainable, orders should be issued to the Education Department and to District and Municipal Boards to appoint only Moslem candidates to sub-inspectorships, till such time as the Musalman element in the inspecting staff of each district is reported to be in proportion to its Musalman population. The circle inspectors, in making appointments to zilla schools, should also be guided by a similar principle." In order to keep the Director of Public Instruction informed as to what was done in the matter it was proposed by the Director that Inspectors of Schools, when making appointments to master-ships in zilla schools, should, on each occasion, report to him the name of the candidate selected, with special reports on those cases in which it might be thought desirable to depart from this principle; and that no appointment should be of a substantive character, till finally confirmed by the Director of Public Instruction. The Director of Public Instruction was authorised to

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issue orders departmentally in regard to the employment of Moslems as teachers in zilla schools.

38. In December 1898, the Lieutenant-Governor of Bengal visited Cuttack. The question of the employment of Moslems as educational officers (Sub-Inspectors) arose with reference to a request made in an address then presented to His Honour. Dr. Martin was consulted and, as a result, information regarding the employment of Moslems in zilla schools in the Presidency, Dacca and Chittagong Divisions for the period 1894-1898 was called for. The figures indicated that the Inspectors had not complied with the wishes of Government in administering the patronage entrusted to them. The Lieutenant-Governor insisted that the pledge given by Government should be carried out by the Education Department, and though His Honour did not interfere on that occasion, he desired it to be clearly understood by Inspectors of Schools that the orders of Government must be obeyed, and that any appointments which were made in contravention of the Government policy would be cancelled.

39. In May 1901, the Director of Public Instruction forwarded a report regarding the employment of Moslems in zilla schools during the year 1900. His Honour remarked that the figures were amazing, as out of 382 teachers on the Government staff only 26 were Moslems. He declined altogether to believe that qualified Moslems could not be found. He thought that Hindu head masters were in the habit of making it known that no Musalmans need apply. His orders were—

- (1) that, if there is no local candidate, head masters must apply to the nearest madrasah—Calcutta or Dacca, and
- (2) that instructions, in unmistakable terms, should be given to appointing authorities.

Orders were accordingly issued to the Director of Public Instruction, and he was desired to submit an annual statement to Government regarding the employment of Moslems as teachers and Sub-Inspectors.

40. Very soon after the creation of the province of Eastern Bengal and Assam, Sir B. Fuller called for a statement from the Director of Public Instruction showing certain particulars regarding Moslem pupils and masters. The returns, as remarked by His Honour, brought out into very strong relief the smallness of the part played by the Government high schools of Eastern Bengal in the education of the Musalman community. He thought it probable that the attendance of the Moslem students would be much larger, if the teaching staff included a substantial proportion of Moslems. He noted that the teaching staff was almost wholly Hindu, and desired that the gradual raising of the proportion of Moslem masters to at least 33 per cent. should be aimed at.

41. An annual statement regarding the employment of Moslems as teachers in zilla and Government high schools is now submitted for the whole Presidency.

42. In connexion with the improvement of educational facilities for Moslems in Bengal, Mr. Earle, while on special duty, suggested that a special Moslem inspecting staff should be appointed in each Inspector's division and recommended that, out of the existing staff, an Assistant or a selected Deputy Inspector should be set apart in each Inspector's circle for the purpose of watching the educational interests of Moslems. The proposals were approved by Government, and two officers of the rank of Assistant or Deputy Inspector were set apart for the purpose in the Presidency and Burdwan Divisions. There were no such special officers in Eastern Bengal.

43. The employment of a due proportion of Moslem officers in the Education Department has always been regarded as one of the best means of advancing the cause of Musalman education. It was laid down by the Government of Eastern Bengal and Assam that the number of Musalman Sub-Inspectors of Schools in every district should be in proportion to the Moslem population and that a fixed proportion of the teachers in Government high schools should be Moslems. It is not easy, however, to secure the services of Moslems qualified to hold high posts in the Education Department. We attach a

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table (Table IV) which shows the proportion of Moslems to the total population of each division and compares the number of Moslem school inspecting officers in each grade with the number of inspecting officers of other communities. Musalman inspecting officers are essential to the expansion of education among Moslems. It is evident that more Musalmans are required as inspecting officers, but the comparatively poor prospects which the educational services now offer deter qualified men from joining the department. The number of Moslem teachers in Eastern Bengal, especially in primary schools, is, however, considerable, the total number in institutions of all kinds being 14,656 on the 31st March 1912 for the whole province of Eastern Bengal and Assam. Similar figures for Bengal are not available in the Bengal Quinquennial Review, which gives figures for secondary and special schools under Government, but not for primary schools. In Bengal there are 83 Muhammadan teachers in secondary schools, 15 in special schools.

44. As regards sub-inspectorships, the standing orders are that the number of Moslem Sub-Inspectors in every district of the Presidency should bear to the total number of Sub-Inspectors in the district the same proportion as the Musalman population of the district bears to the total population.

45. The Government of India also ask Local Governments to consider whether any extension of the present system of scholarships is required in the interests of poor Moslem students.

46. The award of special scholarships and the provision of free education for poor students have for long been included in the Government programme for the encouragement of education among Moslems. Ever since the recommendations of the Education Commission of 1882-83 were promulgated, a certain number of scholarships of every grade have been reserved from Moslems. We attach a table (Table VI) which shows the total number of Government scholarships of all kinds available in the Presidency and the number under each head reserved for Moslems.

47. The rules relating to free studentships were also revised in favour of Moslems by the Eastern Bengal and Assam Government. The number of free studentships tenable in high, middle and upper primary schools was raised to 13 per cent. of the roll-number, and it was decided that these free studentships should be held in the proportion of 8 : 5 by Muhammadans and Hindus, respectively. A number of half-free studentships have also been provided in schools and colleges out of the proceeds of the Mohsin Fund.

48. In Government and Government-aided middle and high schools in Bengal, Moslem pupils who pay no fees may not exceed 5 per cent. of the total roll-number of the schools. In addition to pupils admitted under this concession, Moslems may be admitted free up to 8 per cent. of the number of Moslems on the roll, but the number of pupils admitted under this provision must not exceed 12. Six junior and 8 senior scholarships are reserved for Moslems. There are also scholarships which have been created for Moslem students from private endowments—10 at the Matriculation, 5 at the Intermediate and 5 at the B.A. stage. Besides scholarships, a certain proportion of the fees of Moslem boys in schools and colleges is paid from the Mohsin Fund, so far as the income of that fund permits.

49. The Government of India observe that one of the reasons which have retarded the spread of secondary education among Moslems is the poverty of the community. They remark that this has been to a large extent met by special Government scholarships and endowments and that this is essentially a matter for the Local Government and the community themselves. They, however, think that in parts of the country where Musalmans are slow to enter institutions for technical and industrial training—and they notice that very few Moslems have been selected for the State Technical Scholarships—it may be found desirable to offer some special facilities by way of stipends or scholarships.

C.—Education of Girls.

50. In paragraph 6 of their letter the Government of India observe that no system of education for Moslems could be regarded as complete unless it includes arrangements for the education of girls, and they desire to see adopted the general principles detailed in paragraphs 16—18 of their Resolution of the 21st February 1913. These principles are :—

- (a) The education of girls should be practical with reference to the position which they will fill in social life.
- (b) It should not seek to imitate the education suitable for boys, nor should it be dominated by examinations.
- (c) Special attention should be paid to hygiene and the surroundings of school life.
- (d) The services of women should be more freely enlisted for instruction and inspection.
- (e) Continuity in inspection and control should be specially aimed at.

51. The education of girls among Moslems has made a rapid advance during the last decade, especially in Eastern Bengal where there has been a rise from 5,564 in 1901-02 to 16,468 in 1906-07 and 56,683 in 1911-12. This result is attributed partly to the introduction, facilitated by special grants made through the District Boards, of a simple course of primary instruction into maktabas and Koran schools, and partly to a remarkable awakening among the Moslems of certain districts to the benefits of female education.

52. The question of the improvement of female education was discussed by the Simla Conference of 1901. The recommendations of the Government of India on the suggestion of the Conference were that the Local Governments should establish model primary schools for girls, and where necessary, Government schools for different stages as models. They also recommended that the curriculum of all primary schools for girls should be restricted to the three R's and such subjects as will be useful to them and cannot be learnt at home and that all useless subjects should be rigidly excluded.

53. The Director of Public Instruction was asked for a report on the question of model schools and was asked to draw up and submit to Government a curriculum for these institutions. A syllabus was prescribed and a recurring grant for the establishment of model primary girls' schools was sanctioned in 1902. A scheme was next submitted for the training of *zanana* ladies, and it was proposed that it should in the first instance be tried in nine different centres. This was sanctioned. These *zanana* classes were meant for both Moslems and Hindus.

54. In July 1907, the Director of Public Instruction submitted proposals which had been worked out at a conference of leading Moslems, convened to consider the question of promoting the education of Moslem girls and women. Government sanctioned these proposals, which were—

- (1) that, in lieu of the ordinary syllabus prescribed for girls' schools, the syllabus prepared by the conference should be approved as an experimental measure for use in special schools for Moslem girls and also for use in connexion with Moslem *zanana* instruction ;
- (2) that special readers in accordance with the syllabus should be prepared ;
- (3) that the books should be written in Urdu.

55. In Eastern Bengal, besides the creation of *zanana* classes, elaborate schemes were prepared for the education of Moslem girls. These proposals were formulated by the Female Education Committee held at Dacca in 1909, 1910 and 1911. The main features of the scheme were—

- (1) that secular instructions should be given in selected maktabas, aided by grants ;
- (2) that departmental schools of a certain type should be opened as an experiment in Musalman centres ;

- (3) that a central female madrasah should be established at Dacca ;
- (4) that a Moslem hostel should be established in connexion with the Dacca Eden School for girls ;
- (5) that special readers should be prepared for primary schools and *zanana* classes ;
- (6) that urban schools should be started at district and subdivisional head-quarters.

D.—Conclusion.

56. The impression we obtain from a perusal of what is stated in this chapter is that, though much has been attempted and something at least done to improve the position of the Moslems of Bengal, much more will have to be done before the community can take its proper share in the public life of the Presidency.

CHAPTER IV.

The General Policy.

57. Although there has been a tendency during the past few years for Moslems to take more advantage of the ordinary courses of instruction, and although the number of Moslems in various kinds of schools has increased, yet wherever private Moslem enterprise is concerned—it tends to develop purely Islamic institutions. The reason is that there is still a strong feeling in the community that a separate system of education will preserve the social and religious independence of Moslems.

58. We fully realise this tendency and at the same time we feel that, with the limited funds which are at the disposal of Government for the encouragement of education, it is impracticable to insist that a Moslem boy shall, throughout his educational career, be educated in schools intended exclusively for Moslems. At the same time we cannot ignore the fact that a large section of the community regards general educational institutions with suspicion, and we therefore think that it is still necessary for Government to aid and in some cases to maintain a number of separate institutions for Moslems. In this connexion we record the following recommendation :—

RECOMMENDATION 1.—*That while it is necessary to maintain special institutions for Moslems it is undesirable to develop further a system of education for this community separate from that of other communities. The existing systems should be carefully examined to see where they fail to satisfy members of the community, and necessary modifications should be introduced.*

CHAPTER V.

Primary Education.

59. The Government of India state in their letter that Moslems hold their own in primary schools. We desire to observe that the figures for Bengal do not support this view. Out of 1,027,654 pupils attending primary schools on 31st March 1914, 4,61,711 or less than half were Moslems.

60. In Bengal, Moslems receive their primary education in (a) ordinary primary schools, (b) maktabas. We had first of all to decide whether in view of the recommendation made at the end of the last chapter, we could consistently recommend Government to recognize and develop maktabas.

61. The majority of the people of Bengal live in rural areas and not in large towns. The people are conservative and, therefore, although we think it is undesirable to develop further a system of schools for the Moslem community separate from the general system, we consider that Government must recognise the existence of maktabas and encourage them as far as

possible to add secular subjects to their courses of study. We consider it essential to keep our recommendations concerning makhtabs entirely distinct from our recommendations with regard to the ordinary primary institutions for the education of Moslems and others.

A.—Ordinary Primary Schools.

62. District Boards are primarily responsible for the maintenance of primary schools under public management in a district; they are also responsible for making grants-in-aid to schools, whether under public or private management.

63. Each District Board has an education committee consisting of (a) the Deputy Inspector of Schools, (b) three members of the District Board, (c) not more than three residents of the district not being members of the District Board. This committee controls directly the affairs of schools maintained by the District Board on the recommendation of the Deputy Inspector of Schools. The Deputy Inspector is assisted in his work by Sub-Inspectors.

64. The chief condition for a grant-in-aid is that a curriculum prescribed by the Department of Public Instruction shall be followed. There are at present two separate and distinct curricula for primary schools in force in Bengal—one prescribed by the late Government of Eastern Bengal and Assam and the other prescribed by the late Government of Bengal. The unification of these curricula is a matter which is at present occupying the attention of Government.

65. We wish to point out to Government that, in order to safeguard Moslem interests, certain modifications are necessary in the organization which controls the primary grants and also in the curricula which have been prescribed.

66. The distribution of the primary grants in any district is in the hands of the District Board, who are advised in this matter by the school inspecting staff of the district. Now the Moslem community is neither sufficiently represented on the inspecting staff nor on the District Board. Hence it may result that primary schools started by Musalmans or in Moslem localities fail to get sympathetic treatment from the authorities. Again, a course of instruction, which is purely secular, can never appeal to Moslem parents, and if the ordinary primary schools are to attract Moslems, there must be provision in the curriculum for religious teaching. The text-books which are prescribed for use in primary schools are usually written by non-Moslems; they often contain sentiments and phrases which are regarded by Moslems as objectionable. At any rate the text-books used in the ordinary primary schools do not contain ideas and sentiments which appeal to Moslems. Moslem authors are generally poor and cannot go to the expense of publishing books on the chance of their being prescribed; indeed it has been represented to us that they have little chance of getting their books prescribed, as the Moslem community is not well represented on the text-book committees.

67. In order to make primary schools acceptable to Musalman parents, we make the following recommendations for the consideration of Government.

RECOMMENDATION 2.—*That the representation of Moslems on the education and finance committees of District Boards is not sufficient to ensure that the interests of the Moslem community are not neglected. The number of Moslems on both these committees should be increased.*

To effect this increment we recommend—

RECOMMENDATION 3.—*That of the Deputy Inspectors at district headquarters one should always be a Moslem and that there should always be both on the District Board and on its education and finance committee a Moslem Deputy Inspector of Schools who is stationed at the district head-quarters.*

RECOMMENDATION 4.—*That, in selecting the three non-members of the Board for the education committee, due regard should be paid to the interests of Moslems.*

RECOMMENDATION 5.—*That, as three members of the education committee are elected from members of the District Board itself, it is very necessary from*

the point of view of Musalmans that they should be adequately represented on District Boards. We recommend that the number of Moslem members on District Boards should bear the same ratio to the total number of members on the Board as the Moslem population bears to the total population of the district.

RECOMMENDATION 6.—*That there should be greater Moslem representation on the finance committees of the District Boards.*

We also recommend—

RECOMMENDATION 7.—*That the number of Moslem Deputy Inspectors should be increased so that in each division the ratio of the number of Moslem Deputy Inspectors to the total number of Deputy Inspectors should be the same as the ratio of the Moslem population to the total population of the division.*

68. We make the following recommendations with regard to the curriculum:—

RECOMMENDATION 8.—*That in primary schools the last period of each day shall be set aside for moral instruction.*

RECOMMENDATION 9.—*That during this period Moslem boys should be given such instruction as will tend to make them good Moslems.*

RECOMMENDATION 10.—*That this religious instruction should be given by the mulla attached to a local mosque (or if such a mulla cannot be found, by some resident at the locality to whom a suitable sum should be paid as remuneration). This religious teacher should be regarded as a member of the school staff and should be paid from the school funds. A whole-time Moslem teacher should be appointed on the staff of any school in which the number of Moslem boys would justify such an appointment. This teacher should give the necessary moral instruction.*

RECOMMENDATION 11.—*That in all primary schools work should be suspended for one hour on Fridays to enable Moslem boys to say their Juma prayers; on other days in the week work should be suspended for half an hour to enable Moslem boys to say their midday prayers.*

RECOMMENDATION 12.—*That manuals for religious instruction should be prepared in the vernaculars of the province for the guidance of the teachers.*

69. We also recommend that—

RECOMMENDATION 13.—*Moslems should be adequately represented on the text-book committee which is to be formed for the whole Presidency.*

RECOMMENDATION 14.—*That no book should be rejected as a text-book on account of its containing words conveying ideas or sentiments peculiar to Moslems, or such words in common use among them as have not an exact equivalent in current Bengali.*

RECOMMENDATION 15.—*That Moslem authors should be allowed to submit their books to the text-book committee in manuscript.*

RECOMMENDATION 16.—*That Government should encourage authors to publish Bengali books which are Moslem in character.*

RECOMMENDATION 17.—*That readers prescribed for makhtabs shall also be prescribed as alternative readers in lower primary schools.*

70. Two other questions in connexion with the ordinary primary schools occupied our attention: (1) questions of scholarships in primary schools, (2) questions of Urdu teaching in primary schools, in Bengal.

71. There are at present certain scholarships open for competition to pupils attending lower primary schools; there are other scholarships open for competition to pupils attending upper primary schools or primary classes of middle and high schools.

72. Lower primary scholarships are distributed according to thanas. A preliminary selection of candidates is made by the Sub-Inspector of Schools. The number of names selected must not exceed three times the number of scholarships allotted to each thana, and the name of not more than two candidates from each school may appear in the list. The final selection for scholarships is made by means of an examination of the selected candidates in books and subjects prescribed from time to time by the Deputy Inspector of Schools. The scholarships are finally awarded by the District Board in consultation with the Deputy Inspector.

73. Similar rules apply in the case of upper primary scholarships except that the scholarships are distributed according to subdivisions. The preliminary selection is made by the Deputy Inspector of Schools and the scholarships are finally awarded by the Inspector of Schools.

74. The results of the scholarship examinations for the past few years show that the ratio of the number of scholarships gained by Moslem boys to the number of scholarships gained by Hindu boys is much less than the ratio of the number of Moslem school boys to the number of the Hindu school boys. We think that this may be due to the method of selecting the candidates from the various schools. Government has already accepted the principle of reserving scholarships for Moslem boys, but we consider that the number reserved (in the case of lower primary scholarships 7 out of 684 and in the case of upper primary school scholarships 24 out of 194) is totally inadequate.

75. We, therefore, recommend to Government—

RECOMMENDATION 18.—That more lower and upper primary scholarships should be reserved for Moslems.

RECOMMENDATION 19.—That the system of awarding these scholarships should be carefully checked.

76. The question of Urdu in primary schools is one of the most difficult questions which the Committee had to face. There is still an idea at the back of the minds of more conservative members of the community that Urdu is the mother-tongue of all Moslems. Such persons admit that Moslems may have had to adopt the vernacular of the people among whom they live for the affairs of everyday life, but they contend that the language which is connected with Moslem religion and tradition is Urdu. Urdu is the language which represents the modern culture and civilisation of Moslems in India. At the same time we realise that the majority of Moslems in Bengal not only do not read and write Urdu but do not even speak it. Whatever may be the reason, the fact remains that the vernacular of the great majority of Moslems in Bengal is Bengali. We recognise that Bengali must be the medium of instruction in schools attended by children whose vernacular is Bengali. We also realise that, if Moslem boys are forced to learn Urdu in addition to their ordinary school subjects, the burden imposed on them will handicap them throughout their school career. At the same time we feel that Muhammadan boys should have the opportunity of learning the elements of Urdu to facilitate their study of the Koran.

After much discussion we agreed to record the following resolutions :—

RECOMMENDATION 20.—That the medium of instruction in primary schools must be the vernacular of the boys, that is Bengali, excepting in the case of schools in Calcutta, Dacca and Murshidabad or other localities in which Urdu is the vernacular of Moslems.

RECOMMENDATION 21.—That, while accepting the view that Bengali is ordinarily the medium of instruction in primary schools, we feel that some provision should be made for the teaching of elementary Urdu as a help to imparting religious instruction, but that this provision should not necessarily involve the instruction of Urdu readers in the schools.

B.—Maktabs.

77. The discussion on this subject was based on a note prepared by the Secretary. This note, which is attached to this report, describes how two different systems of maktab organisation have grown up in the Eastern and Western sections of the Presidency. It concludes by making certain definite recommendations.

78. We first of all decided that it would be advisable to have one common system of maktab organisation throughout the Presidency and then considered in detail the requirements of maktabs under the following heads :—

- | | |
|----------------------------------|----------------------------------|
| (1) The curriculum. | (4) Special inspecting officers. |
| (2) Model maktabs. | (5) Scholarships. |
| (3) Moallim training schools. | (6) Special manuals and readers. |
| (7) The system of grants-in-aid. | |

79. We agreed to make the following recommendations to Government :—

RECOMMENDATION 22.—That the curriculum for maktabs should be so arranged that a Moslem boy, after completing it, will be in the same position with regard to secular learning as a boy who has completed the lower primary course.

RECOMMENDATION 23.—That the curriculum shown as an Appendix to this report may be regarded as suitable for maktabs, subject to the proviso that such modifications shall be carried out in it as may be deemed to be necessary, when a uniform vernacular curriculum has been prescribed for the whole Presidency.

RECOMMENDATION 24.—That model maktabs should be established in each of the thanas of the Presidency in which there is a preponderance of Moslems.

RECOMMENDATION 25.—That these maktabs should be under the control and management of the District Boards exactly as Board lower primary schools are.

RECOMMENDATION 26.—That these maktabs should be of the type of Board lower primary schools.

RECOMMENDATION 27.—That the staff of a maktab for 50 boys or less should consist of at least two trained teachers, one for general subject and the other for Urdu and the Koran. Both should be Moslems, if possible. Additional teachers should be appointed for each 25 boys.

RECOMMENDATION 28.—That training schools for maktab teachers should be started in localities having not less than 150 maktabs.

RECOMMENDATION 29.—That the staff of such a training school should be Moslem as far as possible and that a Qari or a Hafiz should be appointed in addition to the staff required for secular subjects.

RECOMMENDATION 30.—That this committee wish to emphasize the need for practising maktabs in connection with these training schools, in which the teachers in training can practise under conditions which prevail in ordinary maktabs.

RECOMMENDATION 31.—That the term "mianji" should no longer be used to designate teachers in maktabs, but that these teachers should in future be known as "moallims."

RECOMMENDATION 32.—That each district should be given a special Sub-Inspector of Schools for the supervision of maktabs.

RECOMMENDATION 33.—That where there are more than 90 maktabs in a district, an Assistant Sub-Inspector should be appointed on the general basis of an Assistant Sub-Inspector of Schools for every 90 maktabs.

RECOMMENDATION 34.—That the salary of the Sub-Inspector should be Rs. 60 and that of the Assistant Sub-Inspector Rs. 40 and that travelling allowance should be paid in accordance with the conditions of the Civil Service Regulations.

RECOMMENDATION 35.—That the rates of pay recommended in the previous recommendation being much higher than those of inspecting maulvis, it is desirable that men of higher qualifications should be appointed. To be qualified for the post a candidate should have passed at least the final Madrasah examination and have a working knowledge of English.

RECOMMENDATION 36.—That a maktab scholarship examination should be established on similar lines to the primary scholarship examination.

RECOMMENDATION 37.—That a number of scholarships of Rs. 3 per month, tenable for two years in upper primary classes of high and middle schools or in training schools or in Government-aided madrasahs, should be provided.

RECOMMENDATION 38.—That these scholarships should be renewable for a further period of two years.

RECOMMENDATION 39.—That teachers' manuals should be prepared at Government expense for the use of moallims in training.

RECOMMENDATION 40.—That these manuals should be prepared both in Urdu and Bengali.

RECOMMENDATION 41.—That special readers of a definitely Moslem character should be prescribed for use in maktabs, and that these readers should also be prescribed as alternative text-books in lower primary schools.

RECOMMENDATION 42.—That the District Board grants to maktabs should be shown under a separate head in the District Board budget.

RECOMMENDATION 43.—*That the proposition statement for District Board grants to makhtabs should be prepared in consultation with the Special Sub-Inspector and with the concurrence of the Assistant Inspector of Schools for Muhammadan education.*

As regards grants-in-aid to makhtabs, we decided to put forward the following recommendations :—

RECOMMENDATION 44.—*(a) That makhtabs having all four classes of a lower primary school shall be eligible for a minimum grant of Rs. 6.*

(b) That makhtabs having all but the highest class shall be eligible for a minimum grant of Rs. 4.

(c) That makhtabs having only the two lowest classes shall be eligible for a grant of Rs. 2; that makhtabs having only two classes shall not be required to entertain two teachers.

RECOMMENDATION 45.—*That the returns from makhtabs from the various districts should be kept separate from the returns for primary schools, as already is the case in the Burdwan and Presidency Divisions.*

CHAPTER VI.

Secondary Education.

80. We have already alluded to the fact that the higher the stage of instruction the fewer the Moslem pupils. Table III, which is attached to this report, illustrates this. The Government of India have suggested in their letter which instituted this inquiry that the reasons which have retarded the spread of secondary education among Moslems are—the poverty of the community, the linguistic difficulty, the demand for religious instruction, and the absence of Moslem representation from the governing bodies of educational institutions. Another reason may be added, viz., the conservatism and apathy of the masses of the people.

81. Most English schools are under private management, but there are several schools managed and maintained by Government and local bodies. The following statement shows the number of English schools in Bengal :—

Government schools	...	...	43
Managed by local bodies	...	...	45
Aided schools	...	...	1,018
Unaided schools	...	...	827

82. The Department of Public Instruction has some control over Government schools and those managed by local bodies. In aided schools certain regulations can be imposed as a condition of the grant. The department has also a slight control over the unaided schools, as the pupils of these schools compete for Government scholarships. All high schools, however, are really controlled by the Calcutta University, as the final examination at the end of the school course is the Matriculation examination of this University. The first difficulty which has to be surmounted by a boy intending to follow a professional career is the Matriculation examination, and hence the sole object of high school authorities is to get their boys through this examination. Boys must study in a school which is recognized by the Syndicate of the University. Recognition is usually given on the recommendation of an Inspector of the Education Department, as the University has no inspecting agency of its own. The curriculum for the Matriculation examination is prescribed by the Syndicate of the University independently of the Department of Public Instruction.

83. We regret to find that so small a percentage of the boys reading in secondary schools is Moslem. We have carefully examined the whole question and come to the conclusion that, unless more high English schools are established and unless certain very decided reforms are made both in the organisation and curriculum of existing schools, no headway will be made

so far as the admission of Moslem boys to these schools is concerned. We have considered the subject under the following headings :—

- (1) Inadequacy of high school accommodation.
- (2) The constitution of managing committees of high English schools.
- (3) The constitution of the teaching staffs of high English schools.
- (4) Scholarships.
- (5) Reservation of places for Moslem boys in high schools.
- (6) Keeping of a register of applications for admission into high schools.
- (7) Provision of hostel accommodation for Moslem boys.
- (8) Transfer rules.
- (9) Inspection and other general questions.

84. We desire to draw the attention of Government to the fact that Moslems find difficulties in gaining admission to the high schools which are located in district headquarters, as these places are largely inhabited by public servants and other people in good position, the majority of whom are non-Moslems. With this end in view we passed the following recommendations—

RECOMMENDATION 46.—*That schools should be started at convenient centres in rural areas largely inhabited by Moslems.*

RECOMMENDATION 47.—*That liberal capital and recurring grants should be given to schools started in these localities.*

RECOMMENDATION 48.—*That the Government capital grant should be three-quarters of the total initial cost of starting the schools, and that in backward localities it might even bear a higher proportion than this to the total initial expenditure.*

85. We wish to point out to Government that, under present conditions, it is difficult for schools in backward localities to fulfil the requirements for recognition laid down by the University. This is specially the case in rural areas in Eastern Bengal the schools of which are largely attended by Moslems. We suggest—

RECOMMENDATION 49.—*That inspecting officers should take into consideration the local conditions when reporting on a school in a backward locality for the purposes of recognition by the University.*

86. We desire to point out to Government that successful middle English schools tend to develop into high English schools. This development is often interfered with, because a District Board is not allowed to subsidise a high English school, though it can subsidise a middle school. In many cases the school authorities cannot afford to lose the District Board grant, and they are therefore unable to raise their schools to the status of high schools. We suggest—

RECOMMENDATION 50.—*That this difficulty should be removed at an early date either by subsidising such schools from provincial revenues or by some other method.*

87. We desire to point out that many Moslem boys in Bengal have their educational career stopped, because they happen to fail at the Matriculation examination. They find it difficult to gain readmission to a high school. We therefore suggest—

RECOMMENDATION 51.—*That some arrangements should be made which would allow a boy to continue his career even if he happens to fail to pass the Matriculation examination the first time he appears.*

88. In Bengal most of the high schools are managed by committees on which Moslems are not adequately represented. Rules regulating the appointments to managing committees of schools maintained and aided from the public funds have been framed by the Education Department, and the University has laid it down as

a condition of recognition that Moslems should be represented on the committees of all recognised schools. We, however, consider that the rules framed for the appointment of managing committees both by the department and University are generally defective, and, with reference to this matter, we make the following recommendations to Government :—

RECOMMENDATION 52.—*That there should be at least two Moslems on the managing committee of every Government school and that, where inspecting officers are appointed members of these committees, the Assistant Inspector of Schools for Moslem Education should be appointed.*

RECOMMENDATION 53.—*That the adequate representation of Moslems on the managing committees of high schools should be made a condition of receiving grants-in-aid from the public funds.*

RECOMMENDATION 54.—*That the committee recommend that in Eastern Bengal districts not less than 6 out of 10, and in Western Bengal not less than 4 out of 10, members of managing committees of aided schools should be Moslems.*

89. Even unaided schools recognised by the University are public institutions, and as such the University should insist on their being made acceptable to all classes and communities of His Majesty's subjects in Bengal. We therefore recommend—

RECOMMENDATION 55.—*That the University should insist on the adequate representation of Moslems on the managing committee, before granting recognition to any new school.*

RECOMMENDATION 56.—*That, in the case of those schools already recognised, the University should notify the authorities that, as vacancies occur on the school committees, Moslems should be appointed until the community is adequately represented.*

90. For most Government educational institutions there are advisory visiting committees. We therefore recommend—

RECOMMENDATION 57.—*That Moslems should be well represented on all visiting committees so that attention may be given to the interests of Moslem pupils.*

91. We consider that the cause of education among Moslems has suffered very greatly in the past owing to the fact that a totally inadequate number of Moslems have been in the past and still are employed as teachers in those sections of English schools in which instruction is imparted through the medium of English. We consider that the employment of more Moslems as teachers in secondary schools is a necessary condition of any real advance on the part of the Musalman community, and with this idea in our minds we make the following recommendations for the consideration of Government—

RECOMMENDATION 58.—*That, in view of the fact that there is no Government secondary school which is not attended by some Moslem boys, there should be appointed a sufficient number of Moslem teachers, not only to see to the interests of the Moslem boys already in the schools but also to encourage other Moslem boys to join these schools.*

RECOMMENDATION 59.—*That Moslem graduates are not numerous and therefore qualified Moslems cannot be procured for the salary now paid to school teachers. Moslem graduates should be offered a higher initial salary to induce them to take up teaching work in Government schools.*

RECOMMENDATION 60.—*That, when any grants-in-aid are made, Government should make it a condition that a sufficient number of Moslem teachers are employed on the school staff.*

RECOMMENDATION 61.—*That, when making the grants-in-aid, Government should take into consideration the fact that higher rates of pay have to be given to Moslems than to Hindus.*

92. The general principles enumerated in the two previous recommendations should apply to the staffs of unaided schools. The University should

insist upon the appointment of Moslem English teachers before recognition is given. With this end in view we recommend—

RECOMMENDATION 62.—*That an Inspector of Schools should carefully note on the representation of Moslems on the staff of the schools recognised or requiring recognition when sending in reports to the University.*

93. In the previous paragraph we have made certain recommendations regarding the representation of Moslems on the English staffs of high English schools, but we would particularly draw the attention of Government to the fact that there are 39 high English schools in Bengal, but that only in the case of the Comilla Zilla School is the head master a Moslem. It must be obvious to Government that, under these conditions, high schools cannot be so congenial to Moslems as they might be if there were more Moslem head masters. We cannot believe that Moslems, who would be both willing and competent to take up such posts, are not available. If there are no Moslems in the department who are fit for this work, qualified outsiders should be appointed. We would, however, respectfully point out to Government that a Moslem, who is competent for the head mastership of a school, will not be prepared to enter Government service in class VIII of the Subordinate Educational Service. We recommend—

RECOMMENDATION 63.—*That Moslems should be appointed as head masters of Government schools until at least half of these posts are filled up by members of this community.*

RECOMMENDATION 64.—*That, with a view to improving the general efficiency of high schools, European head masters should be appointed to selected high schools in Bengal as is the case in the Bombay Presidency and in other provinces of India.*

RECOMMENDATION 65.—*That Government, when making grants-in-aid to high schools started or maintained by Moslems, should make sufficiently large grants to enable these schools to maintain Moslem head masters.*

94. The Government of India note that the linguistic difficulty is one of the reasons which has retarded the spread of secondary education among Moslems. While a Bengali Hindu has only to read three languages, viz., English, Sanskrit and Bengali, a Bengali Moslem boy has to read as many as five languages, viz., English, Arabic, Persian, Urdu and Bengali. This burden of languages has very seriously told upon the general educational progress of Musalmans in Bengal. But while its injurious effect has been thoroughly realised by the leaders of the community, they have not been able to shake off the idea that the study of the three languages, viz., Arabic, Persian and Urdu, is indispensable for Moslems. Two other languages are necessary, viz., English and Bengali. Without the former neither a secondary nor a University education is possible; the latter is the vernacular of the great majority of Moslems in Bengal and some knowledge of it is a necessity of everyday life. We have carefully examined this question of languages to see whether the number of languages cannot be curtailed, and the general conclusion at which we arrived was that only one of the three languages (viz., Persian, Arabic and Urdu) need necessarily be studied thoroughly. Arabic is the language of the Koran and the only recognised source for the study of their religious traditions, culture, philosophy and history. But since the essentials of Islam have been translated from Arabic into several other Moslem languages, Arabic need be studied deeply only by those who wish to specialize in Moslem learning. The study of Persian has been in vogue among Moslems as a matter of fashion for the last 30 years. Many Moslems urge that it enables them, without the study of Arabic, to acquire religious knowledge and makes them familiar with Moslem traditions, etc., but we wish to point out that this knowledge can now be acquired through the medium of Urdu; moreover, Urdu is a language which is not only spoken by the Moslems of other parts of India, but has also come to be regarded as the *lingua franca* of the whole country. The Hon'ble Nawab Syed Nawab Ali Chaudhury, Khan Bahadur, read a note prepared by Major Peart,

late Secretary of the Board of Examiners, Fort William, in which he points out that all the advantages which a boy can gain by the study of a foreign language can be acquired by the study of Urdu. While, however, we think that Persian is a language which can easily be dispensed with by Bengali Moslems, and while for the average Bengali Moslems the elements of Arabic only are necessary, yet we realise that public opinion among Moslems is such that provision for teaching Arabic and Persian and Urdu must be made in high schools. We, however, regard Urdu as the most important language for Moslems to learn at school, and we are of the opinion that this language ought to be included among the second languages which can be taken for the Matriculation examination. If it is urged that this language is not a classical language, we would point out that Persian has been included as a second language for many years and that Persian has little more claim than Urdu to being considered a classical language. After very careful deliberation we decided to make the following recommendations to Government :—

RECOMMENDATION 66.—*That Urdu should be recognised by the University of Calcutta as a second language for those whose vernacular is not Urdu.*

RECOMMENDATION 67.—*That, in order to place Moslem boys on an equality with non-Moslem boys with regard to the study of languages, the study of a language other than English and a vernacular should be made compulsory for pupils of all grades from class V to X inclusive (class X being the Matriculation class).*

RECOMMENDATION 68.—*That in all schools in which there are Moslem pupils, provision should be made according to the requirements of the pupils for instruction in Arabic, Persian and Urdu in all classes from V to X.*

RECOMMENDATION 69.—*That a Moslem graduate with knowledge of Arabic, Persian and Urdu should be appointed to the staff of every school in which Arabic, Persian and Urdu are taught in order that he may supervise the work of the maulvis.*

95. We desire to draw the attention of the University to the fact that they have recommended to the Government of India that the Arabic part of the Matriculation course in Persian should be omitted. In extension of this principle we recommend—

RECOMMENDATION 70.—*That the University should take the necessary steps, for the exclusion of the Arabic portion from the Intermediate and B.A. courses in Persian.*

96. We also desire to emphasize the fact that it is far more difficult for students to master the Matriculation, Intermediate and the B. A. courses in Arabic and Persian than it is for them to master the corresponding course in Sanskrit. We therefore suggest—

RECOMMENDATION 71.—*That the Arabic and Persian courses should be modified in order to make the standard of difficulty for students of these languages the same as the standard of difficulty for the students of the other classical languages. We suggest that this matter requires the very early attention of the authorities.*

RECOMMENDATION 72.—*That the study of Arabic, Persian or Urdu being necessary for Moslem boys, competent teachers of these languages with a working knowledge of English should be appointed to all Government schools.*

RECOMMENDATION 73.—*That it should be made a condition of grant-in-aid that such teachers are maintained in aided schools.*

RECOMMENDATION 74.—*That the University should make the maintenance of such teachers a condition for recognition.*

97. We wish to point out that the maulvis, who are at present teaching Arabic, Persian and Urdu, are educated in madrasahs and are unused to high school methods. We therefore recommend—

RECOMMENDATION 75.—*That training classes for high school maulvis should be started as soon as possible; that these training classes should be opened in connexion with the training colleges at Dacca and Calcutta and should be under the superintendence of a man whose vernacular is Urdu and who has a knowledge*

of Arabic, Persian and English; that maulvis should be instructed in the modern methods of teaching classical languages, and should also learn how to speak Urdu properly.

98. The question of moral and religious education is dealt with in a separate chapter of this report, but we desire at this point to make it quite clear that for Moslems the teaching of morals is inseparable from the teaching of religion. Government have already recognised the desirability of introducing moral instruction into the school curriculum. In these circumstances we desire to impress on Government the urgent necessity for making religious instruction for Moslems a part of the secondary school curriculum, and we suggest that the time which a Moslem boy would devote to this subject might be spent, so far as non-Moslem boys are concerned, in moral instruction.

99. The Government of India in their letter suggest as one of the reasons for the slow progress of Moslems the poverty of the community, and they go on to say that this has to a large extent been met by special Government scholarships and endowments. In spite of this statement we venture in all respect to point out that the provision of scholarships, free studentships, etc., in Bengal is quite inadequate to the demand. We, therefore, make the following recommendations :—

RECOMMENDATION 76.—*That special contributions should be made from the public revenues for the purpose of enabling Moslem boys to take greater advantage of the secondary school system; that these contributions should take the form of grants made to boys to enable them to continue their education; that these grants should be awarded on conditions both of capacity and need; and that in this connexion we desire to invite the attention of Government to the scheme recently proposed by the Commissioner of Sindh for the encouragement of secondary education among the Moslems of that province and to state that in our opinion a similar scheme should be adopted for Bengal.*

RECOMMENDATION 77.—*That the income of the Mohsin Fund now devoted to the maintenance of certain Government madrasahs should be set free for providing scholarships for short-fee payment in colleges; but that this should not exclude the reconsideration of the allotment, if a more urgent need arises later.*

100. The Committee desire to invite the attention of Government to the working of the present rules about free studentships in high schools. This rule as operative in Western Bengal now makes it impossible to award a free studentship to a Moslem boy, unless there are at least 12 Moslem boys in the school and in Eastern Bengal the number of free students is limited to 12. We recommend—

RECOMMENDATION 78.—*That the rule should be altered so as to allow free studentships to be granted to Moslems up to a limit of 8 per cent. of the total school enrolment and there should be no prescribed maximum for the number of Moslems admitted free on the above basis.*

RECOMMENDATION 79.—*That the condition of merit should not be interpreted so as to exclude Moslem boys from the advantages of this rule when they first apply for admission to schools; that the head master should test the capacity of a boy at the time when he first applies for the free studentship.*

RECOMMENDATION 80.—*That the allotment of the full number of free studentships should be insisted on before grants-in-aid are given from public funds.*

RECOMMENDATION 81.—*That when giving grants-in-aid Government should take into consideration the loss of income from fees which the enforcement of this rule may entail.*

RECOMMENDATION 82.—*That in the case of unaided schools the University should impress on school authorities the necessity for observing this rule with regard to free studentships before granting recognition.*

101. The Government of India suggest that Moslems may be encouraged to attend secondary schools by reserving places in the schools for them. We recommend to Government—
Reservation of places for Moslem pupils.

RECOMMENDATION 83.—*That in all Government schools 15 per cent. of the places should be reserved for Moslem boys ; that this percentage should represent the minimum number of Moslem boys who should be in the school at any one time and should not be interpreted to mean that not more than 15 per cent. of the places in the school may be filled by Moslems.*

102. We desire to emphasize the disabilities under which Moslem pupils labour owing to the absence of adequate hostel accommodation in connexion with the various high schools of the Presidency. We wish to impress on Government the urgency of the question and to request that the immediate attention of the authorities should be drawn to this matter. We desire to make the following recommendations for the consideration of Government :—
Hostels.

RECOMMENDATION 84.—*That in connexion with Government high schools Government should provide hostels to accommodate Moslem students.*

RECOMMENDATION 85.—*That Government should help aided schools to provide hostels by more liberal grants-in-aid ; that a grant of three-quarters of the cost should be made by Government against a local contribution of one-quarter of the cost ; that, in special cases where no local contribution is forthcoming, Government should bear the entire cost.*

RECOMMENDATION 86.—*That it is necessary to make religious observances compulsory in all Moslem hostels ; and that definite arrangements should also be made for religious instruction.*

RECOMMENDATION 87.—*That, while realising that the control and management of a hostel attached to a high school must be in the hands of the head master of the school, we suggest that in cases in which Moslems are not sufficiently represented on the school managing committee, an advisory committee of Moslems should be appointed to bring to the notice of the head master any deficiencies which might be noticed in the hostel or hostels provided for Moslems.*

103. We desire to emphasize the necessity for proper discipline in hostels and accordingly recommend—

RECOMMENDATION 88.—*That definite rules should be drawn up for the guidance of hostel superintendents.*

104. We desire to draw the attention of Government to the fact that in some of the hostels already provided for Moslems there are vacant places. This is because many Moslem boys are too poor to take advantage of the accommodation provided. We suggest—

RECOMMENDATION 89.—*That Government should give some help from the public funds to enable Moslem boys to live in hostels.*

RECOMMENDATION 90.—*That the provision of stipends for poor Moslem boys to enable them to live in hostels may be regarded as a good object for private benevolence.*

105. A list of hostel projects which are being considered by the department was put up before us. We desire to draw the attention of Government to the great delay which has occurred in connexion with some of the hostel schemes which have been before Government and to emphasize the necessity for more rapid action. In this connexion we suggest—

RECOMMENDATION 91.—*That plans and estimates which have been approved by a District Engineer should be accepted by Government.*

RECOMMENDATION 92.—*That grants should be paid out on a completion certificate issued by a District Engineer.*

106. We recommend—

RECOMMENDATION 93.—*That the transfer rules of Western Bengal be made applicable to the whole Presidency.*
Transfer rules.

107. We desire to observe that secondary education will be more popular with Moslem boys, if it is controlled by officers in sympathy with them. At present Moslems are not well represented on the senior inspecting staff, and we should be glad if Government could appoint more Moslems to the ranks of Assistant Inspectors and Additional Inspectors.
Inspection.

108. Since the appointment of the Special Assistant Director for Muhammadan Education and the appointment of Special Assistant Inspectors for Muhammadan Education there has been some dissatisfaction among the community in regard to the function and powers of these officers. We also note that not one of the inspecting officers of the department has special qualifications in Arabic and Persian, and that therefore the teaching of these languages in madrasahs cannot be inspected. We do not consider that this should be the work of the Special Assistant Director. We think that his work is rather concerned with Moslems in general educational institutions and that a special officer with qualifications in Arabic and Persian should be appointed to report to the Assistant Director of Public Instruction for Muhammadan Education as to the educational work done in the madrasahs. As regards the Assistant Director of Public Instruction for Muhammadan Education, the Committee make the following recommendation to Government for consideration :—

RECOMMENDATION 94.—*That we understand that, according to the original orders sanctioning the post of Assistant Director of Public Instruction for Muhammadan Education, Bengal, this officer should be placed in respect of madrasahs and makhtabs in the position of an Inspector of Schools and should be given full powers of initiation and control which are vested in an officer of this class ; that he should correspond direct with the Director of Public Instruction with regard to these institutions and that they should be removed from the jurisdiction of the Divisional Inspector of Schools. In addition, the Assistant Director of Public Instruction for Muhammadan Education has to visit educational institutions of all kinds in order to look after the interests of Muhammadans in these institutions. We feel that it would be to the disadvantage of makhtabs and madrasahs, if they were removed from the control of the Divisional Inspector. Makhtabs in particular get all their grants from the District Boards through the District Deputy Inspector of Schools, who is an officer subordinate to the Inspector of Schools. As far as administration is concerned, we feel that it would be a mistake to remove these institutions from the control of the Divisional Inspector.*

We think that the Assistant Director of Public Instruction for Muhammadan Education should be an integral part of the Director of Public Instruction's office, and that his chief duties should be to see to the interests of Moslems in general educational institutions. In this case there will be no need for his separate office and establishment. The special staff of clerks which has been recently appointed should be absorbed in the Director of Public Instruction's office and should be given work by the assistant in charge of that office. The Assistant Director of Public Instruction for Muhammadan Education must be familiar with all sections of the work in the Director of Public Instruction's office ; he must be familiar with any new regulations or schemes which are evolved for the improvement of education in Bengal in order that he may represent to the Director of Public Instruction how these new regulations, schemes, etc., will affect the Muslim community. In order to keep himself familiar with the conditions under which Moslem students are working, he must visit madrasahs, makhtabs and general educational institutions.

RECOMMENDATION 95.—*That an officer with special qualification in Arabic and Persian should be appointed to inspect the work of the Madrasahs in Arabic and Persian.*

109. Some members of the Committee think that a European should be appointed to the post, others that an Indian should be appointed. We all agree, however, that the man appointed should be well acquainted with the modern methods of studying Arabic and should be also acquainted with

the work in connexion with Arabic which has been attempted in western countries. We recommend—

RECOMMENDATION 96.—*That the post should be a special post, not included in any particular service; that if an Indian is appointed, his salary should be Rs. 500—50—750; if a European is appointed he should be appointed on special terms.*

110. With regard to the powers and functions of the Special Assistant Inspectors for Moslem Education, we recommend—

RECOMMENDATION 97.—*That the Assistant Inspectors should be subordinate to the Inspectors of Schools and not to the Assistant Director of Public Instruction for Muhammadan Education; but that at the same time copies of their reports and recommendations to the Divisional Inspectors should be submitted to the Assistant Director of Public Instruction for Muhammadan Education for information.*

RECOMMENDATION 98.—*That the Special Assistant Inspectors should have the same control over the subordinate inspecting staff as other Assistant Inspectors.*

RECOMMENDATION 99.—*That, while the inspection of Moslem schools, such as madrasahs and makhtabs, will of course be the principal charge of these special officers, they should also visit other schools of all grades, including high schools, and keep the Inspectors informed as to the educational requirements of their co-religionists; that they should also visit training schools for teachers.*

RECOMMENDATION 100.—*That the District Board's educational budget should be carefully examined by the Special Assistant Inspectors in order that they may be able to make representations to the Inspectors in the interests of Moslem schools; that the maktab and madrasah allotments of District Boards should be distributed by the Deputy Inspector in consultation with the Assistant Inspector of Schools for Moslem Education.*

RECOMMENDATION 101.—*That an additional Inspector should be appointed at once for the Rajshahi Division; and that this officer should be a Moslem.*

111. We invite the attention of Government to Recommendations Nos. 13, 14, 15 and 16 (see Chapter IV, paragraph 69 above) with regard to the text-books for primary schools. We recommend that these recommendations should apply to text-books in use in secondary schools.

112. The question of the reform of madrasahs did not come under our consideration, as the Government order publishing the reformed scheme for madrasahs in Bengal, drawn up by a sub-committee of the Dacca University, was published in July 1914. A special committee has also been appointed to consider the improvement of the Calcutta Madrasah which is to be maintained as an institution for the study of Arabic and Persian on indigenous lines. We wish, however, to record certain recommendations which will, probably, facilitate the introduction of the reformed scheme into madrasahs, viz. :—

RECOMMENDATION 102.—*That the savings from that portion of the Imperial recurring grant, which was set aside for the Madrasah Reform Scheme, should be re-granted year by year and be made available for capital expenditure.*

RECOMMENDATION 103.—*That there should be a senior madrasah of the reformed type in every division.*

RECOMMENDATION 104.—*That the Rajshahi junior madrasah should be raised to the status of a senior madrasah; that a new senior madrasah of the reformed type should be started at Murshidabad for the Presidency Division.*

RECOMMENDATION 105.—*That the recommendations which have been made about the building grants for secondary schools and hostels should also apply to madrasahs.*

RECOMMENDATION 106.—*That the Arabic teachers in madrasahs should be scholars well versed in Arabic, but not necessarily qualified in English. We realize the value of a knowledge of English, but feel that the field of selection will be considerably narrowed, if it is compulsory for all Arabic teachers to know English.*

RECOMMENDATION 107.—*That, when appointing English teachers to madrasahs, preference should be given to those with a knowledge of Arabic.*

RECOMMENDATION 108.—*That a number of scholarships should be given from the public funds to be awarded—*

- (a) *on the results of the Junior Madrasah examination to be tenable for four years at a senior madrasah or a high school;*
- (b) *on the results of the special Madrasah Matriculation examination to be tenable for three years and renewable for a further period at the Muhammadan College at Dacca.*

113. The Anglo-Persian departments of the Government madrasahs at Calcutta, Dacca and Chittagong are high schools for Moslem boys. We recommend—

RECOMMENDATION 109.—*That these institutions should be placed under the control of the Inspector of Schools, as is the case with other high schools.*

RECOMMENDATION 110.—*That a member of the Indian Educational Service should be appointed as head master of the Anglo-Persian department of the Calcutta Madrasah.*

RECOMMENDATION 111.—*That the staff of the Anglo-Persian department of the Calcutta Madrasah should be reorganized on the lines recommended by the Committee for the organization and reform of madrasahs in Eastern Bengal and Assam for the Anglo-Persian department of the Dacca Madrasah.*

RECOMMENDATION 112.—*That early steps should be taken to give effect to the recommendation of the Dacca Committee for the Anglo-Persian departments of the Dacca and the Chittagong Madrasahs.*

RECOMMENDATION 113.—*That, in the event of these recommendations not being given effect to at an early date, an experienced Moslem in the Provincial Educational Service should be appointed as head master of the Anglo-Persian departments at Dacca and Chittagong as soon as possible.*

CHAPTER VII.

Collegiate Education.

114. We notice with regret that, out of 14,746 students studying in Dearth of Moslem students. arts colleges in Calcutta, only 1,154 are Moslems, and we appeal to Government to take such action as will enable Moslems to have a greater share in the facilities which are offered for college education. We consider the poverty of the community, its inadequate representation on the Senate, Syndicate and Boards of Studies of the University, as also on the governing bodies of colleges, the non-affiliation of colleges in Arabic and Persian, and the lack of hostel accommodation for Moslem college students are the chief reasons why Moslems do not take greater advantage of the collegiate system.

115. As the Senate of the University of Calcutta controls and regulates the working of colleges and to a great extent of the working of high schools, we recommend—

Representation of Moslems on the Senate of the Calcutta University.

RECOMMENDATION 114.—*That, in order to safeguard the interests of Moslem students, men having an intimate knowledge of the conditions of their lives should be on the Senate to regulate their courses of studies.*

RECOMMENDATION 115.—*That, in order to increase the number of Moslems qualified to sit on the Senate, a school of Islamic Studies should be created by, or in connexion with, the University.*

RECOMMENDATION 116.—*That well-known Moslem scholars should be eligible for appointment on the Senate, even though they may not be graduates.*

RECOMMENDATION 117.—*That the ratio of the number of Moslem senators to the total number of Indian senators should be equal to the ratio of the Musalman population of Bengal to the total population.*

116. The executive government of the University is vested in the Syndicate. The Syndicate consists of the Vice-Chancellor of the University, the Director of Public Instruction to the Government of Bengal,

Representation of Moslems on the Syndicate of the Calcutta University.

and 16 of the *ex-officio* or ordinary Fellows of the University, who are elected for a period of one year partly by the Senate and partly by the Faculties. We desire to draw the attention of Government to the fact that, under these conditions, it is almost impossible for any Moslem to become a member of the Syndicate. We, therefore, recommend—

RECOMMENDATION 118.—*That the Moslem Fellows of the University should be allowed to nominate one representative on the Syndicate from among themselves.*

RECOMMENDATION 119.—*That there should be at least one Moslem member on every Board of Studies.*

117. It is necessary that text-books containing expressions which are repugnant to Moslem taste and feelings should not be included amongst the text-books which are studied in the various University courses. We, therefore, invite the attention of Government and the University authorities to the necessity for adequate Moslem representation on the Board of Studies for Sanskrit languages, as this Board selects the text-books in Bengali, the study of that language being compulsory on all students for the University examinations.

118. We desire to remind Government of the fact that when the Carmichael Professorship of Ancient Indian History and Culture was created, it was created not only for the benefit of Sanskritists but for the benefit of students of history generally. We note that when this chair was last filled, a Sanskritist was appointed for a period of nine years. Indian history and culture is not merely the history of the Hindus, and it is essential, not only in the interests of Moslems but of scholarship generally, that the holders of the professorships should not be exclusively those who are only competent to deal with the Hindu period. We recommend—

RECOMMENDATION 120.—*That no professor should be appointed for more than two years, and that a Sanskritist and a scholar acquainted with the history of Muslim civilisation should be appointed to the professorship alternately. We also urge that, in fairness to Moslems, the next occupant of the chair should be the latter.*

119. We desire to draw the attention of Government to the fact that Moslems are seldom represented on the governing bodies of colleges. We suggest—

RECOMMENDATION 121.—*That the present rules regulating the appointments of these bodies should be re-drafted, so as to make it possible to appoint as members Moslems who can take an interest in college affairs.*

120. We urge on Government the importance of affiliating the Dacca and Presidency Colleges in Arabic and Persian up to the M.A. standard, and we recommend—

RECOMMENDATION 122.—*That no college should be given a grant-in-aid, unless there are professors of Arabic and Persian and Urdu on its staff, and that in order to enable the aided colleges to make this provision increased grants should be given where necessary.*

121. We desire to draw the attention of Government to the fact that certain combinations of subjects, e.g., History, Philosophy and Logic, particularly appeal to Moslem students. We suggest that the courses provided in Government colleges should be such as to allow Moslem students to choose such combinations.

122. We invite the attention of Government and University to the fact that there is no provision for studying the history of Islamic civilisation in any of the University courses below the M.A. standard. We, therefore, recommend—

RECOMMENDATION 123.—*That provision should be made for the inclusion of this subject in the B.A. course; and that as regards the I.A. course an*

elementary study of this subject might be made alternative with the study of Greek and Roman history now prescribed.

123. We draw the attention of Government and the University authorities to the fact that Moslems are not often appointed by the University to be examiners or paper-setters in subjects other than Arabic and Persian. We recommend—

RECOMMENDATION 124.—*That as there are many qualified Moslems, more of them should be appointed as examiners and paper-setters.*

RECOMMENDATION 125.—*That roll-numbers should be used instead of the names of candidates on answer papers.*

RECOMMENDATION 126.—*That college authorities should be asked to make arrangements for the readmission of students who fail at their examinations for reasons other than incapacity.*

124. We wish to point out to Government that in spite of the growing recognition of the value of hostels, the actual accommodation provided for Moslem students in Bengal is inadequate to their requirements. We consider that all students not living with parents or with guardians, who will definitely assume responsibility for their wards, should live in supervised hostels. The need of such hostels is urgent all over the Presidency. We wish to make the following recommendations—

RECOMMENDATION 127.—*That all Government colleges should have separate Moslem hostels attached to them.*

RECOMMENDATION 128.—*That liberal grants should be given to enable aided colleges to provide hostel accommodation for Moslems.*

RECOMMENDATION 129.—*That the University authorities should impress on the authorities of private colleges the necessity for providing hostel accommodation for Moslems.*

125. We desire to draw the attention of Government and the University authorities to the rules and regulations by which the Calcutta University Law College hostel is governed. Although this hostel was built very largely from public funds no Moslem is permitted to reside therein. We do not think that the provision of a mess is a satisfactory substitute for accommodation in the Law College hostel.

126. In order to ensure that Moslems will be able to secure admission into colleges, we recommend—

RECOMMENDATION 130.—*That in Government colleges 25 per cent. of the total number of places shall be reserved for Moslems.*

RECOMMENDATION 131.—*That no grant-in-aid should be given to any college in which 25 per cent. of the available places are not reserved for Moslem students.*

We suggest that if these recommendations are given effect to, a date may be fixed after which the places reserved for Moslems, which have not been filled, should be opened to students of other communities.

127. We consider that the number of scholarships provided is not sufficient, considering the backwardness of the Moslem community. We recommend—

RECOMMENDATION 132.—*That six additional junior scholarships for Moslems of the value of Rs. 10 each should be established.*

RECOMMENDATION 133.—*That two of these scholarships should be reserved for the Dacca Division and one for each of the other divisions.*

RECOMMENDATION 134.—*That four more senior scholarships of Rs. 12 each should be established for Moslems.*

RECOMMENDATION 135.—*That one of these scholarships should be reserved for the Presidency Division, one for the Burdwan Division and two for the Eastern divisions.*

RECOMMENDATION 136.—*That eight post-graduate scholarships for Moslems of Rs. 30 each should be established; and that these should be tenable for two years in the Dacca or Presidency College.*

RECOMMENDATION 137.—*That a system of junior and senior stipends (distinct from scholarships) should be established, that the holders of these stipends should not be designated scholars; that the stipends should be junior and senior.*

RECOMMENDATION 138.—*That the junior stipends should be awarded on the results of the Matriculation examination and that the senior stipends should be awarded by the Director of Public Instruction at his own discretion.*

128. The question of establishing a college at Murshidabad was raised at the meetings of Bengal Presidency Muhammadan Education Conference held in Dacca in April 1914. It was brought before the Committee by Khan Bahadur Diwan Khundkar Fazl-i-Rabbi. The Hon'ble Nawab Syed Nawab Ali Chaudhury, Khan Bahadur, and the Secretary went to Murshidabad to investigate the matter. They found that it would be impossible to establish a college at Murshidabad without the expenditure of large sums from the public funds. In the circumstances we passed the following resolution:—

RECOMMENDATION 139.—*That this Committee respectfully point out to Government that the Nawab Bahadur's Institution at Murshidabad provides free high school education for boys, without distinction of caste or creed, and provision has been made in this school for the teaching of Sanskrit to accommodate those boys who desire to study this language; also that hostel accommodation has been provided for Hindu boys. The Committee therefore respectfully urge Government to impress on the authorities of the Berhampur College that, in fairness to Moslem students, provision should be made in that college for the teaching of Urdu, Persian and Arabic, and that hostel accommodation for Moslem students should be provided in connexion with that college.*

CHAPTER VIII.

Technical Education.

129. We regret to notice the small number of Moslem students in the various professional colleges and technical institutions. With regard to professional colleges we feel that adequate facilities are not afforded to the Musalman community in consideration of the fact that the community has only recently begun to take any interest at all in collegiate education.

Moslems and the Medical College, Calcutta. 130. With regard to the Medical College, Calcutta, we make the following recommendations:—

RECOMMENDATION 140.—*That Moslems, who have passed the Matriculation examination, should be eligible for admission into the Medical College.*

In this connexion we wish to point out that the Matriculation examination is the qualifying examination for admission into the Medical College. Candidates with this qualification cannot secure admission. We request Government to inquire into the matter and to take steps to ensure that qualified Moslems are not rejected. We also recommend—

RECOMMENDATION 141.—*That Government should establish six scholarships of the value of Rs. 20 a month each, tenable for a full course in the Calcutta Medical College.*

Moslems and technical and industrial schools. 131. We suggest that the reasons why Moslems do not take advantage of the existing technical and industrial schools are—

- (1) the poverty of the community;
- (2) the difficulty of finding employment after completing the course of study in such institutions.

We have been told that not one ex-student of the Sibpur College is employed on the East Indian Railway. If this is true we cannot but suppose that such a remarkable state of affairs is due to the fact that the work of this institution has been too much directed towards preparing students for the Public Works Department, District Board work, etc. With these considerations before us we record the following resolutions:—

RECOMMENDATION 142.—*That the expenses of the courses of engineering colleges and schools must be reduced.*

RECOMMENDATION 143.—*That if it is not possible to increase the number of posts recruited from engineering colleges for the Public Works Department, District Boards, etc., an attempt should be made to bring the courses of these institutions into line with the requirements of railway companies, electrical firms, and commercial bodies who employ engineers.*

RECOMMENDATION 144.—*That arrangements should be made for the residence of Moslem students who attend engineering colleges.*

132. With regard to the industrial education, we think it desirable to remind Government that, while in the Moslem community cultivators are in a large majority, there are many Musalman artisans. We consider that when provision is being made for industrial training, care should be taken that boys are not taught trades or callings which they will never follow. Again, the pupils of industrial schools are not likely to persevere with their studies, unless they can earn something during the period of their training, nor will the training be of very much use to a boy, unless at the end of his school career he is able to get some money with which he can start a trade. We make the following recommendations for the consideration of Government:—

RECOMMENDATION 145.—*That agricultural schools with model farms attached may be started at suitable centres for the children of jotedars and cultivators.*

RECOMMENDATION 146.—*That industrial schools might be opened for the children of artisans.*

RECOMMENDATION 147.—*That stipends should be awarded to the pupils of industrial schools during their course of training.*

RECOMMENDATION 148.—*That arrangements should be made whereby a boy could obtain an advance from a co-operative credit society at the conclusion of his school course, to enable him to purchase modern tools with which to practise his calling.*

133. In recording the above resolutions we desire to remind Government that it is from the agricultural classes that colleges and high schools get their Moslem students. While therefore we consider it to be most desirable that cultivators as such should be given every opportunity of improving their methods and thus becoming more prosperous, we think it equally necessary that more promising boys of these classes should be given every chance of continuing their education beyond the primary stage up to any standard of which they may show themselves capable. If the Moslem community of Bengal is to occupy the position which it should fill in the community generally, the basis of education must be sound, but there must also be a ladder for those who can climb it, leading from the village primary school to the university or professional college.

CHAPTER IX.

The Education of Girls.

134. The question of the education of Muhammadan girls is full of difficulties. A glance at the second part of Table II which is attached to this report will show how far Moslem girls are educated in the recognized schools of Bengal. We think that the time has now arrived when Government should definitely assume the responsibility for such schemes for the education of Moslem girls as it may be found desirable to inaugurate. The policy of aiding private enterprise should be continued but much more is required.

135. We are very definitely of the opinion that a separate system of schools will have to be established and maintained for Moslem girls. In the schools which already exist Moslem girls do not find a congenial atmosphere so that, for the present at any rate, it will be necessary to establish and maintain schools which admit none but the daughters of Moslems. We understand that in some districts Moslem girls attend the ordinary girls' schools. We have no desire to discourage such a tendency, but we make the following recommendations for the consideration of Government :—

RECOMMENDATION 149.—*That while recognizing the general necessity for a distinct system of schools for Moslem girls, the Committee do not desire to discourage the attendance of Moslem girls at primary schools, provided that they can attend such institutions without forfeiting respect.*

RECOMMENDATION 150.—*That by way of making the instruction given at the ordinary primary schools more congenial to Moslem parents for the education of their girls, it is suggested that provision should be made for giving such girls religious instruction in accordance with the principles advocated in connexion with the primary education of Moslem boys. It is also pointed out that the arrangements in schools where there are Hindu teachers are sometimes offensive to Moslems. The Committee feel that anything which is calculated to offend Moslems should be scrupulously avoided, especially in those schools which Moslems might wish to use for the education of their girls.*

RECOMMENDATION 151.—*That where it is not possible to establish separate primary schools for girls, ordinary primary school teachers should be encouraged to undertake the separate instruction of Moslem girls.*

RECOMMENDATION 152.—*That where a Moslem woman is willing to undertake the instruction of girls, she should not, as a condition of receiving grant, be made to appear before a male inspecting officer.*

RECOMMENDATION 153.—*That the girls reading in the ordinary primary schools should be allowed to use the readers in use in maktabas.*

RECOMMENDATION 154.—*That seeing that maktabas are already used to a considerable extent by Moslem girls, these institutions might be made more attractive by providing for some general instruction in sewing.*

RECOMMENDATION 155.—*That the object to be aimed at is that, wherever there is a demand, there should be established a school for girls liberally aided from public funds; that there should be, in every subdivision, at least one special school for Moslem girls; that these schools should be aided schools in the sense that they should be under the control of local committees, but Government should be asked to bear the total cost of these institutions.*

136. We feel that some reforms are necessary in the inspecting staff of girls' schools; we consequently make the following recommendations :—

RECOMMENDATION 156.—*That some Moslem ladies should be included among the Assistant Inspectresses of the Presidency. We hold that such ladies are available and that, if necessary, special terms should be offered.*

RECOMMENDATION 157.—*That European ladies in the Indian Educational Service might be deputed to H-derabad and other places for the purposes of studying the special needs of Moslem girls and the methods by which those needs might be met.*

RECOMMENDATION 158.—*That the lady inspecting officers of the Education Department should try and visit the leading Moslem ladies of their localities for the purpose of interesting them in the education of Moslem girls.*

137. Nawab A. F. M. Abdur Rahman and the Hon'ble Mr. A. K. Ghuznavi thought that good model schools should be provided at Dacca and Calcutta for Moslem girls. The Committee generally agreed with the principles, but there was much discussion regarding the detailed arrangements for these schools. The discussion was based on a note on the subject which

had been prepared by the Hon'ble Mr. A. K. Ghuznavi. The following conclusions were ultimately arrived at :—

RECOMMENDATION 159.—*That there should be established—both in Calcutta and Dacca—a model school managed by Government and conducted on purdah lines.*

RECOMMENDATION 160.—*That these schools should, to begin with, provide for a six years' course starting from the infant-year course and teaching the following subjects :—*

- (i) Religious instruction, including the Koran ;
- (ii) Vernacular (either Urdu or Bengali) ;
- (iii) Elementary arithmetic ;
- (iv) Rudiments of history and geography ;
- (v) Cookery ;
- (vi) Sewing, knitting and embroidery ;
- (vii) Elementary domestic hygiene and house-keeping.
- (viii) Drawing from inanimate objects.

That provision should be made for teaching English and Persian as optional subjects ; and that modern methods of infant school teaching should be employed in the schools.

RECOMMENDATION 161.—*That these institutions should be developed, as demand arises, to provide higher instruction for girls.*

RECOMMENDATION 162.—*That from the beginning the school should be staffed with a view to providing for this development, and that a Moslem lady graduate should be engaged as Principal from the first.*

RECOMMENDATION 163.—*That residential accommodation should be provided for boarders, and that suitable conveyance arrangements should be made for day scholars.*

RECOMMENDATION 164.—*That there should be a committee of management consisting of representative Moslem gentlemen and a board of lady visitors.*

RECOMMENDATION 165.—*That a start should be made in hired quarters and that Government should provide the schools with suitable buildings as soon as funds permit.*

RECOMMENDATION 166.—*That fees should be charged at the rate of Rs. 2 in the lower division and Rs. 4 in the higher division, both fees to be inclusive of the conveyance charges (these are of course the fees for tuition ; boarding fees will have to be fixed later).*

RECOMMENDATION 167.—*That examinations should be conducted at certain stages of the school course by the school staff assisted by the lady inspecting staff ; that certificates should be awarded at the end of the junior and senior courses and that these should be countersigned by the Director of Public Instruction.*

138. We wish to bring to the notice of Government the difficulties experienced by Moslem ladies when sitting for public examinations and to recommend—

RECOMMENDATION 168.—*That the University of Calcutta should be asked, when necessary, to make special arrangements for examinations under strictly purdah conditions for Moslem ladies.*

RECOMMENDATION 169.—*That the Education Department should try and arrange with the Cambridge and Oxford Syndicates for special facilities for the examination of Moslem girls or ladies under purdah conditions.*

139. We suggest that Moslem ladies might be induced to take more interest in education, if they were encouraged by scholarships. We recommend—

RECOMMENDATION 170.—*That scholarships should be reserved for Moslem girls at all stages and that special scholarships should be attached to the model schools.*

140. One of the greatest obstacles in the way of the education of Moslem girls at present is the difficulty of obtaining qualified Moslem female teachers. We recommend—

RECOMMENDATION 171.—That a beginning should be made by the establishment, both in Calcutta and Dacca, of departmentally managed training schools for teachers conducted strictly on purdah lines and confined to Moslem ladies.

RECOMMENDATION 172.—That provision should be made for residential accommodation as also for the conveyance of non-boarders.

RECOMMENDATION 173.—That stipends should be provided at the rates of Rs. 30 for boarders and Rs. 20 for day-scholars.

RECOMMENDATION 174.—That the qualification for admission should be carefully scrutinized with a view to the exclusion of those who might be considered undesirable.

RECOMMENDATION 175.—That a candidate for admission should be able to read and write in Bengali or Urdu.

RECOMMENDATION 176.—That the minimum course should be three years, though a student might be kept longer, if this were considered necessary.

RECOMMENDATION 177.—That the standard to be attained at the end of the course should be the lower primary standard or its equivalent.

RECOMMENDATION 178.—That the staff should be ladies suitably qualified and remunerated, preferably, but not necessarily, Moslems.

141. We wish to make it quite clear that our view is that the training school discussed in the previous section should be quite separate from the model schools. We are of opinion—

RECOMMENDATION 179.—That if there is any demand for the training of Moslem ladies to be secondary school teachers, this provision should be made at the Government training college for women secondary school teachers, such arrangements being made as to make the work there congenial to Moslems.

142. We realize that it would be difficult for all the teachers who may wish to be trained and to join the training classes at Dacca and Calcutta. We therefore recommend—

RECOMMENDATION 180.—That classes for the training of women teachers should also be started in connexion with the schools for Moslem girls in head-quarters towns.

143. We gather from the report of the Department of Public Instruction, 1913-14, that the system of *zanana* teaching is full of promise for the future. The system of house visitation seems to be popular in Western Bengal, and the system of family gatherings seems to be popular in the Eastern divisions.

We make the following recommendations :—

RECOMMENDATION 181.—That the number of peripatetic Moslem teachers in Calcutta is very small and should be doubled at once.

RECOMMENDATION 182.—That there should be *mahalla* schools in Moslem localities conducted by Moslem mistresses or, where this cannot be secured, by elderly Moslem male teachers.

RECOMMENDATION 183.—That there should be a number of rewards especially intended for Moslem pupils passing out of these schools.

RECOMMENDATION 184.—That there should be a certificate examination for those girls and ladies who receive education in purdah with their parents and guardians, and that rewards should be given to those obtaining certificates.

144. We draw the attention of Government to the need of suitable books for Moslem girls in the various stages of education. We venture to remind Government of the steps taken by Mr. Earle to provide certain books for use in Moslem *zananas* and to make the following recommendations :—

RECOMMENDATION 185.—That the books prepared for Moslem *zanana* classes should be printed as soon as possible.

RECOMMENDATION 186.—That the special *maktab* readers that were prepared for the Eastern Bengal and Assam Government should be used in Moslem girls' schools.

CHAPTER X.

Religious and Moral Instruction.

145. The Committee are aware that this subject was fully discussed at the Conference on Moral Education held at Dacca in January 1912 and at Calcutta in December 1912. The President informed the Committee that the results of the discussions at these conferences had been forwarded to the Government of India. We feel, however, that our work will be incomplete unless we make some recommendations for the consideration of Government on this subject. We have therefore resolved—

RECOMMENDATION 187.—That moral education for Moslems cannot be separated from religious education and that a manual should be prepared to help teachers to give such instruction.

RECOMMENDATION 188.—That as moral education cannot be given to Moslems except by a Moslem teacher, it is necessary that there should be two or more teachers on the staff of each school to see to the moral and intellectual progress of the Moslem boys; that these teachers should be men of the highest character imbued with a love for their vocation. In this connexion the Committee desire to draw the attention of this Government to the fact that the prospects of teachers are not good, and unless they are appreciably improved Moslem teachers will not be attracted to the educational service.

RECOMMENDATION 189.—That if teachers' guilds are formed, as was suggested at the Conference on Moral and Religious Education in schools held in Bengal in 1912, Moslems must be represented thereon.

RECOMMENDATION 190.—That the Committee wish to point out to Government that the house system, if adopted for Indian schools, involves the establishment of houses for Moslems supervised by Moslem teachers.

RECOMMENDATION 191.—That if school societies are formed as was suggested by the Conference on Moral Education, these societies should be carefully supervised, and that no discussion in which the religion of Islam is involved should be allowed to take place unless a Moslem teacher is present.

RECOMMENDATION 192.—That Moslem pupils in all schools and colleges should be required to wear their distinctive dress, including a cap.

RECOMMENDATION 193.—That dramatic performances should not be encouraged in schools in which there are Moslem boys; but that there is no objection to the boys learning dialogues, recitations, etc.

RECOMMENDATION 194.—That in all schools, facilities should be given for Moslem students to perform their daily devotions; and that a room in the school or a house in the compound should be set apart for this purpose.

RECOMMENDATION 195.—That in every secondary school one period of 30 minutes should be set apart for religious instruction on alternate days, and that the necessary provision should be made for this instruction in the school time-table.

RECOMMENDATION 196.—That religious observances should be strictly enforced in Moslem hostels attached to public institutions; and that these hostels should be placed under superintendents who fully realize the responsibilities with which they are entrusted.

RECOMMENDATION 197.—That the Moslem Institutes, both in Calcutta and Dacca, are valuable institutions; but that they are both badly in need of furniture and libraries. The Committee recommend that Government should give substantial aid to these institutions to enable them to provide these necessities.

CHAPTER XI.

Miscellaneous.

146. We wish to bring to the notice of Government that the Syedpur Trust Estate now pays three per cent. of its revenues to the general rate fund. We think that this percentage is too high and suggest that Government should forego this charge.

147. It has been suggested that this report should be circulated to local Anjuman in order that they might express their views on the recommendations of the Committee before they are finally submitted to Government. We think that the views of local Anjuman are adequately set forth in the previous pages and feel that no useful purpose would be served by circulating the report.

CHAPTER XII.

Conclusion.

148. In conclusion and for convenience of reference, we set forth below, under appropriate heads, all the resolutions which we passed in the course of our deliberations.

I.—The general policy.

Resolution 1.—That while it is necessary to maintain special institutions for Moslems it is undesirable to develop further a system of education for this community separate from that of other communities. The existing systems should be carefully examined to see where they fail to satisfy members of the community, and necessary modifications should be introduced.

II.—Primary education.

A.—Ordinary primary schools.

Resolution 2.—That the representation of Moslems on the education and finance committees of District Boards is not sufficient to ensure that the interests of the Moslem community are not neglected. The number of Moslems on both these committees should be increased.

Resolution 3.—That of the Deputy Inspectors at district headquarters, one should always be a Moslem, and that there should always be both on the District Board and on its education and finance committee a Moslem Deputy Inspector of Schools who is stationed at the district headquarters.

Resolution 4.—That in selecting the three non-members of the Board for the education committee, due regard should be paid to the interests of Moslems.

Resolution 5.—That as three members of the education committee are elected from members of the District Board itself, it is very necessary from the point of view of Musalmans that they should be adequately represented on District Boards. We recommend that the number of Moslem members on District Boards should bear the same ratio to the total number of members on the Board as the Moslem population bears to the total population of the district.

Resolution 6.—That there should be greater Moslem representation on the finance committees of District Boards.

Resolution 7.—That the number of Moslem Deputy Inspectors should be increased, so that in each division the ratio of the number of Moslem Deputy Inspectors to the total number of Deputy Inspectors should be the same as the ratio of the Moslem population to the total population of the division.

Resolution 8.—That in primary schools the last period of each day shall be set aside for moral instruction.

Resolution 9.—That during this period Moslem boys should be given such instruction as will tend to make them good Moslems.

Resolution 10.—That this religious instruction should be given by the *molla* attached to a local mosque (or if such a *molla* cannot be found, by some resident of the locality to whom a suitable sum should be paid as remuneration). This religious teacher should be regarded as a member of the school staff and should be paid from the school funds. A whole-time Moslem teacher should be appointed on the staff of any school in which the number of Moslem boys would justify such an appointment. This teacher should give the necessary moral instruction.

Resolution 11.—That in all primary schools, work should be suspended for one hour on Fridays to enable Moslem boys to say their *Juma* prayers; on other days in the week work should be suspended for half an hour to enable Moslem boys to say their midday prayers.

Resolution 12.—That manuals for religious instruction should be prepared in the vernaculars of the provinces for the guidance of the teachers.

Resolution 13.—That Moslems should be adequately represented on the Text-Book Committee which is to be formed for the whole Presidency.

Resolution 14.—That no book should be rejected as a text-book on account of its containing words conveying ideas or sentiments peculiar to Moslems, or such words in common use among them as have not an exact equivalent in current Bengali.

Resolution 15.—That Moslem authors should be allowed to submit their books to the Text-Book Committee in manuscript.

Resolution 16.—That Government should encourage authors to publish Bengali books which are Moslem in character.

Resolution 17.—That readers prescribed for makhtabs shall also be prescribed as alternative readers in lower primary schools.

Resolution 18.—That more lower and upper primary scholarships should be reserved for Moslems.

Resolution 19.—That the system of awarding the scholarships should be carefully checked.

Resolution 20.—That the medium of instruction in primary schools must be the vernacular of the boys, that is, Bengali, excepting in the case of schools in Calcutta, Dacca and Murshidabad or other localities in which Urdu is the vernacular of Moslems.

Resolution 21.—That while accepting the view that Bengali is ordinarily the medium of instruction in primary schools, we feel that some provision should be made for the teaching of elementary Urdu as a help to imparting religious instruction, but that this provision should not necessarily involve introduction of Urdu readers into the schools.

B.—Makhtabs.

Resolution 22.—That the curriculum for makhtabs should be so arranged that a Moslem boy, after completing it, will be in the same position with regard to secular learning as a boy who has completed the lower primary course.

Resolution 23.—That the curriculum shown as an Appendix to this report may be regarded as suitable for makhtabs, subject to the proviso that such modifications shall be carried out in it as may be deemed to be necessary when a uniform vernacular curriculum has been prescribed for the whole presidency.

Resolution 24.—That model makhtabs should be established in each of the thanas of the Presidency in which there is a preponderance of Moslems.

Resolution 25.—That these makhtabs should be under the control and management of the District Boards exactly as Board lower primary schools are.

Resolution 26.—That these makhtabs should be of the type of Board lower primary schools.

Resolution 27.—That the staff of a maktab for fifty boys or less should consist of at least two trained teachers, one for general subjects and the other for Urdu and the Koran. Both should be Moslems, if possible. Additional teachers should be appointed for every 25 boys.

Resolution 28.—That training schools for maktab teachers should be started in localities having not less than 150 makhtabs.

Resolution 29.—That the staff of such a training school should be Moslems as far as possible, and that a Qari or Hafiz should be appointed in addition to the staff required for secular subjects.

Resolution 30.—That this Committee wish to emphasize the need for practising makhtabs in connection with these training schools, in which the teachers in training can practise under conditions which prevail in ordinary makhtabs.

Resolution 31.—That the term "*mianji*" should no longer be used to designate teachers in makhtabs, but that these teachers should in future be known as "*moallims*."

Resolution 32.—That each district should be given a special Sub-Inspector of Schools for the supervision of makhtabs.

Resolution 33.—That where there are more than 90 maktabas in a district, an Assistant Sub-Inspector should be appointed on the general basis of an Assistant Sub-Inspector of Schools for every 90 maktabas.

Resolution 34.—That the salary of the Sub-Inspector should be Rs. 60 and that of the Assistant Sub-Inspector Rs. 40, and that travelling allowance should be paid in accordance with the conditions of the Civil Service Regulations.

Resolution 35.—That the rates of pay recommended in the previous recommendation being much higher than those of inspecting maulvis it is desirable that men of higher qualifications should be appointed. To be qualified for the post a candidate should at least have passed the final madrasah examination and have a working knowledge of English.

Resolution 36.—That a Maktab Scholarship examination should be established on similar lines to the Primary Scholarship examination.

Resolution 37.—That a number of scholarships of Rs. 3 per month tenable for two years in upper primary classes of high and middle schools, or in training schools or in Government-aided madrasahs, should be provided.

Resolution 38.—That these scholarships should be renewable for a further period of two years.

Resolution 39.—That teachers' manuals should be prepared at Government expense for the use of *moallims* in training.

Resolution 40.—That these manuals should be prepared both in Urdu and Bengali.

Resolution 41.—That special readers of a definitely Moslem character should be prescribed for use in maktabas, and that these readers should also be prescribed as alternative text-books in lower primary schools.

Resolution 42.—That the District Board grants to maktabas should be shown under a separate head in the District Board budget.

Resolution 43.—That the proposition statement for District Board grants to maktabas should be prepared in consultation with the Special Sub-Inspector and with the concurrence of the Assistant Inspector of Schools for Muhammadan Education.

Resolution 44.—(a) That maktabas having all four classes of a lower primary school shall be eligible for a minimum grant of Rs. 6.

(b) That maktabas having all but the highest class shall be eligible for a minimum grant of Rs. 4.

(c) That maktabas having only the two lowest classes shall be eligible for a grant of Rs. 2; that maktabas having only two classes shall not be required to entertain two teachers.

Resolution 45.—That the returns for maktabas from the various districts should be kept separate from the returns for primary schools, as already is the case in the Burdwan and Presidency Divisions.

III.—Secondary education.

Resolution 46.—That schools should be started at convenient centres in rural areas largely inhabited by Moslems.

Resolution 47.—That liberal capital and recurring grants should be given to schools started in these localities.

Resolution 48.—That the Government capital grant should be three-quarters of the total initial cost of starting the schools, and that in backward localities it might even bear a higher proportion than this to the total initial expenditure.

Resolution 49.—That inspecting officers should take into consideration the local conditions when reporting on a school in a backward locality for the purpose of recognition by the University.

Resolution 50.—That the difficulty of converting middle schools to high schools on account of the loss of the District Board grant should be removed at an early date by subsidising such schools from provincial revenues or by some other method.

Resolution 51.—That some arrangements should be made which would allow a boy to continue his career even if he happens to fail to pass the Matriculation examination for the first time he appears.

Resolution 52.—That there should be at least two Moslems on the managing committee of every Government school; and that where inspecting officers are appointed members of these committees, the Assistant Inspector of Schools for Moslem Education should be appointed.

Resolution 53.—That the adequate representation of Moslems on the managing committees of high schools should be made a condition of receiving grant-in-aid from public funds.

Resolution 54.—That the Committee recommend that in Eastern Bengal districts not less than 6 out of 10, and in Western Bengal not less than 4 out of 10, members of managing committees of aided schools should be Moslems.

Resolution 55.—That the University should insist on the adequate representation of Moslems on the managing committees before granting recognition to any new school.

Resolution 56.—That in the case of those schools already recognized, the University should notify the authorities that, as vacancies occur on the school committees, Moslems should be appointed until the community is adequately represented.

Resolution 57.—That Moslems should be well represented on all visiting committees, so that attention may be given to the interests of Moslem pupils.

Resolution 58.—That in view of the fact that there is no Government secondary school which is not attended by some Moslem boys, there should be appointed a sufficient number of Moslem teachers, not only to see to the interest of the Moslem boys already in the school, but also to encourage other Moslem boys to join these schools.

Resolution 59.—That Moslem graduates are not numerous and therefore qualified Moslems cannot be procured for the salary now paid to school teachers. Moslem graduates should be offered a higher initial salary to induce them to take up teaching work in Government schools.

Resolution 60.—That when any grants-in-aid are made Government should make it a condition that a sufficient number of Moslem teachers are employed on the school staff.

Resolution 61.—That when making grants-in-aid Government should take into consideration the fact that higher rates of pay have to be given to Moslems than to Hindus.

Resolution 62.—That Inspectors of Schools should carefully note on the representation of Moslems on the staffs of schools recognized or requiring recognition, when sending in reports to the University.

Resolution 63.—That Moslems should be appointed as head masters of Government schools until at least half of these posts are filled up by members of this community.

Resolution 64.—That with a view to improving the general efficiency of high schools, European head masters should be appointed to selected high schools in Bengal as is the case in Bombay Presidency and in other provinces of India.

Resolution 65.—That Government, when making grants-in-aid to high schools started or maintained by Moslems, should make sufficiently large grants to enable these schools to maintain Moslem head masters.

Resolution 66.—That Urdu should be recognized by the University of Calcutta as second language for those whose vernacular is not Urdu.

Resolution 67.—That in order to place Moslem boys on an equality with non-Moslem boys with regard to the study of languages, the study of a language other than English and a vernacular should be made compulsory for pupils of all grades from class V to X inclusive (class X being the Matriculation class).

Resolution 68.—That in all schools in which there are Moslem pupils provision should be made, according to the requirements of the pupils, for instruction in Arabic, Persian and Urdu in all classes from V to X.

Resolution 69.—That a Muhammadan graduate with knowledge of Arabic, Persian and Urdu should be appointed to the staff of every school in which Arabic, Persian and Urdu are taught, in order that he may supervise the work of the maulvis.

Resolution 70.—That the University should take the necessary steps for the exclusion of the Arabic portion from the Intermediate and B.A. courses in Persian.

Resolution 71.—That the Arabic and Persian courses should be modified in order to make the standard of difficulty for students of these languages the same as the standard of difficulty for the students of the other classical languages. We suggest that this matter requires the very early attention of the authorities.

Resolution 72.—That the study of Arabic, Persian or Urdu being necessary for Moslem boys, competent teachers of these languages, with a working knowledge of English, should be appointed to all Government schools.

Resolution 73.—That it should be made a condition of grant-in-aid that such teachers are maintained in aided schools.

Resolution 74.—That the University should make the maintenance of such teachers a condition for recognition.

Resolution 75.—That training classes for high school maulvis should be started as soon as possible; that these training classes should be opened in connexion with the training colleges at Dacca and Calcutta and should be under the superintendence of a man whose vernacular is Urdu and who has a knowledge of Arabic, Persian and English; that maulvis should be instructed in the modern methods of teaching classical languages, and should also learn how to speak Urdu properly.

Resolution 76.—That special contributions should be made from the public revenues for the purpose of enabling Moslem boys to take greater advantage of the secondary school system; that these contributions should take the form of grants made to boys to enable them to continue their education; that these grants should be awarded on conditions both of capacity and need; and that in this connection we desire to invite the attention of Government to the scheme recently proposed by the Commissioner of Sindh for the encouragement of secondary education among the Moslems of that province, and to state that in our opinion a similar scheme should be adopted for Bengal.

Resolution 77.—That the income of the Moshin Fund now devoted to the maintenance of certain Government Madrasahs should be set free for providing scholarships for short-fee payments in colleges; but that this should not exclude the reconsideration of the allotment, if a more urgent need arises later.

Resolution 78.—That the rules regarding free studentships should be altered so as to allow free studentships to be granted to Moslems up to a limit of 8 per cent. of the total school enrolment, and there should be no prescribed maximum for the number of Moslems admitted free on the above basis.

Resolution 79.—That the condition of merit should not be interpreted so as to exclude Moslem boys from the advantages of this rule when they first apply for admission to schools; that the head master should test the capacity of the boy at the time when he first applies for a free studentship.

Resolution 80.—That the allotment of the full number of free studentships should be insisted on before grants-in-aid are given from public funds.

Resolution 81.—That when giving grants-in-aid Government should take into consideration the loss of income from fees which the enforcement of this rule may entail.

Resolution 82.—That in the case of unaided schools the University should impress on the school authorities the necessity for observing this rule with regard to free studentships before granting recognition.

Resolution 83.—That in all Government schools 15 per cent. of the places should be reserved for Moslem boys; that this percentage should represent the minimum number of Moslem boys who should be in the school at any one time and should not be interpreted to mean that not more than 15 per cent. of the places in the school may be filled by Moslems.

Resolution 84.—That in connexion with Government high schools, Government should provide hostels to accommodate Moslem students.

Resolution 85.—That Government should help aided schools to provide hostels by more liberal grants-in-aid; that a grant of three-quarters of the

cost should be made by Government against a local contribution of one-quarter of the cost; that in special cases where no contribution is forthcoming, Government should bear the entire cost.

Resolution 86.—That it is necessary to make religious observances compulsory in all Moslem hostels; definite arrangements should also be made for religious instruction.

Resolution 87.—That while realising that the control and management of a hostel attached to a high school must be in the hands of the head master of the school, we suggest that in cases in which Moslems are not sufficiently represented on the school managing committee, an advisory committee of Moslems should be appointed to bring to the notice of the head master any deficiencies which might be noticed in the hostel or hostels provided for Moslems.

Resolution 88.—That definite rules should be drawn up for guidance of hostel superintendents.

Resolution 89.—That Government should give some help from the public funds to enable Moslem boys to live in hostels.

Resolution 90.—That the provision of stipends for poor Moslem boys to enable them to live in hostels may be regarded as a good object for private benevolence.

Resolution 91.—That plans and estimates which have been approved by a District Engineer should be accepted by Government.

Resolution 92.—That grants should be paid out on a completion certificate issued by a District Engineer.

Resolution 93.—That the transfer rules of Western Bengal be made applicable to the whole Presidency.

Resolution 94.—That we understand that according to the original orders sanctioning the post of Assistant Director of Public Instruction for Muhammadan Education, Bengal, this officer should be placed in respect of madrasahs and makhtabs in the position of an Inspector of Schools and should be given full powers of initiation and control which are vested in an officer of this class; that he should correspond direct with the Director of Public Instruction with regard to these institutions, and that they should be removed from the jurisdiction of the Divisional Inspector of Schools. In addition the Assistant Director of Public Instruction for Muhammadan Education has to visit educational institutions of all kinds in order to look after the interests of Muhammadans in these institutions. We feel that it would be to the disadvantage of makhtabs and madrasahs if they were removed from the control of the Divisional Inspector. Makhtabs, in particular, get all their grants from the District Boards through the District Deputy Inspector of Schools, who is an officer subordinate to the Inspector of Schools. As far as administration is concerned, we feel that it would be a mistake to remove these institutions from the control of the Divisional Inspector. We think that the Assistant Director of Public Instruction for Muhammadan Education should be an integral part of the Director of Public Instruction's office, and that his chief duties should be to see to the interests of Moslems in general educational institutions. In this case there will be no need for his separate office and establishment. The special staff of clerks which has been recently appointed should be absorbed in the Director of Public Instruction's office and should be given work by the assistant in charge of that office. The Assistant Director of Public Instruction for Muhammadan Education must be familiar with all sections of the work in the Director of Public Instruction's office; he must be familiar with any new regulations or schemes which are evolved for the improvement of education in Bengal in order that he may represent to the Director of Public Instruction how these new regulations, schemes, etc., will affect the Musalman community. In order to keep himself familiar with the conditions under which Moslem students are working, he must visit madrasahs, makhtabs and general institutions.

Resolution 95.—That an educational officer with special qualification in Arabic and Persian should be appointed to inspect the work of the madrasahs in Arabic and Persian.

Resolution 96.—That the post should be a special post, not included in any particular service; that if an Indian is appointed his salary should be Rs. 500—50—750; if an European is appointed he should be appointed on special terms.

Resolution 97.—That the Assistant Inspectors of Schools for Muhammadan Education should be subordinate to the Inspectors of Schools and not to the Assistant Director of Public Instruction for Muhammadan Education; but that at the same time copies of their reports and recommendations to Divisional Inspectors should be submitted to the Assistant Director of Public Instruction for Muhammadan Education for information.

Resolution 98.—That the Special Assistant Inspectors should have the same control over the subordinate inspecting staff as other Assistant Inspectors.

Resolution 99.—That while the inspection of Moslem schools, such as madrasahs and maktabas, will of course be the principal charge of these special officers, they should also visit other schools of all grades, including high schools, and keep the Inspectors informed as to the educational requirements of their co-religionists; that they should also visit training schools for teachers.

Resolution 100.—That the District Board's educational budget should be carefully examined by the Special Assistant Inspectors in order that they might be able to make representations to the Inspectors in the interests of Moslem schools; that the maktab and madrasah allotments of District Boards should be distributed by the Deputy Inspector in consultation with the Assistant Inspector of Schools for Moslem Education.

Resolution 101.—That an additional Inspector should be appointed at once for the Rajshahi Division, and that this officer should be a Moslem.

Resolution 102.—That the savings from that portion of the Imperial recurring grant, which was set aside for the Madrasah Reform Scheme, should be re-granted year by year and be made available for capital expenditure.

Resolution 103.—That there should be a senior madrasah of the reformed type in every division.

Resolution 104.—That the Rajshahi Junior Madrasah should be raised to the status of the senior madrasah; that a new senior madrasah of the reformed type should be started at Murshidabad for the Presidency Division.

Resolution 105.—That the recommendations which have been made about the buildings grants for secondary schools and hostels should also apply to madrasahs.

Resolution 106.—That the Arabic teachers in madrasahs should be scholars well versed in Arabic but not necessarily qualified in English. We realize the value of a knowledge of English, but feel that the field of selection will be considerably narrowed, if it is compulsory for all Arabic teachers to know English.

Resolution 107.—That when appointing English teachers to madrasahs preference should be given to those with a knowledge of Arabic.

Resolution 108.—That a number of scholarships should be given from the public funds to be awarded—

- (a) on the results of the Junior Madrasah examination to be tenable for four years at a senior madrasah or high school,
- (b) on the results of the special Madrasah Matriculation examination to be tenable for three years and renewable for a further period at the Muhammadan College at Dacca.

Resolution 109.—That the Anglo-Persian departments of the Government Madrasahs at Calcutta, Dacca and Chittagong should be placed under the control of the Inspector of Schools as is the case with other high schools.

Resolution 110.—That a member of the Indian Educational Service should be appointed as head master of the Anglo-Persian department of the Calcutta Madrasah.

Resolution 111.—That the staff of the Anglo-Persian department of the Calcutta Madrasah should be reorganized on the lines recommended by

the Committee for the organization and reform of madrasahs in Eastern Bengal and Assam for the Anglo-Persian department of the Dacca Madrasah.

Resolution 112.—That early steps should be taken to give effect to the recommendation of the Dacca Committee for the Anglo-Persian departments of the Dacca and Chittagong Madrasahs.

Resolution 113.—In the event of these recommendations not being given effect to at an early date, an experienced Moslem in the Provincial Educational Service, should be appointed as head master of the Anglo-Persian departments at Dacca and Chittagong as soon as possible.

IV.—Collegiate education.

Resolution 114.—That in order to safeguard the interests of Moslem students, men having an intimate knowledge of the conditions of their lives should be on the Senate to regulate their courses of studies.

Resolution 115.—That in order to increase the number of Moslems qualified to sit on the Senate, a school of Islamic Studies should be created by or in connexion with the University.

Resolution 116.—That well-known Moslem scholars should be eligible for appointment on the Senate, even though they may not be graduates.

Resolution 117.—That the ratio of the number of Moslem senators to the total number of Indian senators should be equal to the ratio of the Musalman population of Bengal to the total population.

Resolution 118.—That the Moslem Fellows of the University should be allowed to nominate one representative on the Syndicate from among themselves.

Resolution 119.—That there should be at least one Moslem member on every Board of Studies.

Resolution 120.—That no University professor should be appointed for more than two years, and that a Sanskritist and a scholar acquainted with the history of Musalman civilisation should be appointed to the Carmichael Professorship of Ancient Indian History and Culture alternately. We also urge that, in fairness to Moslems, the next occupant of the chair should be the latter.

Resolution 121.—That the present rules regulating the appointments of the governing bodies of colleges should be re-drafted, so as to make it possible to appoint as members Moslems who can take an interest in college affairs.

Resolution 122.—That no college should be given a grant-in-aid unless there are professors of Arabic and Persian and Urdu on its staff; and that in order to enable aided colleges to make this provision increased grants should be given, where necessary.

Resolution 123.—That provision should be made for the inclusion of the history of Islamic civilization in the B.A. course; and that as regards the I.A. course an elementary study of this subject might be made alternative with the study of Greek and Roman history now prescribed.

Resolution 124.—That as there are many qualified Moslems, more of them should be appointed as examiners and paper-setters.

Resolution 125.—That roll-numbers should be used instead of the names of the candidates on answer papers.

Resolution 126.—That college authorities should be asked to make arrangements for the readmission of students who fail at their examinations for reasons other than incapacity.

Resolution 127.—That all Government colleges should have separate Moslem hostels attached to them.

Resolution 128.—That liberal grants should be given to aided colleges to provide hostel accommodation for Moslems.

Resolution 129.—That the University authorities should impress on the authorities of private colleges the necessity for providing hostel accommodation for Moslems.

Resolution 130.—That in Government colleges 25 per cent. of the total number of places shall be reserved for Moslems.

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Resolution 131.—That no grant-in-aid should be given to any college in which 25 per cent of the available places are not reserved for Moslem students.

Resolution 132.—That six additional junior scholarships for Moslems of the value of Rs. 10 each should be established.

Resolution 133.—That two of these scholarships should be reserved for the Dacca Division and one for each of the other divisions.

Resolution 134.—That four more senior scholarships of Rs. 12 each should be established for Moslems.

Resolution 135.—That one of these scholarships should be reserved for the Presidency Division, one for the Burdwan Division, and two for the Eastern divisions.

Resolution 136.—That eight post-graduate scholarships for Moslems of Rs. 30 each should be established, and that these should be tenable for two years in the Dacca or Presidency College.

Resolution 137.—That a system of junior or senior stipends (distinct from scholarships) should be established; that the holders of these stipends should not be designated scholars; that the stipends should be junior and senior.

Resolution 138.—That the junior stipends should be awarded on the results of the Matriculation examination, and that the senior stipends should be awarded by the Director of Public Instruction at his own discretion.

Resolution 139.—That this Committee respectfully point out to Government that the Nawab Bahadur's Institution at Murshidabad provides free high school education for boys; without distinction of caste or creed, and provision has been made in this school for the teaching of Sanskrit to accommodate those boys who desire to study this language, also that hostel accommodation has been provided for Hindu boys. The Committee, therefore, respectfully urge Government to impress on the authorities of the Berhampur College that, in fairness to Moslem students, provision should be made in that college for the teaching of Urdu, Persian and Arabic, and that hostel accommodation should be provided in connection with that college for Moslem students.

V.—Technical education.

Resolution 140.—That Moslems who have passed the Matriculation examination should be eligible for admission into the Medical College.

Resolution 141.—Government should establish six scholarships of the value of Rs. 20 a month each, tenable for a full course in the Calcutta Medical College.

Resolution 142.—That the expenses of the courses of engineering colleges and schools must be reduced.

Resolution 143.—That if it is not possible to increase the number of posts recruited from engineering colleges for the Public Works Department, District Boards, etc., an attempt should be made to bring the courses of these institutions into line with the requirements of railway companies, electrical firms, and commercial bodies who employ engineers.

Resolution 144.—That arrangements should be made for the residence of Moslem students who attend engineering colleges.

Resolution 145.—That agricultural schools with model farms attached may be started at suitable centres for the children of jotedars and cultivators.

Resolution 146.—That industrial schools might be opened for the children of artisans.

Resolution 147.—That stipends should be awarded to the pupils of industrial schools during their course of training.

Resolution 148.—That arrangements should be made whereby a boy could obtain an advance from a co-operative credit society at the conclusion of his school course to enable him to purchase modern tools with which to practise his calling.

VI.—Education of girls.

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Resolution 149.—That while recognising the general necessity for a distinct system of schools for Moslem girls, the Committee do not desire to discourage the attendance of Moslem girls at primary schools, provided that they can attend such institutions without forfeiting respect.

Resolution 150.—That by way of making the instruction given at the ordinary primary schools more congenial to Moslem parents for the education of their girls, it is suggested that provision should be made for giving such girls religious instruction in accordance with the principles advocated in connection with the primary education of Moslem boys. It is also pointed out that the arrangements in schools where there are Hindu teachers are sometimes offensive to Moslems. The Committee feel that anything which is calculated to offend Moslems should be scrupulously avoided, especially in those schools which Moslem might wish to use for the education of their girls.

Resolution 151.—That where it is not possible to establish separate primary schools for girls, ordinary primary school teachers should be encouraged to undertake the separate instruction of Moslem girls.

Resolution 152.—That where a Moslem woman is willingly to undertake the instruction of girls, she should not, as a condition of receiving grant, be made to appear before a male inspecting officer.

Resolution 153.—That the girls reading in the ordinary primary schools should be allowed to use the readers in use in maktabas.

Resolution 154.—That seeing that maktabas are already used to a considerable extent by Moslem girls, these institutions might be made more attractive by providing for some general instruction in sewing.

Resolution 155.—That the object to be aimed at is that, wherever there is a demand, there should be established a school for girls liberally aided from public funds; that there should be, in every subdivision, at least one special school for Moslem girls; that these schools should be aided schools in the sense that they should be under the control of local committees, but Government should be asked to bear the total cost of these institutions.

Resolution 156.—That some Moslem ladies should be included among the Assistant Inspectresses of the Presidency. We hold that such ladies are available, and that, if necessary, special terms should be offered.

Resolution 157.—That European ladies in the Indian Educational Service might be deputed to Hyderabad and other places for the purpose of studying the special needs of Moslem girls and the methods by which those needs might be met.

Resolution 158.—That the lady inspecting officers of the Education Department should try and visit the Moslem ladies of their localities for the purpose of interesting them in the education of Moslem girls.

Resolution 159.—That there should be established both in Calcutta and Dacca a model school managed by Government and conducted on purdah lines.

Resolution 160.—That these schools should, to begin with, provide for a six years' course starting from the infant-year course and teaching the following subjects :—

- (i) Religious instruction, including the Koran ;
- (ii) Vernacular (either Urdu or Bengali) ;
- (iii) Elementary arithmetic ;
- (iv) Rudiments of history and geography ;
- (v) Cookery ;
- (vi) Sewing, knitting and embroidery ;
- (vii) Elementary domestic hygiene and house-keeping ;
- (viii) Drawing from inanimate objects.

That provision should be made for teaching English and Persian as optional subjects ; and that modern methods of infant school teaching should be employed in the schools.

Resolution 161.—That these institutions should be developed, as demand arises, to provide higher instruction for girls.

Resolution 162.—That from the beginning the school should be staffed with a view to providing for this development, and that a Moslem lady graduate should be engaged as Principal from the first.

Resolution 163.—That residential accommodation should be provided for boarders, and suitable conveyance arrangements should be made for day scholars.

Resolution 164.—That there should be a committee of management consisting of representative Moslem gentlemen and a board of lady visitors.

Resolution 165.—That a start should be made in hired quarters and that Government should provide the schools with suitable buildings as soon as funds permit.

Resolution 166.—That fees should be charged at the rate of Rs. 2 in the lower division and Rs. 4 in the higher division, both fees to be inclusive of conveyance charges (these are of course the fees for tuition ; boarding fees will have to be fixed later).

Resolution 167.—That examinations should be conducted at certain stages of the school course by the school staff assisted by the lady inspecting staff ; that certificates should be awarded at the end of the junior and senior courses, and that these should be countersigned by the Director of Public Instruction.

Resolution 168.—The University of Calcutta should be asked, when necessary, to make special arrangements for examinations under strictly purdah conditions for Moslem ladies.

Resolution 169.—That the Education Department should try and arrange with the Cambridge and Oxford Syndicate, for special facilities for the examination of Moslem girls and ladies under purdah conditions.

Resolution 170.—That scholarships should be reserved for Moslem girls at all stages and that special scholarships should be attached to model schools.

Resolution 171.—That a beginning of training work for teachers should be made by the establishment, both in Calcutta and Dacca, of departmentally managed training schools for teachers conducted strictly on purdah lines, and confined to Moslem ladies.

Resolution 172.—That provision should be made for residential accommodation as also for the conveyance of non-boarders.

Resolution 173.—That stipends should be provided at the rates of Rs. 30 for boarders and Rs. 20 for day scholars.

Resolution 174.—That the qualification for admission should be carefully scrutinized with a view to the exclusion of those who might be considered undesirable.

Resolution 175.—That a candidate for admission should be able to read and write in Bengali or Urdu.

Resolution 176.—That the minimum course should be three years, though a student might be kept longer if this was considered necessary.

Resolution 177.—That the standard to be attained at the end of the course should be the lower primary standard or its equivalent.

Resolution 178.—That the staff should be ladies suitably qualified and remunerated, preferably, but not necessarily, Moslems.

Resolution 179.—That if there is any demand for the training of Moslem ladies to be secondary schools teachers, this provision should be made at the Government training college for women secondary school teachers, such arrangements being made as to make the work there congenial to Moslems.

Resolution 180.—That classes for the training of women teachers should also be started in connection with the schools for Moslem girls in head-quarters towns.

Resolution 181.—That the number of peripatetic Moslem teachers in Calcutta is very small and should be doubled at once.

Resolution 182.—That there should be mahalla schools in Moslem localities conducted by Moslem mistresses or, where this cannot be secured, by elderly Moslem male teachers.

Resolution 183.—That there should be a number of rewards especially for Moslem pupils passing out of these schools.

Resolution 184.—That there should be a certificate examination for those girls and ladies who receive education in purdah with their parents and guardians, and that reward should be given to those obtaining certificates.

Resolution 185.—That the books prepared for Moslem *zanana* classes should be printed as soon as possible.

Resolution 186.—That the special maktab readers that were prepared for the Eastern Bengal and Assam Government should be used in Moslem girls' schools.

VII.—Religious and moral instruction.

Resolution 187.—That moral education for Moslems cannot be separated from religious education, and that a manual should be prepared to help teachers to give such instruction.

Resolution 188.—That as moral education cannot be given to Moslems except by Moslem teachers, it is necessary that there should be two or more teachers on the staff of each school to see to the moral and intellectual progress of Moslem boys ; that these teachers should be men of the highest character imbued with a love for their vocation. In this connexion the Committee desire to draw the attention of this Government to the fact that the prospects of teachers are not good, and unless they are appreciably improved Moslem teachers will not be attracted to the educational service.

Resolution 189.—That if teachers' guilds are formed, as was suggested at the Conference on Moral and Religious Education in schools held in Bengal in 1912, Moslems must be represented thereon.

Resolution 190.—That the Committee wish to point out to Government that the house system, if adopted for Indian schools, involves the establishment of houses for Moslems supervised by Moslem teachers.

Resolution 191.—That if school societies are formed as was suggested by the Conference on Moral Education these societies should be carefully supervised and that no discussion in which the religion of Islam is involved should be allowed to take place unless a Moslem teacher is present.

Resolution 192.—That Moslem pupils in all schools and colleges should be required to wear, their distinctive dress, including a cap.

Resolution 193.—That dramatic performances should not be encouraged in schools in which there are Moslem boys ; but that there is no objection to the boys learning dialogues, recitations, etc.

Resolution 194.—That in all schools facilities should be given for Moslem students to perform their daily devotions ; and that a room in the school or a house in the compound should be set apart for this purpose.

Resolution 195.—That in every secondary school one period of 30 minutes should be set apart for religious instruction on alternate days ; and that the necessary provision should be made for this instruction in the school time-table.

Resolution 196.—That religious observances should be strictly enforced in Moslem hostels attached to public institutions ; and that these hostels should be placed under superintendents who fully realize the responsibilities with which they are entrusted.

Resolution 197.—That the Moslem Institutes, both in Calcutta and Dacca, are valuable institutions, but that they are both badly in need of furniture and libraries. The Committee recommend that Government should give substantial aid to these institutions to enable them to provide these necessities.

W. W. HORNEILL	...	<i>President.</i>
A. K. GHUZZAVI	...	
SYED NAWAB ALI	...	
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FAZL-I-RUBBEE	...	
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MUHAMMAD MUSA	...	
J. ANDREW TAYLOR	...	<i>Secretary</i>

* Subject to a note submitted separately.

TABLE I.

	Hindus.	Muhamma- dans.
Agriculture and pasture	13,557,038	20,856,662
Industry	2,371,008	1,040,685
Trade and transport	2,337,983	867,352
Public administration, professions and liberal acts.	912,549	231,312

TABLE II.

Age.	Population.	Literates.	Literates in English.
LITERARY.			
<i>Males.</i>			
0—10 ... {	Hindus 2,758,985	107,184	8,638
	Muhammadans 3,917,966	35,886	1,389
10—15 ... {	Hindus 1,213,423	269,989	46,477
	Muhammadans 1,536,264	107,736	8,595
15—20 ... {	Hindus 979,060	273,964	63,468
	Muhammadans 1,638,172	109,875	13,156
20 and over. {	Hindus 5,896,749	1,626,867	256,528
	Muhammadans 5,884,813	722,693	38,784
Total ... {	Hindus 10,848,217	2,278,004	375,111
	Muhammadans 12,377,215	976,190	61,924
<i>Females.</i>			
0—10 ... {	Hindus 2,785,091	16,609	630
	Muhammadans 3,959,989	3,705	97
10—15 ... {	Hindus 942,189	30,205	1,351
	Muhammadans 1,206,134	5,033	164
15—20 ... {	Hindus 1,027,069	34,406	1,564
	Muhammadans 1,196,676	4,224	149
20 and over. {	Hindus 5,342,813	115,952	4,542
	Muhammadans 5,497,214	14,573	445
Total ... {	Hindus 10,097,162	197,222	8,087
	Muhammadans 11,860,013	27,535	855

TABLE III.

Class of Schools.	Percentage of Hindu pupils to the total number of pupils in the higher stage.	Percentage of Muhammadan pupils to the total number of pupils in the higher stage.	Percentage of Hindu pupils to the total number of pupils in the middle stage.	Percentage of Muhammadan pupils to the total number of pupils in the middle stage.	Percentage of Hindu pupils to the total number of pupils in the primary stage.	Percentage of Muhammadan pupils to the total number of pupils in the primary stage.
Boys' secondary schools ...	84.4	14.8	74.03	25.1	64.5	34.1
Girls' secondary schools ...	80.6	8	63.1	3.2	73.1	3.2
Total secondary schools for boys and girls.	84.4	14.7	73.9	25.0	64.7	33.2
Primary schools for boys ...	...	...	84.2	15.7	53.2	44.9
Primary schools for girls ...	...	...	66.6	22.2	56.9	40.4
Total for primary schools for boys and girls.	...	...	71.2	20.5	53.7	44.3
GRAND TOTAL FOR SECONDARY AND PRIMARY SCHOOLS FOR BOYS AND GIRLS.	84.4	14.7	73.9	25.0	55.4	42.6

TABLE IV.

INSPECTING OFFICERS.

(a) Dacca Division.

$$\frac{\text{Muslim population}}{\text{Total population}} \times 100 = \frac{8,292,611}{12,687,649} \times 100 = 69 \text{ per cent.}$$

	Total number.	Number of Muslims.	No. of Muslim officers Total number of officers.	Per cent.
Inspectors ...	1	...	...	...
Additional or Second Inspectors ...	2	...	...	...
Assistant Inspectors ...	3	1	33	33
Deputy Inspectors (including Additional or Subdivisional Deputy Inspectors).	18	7	39	39
Sub-Inspectors ...	54	28	52	52
Assistant Sub-Inspectors ...	7	3	43	43

(b) Chittagong Division.

$$\frac{\text{Muslim population}}{\text{Total population}} \times 100 = \frac{8,250,170}{5,394,491} \times 100 = 71.43 \text{ per cent.}$$

	Total number.	Number of Muslims.	No. of Muslim officers Total number of officers.	Per cent.
Inspectors ...	1	...	...	...
Additional or Second Inspectors ...	1	1	100	100
Assistant Inspectors ...	2	1	50	50
Deputy Inspectors (including Additional or Subdivisional Deputy Inspectors).	9	5	55	55
Sub-Inspectors ...	34	18	53	53
Assistant Sub-Inspectors ...	2	1	50	50

(c) Rajshahi Division.

$$\frac{\text{Muslim population}}{\text{Total population}} \times 100 = \frac{6,177,481}{10,138,302} \times 100 = 61 \text{ per cent.}$$

	Total number.	Number of Muslims.	No. of Muslim officers Total number of officers.	Per cent.
Inspectors ...	1	...	...	...
Additional or Second Inspectors ...	...	...	...	...
Assistant Inspectors ...	2	1	50	50
Deputy Inspectors (including Additional or Subdivisional Deputy Inspectors).	14	9	64	64
Sub-Inspectors ...	41	15	37	37
Assistant Sub-Inspectors ...	2	2	100	100

(d) Presidency Division.

$$\frac{\text{Muslim population}}{\text{Total population}} \times 100 = \frac{4,571,400}{9,145,821} \times 100 = 38.46 \text{ per cent.}$$

	Total number.	Number of Muslims.	No. of Muslim officers Total number of officers.	Per cent.
Inspectors ...	1	...	...	...
Additional or Second Inspectors ...	3	2	66	66
Assistant Inspectors ...	4	1	25	25
Deputy Inspectors (including Additional or Subdivisional Deputy Inspectors).	13	6	46	46
Sub-Inspectors ...	47	25	53	53
Assistant Sub-Inspectors ...	9	2	22	22

(e) Burdwan Division.

$$\frac{\text{Muslim population}}{\text{Total population}} \times 100 = \frac{1,188,052}{8,407,514} \times 100 = 13.43 \text{ per cent.}$$

	Total number.	Number of Muslims.	No. of Muslim officers Total number of officers.	Per cent.
Inspectors ...	1	...	...	...
Additional or Second Inspectors ...	2	...	...	...
Assistant Inspectors ...	5	1	33	33
Deputy Inspectors (including Additional or Subdivisional Deputy Inspectors).	21	4	19	19
Sub-Inspectors ...	73	11	15	15
Assistant Sub-Inspectors ...	17	5	29	29

TABLE V.

I.—Primary Scholarships.

The following scholarships are at present open for competition amongst boys of primary schools in the Presidency of Bengal :—

Division.	Class of institution.	SCHOLARSHIPS.	
		Total.	Reserved for Muhammadans.
Burdwan	Lower primary ...	189 of Rs. 2 each for two years	1 of Rs. 2.
	Upper " ...	47 of Rs. 3 ditto	...
Presidency	Lower " ...	130 of Rs. 2 ditto	4 of Rs. 2 each.
	Upper " ...	31 of Rs. 3 ditto	...
Dacca	Lower " ...	146 of Rs. 2 ditto	...
	Upper " ...	44 of Rs. 3 ditto	11 of Rs. 3 each.
Rajshahi	Lower " ...	133 of Rs. 2 ditto	...
	Upper " ...	47 of Rs. 3 ditto	8 of Rs. 3 each.
Chittagong	Lower " ...	86 of Rs. 2 ditto	2 " 2 "
	Upper " ...	29 of Rs. 3 ditto	5 " 3 "
GRAND TOTAL		684 of Rs. 2 each ...	7 of Rs. 2 each.
		198 of Rs. 3 each ...	24 " 3 "

II.—Middle Scholarships.

Class of scholarship.	Total Number.	Specially for Muhammadans.
Middle Vernacular (Eastern Bengal) ...	66 of Rs. 4 each for three years.	20
Middle English (Eastern Bengal) ...	48 of Rs. 4 each for three years.	17
Middle Scholarship (Western Bengal)	87 of Rs. 4 each for three years.	19

III.—Junior Scholarships reserved for Muslims.

- (a) Four special scholarships of the value of Rs. 7 each for the Muhammadans of the Presidency and Burdwan Divisions.
- (b) Twenty special scholarships of the value of Rs. 10 each for the Muhammadans of the Dacca, Chittagong and Rajshahi Divisions.
- (c) One Mohsin scholarship of Rs. 10 awardable to candidates from the Presidency and Burdwan Divisions passing the Matriculation Examination from the Calcutta Madrasah.
- Two Mohsin scholarships of Rs. 8 each awardable to candidates from the Presidency and Burdwan Divisions passing the Matriculation from the Hooghly Madrasah.
- Four Mohsin scholarships of Rs. 8 each awardable to candidates passing the Matriculation examination from the Dacca, Chittagong and Rajshahi Divisions.
- (d) Other endowed scholarships:—

Name and class of scholarships.	No.	Monthly value.	Remarks.
Amir-i-Kabir ...	2	10	} Calcutta Madrasah.
Ditto continuation ...	1	10	
Syed Ali Khan Bahadur ...	1	10	
Fuller Memorial ...	1	20	} These scholarships are awardable according to the terms of the trust.
Ditto continuation ...	1	30	
Nawab Ahsanulla ...	1	10	

IV.—Senior Scholarships reserved for Muslims.

(a)	Presidency	...	...	3 of Rs. 10 each.
	Burdwan	...	...	2 " " 7 "
	Dacca	...	...	6 " " 10 "
	Chittagong	...	...	6 " " 15 "
	Rajshahi	...	...	...

- (b) Four Mohsin scholarships distributed as follows:—

Dacca Division	...	...	1 of Rs. 16
Rajshahi "	...	...	1 " " 14
Chittagong "	...	...	1 " " 12
Presidency "	...	...	1 " " 14
Burdwan "	...	...	...

- (c) Two Darbhanga (Madrasah) scholarships of Rs. 10 each. These two scholarships are confined to the Calcutta Madrasah.

V.—Law Scholarships (none reserved specially for Muhammadans).

University Law College, Calcutta.

1st year class	...	5 of Rs. 10 each—Government.
	...	7 " " 6 " —Endowed.
2nd " "	...	6 of Rs. 10 each—Government.
	...	7 " " 6 " —Endowed.
3rd " "	...	5 of Rs. 10 each—Government.
	...	6 " " 6 " —Endowed.

VI.—Medical Scholarships (none reserved for Muslims).

Medical College, Calcutta.

1st year class	...	(a) 10 scholarships of Rs. 8 each together with free-studentships.
	...	(b) 10 free-studentships.
2nd " "	...	10 scholarships of Rs. 8 each together with free-studentships.
3rd " "	...	10 scholarships of Rs. 12 each together with free-studentships.
4th " "	...	10 scholarships of Rs. 12 each together with free-studentships.
5th " "	...	10 scholarships of Rs. 12 each together with free-studentships.

VII.—Engineering Scholarships (none reserved for Muslims).

Civil Engineering College, Sippur.

1st year class:—	...	(a) 1 of Rs. 20	...	Each tenable for
	...	(b) 1 " " 15	...	two years.
	...	(c) 6 " " 10 each	...	
3rd year class:—	(Awarded on the results of the Intermediate Examination in Engineering).			
	(a)	1 of Rs. 20	...	Each tenable for
	(b)	1 " " 15	...	two years.
	(c)	6 " " 10 each	...	

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APPENDIX.

Proposed Maktab Curriculum referred to in Resolution 23.

Standard.	Class.	Subject.	Curriculum.	Hours in a week.
Lower Pri- mary (maktab).	I	Qoran	First year.	
			2½ hours daily	15
			...	...
			...	...
		Bengali	The children are to be taught to recognize letters and numbers from large letter sheets and copy them with seeds or with chalk on floor or wall.	5
			...	...
			...	...
			Total	20
		Qoran	Second year.	
				10
			...	...
			...	...
		Bengali	Reading words and simple sentences from reading sheets and handwriting on plantain leaves.	5
			...	...
		Arithmetic	Recognition and writing of numbers up to 100. Additions and subtraction not exceeding 100. Multiplication table up to 10 × 10.	6
			...	...
		Urdu	Urdu-ka-Quida	2
		Drill	Nehurs and country-games	1
			Total	24
	II	Qoran		6
			...	...
		Bengali	Reading accurately from sight and with explanation of meaning. Maktab Primer.	5
			...	...
		Writing	Writing on plantain leaves and papers with quill, pen or reed in letters ¾" high. Simple dictation on paper.	3
			...	...
		Arithmetic	Comprehension of concrete numbers up to 1,000. Addition and subtraction totals not exceeding 1,000. Four simple rules, multiplication and division to be taught at first by a series of additions, subtraction and multiplications, then to proceed by factor. Building up and memorising of tables up to 10 × 16: kara, ganda and pan.	5½
			...	...
		Object-lessons and work in garden.	Study of common flowers	1½
			...	...
		Geography	Measuring school-house and drawing it to a certain scale.	1
			...	...
		Urdu	Urduki Pahl Kitab	2
		Drill	Nehurs and Baithaks	1
			Total	25
	III	Qoran		3½
		Bengali	Maktab Reader, Part I. Manuscript-reading and understanding of written letters or other simple manuscript.	5
		Writing	Writing in letters ½ inch high. Copy-books—dictation on paper. Simple letters composed and written by the boys.	3

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Standard.	Class.	Subject.	Curriculum.	Hours in a week.
Lower Pri- mary (maktab).	III—concl.	Arithmetic	Numbers up to 100,000. Four simple rules with greater difficulty. Four compound rules and revision, multiplication table up to 16 × 16. Mental-Serkasha, Mankasha, Mashmahina.	6
		Object-lessons	Crop-plants, their parts, growth and use. Trees, birds and fishes and gardening.	1½
		Geography	Study of village or town and thana maps and shape of earth.	1
		Drill	Nihura, Baithaks and Dans	1
		Urdu	Diniyat-ka-pahla Resala	4
			Total	25
	IV	Qoran		3
		Bengali	Maktab Reader, Part II. Manuscript-reading and understanding of patta, kabuliya, dagchitra, dakhila and simple tamsuks.	5
		Writing	Writing on paper with reed or pen, copy-books. Dictation on paper, letters to be composed and written by the boys.	3
		Arithmetic	Revision, rule-of-three, simple problems, practice, interest by Indian methods and janabandi. Tables up to 20 × 20. Mental kathakali, bighakali and Batsar-mahina.	6
		Geography	Study of district map, India. The oceans, continents and British Empire indicated on a globe.	1½
		Object lesson	The implements of agriculture, use of pure water, fever and its prevention, use of quinine, small-pox and vaccination. Gardening. Law of landlord and tenant.	1½
		Drill	Deshi Kasrat	1½
		Urdu	Diniyat-ka-Dusra Resala or Ad-durratul Alb-basiah (translated into Urdu).	4
			Total	25½

J. ANDREW TAYLOR.

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Honn (Est.) Dep

C. no 3815 Ed.

3815-1 of 4.11.16

Letter - To.

The Secretary to the Govt.
of Bengal; General Dep.
(Education)

Sir,

I am directed to request that
with the permission of H.E. the Govt.
nor in Council, the Govt. of Madras
may kindly be furnished with a
copy of the Resolution of the Bengal
Govt. no. 1227 Ed. of the 3.8.16
together with a copy of the report of the
Committee referred to therein.

I have etc.

G.S.
2.11.16

M

2/2/16

Al
5.11.16

Note

A copy of the above papers is
required for communication to the D.P.

G.S.
2.11.16

Recd & kept
20.11.16
5.11.16

regarding Madras
education

All Communications to Government should give the Number, Date, and Subject of any previous Correspondence, and be addressed to the Secretary of the Department concerned.

GOVERNMENT OF BENGAL.

General DEPARTMENT.

Education BRANCH.

No.

FROM

L. S. S. O'Malley, Esq., I. C. S.,
Secretary to the Government of Bengal,

TO

THE Secretary to the Government of Madras,
Home (Education) Department.

Calcutta, the 27th Novr. 1916

SIR,

In compliance with the request contained in your letter No. 3815-1 dated the 4th November 1916, I am directed to forward the accompanying copy of a Report of the Committee appointed by this Government to consider certain suggestions made by the Government of India regarding the Education of Muhammadans and of the Resolution recorded thereon.

I have the honour to be,

Sir,

Your most obedient servant,

L. S. S. O'Malley
For Secretary to the Govt. of Bengal.

S. Dutt. 22-11.

ref Sect. II-10 (a)-7-2-16.

Hans (Ed.)

Muhammadan education

of India forwarding for information in papers relating to
in Bengal.

READ AGAIN G.O. No. 656, dated Aug 17. 6. 1915

READ ALSO:—

C. No. 3875, From the Govt of India Septh, No. 957, dated the 20.6.1916.

4363 En. Son. of Bengal 1477 16. 23. 11 1916.

ORDER.

Wes

No. 1292, Horse & Co. dated the 7-12-1916.

Recorded

28/11/16

11/11/16

4E / 20/11/14

P

1. 12. 16.

268. P. J. (A 81.16)

A = Copy in full.
B = Not to be copied.
P = Copy abstract only.
Q = Copy heading only.