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Education among the Mashikulas

Passing orders on proposals for encouraging ——.

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JUNE.

Education among the Mappillas.

Passing orders on proposals for encouraging —.

GOVERNMENT OF MADRAS.

EDUCATIONAL DEPARTMENT.

Read—the following papers:—

From the Hon'ble Mr. D. DUNCAN, M.A., D.Sc., LL.D., Director of Public Instruction, to the Secretary to Government, Educational Department, dated Madras, 5th June 1897, No. 6058.

With reference to paragraph 9 of G.O., No. 1567, Judicial, dated 30th September 1896, I have the honour to inform you that I visited Malabar in the month of December for the purpose of conferring with the Collector and other district officers and with leading members of the Mappilla community in South Malabar on the present condition of education among the Mappillas and on the most effective means of promoting it, more especially in the Ernád and Walavanad taluks. After exchanging views with Mr. Dance and discussing matters with several leading Mappillas of Calicut, whom Mr. Dance invited to meet me, I went to Ponnáni where I had interviews with the Tangal and with the Mahadum, or head of the college, as well as with one or two wealthy Mappillas. I next visited Malappuram and Manjéri, saw the Tangal at the former place, and listened to the representations of the people who crowded to the schools which I visited. I talked over matters with Mr. Vibert, the Special Assistant, who, though he had not been long in the district, had been acquainting himself with the educational condition of the Mappillas. Mr. Vibert seldom misses an opportunity of looking into the schools he comes across in the course of his tours.

2. Though Government has referred to me merely the question of the degree of success that has attended the measures approved after the outbreak of 1894 and the question of scholarships, I shall embrace this opportunity of dealing with the whole question of Mappilla education.

3. The history of Mappilla education from 1872 to 1885 is given in Mr. Grigg's letter, No. 7643, dated 21st November 1885, read in G.O., No. 404 L.F., Financial, dated 6th April 1886. The following is a brief summary of the chief facts connected with it since 1886. In the order just alluded to, Government sanctioned the following proposals of the Director:—

(1) All results grants to Mappilla schools, which formerly devolved on local funds, were to be paid from Provincial funds; schools situated in municipalities being excepted.

(2) Some of the Mappilla schools which had been closed were to be reopened and a few new schools established in the Chavakát, Kurumbranát, Calicut, Ernád, and Walavanad taluks.

(3) A Mappilla normal school was to be opened in North Malabar.

(4) At least one more inspecting schoolmaster was to be employed.

(5) A few scholarships were to be granted to encourage boys who might have passed the upper primary examination to pursue their studies through the middle school.

The distribution of funds was to be left to the district boards, and it was to be understood that a sum of not less than Rs. 10,000 per annum should, in future, be spent by the board on Mappilla education, in addition to the grants from Provincial funds. A Special Deputy Inspector for Mappilla schools in Malabar was also to be appointed.

In consequence of the above measures the number of public schools for Mappillas at the close of the official year 1886–87 was 354, and their strength 13,368 (11,233 boys and 2,135 girls), as against 210 and 6,865 in 1885–86. A Mappilla normal school was opened at Tellicherry. At the end of 1887–88 there were 339 schools and 13,118 pupils; 264 of these schools being worked on the old combined system. The decrease in schools and pupils was due to a reduction in the rates of stipends paid to the Mullas. A year later the number of public schools had risen to 349 and that of pupils to 15,166: 247 of the schools were combined schools attended by 10,904 pupils. To supervise the above schools there were six inspecting schoolmasters including the one newly appointed during the year. There were besides 800 mosque schools at which pupils learned the Quran by rote, and efforts were being made to bring as many of these as possible under departmental influence. At the close of 1889–90 the number of public schools had risen to 361 and their strength to 15,886, while returns had been received from 353 mosque schools with 12,703 pupils. The number of combined schools had fallen to 245 and the number of pupils attending them to 10,865 and as it was found that these schools were not a success, proposals were made by the inspecting officers of the department to convert these into salary-result schools. Three preparatory schools for Mappillas were also proposed to be opened to prepare teachers for training. The Tellicherry normal school was abolished in 1890–91 and three preparatory schools opened, namely, at Tellicherry, Malappuram and Tirur; and students who completed their course in these schools and passed the general education test were sent up to the Mappilla normal school, Calicut, to be trained as teachers. The schools under the Tellicherry Taluk Board were also brought under the salary-result system and consequently out of the 387 public schools that were in existence at the close of 1890–91 as many as 97 were board schools and 172 were combined schools. Returns had also been furnished by 173 private schools with 6,613 pupils. At the close of 1891–92, the number of public schools rose to 432 and that of pupils to 23,216 (17,576 boys and 5,640 girls); 244 of the schools being under the direct management of the boards. This increase was due to the conversion of as many as 151 combined schools into board schools. The total expenditure on Mappilla education amounted during the year to Rs. 36,131. In 1892–93 the number of schools, public and private, fell from 574 to 549 and their strength from 29,677 to 27,824. Of these, 241 were board schools, 171 purely results schools, and 137 unaided schools. The decrease in schools was due to the reduction in the rate of grant from the maximum rate to 80 per cent., and also to the results stipends having been paid by the board at only 50 per cent. of maximum rates. There were only 26 schools of the upper primary grade, the rest being lower primary. The three preparatory schools taught up to the fifth standard. The total expenditure on Mappilla education during the year was Rs. 37,467, excluding the salary and allowances of the sub-assistant and the cost of the Mappilla training school, Calicut. The inspecting agency, consisting of a sub-assistant and six inspecting schoolmasters, was very inferior in general education attainments. The need for an additional sub-assistant began to be felt, the one sub-assistant being unable to cope with the work of inspection.

In 1893–94 there was a decrease of 94 schools (4 upper primary and 90 lower primary) and 5,065 pupils. This was attributed by the inspecting officers to a further reduction in the rate of results grants from 80 per cent. to 70 per cent. The total expenditure on Mappilla education fell to about Rs. 32,000 excluding the salary and allowances of the sub-assistant and the cost of the Mappilla training school, Calicut. Fifteen additional scholarships were sanctioned by Government during the year.

At the close of 1894–95 there were 553 boys' schools for Mappillas with 27,529 pupils and 14 girls' schools with 647 pupils. According to the annual returns there were 21,234 Muhammadans including Mappilla boys, and 7,618 girls under instruction, or 36·6 and 13·3 per cent. of the respective populations of school-age. After the Mappilla outbreak, which occurred in March and April 1894 in the Ernád and Walavanad taluks, the Mappillas of these two taluks came to be treated as a backward class for educational purposes and the special concessions made in the Grant-in-Aid Code to the backward classes were extended to the Mappillas of these two taluks.

4. In G.O., No. 530, Educational, dated 24th June 1895, Government sanctioned the following proposals of mine for the advancement of education among the Mappillas of the above two taluks:—

(1) The employment of an additional sub-assistant for the Mappilla schools in the district, which was divided for inspection purposes into two ranges, Northern and Southern.

(2) The employment of two extra Mappilla inspecting schoolmasters on Rs. 20 each for the two taluks, the cost to be met from Provincial funds.

(3) The establishment of 14 new schools in the two taluks at a cost of Rs. 2,100 also to be met from Provincial funds, this sum to be placed at the disposal of the local board.

The Inspector's recommendations for the provincialization of the 47 board schools in the two taluks and for the establishment of 40 new schools involved an expenditure of Rs. 18,474 from Provincial funds and were therefore allowed to lie over for want of funds. The above measures have not yet had time to produce any perceptible improvement in Mappilla education; but it would be premature to say that they have failed. At the close of 1895–96 the last official year, for which figures are available, there were 323 public schools with 17,540 pupils as against 335 with 18,289 pupils in the previous year. Including the private schools attached to mosques there were 556 Mappilla schools with 26,985 pupils as against 553 with 27,529 in the year previous. The decline in the strength of public schools was due to the abolition of as many as 35 board primary schools under the Palghat and Malappuram Taluk Boards, 13 of the closed schools being in the Ernád taluk. The special measures adopted by Government in providing funds for the opening of new schools cannot lead to much educational advance, so long as they are accompanied by the closing of more than twice the number of board schools. It is like a man trying to lengthen his blanket by adding a foot to one end of it while he cuts off a yard from the other end. I mention this not with a view to upbraid the board which has many other heavy demands on its purse, but merely to draw attention to the circumstance that the effect of the more liberal expenditure of Provincial funds has been obscured by the effects of the recent contraction of the operations of the board. Mappilla schools, it is said, tend to disappear when transferred from the salary results to the pure result-system. According to the inspecting officers it is the monthly stipends that induce the Mullas to allow their pupils to receive secular instruction, and the withdrawal of the monthly stipends often results in the disappearance of the schools. The three preparatory schools at Tellicherry, Tirur and Malappuram were abolished at the end of the year, there being already a number of qualified Mappilla teachers without employment.

5. The following statement will show the present position of Mappilla education compared with the Mappilla population and the Mappilla children of school-age in the Malabar district and also the progress made during the last decade. :—

Mappilla population.	Population of school-age.	Mappilla primary schools (public).	Attendance on the 31st March.	Total number of primary schools in the district.	Total attendance in primary schools.	Total expenditure on Mappilla education.
1884–85.						Rs.
641,399	96,208	187	5,813	870	34,230	8,620
1895–96.						
600,000 (in round number).	113,885	323	17,540	974	50,699	32,780 (in round numbers).

Private Mappilla schools which are attached to the mosques have been excluded from the above statement, as the pupils attending these schools are only taught the Quran without meaning. Judging from the above figures, the progress of Mappilla education during the last decade may be considered to be very satisfactory. The number of public schools has increased by 72·7 per cent. and their strength has more than trebled. Further, the number of Mappilla children at school is over a *third* of the attendance in all the primary schools in the district and the number of Mappilla schools also bears the same proportion to the total number of primary schools, while the Mappillas form about a fourth of the whole population. This is no doubt

encouraging, but a very unsatisfactory feature in the Mappilla schools is that they appear to depend entirely on public funds for support. If public funds were withdrawn or even reduced, the school system would collapse. This feature of Mappilla education was noticed by Mr. Marsden so long ago as 1889, and it is still noticeable in all the Mappilla schools of the present day. The Assistant Inspector of Schools, West Coast Division, remarks in his report on Mappilla education for 1895–96 as follows :—

"The Mappillas do not care for education and its spread among them must, for some more years to come, depend upon the extent of the pecuniary inducement that it is possible to offer to those who open schools. The majority of Mappilla schools must still be board or Government schools."

6. The total expenditure on Mappilla education in 1895–96 was Rs. 32,780 in round numbers. Provincial funds contributed 39·5 per cent., local funds 47·3, and the municipal funds 12·4, and the rest, ·8 per cent., was from other sources. As the Assistant Inspector remarks, the education that is given to the Mappilla children is thus free of charge, and if it does not advance much amongst them, it must be mainly due to the indifference of the Mappillas themselves to education.

7. I shall now turn to the consideration of the questions, What are the principal drawbacks which impede the progress of Mappilla education, how far can these drawbacks be removed, and what positive measures can be adopted to increase the number of Mappilla children attending school; to increase the number and improve the efficiency of existing primary schools; to raise the standard of instruction which at present is practically confined to the lower primary and to adapt it more to the wants of the community; and to encourage by scholarships and otherwise youths of ability to carry their education on to a stage which will qualify them for appointments under Government. It is of the utmost importance that in the two disturbed taluks at least there should be a body of educated Mappilla officials, whose influence would act as a leaven to the mass of the population, preventing these deplorable outbreaks, and acting on the side of law and order when outbreaks do take place. Mr. Dance informs me that he cannot get qualified Mappillas for vacant posts.

8. It is a pity for the Mappillas themselves, as well as on grounds of economy, that they cannot be induced to attend the schools opened for Hindus. As pointed by Mr. Winterbotham in paragraph 50 of his report, dated 5th May 1896, the population is very scattered in the outlying portions of Ernad and Walavanad, and it is very difficult to get a sufficient number of Mappilla boys together to make it worth while keeping a school exclusively for them. If both Hindu and Mappilla pupils could be brought to attend the same school, it would in many places be feasible to maintain one school open to all classes, when it is on financial grounds impossible to maintain two schools—one for Hindus and one for Mappillas. The Mappillas would also be benefited educationally by association with the more eager Hindu youths, and the social and political advantages of bringing the children of both communities together on the common ground of school life would be great. In most other parts of the Presidency a great difficulty in the way of having a common school for Hindus and Muhammadans is the fact that the instruction of Muhammadan boys is carried on through the medium of Hindustani. But the language of the Mappillas of Malabar is the same as that of the Hindus and the same text-books are read by both. It is, I fear, hopeless to expect such a degree of co-operation, and according to the best information at my disposal, special schools for Mappillas will have to be maintained throughout the primary stage of instruction at least. As an example of the feelings of the Mappillas on this subject I may mention the reason assigned by two intelligent and well-to-do Mappillas at Ponnáni. Hindus, they said, both men and boys treat Mappillas, even well-to-do Mappillas, as belonging to a lower class of society and apply opprobrious terms to them. Mappilla parents of the better classes do not like to send their children to Hindu schools where they receive such treatment. In the secondary stage—at any rate in the upper secondary stage—special schools are unnecessary. The pupils who reach that stage have usually shown no unwillingness to join the nearest secondary school and receive instruction along with Hindu boys.

Three kinds of primary schools, maintained exclusively for Mappillas, exist at present; namely, board schools mostly on the salary-results-system, private results schools, and mosques schools receiving no aid from public funds and conforming little if at all, to the regulations of the department. I cannot help thinking that a great mistake was made in converting, in the wholesale manner in which it was done, so many combined system schools, as they were called, into board salary-results schools. The combined system schools were at first peculiar to Malabar. They were schools under private management aided partly under the salary-grant system and partly under the result grant system; both the grants being payable at half the rates ordinarily allowed under Chapter IV of the Grant-in-Aid Code of 1885. Of these schools there were as many as 264 at the end of 1887–88, and in 1891–92 150 of the combined schools were converted into board salary-result schools. By converting these schools into board schools on the salary-results system, it was supposed that they would acquire a more permanent character. But the fact was overlooked that the Board was taking upon itself responsibilities which it could not continue to meet either from the point of view of administration or from that of finance. In proof of this I have merely to adduce the fact that year by year the board has felt compelled to lighten the financial and administrative burden by closing a large number of its schools. At first, most of the combined schools taken over by the board were held in mosques; but now none of them are held in mosques, though owing to the fact that the Mulla, who is the religious teacher of the school with or without attached secular teaching, has religious duties to attend to at the mosque, board schools are generally held in the neighbourhood of mosques. The private results schools were originally almost all held in mosques, but even they are being gradually removed from the mosques. These are steps in the direction. As long as the schools are held in mosques it is impossible for the higher inspecting officers to visit them. and the only opinion which the department or the board or the public can form of their efficiency is that which can be gathered from the reports of the Mappilla Sub-Assistant and the Mappilla Inspecting schoolmaster. As long as the schools are held within the mosque, no proper check can be exercised over the work of these subordinate officers and it is impossible to say whether the public funds are being wasted or utilised to good purpose The holding of schools within the mosque or even in its immediate neighbourhood is open to the further objection that it tends to perpetuate that subordination of secular to so-called religious instruction which is the bane of all our efforts to promote education among the Muhammadans generally. Every opportunity should, therefore, be embraced where it can with prudence be embraced, without offending the religious scruples of the people, of removing schools from the interior or from the immediate neighbourhood of mosques. In carrying out this policy, difficulty will be experienced in securing even moderately good accommodation. Almost the only buildings that can be rented are dwelling houses ill-adapted for school purposes. The board should be prepared to erect new buildings for all its more important schools in places where houses cannot be rented, and should also encourage managers of private schools to improve and enlarge the accommodation wherever it is defective or insufficient. Assistance towards the same end will be given from Provincial funds as far as practicable.

9. The supply of teachers is not what it should be. Here the same stumbling block is encountered that I alluded to in the last paragraph—the subordination of secular to religious instruction. In rural parts it seems to be impossible to do anything in the matter of a school without the Mulla. The ordinary Mulla, knowing the Quran only by rote, is usually ignorant of the precepts of his own religion, is steeped in religious prejudices and knows nothing of, and cares as little for, secular knowledge. Notwithstanding this, he is probably the most important man to be reckoned with in opening a school. In the case of non-board schools he is usually the manager and either confines himself to teaching the Quran or, if he happens to know a little of the three R's, he will teach these in the lower standards. For the rest he employs one or more teachers either Mappillas or Hindus. Even in the board schools, especially the former combined system schools, which have been taken over by the board, the recognised headmaster is usually a Mulla who may or may not be able to teach any of the secular subjects. Strictly speaking, a Mulla who cannot teach any secular subject ought not to receive any salary or salary grant from public funds; the fact that he

does receive it is a heritage which the board has received from the old combined system schools. In a purely results school the ignorant Mulla as manager receives the grant, because he employs qualified teachers to do the work of the school. But to give a salary or fixed stipend to a Mulla who cannot teach any of the subjects of secular instruction is opposed to the provisions of the Grant in-Aid Code and to the principle of non-interference on the part of the State with religious instruction. The Mulla draws his salary or fixed stipend ostensibly as a secular teacher in a school under public management, but in reality as a religious teacher. The violation of the principle of non-intervention in religious instruction is winked at on the ground that the Mulla, however useless he may be as a teacher of any subject in the curriculum, must be ingratiated, otherwise the children will not be allowed to attend school. The sooner such a state of things is put a stop to, the better. No Mulla in a board salary or salary-result school should receive a salary or a fixed stipend unless he teaches, and only in so far as he teaches, the secular subjects of the school curriculum. I would not advocate any sudden cessation of the existing procedure, such as might seriously check the progress of the Mappilla education; but I would recommend that no opportunity that can be prudently taken to replace the Mullas who are ignorant of secular subjects by men who can teach should be allowed to slip. In recommending that the Mullas should be replaced by qualified teachers, I do not mean that the Mulla, as Mulla, cannot be a good teacher of secular subjects. Already there are not a few who can teach these subjects and some who have even qualified for teachers' certificates. A few with the title of Musaliar have also obtained certificates and are engaged in board schools. All I contend for is that Mullas who are utterly unable to teach any of the subjects of the school curriculum, though they may be recognised as the managers of results schools under private management, should not be paid a salary or a fixed stipend as public servants in board salary or salary-result schools. I am aware that many justify the payment of a salary or a fixed stipend to the Mullas, even though they are quite incapable of teaching, on the ground that this recognition of the Mulla is absolutely essential for the existence of the school. Even supposing that such was the case at the outset, it is less necessary now than before and every year will see less and less need for this class of men in schools under public management. According to information furnished me by the Sub-Assistant Inspectors of Mappilla schools the number of Mullas and Musaliars who are employed in local fund schools and receive salaries from public funds though they are unable to take any part in the secular instruction of school is not now large, being only seventeen. The number of such men similarly employed and paid from public funds who are qualified under the Educational Rules is five. The number of Mullas and Musaliars who are employed in local fund schools and are paid from public funds and who, though not qualified under the rules, nevertheless are able to take some part in the secular work of the school and do as a matter of fact take part in it is 96; the teaching being for the most part confined to the infant and first standards. In discussing this subject with me, Mr. Dance, while admitting that the payment of salaries to Mullas in board schools notwithstanding that they cannot take part in any of the secular instruction carried on in the school is indefensible in principle and difficult to reconcile with the declared policy of non-intervention in religious teaching, said that he was prepared on grounds of expediency to go further than the present procedure. He would openly recognize these Mullas as religious teachers in board schools and pay them as such. He suggests that application should be made to the head of the college at Ponnáni for religious teachers for board schools. These teachers would be paid higher salaries or fixed stipends than the present Mullas, as they would be picked men. He would hold the head of the Ponnáni college responsible for the character of the teaching imparted by its alumni, and in this way he hopes to secure that disloyalty and sedition would not, under the guise of religion, be taught in any board school.

I do not think it is in the power of Government to sanction the payment from public funds of the salaries of teachers of the Muhammadan religion as such. It is one thing to pay a Mulla or a Musaliar for his services as a teacher of secular subjects; quite a different thing to pay him for teaching the tenets of the Muhammadan faith. Even were this insuperable objection arising out of the declared policy of Government as regards religious neutrality non-existent, I do not think that Mr. Dance's suggestion would answer the purpose he has in view. First of all, let me ask, what is the

Ponnáni College? My principal reason for visiting Ponnáni was to get so idea of the constitution and working of that institution. As it is held in a mosqu could obtain only an outside view of it. It contains at present some 500 or 6 persons—boys, young men, and grown-up men. The students come to it from all par of the Malabar district, as well as from Cochin, Travancore and South Canara. T only qualifications for admission, as far as I can ascertain, are that the applicant is Mappilla. A Shiah would not be admitted. No questions are asked as to the prev ous life and character of the applicant. The Mahadum, the head of the college, or t person to whom he delegates the administration of the college, arranges for the fr board and lodging of the student. There is no curriculum to be gone through and prescribed time over which the student's stay in the college extends. The stude chooses his teacher. Some aspire merely to learn to read the Quran by rote, othe go higher and seek to learn the meaning of it. There is no formal examination bef leaving the college and no fixed standard of attainment is laid down. Nor is a diploma, or certificate, or written document given to the aspirant for Mullaship Musaliarship. There is, I am informed, an almost entire absence of discipline. Thi I gathered also from the behaviour of the students on the occasion on which I went to get an outside view of the mosque in which the college is held. The students are split up into factions. In 1894 the feud between two factions—the Tangal's and Mahadum's—very nearly ended in a riot. The Mappilla Sub-Assistant of South Malabar thus describes the college:—

"The college is not under the joint control of the Tangal and Mahadum, but is exclusively under the control of, and managed by, the latter.

The Tangal has nothing to do with the institution.

"The Musaliars and Mullas are not, before leaving the college, subjected to any test or examination with a view to ascertaining their qualifications. The institution is not an organised school with any graduated series of classes or staff of teachers; but is, as you are aware, a mosque in Ponnáni called the Jamas mosque, where it has been the custom from time immemorial to impart religious instruction to Mappilla youths who resort to the place for the purpose from all parts of Malabar. They are at the end of a period varying from five to ten years, sent out of the mosque at their own request with the title of Musaliar, which gives them a status and a right to act as mosque teachers and preachers. The shortness of their stay is generally due to their desire to begin life as teachers and preachers, whereas many who have no such object in view prefer to stay in Ponnáni for a long period. The instruction is imparted by resident Musaliars and older students, entirely without supervision of any kind. When a candidate expresses his desire to be dubbed *Musaliar*, the Mahadum in his residence or wherever else he happens to be, translates for him in Malayalam the opening verse of any religious book and the candidate by this simple process becomes a Musaliar. The Mahadum says that though no test is applied the title is conferred by him only after being convinced of the fitness of the candidate by enquiries made of other teachers. It is after taking the title of Musaliar that the candidate is eligible to a seat in the college near the principal lamp, which enjoys the reputation of having been used and kept by the first Mahadum by name Yujmaddin Mahadum. As regards the Mullas the Mahadum says that the title 'Mulla' is not a recognized one and it is generally assumed by any Mappilla who is to a certain exter qualified to teach the Quran without being able to explain its meaning.

"No diploma, certificate or written document is given to the Mullas or Musaliar on leaving the college certifying to their qualifications."

The aged Mahadum is highly revered, but he is too old to exercise supervision over the institution. He leads the life of a recluse, rarely going out, except on Fridays, when he goes to the mosque for a short time and briefly exhorts the students. On my referring to the complaints that Mullas and Musaliars sowed the seeds of disaffection among the people he told me that such men were not carrying out the teaching given in the college, that the sum and subsistence of his own exhortation on Fridays were the inculcation of the three duties—fear God, reverence the Prophet and obey the laws of the land. The Mahadum's statement I can quite believe, but it is impossible for him to know the intrigues that are being carried on or the teaching

Perha
or a st is inculcated in such an undisciplined rabble. To show how little is the help
scholt can be looked for from the Ponnáni college I may mention that in the town,
taining nearly 9,000 Mappilla inhabitants, there is only one Mappilla school.
scho is school is situated close to the college. It is held in a wretched hovel and has
out thirty pupils on the rolls, the highest standard being the third. I was told that
a fourth standard were added and English taught the attendance would improve.
his might or might not happen; but the present condition of the school is a striking
xample of the utter indifference of the Mappillas in this great centre of religious
ght and leading to secular education. The conclusion I have arrived at is that
r. Dance's suggestion, even if there were no objection to it arising from the declared
olicy of Government as regards religious neutrality, if carried out, would not secure
he end he has in view. No doubt a better class of Mullas might thereby be occa-
ionally secured for the boys' schools; but no guarantee of any value could be
btained from the authorities of the Ponnáni college that the teaching and influence
f the Mullas would be on the side of law and order. My own opinion is that the
oard should leave the people themselves to provide for the religious instruction of
heir children, the school building being made available for that purpose at such times
as custom prescribes. The Mappillas are eager enough for religious instruction such
as it is, and it is unnecessary as well as impolitic to treat the Mullas as salaried servants
of the board or of Government. As for the commonly-made remark that unless the
Mulla obtains a recognised position in the school and a salary paid from public funds,
children will not come to school, I do not attach much weight to that. If the parents
really desire their children to be educated, they will not allow the fact that the Mulla
does not receive a salary from public funds to stand in the way. If they care so little
for education as to keep their children away for this reason it is doubtful whether it
is worth while forcing education upon them. The real difficulty lies with the Mulla,
who may refuse to give religious instruction in a school unless he is paid out of public
funds. In this case I see no course open but to let the people understand that they
must make their own arrangements for religious instruction. The money now paid
as salary or fixed stipend to the ignorant Mullas should be utilized in raising the
salaries of the qualified teachers.

10. There are now eight Inspecting schoolmasters and two Sub-Assistant Inspectors exclusively for Mappilla schools. All are Mappillas except the Sub-Assistant of North Malabar who also is a Muhammadan but a Pattan. As long as Mappilla schools were held within mosques Muhammadans were necessary if the schools were to be inspected and examined in *situ*. But now that the schools are gradually being removed from the mosque there is one reason the less for Muhammadan Inspecting officers. After consultation with various classes of people I have come to the conclusion that Muhammadan Inspecting officers are no longer necessary, though it is on the whole expedient to employ such. The Mappillas themselves, both in their memorials and in reply to questions put to them on the subject, ask for Mappilla Inspecting schoolmasters and Sub-Assistants; but this is mainly I think due to the natural desire to press the claims of their own community for appointments in the public service. It has also to be remembered that the only alternative to a Mappilla Inspecting officer that suggests itself to the Mappillas is a Malabar Hindu. According to the information that I have received there is no real objection to a non-Mappilla Inspecting officer, provided that he is not a Malabar Hindu. A Hindu from any other part of the Presidency, or a Native Christian, would be quite acceptable, if he showed himself sympathetic. Just as there exists no general objection to the employment of Hindus or Native Christians as teachers, so there exists with the above exception no general objection to the employment of such as Inspecting officers.

One drawback to the employment of Muhammadan Sub-Assistants for Muhammadan schools (and the same is true of special Sub-Assistants for girls' schools) is that owing to the vast territorial extent of their ranges they can visit a school as a rule only once in twelve months and can consequently exercise only very little supervision or influence over the schools. The same is true, though to a less extent, as regards Mappilla schools. Each of the two Sub-Assistants has practically one-half of the Malabar district under him, and can visit each of the numerous schools only once, or it may be twice, in a year. Whereas, if the district were divided among the four

Sub-Assistants less time would be taken up in travelling and more could be devo
to visiting schools. There has also to be taken into account the difficulty experien
in getting Mappilla Inspecting officers with the necessary qualifications. There m
also exist in the mind of the Mappilla Sub-Assistant, even when he is honest in
work, a natural bias in favour of the schools of his own community and one can
help frequently wishing for the independent testimony of a non-Mappilla Inspect
But though the advantages are not all on the side of the employment of Mappil
Sub-Assistants for Mappilla schools, the benefits are on the whole greater than th
drawbacks and the present system may be allowed to continue for some years at leas

Among the most crying evils in connection with Mappilla education are to be noted the following:—(1) many of the schools it is alleged are not held throughou the year being opened only for a few months before the visit of the Sub-Assistant (2) schools, which are nominally open all the year, do not insist on regular attend ance—pupils coming and going much as they please; and (3) not a few schools exis merely on paper. All this implies cooked registers—an evil which is rampant amon Mappilla schools. If the subordinate Inspecting officers connive at such malpractice or even are merely lax in their supervision, it is rare that such offences come to notice and when they do, it is often difficult to prove that the rules have been violated. The Sub-Assistant must according to the rules give previous notice of the date of his examination of the school for grant, and when he arrives he finds the school-house swept and garnished and overflowing with pupils. A visit without notice which the Sub-Assistant is required to make as often as possible is difficult to make, for his movements throughout his range are closely watched and timely notice precedes him. It is therefore very difficult for the Sub-Assistant to get at the real facts as to the actual strength of a school as compared with its strength as shown on the registers. The best remedy for this evil is to be found in the helpful co-operation of the several district officers—Revenue, Public Works, Police, Forest, Judicial, &c.—a co-operation which I am glad to say is now being given by several District officers in Ernad and Walavanad. Mr. Dance is strongly in favour of this being done and has not only issued instructions to local officers to visit as many schools as they can in the course of their tours, but makes a point of doing so himself. The Special Assistant at Malappuram does the same, rarely passing a school without dropping in to see how it is getting on. Mr. Fawcett, the Superintendent of Police, Malabar, also makes a point of visiting as many schools as he can. The value of such visits is to my mind incalculable as a check upon the tendency to enter fictitious attendance in the register. If it is known that a district officer may look in upon the school any day without warning, the teachers will be careful to see, not only that the school is kept open every working day, but also that the strength and attendance marked on the register agrees with the actual strength and attendance. The schools which are said to exist only on paper would soon be brought to light. Such visits on the part of non-educational officers need not take long, but their benefit to education in those outlying parts would be great and lasting.

11. With regard to scholarships Government has suggested (1) that they should be granted to pupils in primary classes, (2) that they should be increased in number, and (3) that they should be restricted to pupils of schools in Ernad and Walavanad. With regard to the last point I do not know whether Government means that the scholarships now given to Mappillas should be restricted to Ernad and Walavanad, or whether only the new scholarships suggested for the primary classes should be so restricted. I do not think that the former restriction is either necessary or expedient. But the special scholarships in the primary classes may be confined to the above two taluks. Mr. Dance whom I consulted on the matter of increasing the number of scholarships and awarding them in the primary classes is not much in favour of the suggestion. He would, however, give more and higher scholarships in secondary schools and colleges. He thinks that the grant of a large number of scholarships in primary schools would have a bad effect, leading the people to think that in allowing their children to attend school, they are conferring a favour on Government. But the same argument, it seems to me, would apply to an increase in the number and value of the scholarships awarded to secondary schools and colleges.

Perhaps, Mr. Dance thinks that parents of boys advanced enough to attend a college or a secondary school are enlightened enough to understand the purpose for which scholarships are given.

I would recommend that the following scholarships be set apart for pupils of schools in the Ernad and Walavanad taluks:—

Standard in which reading.	Number of scholarships.	Amount.	Total.
		Rs. A. P	Rs.
Third	160	1 0 0	160
Fourth	60	1 8 0	90
			250
			12
	Annual expenditure ..		3,000

I do not consider it necessary to give any scholarship until a pupil has passed the second standard. Scholarships should be awarded only to pupils who pass for a merit grant as defined in the Grant-in-Aid Code. A pupil holding a scholarship in the third standard would have the scholarship continued and enhanced only if he passes for merit at the third standard examination. This condition is essential in order that a stimulus to work may be held out both to parent and pupil. I have restricted the number of scholarships in the fourth standard to 60 at resent, as the numbers of upper primary schools and fourth standard pupils are very limited. The number can be increased at some future time, if necessary. These scholarships would be in addition to those already set apart for Mappillas, namely ten on the results of the Primary examination, five on the results of the Lower Secondary examination, two on the results of the Matriculation or Upper Secondary examination, besides any that might be awarded on the results of the F.A. examination, the number of which to be given to Mappilla has not been fixed. It is not necessary at present to increase the number of scholarships set apart for Mappillas in the scholarship notification, seeing that the sanctioned number has never, as far as I know, been applied for. When all the scholarships now set apart for Mappillas in the notification have been appropriated, the necessity of increasing the number will be considered.

What is greatly wanted is a Mappilla scholarship fund raised by the Mappillas themselves. There are many wealthy Mappilla merchants who could easily raise such a fund, and at an interview with some of them at Calicut, they looked with favour on a proposal I made that they should raise an endowment for this purpose. By way of encouraging them I promised that I would recommend to Government a grant equal to the sum they might collect. Of course such a fund would not be confined to schools in the Ernad and Walavanad taluks. The gentlemen with whom I talked on this subject promised to let me know what they were prepared to do by way of starting such a fund, but up to the date of writing I have not been favoured with their views.

12. One of the most important questions is the maintenance and management of schools. I have already stated how it came about that the district board was saddled with the maintenance of such a large number of schools and have expressed the opinion that the wholesale conversion of combined schools into board schools was a mistake. Events have shown that the boards—district and taluk—have neither the administrative machinery for carrying on schools of their own on such a comprehensive scale, nor funds to maintain them in a state of efficiency. Whether the local fund schools are carried on under the salary or the salary-results system, the above remark holds good. All the board Mappilla schools are on the salary-result system, it being understood that the Mullas and the other teachers would have no inducement to work, if their remuneration did not depend to some extent on the results of the Sub-Assistant's examination. I am also of opinion that among a community which cares so little for education, the salary system would not work well. I also hold, for the same reason, that the salary-result system has serious drawbacks. A great deal depends on the proportion which the fixed salary of the teacher's remuneration bears to the results part of

it. If the former is relatively high, the teacher will be content with it, and will lay but small store by the latter. Or, if the former, though not high, is enough to satisfy the demands of the low standard of living, prevailing among the teachers, there will be a tendency to rest content with it. Now this is exactly the state of things among the Mappillas. The standard of living among those engaged in teaching is low, and interest or enthusiasm in their work hardly exists. Hence the teachers are content to draw month by month the small fixed stipends or salary of their appointments, and hardly feel the stimulus of the prospect of the results grant which is variable in amount and remote in time. They live in the present and, their immediate necessities being met by the monthly income, they leave the future to take care of itself. Hence the poor results at the grant examination. If the salary-results system is to be continued among a people like the Mappillas, the fixed salary or stipend should be reduced to the lowest possible limit and the results grant assignment should be made as large as possible. There would then be a stronger stimulus to exertion than now exists. The usual rates of salary in lower primary Mappilla board schools are Rs. 7 or Rs. 6 for the headmaster and Rs. 4 for the Mulla, with results stipends at 50 per cent. of the earnings.

I have already shown that the board has been compelled on administrative and financial grounds to close a very large number of its Mappilla schools. If funds were available to remunerate such schools on the pure results system, the withdrawal would not be of such consequence. But it generally happens that, owing to want of provision for results grants, the schools altogether cease to exist. When a salary-result school is given up by the board, funds should be provided for results grants on a liberal scale, and it should be explained to the Mulla and the other teachers that, though the board is not to carry on the school or pay monthly salaries to the teachers, funds have been set apart to pay liberal grants on the results of the Sub-Assistant's examination. During my recent visit to Malabar I came across teachers who informed me that they had not drawn any salary from the board for twelve months. It had not been made clear to them, or they tried to conceal from me the fact, that their schools were no longer board schools and that they must depend entirely on the results grants they may earn. I am issuing instructions to the inspecting officers to be most careful to explain to the teachers of schools from which the board has withdrawn, that their schools need not be closed but should be carried on as pure results schools, and to inform them that if the school is efficiently taught, their remuneration, though deferred, will be as much as before.

In the peculiar circumstances of Mappilla schools, especially in the taluks of Ernad and Walavanad, and in consideration of the inadequate machinery possessed by the boards for administrating a large number of schools, I am of opinion that the results system is the one which should chiefly be followed. In order that the comparatively remote results grant may prove a strong and permanent stimulus, the assignment should be made as high as funds will permit in the two taluks just mentioned. At present it is, in these taluks, 50 per cent. above the standard rates. It may for a few years be raised to 75 per cent. as in the case of all girls ; and subject to the limit of the net cost of the school, the full amount earned may be paid. In order to meet the objection that the results grant system does not provide the teachers who live from hand-to-mouth with the means of living throughout the year, I may remark that I do not consider the circumstances of Mappilla teachers to be different in respect of means of livelihood from those of poor results school teachers in other parts of the Presidency. Many of the latter live from hand-to-mouth, but they are content to struggle on in the expectation that they will secure a fair grant at the end of the year. In any case, we have to face the alleged charge that much of the money spent on Mappilla education is wasted. In view of the facts and figures adduced in paragraphs 3—5 inclusive, and from my knowledge of the condition of Mappilla schools, I cannot but regard this charge as an exaggeration. That there has been waste is true of this as of most large undertakings, but a considerable proportion of the waste has been due, in my opinion, to the payment of small fixed salaries to a host of so-called teachers in the belief that this will induce them and enable them to stick to their work and show good results at the annual grant examination. That this expectation is not fulfilled I have already shown. The salaries, though small,

satisfy the few wants of the teachers, who have little or no ambition to do more than is just sufficient to save them from losing their appointments. In other words, the salary-result system has not proved a success educationally or financially. The results system, even if it should not prove any better educationally, will be better financially seeing that no money will be paid unless a certain standard of knowledge has been reached by the pupils. Moreover, it is generally admitted that a board school as a rule costs thrice as much from public funds as a results school of similar strength, standard and efficiency. The board should more and more confine its direct efforts to the maintenance of a certain number of schools to serve as model schools and as schools to which pupils of results schools may resort for the purpose of carrying on their education. Past experience has conclusively shown how futile it is for the Board to continue the direct management of a such a large number of schools.

If it were considered absolutely essential that the teachers should get some remuneration at fixed intervals throughout the year, an advance might be given them to be deducted from the results grant earned at the end of the year. If a school at the grant examination was so hopelessly bad as to earn less than the amount so advanced, it would be removed from the list of aided schools. This advance would enable the teachers to reap some of the benefits of the salary-result systems, but it would act as a check on the present tendency of teachers to be content to draw their salary, doing as little for it as possible.

13. The matter of text-books for Mappilla schools does not present any difficulty. The books used in Hindu schools are also used in Mappilla schools. At present there is a dearth of really suitable books in Malavalam for primary schools, the books hitherto in use not being approved by the Text-book Committee. Within the next few months the want will be supplied. The text-books should of course contain reading lessons bearing on the daily life of the pupils ; but in the case of books for use in Mappilla schools it is specially desirable that they should contain well chosen lessons bearing on the life and duties of a citizen.

14. Closely connected with the subject of text-books is that of literature. It is sad to think within what a narrow circle of ideas the mind of the average Mappilla moves. Mr. Hewetson remarks (paragraph 34 of his letter, dated 2nd May, recorded in G.O., No. 1567, dated 30th September 1896) that much time is wasted on the Quran. To a religious minded Muhammadan, this will appear not only a hard saying but almost blasphemous. But when one bears in mind what the learning of the Quran amounts to, the remark is strictly true. At most, the pupils only learn to read the Quran by rote. More than this they cannot learn, for their teachers, the Mullas, do not understand the meaning of the sacred book. As far as the mental development of the pupils is concerned such an exercise is not only a waste of time but is also positively mischievous, inasmuch as it strengthens the already too strong tendency to be satisfied with words in place of things. I inquired of the Mahadum of the Ponnáni college whether anything was taught in the college besides the Quran and he replied in the negative. On my pointing out the great things Muhammadans had done in the past in the domains of literature, Science and Art, and suggesting that the college might do something towards the spread of Muhammadan learning, he seemed pleased at my reference to the achievements of his co-religionists in past ages, admitted that these were good things, but added that he and the college confined themselves strictly to religious subjects. At its best, then the Ponnáni college turns out a few men whose education consists solely in being able to read and, in a greater or less degree, to understand the meaning of the Quran. It is only a few that reach this latter stage and become entitled to be called Musaliars. The majority never get beyond the ability to read the Quran by rote not understanding its meaning, that is, become entitled to be called "Mullas." These are the men to whom the masses of the people look for spiritual and earthly guidance. Is it matter for surprise that the people are steeped in ignorance of the tenets of their religion or that they make up for their ignorance of its spirit by a blind and fanatical adherence to the letter of it? The truth that when the blind lead the blind both fall into the ditch has its exemplification in the life of the Mappillas. As for enlightenment and guidance in the affairs of daily life, in the world of ideas, in the true relations of man with his fellowman and with the state, in the ordinary subjects constituting the secular education of the

people, the Mullas and Musaliars, being as ignorant as the people themselves, can do nothing. Judged by this standard, an institution like the Ponnáni college is not a centre of intellectual culture, or of true religion, or of sound morality.

The Ponnáni Tangal whom I visited gave me a copy of the tract issued by him after the outbreak of 1884, which was circulated for the purpose showing that such outbreaks are opposed to the teaching of the Quran. A similar one was issued by him early this year. The masses being ignorant of the tenets of their religion though they have among them in every mosque Mullas or Musaliars who are supposed to teach them, efforts must be made to instruct them in the true doctrines; among other things, to show them that these outbreaks which continually occur are not only not countenanced by the Quran but are condemned by it. One of the most hopeful means of doing so is to get the Quran translated into Malayalam. This is also Mr. Bradley's opinion. Such a translation would bring the Quran within reach of those at least, who, having been to school, are able to read with some intelligence. In paragraph 10 of Mr. Bradley's letter, dated 6th June 1894, read in G.O., No. 2186, Judicial, dated 8th September 1894, it is said that some of the members of the Himayathul Islam Sabha of Calicut were prepared to undertake a translation of the Quran into Malayalam, and Government in the order just referred to, promised to defray the expenses of the publication. From enquiries I have made I learn that nothing as yet been done in fulfilment of that promise. Such a translation of their sacred books into the vernacular language of the people would doubtless be viewed with some apprehension by the orthodox, just as the translation of the Old and New Testament into the languages of the people was viewed with disfavour by the Church in Europe about the time of the reformation. But I have not the least doubt that the translation would prove as beneficial in the former case as it has proved in the latter. Such a movement must, however, be both initiated and carried out by the Mappillas themselves. While Government cannot but view with approval the issue of such a translation, it cannot be too cautious in the steps it takes to further it.

In the papers read in G.O., No. 404, L.F., Financial, dated 6th April 1886, reference is made to a proposal made by Mr. Garthwaite to start a magazine exclusively for Mappillas. Mr. Grigg did not think it was necessary for the department to take any steps in the matter, preferring to leave such an undertaking to the private enterprise of such bodies as the Basel Mission. From enquiries I have made of the Basel Mission I learn that Mr. Garthwaite's proposal was never carried out. I attach more importance to the issue of a magazine than Mr. Grigg seems to have done. The Madras School Book and Literature Society, which is now doing hardly anything in the way of providing healthy literature for the masses, might be induced to undertake this work. Mr. Garthwaite seems to have intended this when he made his proposal in 1885. If not a magazine, there ought at least to be available a number of cheap tractates or pamphlets on amusing and instructive subjects. I do not see that much good will be gained by teaching the Mappillas to read, if after they leave the school there is nothing suitable for them to read. A supply of cheap literature should be within reach of all who care to read. At first, the number of such would be but small, but the appetite grows by eating and gradually a taste for reading would spread. I am taking steps to ascertain what simple literature is available, to secure that it is increased in quantity and quality, and to bring it within the reach of the young who have left school with sufficient ability in reading to use it for pleasure or profit or both. Mr. Winterbotham and Mr. Fawcett have given us samples of the songs and ballads and stories on which the mind of the Mappilla youth is fed and his passions roused. It is very desirable that as many of these as can be procured be translated so that one may judge of their probable effect on the thoughts and feelings of those who are brought under their influence. Similarly with regard to the "Moulhuds" described by Mr. Winterbotham in paragraph 11 of his letter, dated 5th May 1896. It would be well to get some of the most widely known of them translated so as to see the kind of pabulum the fanatical spirit is sometimes nourished on. At present we are in the dark as to the state of mind which predisposes the Mappillas to "go out." If we could ascertain from their songs and stories the ideas and feelings amidst which the Mappilla lives, moves and has his being, we should be in a far more favourable position than we now occupy to ascertain the springs of action which impel

him to set law and order at defiance and court death. We should also be able to determine whether a healthier and more loyal literature could not gradually be substituted for that which the best informed believe, frequently applies the spark which fires the imagination and the passions of thoughtless youth. I am not thinking here of the confirmed disloyal agitator who can be dealt with only by the strong arm of the law, but of such cases as those recorded in connection with the last outbreak of hitherto innocent youths, who probably never before dreamt of going out on the war-path, but who were carried away by sudden impulse, set to work by some spirit-stirring song sung by a passing gang of lawless men. It is a pity not to try to store their minds with songs and stories on which the youthful fancy could dwell with delight and which would have as strong an influence on the side of law and order, as the existing literature apparently has on the side of disorder and lawlessness.

15. It may seem premature to discuss the question of special schools—industrial or technical—for Mappillas so long as general education is in such a backward condition. The only step that I would suggest in this direction is the opening of a class in the Commercial school, Calicut, in which instruction in commercial subjects would be imparted to Mappillas in Malayalam. The instruction would require to be of a very elementary character and to be adapted as far as practicable to the Mappilla modes of carrying on business. The Mappilla merchants whom I met at Calicut informed me that they employed Hindu kanakapillais to keep their books and carry on all the clerical work of their business. The employment of clerks and book-keepers not belonging to their own community did not seem to them anomalous, probably because qualified Mappillas were not available. But when I pointed out to them the expediency of employing Mappillas, they admitted it at once and thought that commercial education would be a good thing for the community. It would also be an excellent thing if the sons of these merchants, who will in due course take up their fathers' business, received a commercial training in the Calicut school. Many of the men who engage in trade are unable to read or write and are at the mercy of their clerks. One of the wealthiest merchants in Ponnáni, a young man who trades with Vellore, ngalore, Bombay, &c., told me that as a boy he was at school but did not go beyond e first standard. He knows nothing of accounts or clerical work. He employs five rks or assistants—four Mappillas and one Hindu. He cannot check their work and mits that education would have been good for him. He has a nephew whom he uld like to send to school, if there were a good school in Ponnáni and if English re taught in it. Everywhere I found a desire that English should be taught in appilla schools.

For the proposed Malayalam division of the Commercial school, Calicut, I would ggest the following establishment:—

	Rs.
One teacher (F.A. undergraduate)	40
Servants and contingencies	5
Total	45 or Rs. 540 per annum.

A few scholarships would be necessary; but no separate provision need be made n that account. In the next scholarship notification a few of the scholarships allowed o technical schools may be set apart for this school.

From the Hon'able Mr. D. DUNCAN, M.A., D.Sc., LL.D., Director of Public Instruction, to the Secretary to Government, Educational Department, dated Madras, 5th June 1897, No. 6061.

In continuation of this office letter No. 6058, dated 5th June 1897, I have the honour to submit, for the consideration of Government, a letter from the President, District Board, Malabar, dated 19th April last, enclosing a minute on Mappilla education, and to make the following remarks on the suggestions contained in the minute.

2. The President's sweeping remark in the opening paragraph of the minute that the several lakhs of rupees spent on Mappilla education during the last twelve years

have produced no practical result is, I believe, a remark in which nobody who knows the facts would agree. From paragraph 5 of this office letter No. 6058, dated 5th June 1897, it will be observed that, during the twelve years ending with 1895–96, the number of public primary schools for Mappillas had increased from 187 to 323 or by 72·7 per cent., and their strength from 5,813 to 17,540, or in other words, had more than trebled. Further, the number of Mappilla pupils at school is over a third of the attendance in all the primary schools in the district and the number of Mappilla schools bears the same proportion to the total number of primary schools; while the Mappillas form only a fourth of the whole population. The results produced might, no doubt, have been more encouraging under more favourable circumstances. Perhaps the President's remark is intended to apply only to the results of higher education among Mappillas as evidenced by the paucity of educated members of this community who are qualified for the higher appointments in Government service. If so, there is some truth in the remark; but this unfortunate state of things is due not so much to any defect in the educational policy pursued by the department as to the utter indifference of the Mappillas to secular education, if not to their positive dislike for it. It is true that even in the matter of primary education there have been now and then discouraging signs of retrogression; but this is, I am inclined to think, due to the fact that the policy of the local boards with regard to Mappilla education has been vacillating, as will be seen from paragraph 3 of my letter above referred to, giving a brief summary of the chief facts connected with Mappilla education since 1886. Mr. Logan rightly observes that the fluctuations in the policy of local boards have, as a matter of course, shaken the faith of the Mappilla schoolmasters in the permanence of State aid and placed additional difficulties in the way of the extension of the Mappilla education.

3. I shall now proceed to remark briefly on the several suggestions made by the President for the improvement of Mappilla education—

(i) The first suggestion is that all Mappilla boys, except the sons of wealthy parents, should be admitted free to all our schools and colleges. I do not think that this suggestion can be adopted, now that the system of free scholarships has been abolished in all public schools. Nor do I consider it necessary to make a special concession in favour of this backward community if Government approve of my proposals regarding scholarships which are contained in paragraph 11 of this office letter referred to above. Further, under the rules now in force, Mappilla boys already enjoy the concession of half-fees, and I do not therefore consider any further concession in this direction necessary.

(ii) The second suggestion is that a system of scholarships should be established by which promising Mappilla boys may be enabled to pass through the several stages of instruction until they take their degree. This is, as Government is well aware, already provided for in the scholarship notification and all that is needed is to increase the number of scholarships at each stage, should there be a demand for such increase. The sanctioned number of scholarships has never been fully appropriated. Detailed proposals regarding these scholarships are contained in paragraph 11 of this office letter on Mappilla education, and I would here only remark that the amounts of scholarships proposed by the President, viz, Rs. 4 per mensem for a lower primary boy and Rs. 5 for an upper primary, are unreasonably high.

(iii) The third suggestion is that the best of the board lower primary schools should be converted into upper primary schools, each with a master on Rs. 12 or 15 a month to teach English, and that the best of the existing results schools should be converted into salary results schools under the management of local boards. The President would further have the present system of aiding pure results Mappilla schools abandoned altogether. No reasons are assigned by the President in support of the last proposal; his objection to the pure results schools is perhaps connected with what he says in paragraph 5 of his letter, viz., that the main object of the Mappillas in going to school is to learn the Quran, and he probably means that pure results schools devote more of their time to the teaching of the Quran. Now the above objection applies with almost equal force to the board schools, all of which have a Mulla or Quran teacher on the staff. I would in this connection invite the attention of Government to my

views expressed in paragraph 12 of this office letter above referred to, and to paragraph 3 of this office letter read in G.O., No. 564-L., dated 20th March 1897, reviewing the Madura District Board budget estimate for 1897–98, from which Government will be pleased to observe that I am quite opposed to the multiplication of board schools and to the maintenance of such schools in localities where they have failed to show a reasonable amount of receipts in the shape of fees, &c., or where pure results schools under private management are already doing good work. The President's proposal regarding pure results Mappilla schools is thus opposed to the views already approved by Government as well as to the recommendations of the Education Commission. I am, however, in favour of the Board's maintaining on the marginally-noted scale a few upper primary schools in a state of thorough efficiency in large and convenient centres, where they will not come into unhealthy competition with long-established efficient results schools and also in localities where such board schools are needed.

	Rs.
Headmaster	12
Second master	9
Third „	7
Mulla	4

4. Passing on to the discussion of ways and means for the carrying out of his suggestions, the President remarks that the Mappilla Sessional school which at present costs the board Rs. 900 a year is quite unnecessary, there being in his opinion no reason why these Mappilla teachers who attend the Sessional school to pass the primary examination should not be made to study in one of the ordinary upper primary schools. To this I would only say that sessional schools are generally intended for unpassed village teachers who are all grown up men, and that no such teacher can be expected to take his place among small boys attending an ordinary upper primary school.

5. I quite approve of the President's proposal regarding the transfer of the Mappilla Training school from Calicut and would even recommend the reduction of the school to the primary grade on the retirement of the present headmaster. Detailed proposals regarding this school will be made in a separate communication on receipt of Government orders on this and the other letter on Mappilla education.

From G. W. DANCE, Esq., I.C.S., President, District Board, Malabar, to the Secretary to Government, Local and Municipal Department (through the Director of Public Instruction), dated Calicut, 19th April 1897.

I have the honour, with reference to paragraph 4 (3) of G.O., No. 416 L., dated th February 1897, to submit a note containing my suggestions for the improvement Mappilla education. They were approved by the district board at its last meeting.

2. I do not propose to increase the expenditure. I propose to have the existing lotments spent to better purpose.

3. In calculating the expenditure, I have treated it as a whole. I have not made ny distinction between local fund and provincial allotments. If therefore the Government should approve of my suggestions, I would ask that the aid which the Government now gives in the shape of results grants and the expenditure on the Mappilla Training school, &c., should be continued in the form of a general contribution rom Provincial funds. Otherwise, the savings which I suggest will have to be made good wholly from Local funds.

Enclosure.

Minute on Mappilla education by the President of the Malabar District Board.

It is now some twelve years since Mappilla education on a large scale has been undertaken in this district. During that period we have spent some lakhs of rupees with practically no result. When I was in the district as Head Assistant I discovered that the failure of Mappilla education was owing to the fact that many schools only existed on paper. Persons drew salaries as masters of imaginary schools, or grants for imaginary boys. When I returned to the district last year, I was naturally inclined to attribute the continued failure of Mappilla education to the same cause.

2. The following statement will show that I was not altogether wrong :—

Name of taluk.	Total number of pure result schools.	Number of schools which drew no grant at all during 1896–97.	Number of schools which drew a grant of less than Rs. 20 during that year.
Ernad	32	9	8
Walavanad	17	5	5
Ponáni	75	21	34

3. It will, however, doubtless be urged by the educational authorities that, if the vast majority of the results schools are absolutely useless, they do not cost the Board or Government very much. But however little they cost it is money wasted. The time spent in inspecting them is also wasted. Moreover the existence of such schools is calculated to mislead. A member of the Board asks, for instance, how many result schools there are in the Ponáni taluk. The Inspector of schools replies that there are 75. The Board member is naturally inclined to think that all is well. It never occurs to him that 55 of those schools are mere dummies.

4. In the salary-results schools, however, good work is being done. I examined some recently in the Ernad taluk where the boys acquire a very considerable knowledge of reading and writing. The reason why nothing comes of all this learning is that Mappilla boys are not encouraged to pursue their education beyond the lower primary. Having passed that examination, they are quite as satisfied with their attainments as a Hindu who has passed the B.A. If any good is to come of all the money that is now being spent on Mappilla education, we must arrange for the boys continuing their studies after the manner of the Hindus.

5. It is however well known that the Mapillas will not ordinarily remain at sch after they have passed or failed in the lower primary. Their object in going to school is not to learn to read and write, but to learn the Koran—at least as much o as their teachers are capable of teaching them. Having done this they will not re for the higher standards unless some inducements are offered to them.

6. To this end I would suggest the following measures :—

(*a*) Mappilla boys, except the sons of wealthy parents, should be admit free to all our schools and colleges.

(*b*) Where these are at a distance from the boys' residence he might be gi a scholarship sufficient for him to live on while at school. One such scholars might be given every year to the best boy in every upper primary school and in certa selected lower primary schools. Similarly scholarships might be given to boys w passed the lower secondary and other subsequent examinations until they had co pleted their University course. If it got to be known that Mappilla boys willing work might be educated and fed at the expense of the State until they had passed t B.A.—provided, of course, that their conduct and progress was satisfactory—we oug to have no lac of candidates to choose from. The scholarship for a lower prima boy might be Rs. 4, for an upper primary boy Rs. 5, and so on.

7. If this system should succeed, we should in a few years have a number o educated Mappillas whom we could put into Government appointments. This would in itself go far towards solving the difficulties of administering the Ernad and Walavanad taluks. We should also have a little leaven which might in time leaven the whole mass.

8. I think that the best of the existing lower primary schools should be converted into upper primary schools, with a master on Rs. 12 or 15 to teach English. The best of the existing results schools should be converted into salary-results schools. The system of having pure results Mappilla schools should be abandoned.

9. Now as ways and means. The expenditure on Mappilla education in the taluks of Ernad Walavanad, Ponáni and Calicut amounted last year to about Rupees 14,500 in roun umbers. This sum consisted of the following items :—

	Rs.
Board schools	7,000
Government schools (newly opened)	2,500
Results grants	5,000

In addition to this the Mappilla sessional school cost Rs. 900 and the Mappilla training school Rs. 5,700.

10. The sessional school appears to me to be absolutely unnecessary. Mappilla boys, who intend to become masters, are sent there to study up to the Upper Primary examination. There is no reason why they should not be made to study in one of the ordinary upper primary schools. If the sessional school were abolished the master might be transferred as English teacher in one of the upper primary schools on his present pay.

11. Then, as to the Mappilla training school. Twenty-five pupils are there being educated for the scholastic profession and are meanwhile in receipt of a salary of Rs. 7 each per mensem. Fifteen others in the lower secondary class are in receipt of Rs. 8 each.

12. Before we provide masters we should have schools. Admittedly, the present supply of masters greatly exceeds the demand. I would therefore reduce the number of scholars to 20, of which 15 should be in the upper primary class and 5 in the lower secondary.

13. If the school were removed to Malapuram, the scholarships might be reduced to Rs. 6 and 5, respectively. The expenses of living would not be so great as at Calicut, and the scholars would be nearer their homes.

14. An upper primary school is wanted at Malapuram. This want would be ied by the "Practising branch" of the training school.

15. If the above suggestions are approved, we shall have the following savings :—

	Rs.
By the abolition of the sessional school	900
By reducing the number and pay of scholars in the training school ..	2,280
By refusing grants to schools earning less than Rs. 50 per annum ..	1,560
Total ..	4,740

16. My proposals relate only to four taluks. But the principles therein laid n apply to all the others with some slight modifications.

(Signed) G. W. DANCE,
President, District Board, Malabar.

Extract from the Proceedings of the District Board, Malabar, at its meeting held at Calicut on Wednesday the 14th April 1897.

* * * * *

(15) M.R.Ry. P. Unni Kutti Kitavu Avargal.
Supplemental.

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11. Read note prepared by the President, District Board, Malabar, dated 13th April 1897, suggesting measures to improve Mappilla education in the district.

The measures suggested by the President have the approval of the Board.

* * * * *

(Signed) G. W. DANCE,
President.

No. 4358.

Referred to the Inspector of Schools, Western Circle, for very early remarks and return.

(Signed) D. DUNCAN,
Director of Public Instruction.

26*th April* 1897.

Telegram from the President, District Board, Malabar, dated Chowghat, 22nd July 1897.

From G. W. DANCE, Esq., I.C.S., President, District Board, Malabar, to the Secretary to Government, Local and Municipal Department, dated Chowghat, 22nd July 1897, Ref. on C. No. 2071—L.F.

I have the honour to state that I have received to-day a copy of the letter of the Director of Public Instruction forwarding on to Government my proposals for the improvement of Mappilla education.

2. The Director in paragraph 2 of his letter says that I am speaking without knowledge of the facts. I do not propose to waste time in refuting his statement. But, in order that there may be no misunderstanding, I beg to explain that I am fully aware of the large increase in Mappilla schools and in the expenditure thereon. What I said was that the money spent on them was money wasted, and to this opinion I still adhere. Are the Mappillas a whit better for the education they have received? Are they less turbulent? Are they more law-abiding? Are they more useful members of society? I trow not.

3. When Mappilla education was first proposed to be largely pushed in Ma[illegible] after the outbreak of 1885, it was hoped that it would have the effect of civi[illegible]t the Mappilla, that it would "soften their manners and make them less savage." Lo[illegible]te at from this point of view, Mappilla education has been a complete failure. I discov[illegible]e after some years that most of the money was spent on bogus schools. I have b[illegible]h brought to notice the defects of the present system. In both instances the discov[illegible]e should have been made by the educational department and not by a President of a [illegible]n board, whose ordinary duty with respect to educational matters is merely to su[illegible]e the funds. The necessity for my interference in both instances was owing to [illegible]al entire absence of supervision by the higher officers of the educational departmen[illegible]p do not say they are to blame. I merely state the fact. The failure of Mappilla ed[illegible]h tion is in a great measure due to its having been left in the hands of subordina[illegible]l and it is therefore that I have been obliged to spend so much of my time in discov[illegible]e ing remedies which should have been suggested by educational officers.

4. The Director does not approve of my proposal to give Mappillas a free educatio[illegible] He says that they ought to take advantage of the concession of half fees. Of cours[illegible] they ought. They ought also to abstain from lawlessness. But they do not exhibi[illegible] any intention of doing so, except under compulsion.

5. The Director says that I have given no reason for my proposal to substitut[illegible] salary-results schools for pure results schools. If I have no knowledge of th[illegible] facts, I submit that the Director has an imperfect understanding of my minute or[illegible] he would have seen that I have given my reasons in paragraphs 2 and 3 thereof. [illegible] have shown that out of 124 pure results schools in the Ernad, Walavanad and Ponáni taluks, no less than 82 either drew no grant at all or drew a grant of less than Rs. 20 during the last year. Only nine drew a grant of Rs. 50 or over.

6. It is quite obvious that even a grant of Rs. 50 is insufficient to meet the expenses of a primary school and leave a margin of income sufficient to live upon. An ordinary cooly could earn a higher wage. Moreover the money is not paid monthly but after a great deal of delay. It is therefore clear that no headmaster of of a pure results school can afford to give his whole time to it. I therefore repeat that if Government wishes to encourage Mappilla education, it must substitute salary

results schools for pure results schools. This may be opposed to the practice of the Madura District Board, or to the recommendations of the Education Commission. But we must take the Mappilla as we find him. He does not want to be educated. The Hindu does, and is therefore willing to assist his master if his results grants are insufficient to cover his expenses. No such aid can be expected from the Mappilla. If he is to be educated, it must be made worth his while. It is for this reason that I have recommended the grant of liberal scholarships.

7. By keeping a number of schools on our lists which produce no results and earn no grants, we are merely wasting the time of the inspecting schoolmasters, and the money of the board which pays them. We are also deceiving ourselves. We congratulate ourselves on having a goodly numb[illegible] of eggs. We do not realise that three-fourths of them are addled.

8. The Director says that the sessiona[illegible]chool is intended to train up grown men as teachers. I have already pointed that the supply of teachers is already far in excess of the demand.

9. In conclusion, I respectfully beg that this matter may not be regarded entirely through educational spectacles. It is of vital importance to the well-being of the district that the Mappilla should be raised out of his ignorance. I may therefore mention that my scheme has the approval of all the influential Mappillas whom I have consulted. When I was on tour during the last Ramzan, I threatened the chief Mappillas of the disaffected amsams with various pains and penalties if they persisted in their evil courses. But I also promised them an improved system of education, and a prospect of their being admitted largely into Government service if they would take advantage of it. The Government having hitherto been pleased to give me its fullest support, it was found that I had not threatened in vain. I beg that I may not be d to hav[illegible] held out false hopes.

To th[illegible]ER—No. 363, Educational, dated 20th June 1898.

[illegible]. In the correspondence read above, the Director of Public Instruction and the [illegible]esident, District Board, Malabar, submit proposals for encouraging education among [illegible]no Mappillas and the Government proceeds to pass orders on the various sugge[illegible]tions [illegible]eries.

2. In paragraph 8 of his letter, No. 6058, Educational, dated 5th June 1897, Director of Public Instruction recommends—

(i) that Mappillas be provided with separate schools throughout the primary [illegible]ge of instruction, and

(ii) that Mappilla schools be gradually removed from mosques and their [illegible]icinity.

The Honourable Dr. Duncan gives good reasons for his first recommendation, and the second is not a matter to which much objection need be anticipated, as schools are already being gradually removed from mosques. These recommendations are accordingly approved. The Boards should be prepared to provide suitable accommodation for their own schools, while private managers should be encouraged to do the same, aid being given to them from Provincial funds as liberally as may be practicable.

3. Dealing with the question of the supply of teachers for Mappilla schools, the Director of Public Instruction proposes in paragraph 9 of his letter that no mulla in a board school should receive a salary or a fixed stipend, unless he teaches, and only in so far as he teaches, the secular subjects of the curriculum, and suggests that this reform should be introduced gradually. Mr. Dance on the other hand would openly recognize, and pay the mullas as religious teachers. But his proposal is opposed both to educational and to political principles and the Director of Public Instruction is entirely right in objecting to it. On the facts, too, the proposal seems to go beyond the necessities of the case; for there are at present in board schools only seventeen mullas who are unable to take part in secular instruction. The Government considers that at first it would be enough to recognize the mulla, so long as he teaches a secular

subject, whether he is qualified under the rules or not. The requirement of quali cations in his case may be deferred for the present, but a qualified mulla should entitled to higher rate of stipend than one who is unqualified.

4. The Government agrees generally with the Director in his remarks regarding the difficulties connected with the inspection of Mappilla schools. If, however results schools are largely to replace existing salary-results schools, inspection will become more effective. The removal, too, of schools from mosques which will enable the superior inspecting officers of the department to test the reports of their subordinates by personal inspection will contribute towards the same result. To improve the present state of things, the employment of Hindus and Native Christians (other than Malabar Hindus) as inspectors may be tried, as the Director of Public Instruction suggests, but the change should be introduced gradually. The proposal to enlist the sympathy and co-operation of the district staff in the matter is commended and it will be pointed out that it is part of the recognized duties of Collectors, Divisional-officers and Tahsildars to visit all schools in the course of their tours. It is a mistake to suppose, as Mr. Dance does, that the district board has nothing to do with education except to supply funds. The administration of primary education is in the hands of the local boards, and they should make the best use of the aid of the Educational Department, which is given them by Government, that their local knowledge may enable them to make.

5. The proposal of the Director of Public Instruction to institute 160 scholarships of Re. 1 per mensem to be tenable in the third standard and 60 of the value of Rs. 1-8-0 per mensem for the fourth standard is approved. These scholarships will be restricted to boys of the Ernad and Walavanad taluks. As regards scholarships in the secondary schools and colleges, the existing provision is sufficient; it is noted that the number of scholarships specially set apart for Mappillas in the scholarship notification has never been fully appropriated. Mr. Dance's proposal that the should maintain every Mappilla boy who will work till he takes the B.A. deg out of the question and his further recommendation that all Mappilla boys, excep sons of wealthy parents, should be admitted free to all schools and colleges ca be accepted. The Government considers that the existing concession of half-f the case of Mappillas is sufficient.

6. In regard to the administration of Mappilla schools, the Director of P Instruction advises that the policy should be adopted of replacing as far as pos the board salary-results schools by private aided schools with certain stated except Mr. Dance on the other hand strongly advocates the maintenance of salary-res schools. The Government agrees with the Director of Public Instruction that sal result schools are less likely to be efficient, for as long as the teacher receives a sal independently of the results of his teaching, he is content to live on what is ofte mere pittance. It would seem therefore that the results system is by far the bett system for securing energy and capacity on the part of the teacher. Accordingly th Government approves of the proposals of the Director of Public Instruction, but h will be informed that the evil of pretended but non-existent masters and schools an imaginary pupils must be prevented, and the Government is disposed to think that thi may be accomplished by having a few salaried schools such as Mr. Dance proposes The Director should report his views on the proposal and state what the cost is likely to be.

In the case of board schools where such are maintained, the Director of Public Instruction proposes to reduce the salary grant to the lowest possible limit, while the results grant portion is made as large as possible so as to provide the strongest inducement to the teacher to look to the latter portion of the remuneration and so remove one of the main causes of the inefficiency of the existing Mappilla schools. This proposal is approved by Government, but the change must be made gradually and cautiously.

The Director's proposals to further enhance the rate of grants in the Ernad and Walavanad taluks and to pay in exceptional cases a portion of the grant in anticipation of its being earned are approved. The latter proposal, however, requires to be further worked out and a report on the point should be submitted.

7. With reference to paragraph 13 of his letter, the Director of Public Instruction will be requested to report whether suitable books in Malayalam for primary schools have now been supplied.

8. In 1894 Mr. Bradley reported that certain members of the Himayathul Islam Calicut proposed to translate the Quran, and in G.O., No. 2186, Judicial, September 1894, Government promised to meet all expenses of the publi- The Government regrets to note that nothing has been done in the matter.

proposal of the Director of Public Instruction that the Madras School Book cular Literature Society should be induced to start a magazine for Mappillas l. He will report in due course if any assistance from Government is

he Director's recommendation that a special commercial class should be r Mappillas in the Calicut Commercial School and his suggestions for the staff are tentatively approved. A report on the success of the class should be d at the end of a year.

10. Mr. Dance's suggestion that the Mappilla Training school at Calicut should be removed to Malapuram, which meets with the approval of the Director of Public Instruction, is sanctione .

(True Extract.)

H. TREMENHEERE,
Secretary to Government.

To the Director of Public Instruction.
" Collector of Malabar.
" Local and Municipal Department.

l. Pahilvan.

GOVERNMENT OF MADR

EDUCATIONAL DEPAR ENT.

READ—the following paper:— Three

From the Hon'ble Mr. D. DUNCAN, M.A., D.Sc., LL.D., Director of Public Instruction, to the Secretary to Government, Educational Department, dated Madras, 5th June 1897, No. 6058.

With reference to paragraph 9 of G.O., No. 1567, Judicial, dated 30th September 1896, I have the honour to inform you that I visited Malabar in the month of December for the purpose of conferring with the Collector and other district officers and with leading members of the Mappilla community in South Malabar on the present condition of education among the Mappillas and on the most effective means of promoting it, more especially in the Ernád and Walavanad taluks. After exchanging views with Mr. Dance and discussing matters with several leading Mappillas of Calicut, whom Mr. Dance invited to meet me, I went to Ponnáni where I had interviews with the Tangal and with the Mahadum, or head of the college, as well as with one or two wealthy Mappillas. I next visited Malappuram and Manjéri, saw the Tangal at the former place, and listened to the representations of the people who crowded to the schools which I visited. I talked over matters with Mr. Vibert, the Special Assistant, who, though he had not been long in the district, had been acquainting himself with the educational condition of the Mappillas. Mr. Vibert seldom misses an opportunity of looking into the schools he comes across in the course of his tours.

2. Though Government has referred to me merely the question of the degree of success that has attended the measures approved after the outbreak of 1894 and the question of scholarships, I shall embrace this opportunity of dealing with the whole question of Mappilla education.

3. The history of Mappilla education from 1872 to 1885 is given in Mr. Grigg's letter, No. 7643, dated 21st November 1885, read in G.O., No. 404 L.F., Financial, dated 6th April 1886. The following is a brief summary of the chief facts connected with it since 1886. In the order just alluded to, Government sanctioned the following proposals of the Director:—

(1) All results grants to Mappilla schools, which formerly devolved on local funds, were to be paid from Provincial funds; schools situated in municipalities being excepted.

(2) Some of the Mappilla schools which had been closed were to be reopened and a few new schools established in the Chavakát, Kurumbranát, Calicut, Ernád and Walavanad taluks.

(3) A Mappilla normal school was to be opened in North Malabar.

(4) At least one more inspecting schoolmaster was to be employed.

(5) A few scholarships were to be granted to encourage boys who might have passed the upper primary examination to pursue their studies through the middle school.

The distribution of funds was to be left to the district boards, and it was to be understood that a sum of not less than Rs. 10,000 per annum should, in future, be spent by the board on Mappilla education, in addition to the grants from Provincial funds. A Special Deputy Inspector for Mappilla schools in Malabar was also to be appointed.

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illa Education.

In consequence of the above measures the number of public schools for Mappillas at the close of the official year 1886–87 was 354, and their strength 13,368 (11,233 boys and 2,135 girls), as against 210 and 6,865 in 1885–86. A Mappilla normal school was opened at Tellicherry. At the end of 1887–88 there were 339 schools and 13,118 pupils; 264 of these schools being worked on the old combined system. The decrease in schools and pupils was due to a reduction in the rates of stipends paid to the Mullas. A year later the number of public schools had risen to 349 and that of pupils to 15,166: 247 of the schools were combined schools attended by 10,904 pupils. To supervise the above schools there were six inspecting schoolmasters including the one newly appointed during the year. There were besides 800 mosque schools at which pupils learned the Quran by rote, and efforts were being made to bring as many of these as possible under departmental influence. At the close of 1889–90 the number of public schools had risen to 361 and their strength to 15,886, while returns had been received from 353 mosque schools with 12,703 pupils. The number of combined schools had fallen to 215 and the number of pupils attending them to 10,865 and as it was found that these schools were not a success, proposals were made by the inspecting officers of the department to convert these into salary-result schools. Three preparatory schools for Mappillas were also proposed to be opened to prepare teachers for training. The Tellicherry normal school was abolished in 1890–91 and three preparatory schools opened, namely, at Tellicherry, Malappuram and Tirur; and students who completed their course in these schools and passed the general education test were sent up to the Mappilla normal school, Calicut, to be trained as teachers. The schools under the Tellicherry Taluk Board were also brought under the salary-result system and consequently out of the 387 public schools that were in existence at the close of 1890–91 as many as 97 were board schools and 172 were combined schools. Returns had also been furnished by 173 private schools with 6,613 pupils. At the close of 1891–92, the number of public schools rose to 432 and that of pupils to 23,216 (17,576 boys and 5,640 girls); 244 of the schools being under the direct management of the boards. This increase was due to the conversion of as many as 151 combined schools into board schools. The total expenditure on Mappilla education amounted during the year to Rs. 36,131. In 1892–93 the number of schools, public and private, fell from 574 to 549 and their strength from 29,677 to 27,824. Of these, 241 were board schools, 171 purely results schools, and 137 unaided schools. The decrease in schools was due to the reduction in the rate of grant from the maximum rate to 80 per cent., and also to the results stipends having been paid by the board at only 50 per cent. of maximum rates. There were only 26 schools of the upper primary grade, the rest being lower primary. The three preparatory schools taught up to the fifth standard. The total expenditure on Mappilla education during the year was Rs. 37,467, excluding the salary and allowances of the sub-assistant and the cost of the Mappilla training school, Calicut. The inspecting agency, consisting of a sub-assistant and six inspecting schoolmasters, was very inferior in general educational attainments. The need for an additional sub-assistant began to be felt, the one sub-assistant being unable to cope with the work of inspection.

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171
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In 1893–94 there was a decrease of 94 schools (4 upper primary and 90 lower primary) and 5,065 pupils. This was attributed by the inspecting officers to a further reduction in the rate of results grants from 80 per cent. to 70 per cent. The total expenditure on Mappilla education fell to about Rs. 32,000 excluding the salary and allowances of the sub-assistant and the cost of the Mappilla training school, Calicut. Fifteen additional scholarships were sanctioned by Government during the year.

At the close of 1894–95 there were 553 boys' schools for Mappillas with 27,529 pupils and 14 girls' schools with 647 pupils. According to the annual returns there were 21,234 Muhammadans including Mappilla boys, and 7,618 girls under instruction, or 36·6 and 13·3 per cent. of the respective populations of school-age. After the Mappilla outbreak, which occurred in March and April 1894 in the Ernád and Walavanad taluks, the Mappillas of these two taluks came to be treated as a backward class for educational purposes and the special concessions made in the Grant-in-Aid Code to the backward classes were extended to the Mappillas of these two taluks.

4. In G.O., No. 530, Educational, dated 24th June 1895, Government sanctioned the following proposals of mine for the advancement of education among the Mappillas of the above two taluks:—

(1) The employment of an additional sub-assistant for the Mappilla schools in the district, which was divided for inspection purposes into two ranges, Northern and Southern.

(2) The employment of two extra Mappilla inspecting schoolmasters on Rs. 20 each for the two taluks, the cost to be met from Provincial funds.

(3) The establishment of 14 new schools in the two taluks at a cost of Rs. 2,100 also to be met from Provincial funds, this sum to be placed at the disposal of the local board.

The Inspector's recommendations for the provincialization of the 47 board schools in the two taluks and for the establishment of 40 new schools involved an expenditure of Rs. 18,474 from Provincial funds and were therefore allowed to lie over for want of funds. The above measures have not yet had time to produce any perceptible improvement in Mappilla education; but it would be premature to say that they have failed. At the close of 1895–96 the last official year, for which figures are available, there were 323 public schools with 17,540 pupils as against 335 with 18,289 pupils in the previous year. Including the private schools attached to mosques there were 556 Mappilla schools with 26,985 pupils as against 553 with 27,529 in the year previous. The decline in the strength of public schools was due to the abolition of as many as 35 board primary schools under the Palghat and Malappuram Taluk Boards, 13 of the closed schools being in the Ernád taluk. The special measures adopted by Government in providing funds for the opening of new schools cannot lead to much educational advance, so long as they are accompanied by the closing of more than twice the number of board schools. It is like a man trying to lengthen his blanket by adding a foot to one end of it while he cuts off a yard from the other end. I mention this not with a view to upbraid the board which has many other heavy demands on its purse, but merely to draw attention to the circumstance that the effect of the more liberal expenditure of Provincial funds has been obscured by the effects of the recent contraction of the operations of the board. Mappilla schools, it is said, tend to disappear when transferred from the salary results to the pure result-system. According to the inspecting officers it is the monthly stipends that induce the Mullas to allow their pupils to receive secular instruction, and the withdrawal of the monthly stipends often results in the disappearance of the schools. The three preparatory schools at Tellicherry, Tirur and Malappuram were abolished at the end of the year, there being already a number of qualified Mappilla teachers without employment.

5. The following statement will show the present position of Mappilla education compared with the Mappilla population and the Mappilla children of school-age in the Malabar district and also the progress made during the last decade. :—

Mappilla population.	Population of school-age.	Mappilla primary schools (public).	Attendance on the 31st March.	Total number of primary schools in the district.	Total attendance in primary schools.	Total expenditure on Mappilla education.
1884–85.						Rs.
641,399	96,208	187	5,813	870	34,230	8,620
1895–96.						
600,000 (in round number).	113,885	323	17,540	974	50,699	32,780 (in round numbers).

Private Mappilla schools which are attached to the mosques have been excluded from the above statement, as the pupils attending these schools are only taught the Quran without meaning. Judging from the above figures, the progress of Mappilla education during the last decade may be considered to be very satisfactory. The number of public schools has increased by 72·7 per cent. and their strength has more than trebled. Further, the number of Mappilla children at school is over a *third* of the attendance in all the primary schools in the district and the number of Mappilla schools also bears the same proportion to the total number of primary schools, while the Mappillas form about a fourth of the whole population. This is no doubt

encouraging, but a very unsatisfactory feature in the Mappilla schools is that they appear to depend entirely on public funds for support. If public funds were withdrawn or even reduced, the school system would collapse. This feature of Mappilla education was noticed by Mr. Marsden so long ago as 1889, and it is still noticeable in all the Mappilla schools of the present day. The Assistant Inspector of Schools, West Coast Division, remarks in his report on Mappilla education for 1895–96 as follows:—

"The Mappillas do not care for education and its spread among them must, for some more years to come, depend upon the extent of the pecuniary inducement that it is possible to offer to those who open schools. The majority of Mappilla schools must still be board or Government schools."

6. The total expenditure on Mappilla education in 1895–96 was Rs. 32,780 in round numbers. Provincial funds contributed 39·5 per cent., local funds 47·3, and the municipal funds 12·4, and the rest, ·8 per cent., was from other sources. As the Assistant Inspector remarks, the education that is given to the Mappilla children is thus free of charge, and if it does not advance much amongst them, it must be mainly due to the indifference of the Mappillas themselves to education.

7. I shall now turn to the consideration of the questions: What are the principal drawbacks which impede the progress of Mappilla education, how far can these drawbacks be removed, and what positive measures can be adopted to increase the number of Mappilla children attending school; to increase the number and improve the efficiency of existing primary schools; to raise the standard of instruction which at present is practically confined to the lower primary and to adapt it more to the wants of the community; and to encourage by scholarships and otherwise youths of ability to carry their education on to a stage which will qualify them for appointments under Government. It is of the utmost importance that in the two disturbed taluks at least there should be a body of educated Mappilla officials, whose influence would act as a leaven to the mass of the population, preventing these deplorable outbreaks, and acting on the side of law and order when outbreaks do take place. Mr. Dance informs me that he cannot get qualified Mappillas for vacant posts.

8. It is a pity for the Mappillas themselves, as well as on grounds of economy, that they cannot be induced to attend the schools opened for Hindus. As pointed by Mr. Winterbotham in paragraph 50 of his report, dated 5th May 1896, the population is very scattered in the outlying portions of Ernad and Walavanad, and it is very difficult to get a sufficient number of Mappilla boys together to make it worth while keeping a school exclusively for them. If both Hindu and Mappilla pupils could be brought to attend the same school, it would in many places be feasible to maintain one school open to all classes, when it is on financial grounds impossible to maintain two schools—one for Hindus and one for Mappillas. The Mappillas would also be benefited educationally by association with the more eager Hindu youths, and the social and political advantages of bringing the children of both communities together on the common ground of school life would be great. In most other parts of the Presidency a great difficulty in the way of having a common school for Hindus and Muhammadans is the fact that the instruction of Muhammadan boys is carried on through the medium of Hindustani. But the language of the Mappillas of Malabar is the same as that of the Hindus and the same text-books are read by both. It is, I fear, hopeless to expect such a degree of co-operation, and according to the best information at my disposal, special schools for Mappillas will have to be maintained throughout the primary stage of instruction at least. As an example of the feelings of the Mappillas on this subject I may mention the reason assigned by two intelligent and well-to-do Mappillas at Ponnáni. Hindus, they said, both men and boys treat Mappillas, even well-to-do Mappillas as belonging to a lower class of society and apply opprobrious terms to them. Mappilla parents of the better classes do not like to send their children to Hindu schools where they receive such treatment. In the secondary stage—at any rate in the upper secondary stage—special schools are unnecessary. The pupils who reach that stage have usually shown no unwillingness to join the nearest secondary school and receive instruction along with Hindu boys.

Three kinds of primary schools, maintained exclusively for Mappillas, exist at present; namely, board schools mostly on the salary-results-system, private results schools, and mosques schools receiving no aid from public funds and conforming little, if at all, to the regulations of the department. I cannot help thinking that a great mistake was made in converting, in the wholesale manner in which it was done, so many combined system schools, as they were called, into board salary-results schools. The combined system schools were at first peculiar to Malabar. They were schools under private management aided partly under the salary-grant system and partly under the result grant system; both the grants being payable at half the rates ordinarily allowed under Chapter IV of the Grant-in-Aid Code of 1885. Of these schools there were as many as 264 at the end of 1887–88, and in 1891–92 150 of the combined schools were converted into board salary-result schools. By converting these schools into board schools on the salary-results system, it was supposed that they would acquire a more permanent character. But the fact was overlooked that the Board was taking upon itself responsibilities which it could not continue to meet either from the point of view of administration or from that of finance. In proof of this I have merely to adduce the fact that year by year the board has felt compelled to lighten the financial and administrative burden by closing a large number of its schools. At first, most of the combined schools taken over by the board were held in mosques; but now none of them are held in mosques, though owing to the fact that the Mulla, who is the religious teacher of the school with or without attached secular teaching, has religious duties to attend to at the mosque, board schools are generally held in the neighbourhood of mosques. The private results schools were originally almost all held in mosques, but even they are being gradually removed from the mosques. These are steps in the direction. As long as the schools are held in mosques it is impossible for the higher inspecting officers to visit them. and the only opinion which the department or the board or the public can form of their efficiency is that which can be gathered from the reports of the Mappilla Sub-Assistant and the Mappilla Inspecting schoolmaster. As long as the schools are held within the mosque, no proper check can be exercised over the work of these subordinate officers and it is impossible to say whether the public funds are being wasted or utilised to good purpose The holding of schools within the mosque or even in its immediate neighbourhood is open to the further objection that it tends to perpetuate that subordination of secular to so-called religious instruction which is the bane of all our efforts to promote education among the Muhammadans generally. Every opportunity should, therefore, be embraced where it can with prudence be embraced, without offending the religious scruples of the people, of removing schools from the interior or from the immediate neighbourhood of mosques. In carrying out this policy, difficulty will be experienced in securing even moderately good accommodation. Almost the only buildings that can be rented are dwelling houses ill-adapted for school purposes. The board should be prepared to erect new buildings for all its more important schools in places where houses cannot be rented, and should also encourage managers of private schools to improve and enlarge the accommodation wherever it is defective or insufficient. Assistance towards the same end will be given from Provincial funds as far as practicable.

9. The supply of teachers is not what it should be. Here the same stumbling block is encountered that I alluded to in the last paragraph—the subordination of secular to religious instruction. In rural parts it seems to be impossible to do anything in the matter of a school without the Mulla. The ordinary Mulla, knowing the Quran only by rote, is usually ignorant of the precepts of his own religion, is steeped in religious prejudices and knows nothing of, and cares as little for, secular knowledge. Notwithstanding this, he is probably the most important man to be reckoned with in opening a school. In the case of non-board schools he is usually the manager and either confines himself to teaching the Quran or, if he happens to know a little of the three R's, he will teach these in the lower standards. For the rest he employs one or more teachers either Mappillas or Hindus. Even in the board schools, especially the former combined system schools, which have been taken over by the board, the recognised headmaster is usually a Mulla who may or may not be able to teach any of the secular subjects. Strictly speaking, a Mulla who cannot teach any secular subject ought not to receive any salary or salary grant from public funds; the fact that he

does receive it is a heritage which the board has received from the old combined system schools. In a purely results school the ignorant Mulla as manager receives the grant, because he employs qualified teachers to do the work of the school. But to give a salary or fixed stipend to a Mulla who cannot teach any of the subjects of secular instruction is opposed to the provisions of the Grant in-Aid Code and to the principle of non-interference on the part of the State with religious instruction. The Mulla draws his salary or fixed stipend ostensibly as a secular teacher in a school under public management, but in reality as a religious teacher. The violation of the principle of non-intervention in religious instruction is winked at on the ground that the Mulla, however useless he may be as a teacher of any subject in the curriculum, must be ingratiated, otherwise the children will not be allowed to attend school. The sooner such a state of things is put a stop to, the better. No Mulla in a board salary or salary-result school should receive a salary or a fixed stipend unless he teaches, and only in so far as he teaches, the secular subjects of the school curriculum. I would not advocate any sudden cessation of the existing procedure, such as might seriously check the progress of the Mappilla education; but I would recommend that no opportunity that can be prudently taken to replace the Mullas who are ignorant of secular subjects by men who can teach should be allowed to slip. In recommending that the Mullas should be replaced by qualified teachers, I do not mean that the Mulla, as Mulla, cannot be a good teacher of secular subjects. Already there are not a few who can teach these subjects and some who have even qualified for teachers' certificates. A few with the title of Musaliar have also obtained certificates and are engaged in board schools. All I contend for is that Mullas who are utterly unable to teach any of the subjects of the school curriculum, though they may be recognised as the managers of results schools under private management, should not be paid a salary or a fixed stipend as public servants in board salary or salary-result schools. I am aware that many justify the payment of a salary or a fixed stipend to the Mullas, even though they are quite incapable of teaching, on the ground that this recognition of the Mulla is absolutely essential for the existence of the school. Even supposing that such was the case at the outset, it is less necessary now than before and every year will see less and less need for this class of men in schools under public management. According to information furnished me by the Sub-Assistant Inspectors of Mappilla schools the number of Mullas and Musaliars who are employed in local fund schools and receive salaries from public funds though they are unable to take any part in the secular instruction of school is not now large, being only seventeen. The number of such men similarly employed and paid from public funds who are qualified under the Educational Rules is five. The number of Mullas and Musaliars who are employed in local fund schools and are paid from public funds and who, though not qualified under the rules, nevertheless are able to take some part in the secular work of the school and do as a matter of fact take part in it is 96; the teaching being for the most part confined to the infant and first standards. In discussing this subject with me, Mr. Dance, while admitting that the payment of salaries to Mullas in board schools notwithstanding that they cannot take part in any of the secular instruction carried on in the school is indefensible in principle and difficult to reconcile with the declared policy of non-intervention in religious teaching, said that he was prepared on grounds of expediency to go further than the present procedure. He would openly recognize these Mullas as religious teachers in board schools and pay them as such. He suggests that an application should be made to the head of the college at Ponnáni for religious [illegible], for board schools. These teachers would be paid higher salaries or fixed stipends than the present Mullas, as they would be picked men. He would hold the head of the Ponnáni college responsible for the character of the teaching imparted by its alumni, and in this way he hopes to secure that disloyalty and sedition would not, under the guise of religion, be taught in any board school.

I do not think it is in the power of Government to sanction the payment from public funds of the salaries of teachers of the Muhammadan religion as such. It is one thing to pay a Mulla or a Musaliar for his services as a teacher of secular subjects; quite a different thing to pay him for teaching the tenets of the Muhammadan faith. Even were this insuperable objection arising out of the declared policy of Government as regards religious neutrality non-existent, I do not think that Mr. Dance's suggestion would answer the purpose he has in view. First of all, let me ask, what is the

Ponnáni College? My principal reason for visiting Ponnáni was to get some idea of the constitution and working of that institution. As it is held in a mosque I could obtain only an outside view of it. It contains at present some 500 or 600 persons—boys, young men, and grown-up men. The students come to it from all parts of the Malabar district, as well as from Cochin, Travancore and South Canara. The only qualifications for admission, as far as I can ascertain, are that the applicant is a Mappilla. A Shiah would not be admitted. No questions are asked as to the previous life and character of the applicant. The Mahadum, the head of the college, or the person to whom he delegates the administration of the college, arranges for the free board and lodging of the student. There is no curriculum to be gone through and no prescribed time over which the student's stay in the college extends. The student chooses his teacher. Some aspire merely to learn to read the Quran by rote, others go higher and seek to learn the meaning of it. There is no formal examination before leaving the college and no fixed standard of attainment is laid down. Nor is any diploma, or certificate, or written document given to the aspirant for Mullaship or Musaliarship. There is, I am informed, an almost entire absence of discipline. This I gathered also from the behaviour of the students on the occasion on which I went to get an outside view of the mosque in which the college is held. The students are split up into factions. In 1894 the feud between two factions—the Tangal's and Mahadum's—very nearly ended in a riot. The Mappilla Sub-Assistant of South Malabar thus describes the college:—

"The college is not under the joint control of the Tangal and Mahadum, but is exclusively under the control of, and managed by, the latter.

The Tangal has nothing to do with the institution.

"The Musaliars and Mullas are not, before leaving the college, subjected to any test or examination with a view to ascertaining their qualifications. The institution is not an organised school with any graduated series of classes or staff of teachers; but is, as you are aware, a mosque in Ponnáni called the Jamas mosque, where it has been the custom from time immemorial to impart religious instruction to Mappilla youths who resort to the place for the purpose from all parts of Malabar. They are, at the end of a period varying from five to ten years, sent out of the mosque at their own request with the title of Musaliar, which gives them a status and a right to act as mosque teachers and preachers. The shortness of their stay is generally due to their desire to begin life as teachers and preachers, whereas many who have no such object in view prefer to stay in Ponnáni for a long period. The instruction is imparted by resident Musaliars and older students, entirely without supervision of any kind. When a candidate expresses his desire to be dubbed *Musaliar*, the Mahadum in his residence or wherever else he happens to be, translates for him in Malayalam the opening verse of any religious book and the candidate by this simple process becomes a Musaliar. The Mahadum says that though no test is applied the title is conferred by him only after being convinced of the fitness of the candidate by enquiries made of other teachers. It is after taking the title of Musaliar that the candidate is eligible to a seat in the college near the principal lamp, which enjoys the reputation of having been used and kept by the first Mahadum by name Yujmaddin Mahadum. As regards the Mullas the Mahadum says that the title 'Mulla' is not a recognized one and it is generally assumed by any Mappilla who is to a certain extent qualified to teach the Quran without being able to explain its meaning.

"No diploma, certificate or written document is given to the Mullas or Musaliars on leaving the college certifying to their qualifications."

The aged Mahadum is highly revered, but he is too old to exercise supervision over the institution. He leads the life of a recluse, rarely going out, except on Fridays, when he goes to the mosque for a short time and briefly exhorts the students. On my referring to the complaints that Mullas and Musaliars sowed the seeds of disaffection among the people he told me that such men were not carrying out the teaching given in the college, that the sum and subsistence of his own exhortation on Fridays were the inculcation of the three duties—fear God, reverence the Prophet and obey the laws of the land. The Mahadum's statement I can quite believe, but it is impossible for him to know the intrigues that are being carried on or the teaching

that is inculcated in such an undisciplined rabble. To show how little is the help that can be looked for from the Ponnáni college I may mention that in the town, containing nearly 9,000 Mappilla inhabitants, there is only one Mappilla school. This school is situated close to the college. It is held in a wretched hovel and has about thirty pupils on the rolls, the highest standard being the third. I was told that if a fourth standard were added and English taught the attendance would improve. This might or might not happen; but the present condition of the school is a striking example of the utter indifference of the Mappillas in this great centre of religious light and leading to secular education. The conclusion I have arrived at is that Mr. Dance's suggestion, even if there were no objection to it arising from the declared policy of Government as regards religious neutrality, if carried out, would not secure the end he has in view. No doubt a better class of Mullas might thereby be occasionally secured for the boys' schools; but no guarantee of any value could be obtained from the authorities of the Ponnáni college that the teaching and influence of the Mullas would be on the side of law and order. My own opinion is that the board should leave the people themselves to provide for the religious instruction of their children, the school building being made available for that purpose at such times as custom prescribes. The Mappillas are eager enough for religious instruction such as it is, and it is unnecessary as well as impolitic to treat the Mullas as salaried servants of the board or of Government. As for the commonly-made remark that unless the Mulla obtains a recognised position in the school and a salary paid from public funds, children will not come to school, I do not attach much weight to that. If the parents really desire their children to be educated, they will not allow the fact that the Mulla does not receive a salary from public funds to stand in the way. If they care so little for education as to keep their children away for this reason it is doubtful whether it is worth while forcing education upon them. The real difficulty lies with the Mulla, who may refuse to give religious instruction in a school unless he is paid out of public funds. In this case I see no course open but to let the people understand that they must make their own arrangements for religious instruction. The money now paid as salary or fixed stipend to the ignorant Mullas should be utilized in raising the salaries of the qualified teachers.

10. There are now eight Inspecting schoolmasters and two Sub-Assistant Inspectors exclusively for Mappilla schools. All are Mappillas except the Sub-Assistant of North Malabar who also is a Muhammadan but a Pattan. As long as Mappilla schools were held within mosques Muhammadans were necessary if the schools were to be inspected and examined in *situ*. But now that the schools are gradually being removed from the mosque there is one reason the less for Muhammadan Inspecting officers. After consultation with various classes of people I have come to the conclusion that Muhammadan Inspecting officers are no longer necessary, though it is on the whole expedient to employ such. The Mappillas themselves, both in their memorials and in reply to questions put to them on the subject, ask for Mappilla Inspecting schoolmasters and Sub-Assistants; but this is mainly I think due to the natural desire to press the claims of their own community for appointments in the public service. It has also to be remembered that the only alternative to a Mappilla Inspecting officer that suggests itself to the Mappillas is a Malabar Hindu. According to the information that I have received there is no real objection to a non-Mappilla Inspecting officer, provided that he is not a Malabar Hindu. A Hindu from any other part of the Presidency, or a Native Christian, would be quite acceptable, if he showed himself sympathetic. Just as there exists no general objection to the employment of Hindus or Native Christians as teachers, so there exists with the above exception no general objection to the employment of such as Inspecting officers.

One drawback to the employment of Muhammadan Sub-Assistants for Muhammadan schools (and the same is true of special Sub-Assistants for girls' schools) is that owing to the vast territorial extent of their ranges they can visit a school as a rule only once in twelve months and can consequently exercise only very little supervision or influence over the schools. The same is true, though to a less extent, as regards Mappilla schools. Each of the two Sub-Assistants has practically one-half of the Malabar district under him, and can visit each of the numerous schools only once, or it may be twice, in a year. Whereas, if the district were divided among the four

Sub-Assistants less time would be taken up in travelling and more could be devoted to visiting schools. There has also to be taken into account the difficulty experienced in getting Mappilla Inspecting officers with the necessary qualifications. There must also exist in the mind of the Mappilla Sub-Assistant, even when he is honest in his work, a natural bias in favour of the schools of his own community and one cannot help frequently wishing for the independent testimony of a non-Mappilla Inspector. But though the advantages are not all on the side of the employment of Mappilla Sub-Assistants for Mappilla schools, the benefits are on the whole greater than the drawbacks and the present system may be allowed to continue for some years at least.

Among the most crying evils in connection with Mappilla education are to be noted the following :—(1) many of the schools it is alleged are not held throughout the year being opened only for a few months before the visit of the Sub-Assistant; (2) schools, which are nominally open all the year, do not insist on regular attendance—pupils coming and going much as they please ; and (3) not a few schools exist merely on paper. All this implies cooked registers—an evil which is rampant among Mappilla schools. If the subordinate Inspecting officers connive at such malpractices or even are merely lax in their supervision, it is rare that such offences come to notice, and when they do, it is often difficult to prove that the rules have been violated. The Sub-Assistant must according to the rules give previous notice of the date of his examination of the school for grant, and when he arrives he finds the school-house swept and garnished and overflowing with pupils. A visit without notice which the Sub-Assistant is required to make as often as possible is difficult to make, for his movements throughout his range are closely watched and timely notice precedes him. It is therefore very difficult for the Sub-Assistant to get at the real facts as to the actual strength of a school as compared with its strength as shown on the registers. The best remedy for this evil is to be found in the helpful co-operation of the several district officers—Revenue, Public Works, Police, Forest, Judicial, &c.—a co-operation which I am glad to say is now being given by several District officers in Ernad and Walavanad. Mr. Dance is strongly in favour of this being done and has not only issued instructions to local officers to visit as many schools as they can in the course of their tours, but makes a point of doing so himself. The Special Assistant at Malappuram does the same, rarely passing a school without dropping in to see how it is getting on. Mr. Fawcett, the Superintendent of Police, Malabar, also makes a point of visiting as many schools as he can. The value of such visits is to my mind incalculable as a check upon the tendency to enter fictitious attendance in the register. If it is known that a district officer may look in upon the school any day without warning, the teachers will be careful to see, not only that the school is kept open every working day, but also that the strength and attendance marked on the register agrees with the actual strength and attendance. The schools which are said to exist only on paper would soon be brought to light. Such visits on the part of non-educational officers need not take long, but their benefit to education in those outlying parts would be great and lasting.

11. With regard to scholarships Government has suggested (1) that they should be granted to pupils in primary classes, (2) that they should be increased in number, and (3) that they should be restricted to pupils of schools in Ernad and Walavanad. With regard to the last point I do not know whether Government means that the scholarships now given to Mappillas should be restricted to Ernad and Walavanad, or whether only the new scholarships suggested for the primary classes should be so restricted. I do not think that the former restriction is either necessary or expedient. But the special scholarships in the primary classes may be confined to the above two taluks. Mr. Dance whom I consulted on the matter of increasing the number of scholarships and awarding them in the primary classes is not much in favour of the suggestion. He would, however, give more and higher scholarships in secondary schools and colleges. He thinks that the grant of a large number of scholarships in primary schools would have a bad effect, leading the people to think that in allowing their children to attend school, they are conferring a favour on Government. But the same argument, it seems to me, would apply to an increase in the number and value of the scholarships awarded to secondary schools and colleges.

Perhaps, Mr. Dance thinks that parents of boys advanced enough to attend a college or a secondary school are enlightened enough to understand the purpose for which scholarships are given.

I would recommend that the following scholarships be set apart for pupils of schools in the Ernad and Walavanad taluks :—

Standard in which reading.	Number of scholarships.	Amount.	Total.
		Rs. A. P.	Rs.
Third	160	1 0 0	160
Fourth	60	1 8 0	90
			250
			12
	Annual expenditure ..		3,000

I do not consider it necessary to give any scholarship until a pupil has passed the second standard. Scholarships should be awarded only to pupils who pass for a merit grant as defined in the Grant-in-Aid Code. A pupil holding a scholarship in the third standard would have the scholarship continued and enhanced only if he passes for merit at the third standard examination. This condition is essential in order that a stimulus to work may be held out both to parent and pupil. I have restricted the number of scholarships in the fourth standard to 60 at present, as the numbers of upper primary schools and fourth standard pupils are very limited. The number can be increased at some future time, if necessary. These scholarships would be in addition to those already set apart for Mappillas, namely ten on the results of the Primary examination, five on the results of the Lower Secondary examination, two on the results of the Matriculation or Upper Secondary examination, besides any that might be awarded on the results of the F.A. examination, the number of which to be given to Mappilla has not been fixed. It is not necessary at present to increase the number of scholarships set apart for Mappillas in the scholarship notification, seeing that the sanctioned number has never, as far as I know, been applied for. When all the scholarships now set apart for Mappillas in the notification have been appropriated, the necessity of increasing the number will be considered.

What is greatly wanted is a Mappilla scholarship fund raised by the Mappillas themselves. There are many wealthy Mappilla merchants who could easily raise such a fund, and at an interview with some of them at Calicut, they looked with favour on a proposal I made that they should raise an endowment for this purpose. By way of encouraging them I promised that I would recommend to Government a grant equal to the sum they might collect. Of course such a fund would not be confined to schools in the Ernad and Walavanad taluks. The gentlemen with whom I talked on this subject promised to let me know what they were prepared to do by way of starting such a fund, but up to the date of writing I have not been favoured with their views.

12. One of the most important questions is the maintenance and management of schools. I have already stated how it came about that the district board was saddled with the maintenance of such a large number of schools and have expressed the opinion that the wholesale conversion of combined schools into board schools was a mistake. Events have shown that the boards—district and taluk—have neither the administrative machinery for carrying on schools of their own on such a comprehensive scale, nor funds to maintain them in a state of efficiency. Whether the local fund schools are carried on under the salary or the salary-results system, the above remark holds good. All the board Mappilla schools are on the salary-result system, it being understood that the Mullas and the other teachers would have no inducement to work, if their remuneration did not depend to some extent on the results of the Sub-Assistant's examination. I am also of opinion that among a community which cares so little for education, the salary system would not work well. I also hold, for the same reason, that the salary-result system has serious drawbacks. A great deal depends on the proportion which the fixed salary part of the teacher's remuneration bears to the results part of

it. If the former is relatively high, the teacher will be content with it, and will lay but small store by the latter. Or, if the former, though not high, is enough to satisfy the demands of the low standard of living, prevailing among the teachers, there will be a tendency to rest content with it. Now this is exactly the state of things among the Mappillas. The standard of living among those engaged in teaching is low, and interest or enthusiasm in their work hardly exists. Hence the teachers are content to draw month by month the small fixed stipends or salary of their appointments, and hardly feel the stimulus of the prospect of the results grant which is variable in amount and remote in time. They live in the present and, their immediate necessities being met by the monthly income, they leave the future to take care of itself. Hence the poor results at the grant examination. If the salary-results system is to be continued among a people like the Mappillas, the fixed salary or stipend should be reduced to the lowest possible limit and the results grant assignment should be made as large as possible. There would then be a stronger stimulus to exertion than now exists. The usual rates of salary in lower primary Mappilla board schools are Rs. 7 or Rs. 6 for the headmaster and Rs. 4 for the Mulla, with results stipends at 50 per cent. of the earnings.

I have already shown that the board has been compelled on administrative and financial grounds to close a very large number of its Mappilla schools. If funds were available to remunerate such schools on the pure results system, the withdrawal would not be of such consequence. But it generally happens that, owing to want of provision for results grants, the schools altogether cease to exist. When a salary-result school is given up by the board, funds should be provided for results grants on a liberal scale, and it should be explained to the Mulla and the other teachers that, though the board is not to carry on the school or pay monthly salaries to the teachers, funds have been set apart to pay liberal grants on the results of the Sub-Assistant's examination. During my recent visit to Malabar I came across teachers who informed me that they had not drawn any salary from the board for twelve months. It had not been made clear to them, or they tried to conceal from me the fact, that their schools were no longer board schools and that they must depend entirely on the results grants they may earn. I am issuing instructions to the inspecting officers to be most careful to explain to the teachers of schools from which the board has withdrawn, that their schools need not be closed but should be carried on as pure results schools, and to inform them that if the school is efficiently taught, their remuneration, though deferred, will be as much as before.

In the peculiar circumstances of Mappilla schools, especially in the taluks of Ernad and Walavanad, and in consideration of the inadequate machinery possessed by the boards for administrating a large number of schools, I am of opinion that the results system is the one which should chiefly be followed. In order that the comparatively remote results grant may prove a strong and permanent stimulus, the assignment should be made as high as funds will permit in the two taluks just mentioned. At present it is, in these taluks, 50 per cent. above the standard rates. It may for a few years be raised to 75 per cent. as in the case of all girls; and subject to the limit of the net cost of the school, the full amount earned may be paid. In order to meet the objection that the results grant system does not provide the teachers who live from hand-to-mouth with the means of living throughout the year, I may remark that I do not consider the circumstances of Mappilla teachers to be different in respect of means of livelihood from those of poor results school teachers in other parts of the Presidency. Many of the latter live from hand-to-mouth, but they are content to struggle on in the expectation that they will secure a fair grant at the end of the year. In any case, we have to face the alleged charge that much of the money spent on Mappilla education is wasted. In view of the facts and figures adduced in paragraphs 3—5 inclusive, and from my knowledge of the condition of Mappilla schools, I cannot but regard this charge as an exaggeration. That there has been waste is true of this as of most large undertakings, but a considerable proportion of the waste has been due, in my opinion, to the payment of small fixed salaries to a host of so-called teachers in the belief that this will induce them and enable them to stick to their work and show good results at the annual grant examination. That this expectation is not fulfilled I have already shown. The salaries, though small,

satisfy the few wants of the teachers, who have little or no ambition to do more than is just sufficient to save them from losing their appointments. In other words, the salary-result system has not proved a success educationally or financially. The results system, even if it should not prove any better educationally, will be better financially seeing that no money will be paid unless a certain standard of knowledge has been reached by the pupils. Moreover, it is generally admitted that a board school as a rule costs thrice as much from public funds as a results school of similar strength, standard and efficiency. The board should more and more confine its direct efforts to the maintenance of a certain number of schools to serve as model schools and as schools to which pupils of results schools may resort for the purpose of carrying on their education. Past experience has conclusively shown how futile it is for the Board to continue the direct management of a such a large number of schools.

If it were considered absolutely essential that the teachers should get some remuneration at fixed intervals throughout the year, an advance might be given them to be deducted from the results grant earned at the end of the year. If a school at the grant examination was so hopelessly bad as to earn less than the amount so advanced, it would be removed from the list of aided schools. This advance would enable the teachers to reap some of the benefits of the salary-result systems, but it would act as a check on the present tendency of teachers to be content to draw their salary, doing as little for it as possible.

13. The matter of text-books for Mappilla schools does not present any difficulty. The books used in Hindu schools are also used in Mappilla schools. At present there is a dearth of really suitable books in Malavalam for primary schools, the books hitherto in use not being approved by the Text-book Committee. Within the next few months the want will be supplied. The text-books should of course contain reading lessons bearing on the daily life of the pupils; but in the case of books for use in Mappilla schools it is specially desirable that they should contain well chosen lessons bearing on the life and duties of a citizen.

14. Closely connected with the subject of text-books is that of literature. It is sad to think within what a narrow circle of ideas the mind of the average Mappilla moves. Mr. Hewetson remarks (paragraph 34 of his letter, dated 2nd May, recorded in G.O., No. 1567, dated 30th September 1896) that much time is wasted on the Quran. To a religious minded Muhammadan, this will appear not only a hard saying but almost blasphemous. But when one bears in mind what the learning of the Quran amounts to, the remark is strictly true. At most, the pupils only learn to read the Quran by rote. More than this they cannot learn, for their teachers, the Mullas, do not understand the meaning of the sacred book. As far as the mental development of the pupils is concerned such an exercise is not only a waste of time but is also positively mischievous, inasmuch as it strengthens the already too strong tendency to be satisfied with words in place of things. I inquired of the Mahadum of the Ponnáni college whether anything was taught in the college besides the Quran and he replied in the negative. On my pointing out the great things Muhammadans had done in the past in the domains of literature, Science and Art, and suggesting that the college might do something towards the spread of Muhammadan learning, he seemed pleased at my reference to the achievements of his co-religionists in past ages, admitted that these were good things, but added that he and the college confined themselves strictly to religious subjects. At its best, then the Ponnáni college turns out a few men whose education consists solely in being able to read and, in a greater or less degree, to understand the meaning of the Quran. It is only a few that reach this latter stage and become entitled to be called Musaliars. The majority never get beyond the ability to read the Quran by rote not understanding its meaning, that is, become entitled to be called "Mullas." These are the men to whom the masses of the people look for spiritual and earthly guidance. Is it matter for surprise that the people are steeped in ignorance of the tenets of their religion or that they make up for their ignorance of its spirit by a blind and fanatical adherence to the letter of it? The truth that when the blind lead the blind both fall into the ditch has its exemplification in the life of the Mappillas. As for enlightenment and guidance in the affairs of daily life, in the world of ideas, in the true relations of man with his fellowman and with the state, in the ordinary subjects constituting the secular education of the

people, the Mullas and Musaliars, being as ignorant as the people themselves, can do nothing. Judged by this standard, an institution like the Ponnáni college is not a centre of intellectual culture, or of true religion, or of sound morality.

The Ponnáni Tangal whom I visited gave me a copy of the tract issued by him after the outbreak of 1884, which was circulated for the purpose showing that such outbreaks are opposed to the teaching of the Quran. A similar one was issued by him early this year. The masses being ignorant of the tenets of their religion though they have among them in every mosque Mullas or Musaliars who are supposed to teach them, efforts must be made to instruct them in the true doctrines; among other things, to show them that these outbreaks which continually occur are not only not countenanced by the Quran but are condemned by it. One of the most hopeful means of doing so is to get the Quran translated into Malayalam. This is also Mr. Bradley's opinion. Such a translation would bring the Quran within reach of those at least, who, having been to school, are able to read with some intelligence. In paragraph 10 of Mr. Bradley's letter, dated 6th June 1894, read in G.O., No. 2186, Judicial, dated 8th September 1894, it is said that some of the members of the Himayathul Islam Sabha of Calicut were prepared to undertake a translation of the Quran into Malayalam, and Government in the order just referred to, promised to defray the expenses of the publication. From enquiries I have made I learn that nothing as yet been done in fulfilment of that promise. Such a translation of their sacred books into the vernacular language of the people would doubtless be viewed with some apprehension by the orthodox, just as the translation of the Old and New Testament into the languages of the people was viewed with disfavour by the Church in Europe about the time of the reformation. But I have not the least doubt that the translation would prove as beneficial in the former case as it has proved in the latter. Such a movement must, however, be both initiated and carried out by the Mappillas themselves. While Government cannot but view with approval the issue of such a translation, it cannot be too cautious in the steps it takes to further it.

In the papers read in G.O., No. 404, L.F., Financial, dated 6th April 1886, reference is made to a proposal made by Mr. Garthwaite to start a magazine exclusively for Mappillas. Mr. Grigg did not think it was necessary for the department to take any steps in the matter, preferring to leave such an undertaking to the private enterprise of such bodies as the Basel Mission. From enquiries I have made of the Basel Mission I learn that Mr. Garthwaite's proposal was never carried out. I attach more importance to the issue of a magazine than Mr. Grigg seems to have done. The Madras School Book and Literature Society, which is now doing hardly anything in the way of providing healthy literature for the masses, might be induced to undertake this work. Mr. Garthwaite seems to have intended this when he made his proposal in 1885. If not a magazine, there ought at least to be available a number of cheap tractates or pamphlets on amusing and instructive subjects. I do not see that much good will be gained by teaching the Mappillas to read, if after they leave the school there is nothing suitable for them to read. A supply of cheap literature should be within reach of all who care to read. At first, the number of such would be but small, but the appetite grows by eating and gradually a taste for reading would spread. I am taking steps to ascertain what simple literature is available, to secure that it is increased in quantity and quality, and to bring it within the reach of the young who have left school with sufficient ability in reading to use it for pleasure or profit or both. Mr. Winterbotham and Mr. Fawcett have given us samples of the songs and ballads and stories on which the mind of the Mappilla youth is fed and his passions roused. It is very desirable that as many of these as can be procured be translated so that one may judge of their probable effect on the thoughts and feelings of those who are brought under their influence. Similarly with regard to the "Moulhuds" described by Mr. Winterbotham in paragraph 11 of his letter, dated 5th May 1896. It would be well to get some of the most widely known of them translated so as to see the kind of problem the fanatical spirit is sometimes nourished on. At present we are in the dark as to the state of mind which predisposes the Mappillas to "go out." If we could ascertain from their songs and stories the ideas and feelings amidst which the Mappilla lives, moves and has his being, we should be in a far more favourable position than we now occupy to ascertain the springs of action which impel

him to set law and order at defiance and court death. We should also be able to determine whether a healthier and more loyal literature could not gradually be substituted for that which the best informed believe, frequently applies the spark which fires the imagination and the passions of thoughtless youth. I am not thinking here of the confirmed disloyal agitator who can be dealt with only by the strong arm of the law, but of such cases as those recorded in connection with the last outbreak of hitherto innocent youths, who probably never before dreamt of going out on the war-path, but who were carried away by sudden impulse, set to work by some spirit-stirring song sung by a passing gang of lawless men. It is a pity not to try to store their minds with songs and stories on which the youthful fancy could dwell with delight and which would have as strong an influence on the side of law and order, as the existing literature apparently has on the side of disorder and lawlessness.

15. It may seem premature to discuss the question of special schools—industrial or technical—for Mappillas so long as general education is in such a backward condition. The only step that I would suggest in this direction is the opening of a class in the Commercial school, Calicut, in which instruction in commercial subjects would be imparted to Mappillas in Malayalam. The instruction would require to be of a very elementary character and to be adapted as far as practicable to the Mappilla modes of carrying on business. The Mappilla merchants whom I met at Calicut informed me that they employed Hindu kanakapillais to keep their books and carry on all the clerical work of their business. The employment of clerks and book-keepers not belonging to their own community did not seem to them anomalous, probably because qualified Mappillas were not available. But when I pointed out to them the expediency of employing Mappillas, they admitted it at once and thought that commercial education would be a good thing for the community. It would be an excellent thing if the sons of these merchants, who will in due course take their fathers' business, received a commercial training in the Calicut school. Many of the men who engage in trade are unable to read or write and are at the mercy of their clerks. One of the wealthiest merchants in Ponnáni, a young man who trades with Vellore, Bangalore, Bombay, &c., told me that as a boy he was at school but did not go beyond the first standard. He knows nothing of accounts or clerical work. He employs five clerks or assistants—four Mappillas and one Hindu. He cannot check their work and admits that education would have been good for him. He has a nephew whom he would like to send to school, if there were a good school in Ponnáni and if English were taught in it. Everywhere I found a desire that English should be taught in Mappilla schools.

For the proposed Malayalam division of the Commercial school, Calicut, I would suggest the following establishment:—

	Rs.
One teacher (F.A. undergraduate)	40
Servants and contingencies	5
Total	45 or Rs. 540 per annum.

A few scholarships would be necessary; but no separate provision need be made for that account. In the next scholarship notification a few of the scholarships allowed to technical schools may be set apart for this school.

Educational (1897) Department.

Ans.

CURRENT No. 715 ~~15-25~~

From The Director of Public Instruction

Order.

No. 6061

Dated 5 June 1897

Received 9 JUN. 1897

Registered 18/6/97

Enclosures 3 4

Spare copies .

SUBJECT.

Submitting with remarks a letter from the president Dist Board Malabar, making certain suggestions for the improvement of Mappilla education.

DESPATCHED 5 JUN. 97

15/6/97

BACK PAPERS.

G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.

R. Dis. 138 Edn of 1897

Rno 5836/97

Local & Munl. (1897) Department.

CURRENT No.

23 D

INSPECTOR OF SCHOOLS No. 28 APR. 97 WESTERN CIRCLE

No 4358 dated 26th april 1897

Order

Referred to the Inspector of Schools Western circle for very early remarks and return

D Duncan

Director of Public Instruction

From The President, District Board, Malabar

No. 4317/Dis 97

Dated 19th april 1897.

Received

Registered

Enclosures 2.

Spare copies

SUBJECT.

Forwarding a note from the President Dt Board Malabar containing suggestions for the improvement of Moplah Education in the Taluks of Ernad, Walluvanad, Ponani & Calicut.

DESPATCHED 26 APR. 97

4/1525 M/97

Enc. no 4

Edl. C no 7159/97

BACK PAPERS.

G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.

24 Leading one

C No 885 Edl

INDIAN TELEGRAPHS

Code Class. B

Monthly Number. 876

To (Office) Ootacamund

From (Office) Calicut

Words.	Day.	Hour.	Minute.	Official Instructions.
23	22	11	46	

To (Person) Secretary to Govt Local Fund department

From (Person) President Malabar District Board

Request that government will postpone orders Mapla education pending receipt of my reply to directors letter

[illegible] 22/7/7

Sent to LN. At Hrs. Mts. by

F. Mason for Telegraph Master.

F. Cl.

[illegible] Form.

G G P—No. 494 T—27 4 96—40,00000

OOTACAMUND 22 7 07

Local & Munl. (1897) Department.

Educational

A/S.

CURRENT No. 2044
886

Order

From
The President
Distt Board
malabar

Reference No. 2071
L.F

Dated 22-7-97

Received 30-7-97
for Regn

Registered 30-7-97

Enclosures

Spare copies

SUBJECT.

Submitting further report
on the Moopplah Education
in the Malabar District

BACK PAPERS.

G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.

[G./9]
500—15-2-97.

(1897) Department.

D. O. No. 655

C. Nos 885+886/97

~~D. O.~~ Note for the Secy.

Mr. Dance's further report on Mappilla education has been received. Please see C. No 886. Sent up on the 31st July last.

R
1/8/97

From
G. W. Dance Esq. I.C.S.

No.

Dated 21st July 1897.
Received 13th August 1897
Registered " "
Enclosures
Spare copies

SUBJECT.

Re improvement of Mopla education.

BACK PAPERS.

G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.

When will the report be submitted? JJ 1/8

The report has been received. Please see C.No. 5556 submitted on the 31st July last. 14/8/97

D.O. No. 655

Camp Chowghat.

21st July 1897.

My dear Forbes,

I beg to request that the Govt may be pleased not to pass ~~no~~ orders on my proposals for the improvement of Mopla education until my reply to the ~~Di-~~ ~~rector~~ Director's comments thereon has been submitted. I only got a copy of the Director's letter today & I will submit my answer tomorrow or next day.

Yours sincerely,

[signature]

[G. / 9]
500—15-2-97.

(1897) Department.

D. O. No. 665

From

H. A. Sim Esq ag DCS

~~D. O.~~ Note.

Mr Dance's further
note on Moplilla education
was submitted on the 31st July last.
Please see Cno 886.

No.

Dated 16 August 1897
Received 17 ——— 1897
Registered ——— 1897.
Enclosures
Spare copies

SUBJECT.

Requesting to ster up
the Educational Dept and to
ask them to send in quickly
the proposals for Moplah
Education -

BACK PAPERS

G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.

PRIVATE SECRETARY TO THE GOVERNOR · MADRAS ·

D.O. No. 665

GOVERNMENT HOUSE,
Ootacamund.
16th August 1897

My dear Rodees.

His Excellency will be glad if you will stir up the Educational Department & ask them to send in quickly the proposals for Moplah education which Dance has put before them.

Yours sincerely,

I have asked for these already. [illegible]

Home already submitted 7/8/97

GOVERNMENT HOUSE.

Guindy.

23rd November 1897.

Cnt 24/11/97

My dear Schmidt,

I am directed by the Private Secretary to return the accompanying file on the Bill on Education.

Yours sincerely,

[illegible signature]

S 24/11/97

3 Con c no 422 of 97

SECRETARY TO GOVERNMENT
21 DEC 1897
LOCAL & MUNICIPAL DEPARTMENT

D.O. 919 of 1897

Camp, Kuttipuram.
18th Dec. 97.

My dear Mr. Arundel,

The Ramzan will be upon us next month. Everything however seems quiet. I do not therefore intend to tour in the Ernad & Walluwanad Taluks during the fast. Fawcett will have the Special Force out at Pandicad & parties of the Reserve in suitable places. Signalling communication will also be established, as last year. I shall be doing the Jamabandi of the Palghat Taluk, &, in the event of a disturbance, I shall be on the scene within 24 hours of receipt of the news. I think it wd only cause unnecessary alarm if I were again to spend the Ramzan in the Mopla Taluks. Besides, the inspection of other portions of my Dt has suffered owing to the Mopla troubles. I have spent over three ~~months~~ months of this year in Ernad & Walluwanad.

I do not think there will be any trouble. But I have repeatedly pointed out that the ~~usual intima~~ first intimation we usually get of an outbreak is ~~that~~ when the fanatics are actually on the warpath. All sorts of absurd rumours are indeed being diligently circulated ___ I cannot find out by whom. It is said that owing to defeats on the frontier we are going to flee the country after the next kists are

collected. The Manjeri cutcherry & public buildings have been sold to the Manjeri Karanavmalpad. With more to the same effect.

But there are no dacoities, & there is evidence of a healthy spirit among the law abiding classes. There have been five dacoities in all this year in Ernad & Walluvanad. In four of them the dacoits met with a warm reception from the inmates of the houses & from the neighbours & sustained serious injuries. I attribute this partly to the efforts I made to encourage resistance. I granted gun licenses to rich Hindus who were likely to stand to them in case of emergency & also to wealthy Moplas of approved loyalty. I am also going to reward handsomely the people who showed fight. In the dacoities which prevailed ~~d~~ during ~~th~~ the reign of terror last year the inmates of the houses never attempted to resist.

I think that matters are improving. But I beg to remind the Govt that I cannot ~~[illegible]~~ maintain order in this Dt unless the Govt gives me its unqualified support. If any of my State prisoners for instance shd be released ___ I have only made three ___ there is sure to be trouble. Not only will the men themselves create a disturbance, but the

Moplas will think that I have no longer the confidence of the Govt. If anything is to be done with these people it must be by a consistent policy. Mine, as I have already informed the Govt, is severity combined with justice.

I have also recommended some necessary concessions. I propose to improve the system of Mopla education. I also told them that I wd endeavour to intercede ~~with them~~ for them with their landlords in the case of the grant of melcharths. Some applications were made to me accordingly & a hint from me had the desired effect. I was pleased to think that I had not only made myself feared, but had gained the confidence of some of the Moplas. In one case however the delinquent was a clerk of a Munsif's Court & I asked O'Farrell to put pressure on him. He refused, so I appealed to the Govt, which declined to interfere. The Govt may have thought this was a small matter but it will weaken my influence not a little.

This clerk was said to have indirectly got a melcharth vide G.O. dtd 27/4/97

If some kind of Mopla educational ~~scheme~~ scheme, such as I have proposed, is not approved by the Govt I shall be found to have held out false hopes. I may remind the Government in this connection that one of the chief objections to my scheme, which was raised by the Director of Public ~~Inst~~ Instruction, was that my pro-

posals were opposed to the policy of the Madura Dt.
Bd. It wd, I submit, have been equally relevant to
say that they were opposed to the policy of the
Croydon School Board.

Yours sincerely,

[G./75]
2,000—25-11-96.

fo 363 of 98.

Judicial Dept
D.O. 919 of 1897

Educational Dept.

NOTE FOR THE ~~UNDER SECRETARY~~.

With reference to a D.O. from the Collector of Malabar H.E. the Governor has asked the following question:-

"What action has been taken "with regard to Mr Dance's "Educational Scheme."

Will the Educational Department please inform the Judicial Department of what has been done in the matter?

M.E.C.
24/XII

To
The Educational Department U.

[illegible]
27/12/97

D.O. 919 of 1897

C 22/12/97
R 23/12/97

D.O. from Mr. Dance regarding the condition of Melabar, circulated in original.

to H.E. The Governor,
~~The Honourable Sir~~

H.I.
21.12.97

(1) The Hon^{ble} Sir H.S. Blake.
(2) — Mr. Grose.

Mr. Dance

1. Secy.

2. What action has been taken with respect to Mr. Dance's recommendations?

H.S.H
22.12.97

Secy
KS 24/1/98
JK 26/1/98

C. H. 2219

C5 | 11 | 97
C6 | 11 | 97

C8 | 11 | 97
C10 | 11 | 97

[G. / 25]
1,000—8-5-97.

Educational DEPARTMENT.

C. Nos 656 & 715 of 97

H. E. THE GOVERNOR.
~~THE HON'BLE MR. BLISS, C.I.E.~~
THE HON'BLE MR. GROSE, C.I.E.

SUBJECT.
Mappilla Education.

FOR ORDERS.

flag C

In para 9 of G.O. no-1567 Jud. dt 30th Sept 1896, the D.P.I. was requested to report the degree of success which had attended the special measures taken in recent years to encourage the spread of education amongst the Mappillas. The Govt also expressed its doubt as to the suitability of the mappilla Scholarship scheme in force and asked the D.P.I. to consider and report whether it was not advisable to grant scholarships to pupils of lower Standards, to multiply them considerably and to restrict them entirely to mappilla boys in the eastern part of Ernad and Walavanad. ~~and to report~~ ~~the Govt~~. The D.P.I's reply

is contained in enc 6 5 6 which has been printed for easy reference.

Before proceeding to notice the D.P.I's reply it will be of interest to know what is the total mappilla population of the Presidency, how it is distributed, & what is the educational condition of the mappilla community. The following facts are gathered from the Census report of 1891.

The total mappilla population of the Presidency is 822,904. Of these 731,259 are in malabar, 90,345 in S. Canara, 1054 in the Tamil districts, 233 in the Telugu districts and 13 are native christians. Again 13409 of the mappillas are returned as 'learning'*; 41,707 as 'literate', 764,701 as 'illiterate' and 3074 as 'not stated'. It will be seen from these figures that more than four-fifths of the mappillas are in malabar and that much more than four-fifths are illiterate.† It is apparent that the educational qualifications of those who are

* Acc'd to Dr Duncan's table in para 5, the Malabar Mapp. Popn was only 600,000 in 1876

13409
41707
55,116

* In Malabar alone there were over 23,000 attending school in the census year: so the figures must be untrustworthy? S.K.

† Not returned as "illiterate"; but it is very questionable whether these figures are at all accurate. Perhaps every Hindu enumerator assumed that all Mapps. except the

other classes were illiterate. It is just the thing they would do. S.K.

In any case we need concern ourselves only with Moplahs in the Malabar district.

S.K.

flag B

* This letter of Mr. Griggs gives a summary of the chief facts connected with Mapp.a education from 1872 to 1885.

S.K.

3

returned as 'learning' and 'literate' is not much. ~~and~~ the mappillas shown as in ~~the~~ the Tamil & Telugu districts are probably not permanent residents of those places.

Special measures for the encouragement of education amongst the mappillas were ~~first~~ taken in the year 1872. In G.O. no. 1418 Fin. Dt 18th Oct 1872, the Govt sanctioned the Malabar L.F. Bd's proposal to assign a grant of Rs 1200 to mappilla schools. Aid was given in the shape of "a free supply of the first Malayalam Reader, the payment of the Mapp.a schools, at present placed themselves under inspection, of a monthly salary grant of Rs 4, subsequently reduced to Rs 2, and annual results grants.

Particulars of mappilla schools, Scholars and the amount of grants paid from 1872-73 to 1884-85 are given in para 2 of Mr. Griggs* letter printed ~~at p.~~ in G.O. no. 404 Fin. Dt 6th April 1886. p. 10 - vide flag A.

Particulars of schools, Scholars and the total expenditure on mappilla education from

1885-86 to 1895-96 are given below:—

Year	Schools	Scholars	Expenditure
1872-73	29	928	
1885-86	224	7328	—
86-87	354	13368 (= 11,233 boys 2135 girls)	—
87-88	340	13378	—
88-89	349	15228	37022
89-90	359	15838	37798
90-91	387	18107	41762
91-92	432	23216 (= 17576 boys 5640 girls)	36131
92-93	× 559 (of wh. 412 public)	× 27824	Ⅱ 37467
93-94	337	24766	32000
94-95	⊗ 341 ‡	18710 ‡	24334
95-96	⊗ 337 §	18165 §	32780.

I have inserted for comparison the figures for 1872-73. G.T.
Not available.

× includes private schools also.

Ⅱ this is exclusive of salary & allowances of sub asst. inspr. & of cost of Mapp. training school at Calicut. G.T.

⊗ include 14 Girls' schools.

‡ at the close of 94/95 there were counting both public & private schs. all (Mosque)
553 boys
14 girls
567 } or 567 schools
all for Mapps., with 27,529 + 647 = 28176 pupils — vide para. 3 of D.P.I.'s letter G.T.

§. Similarly at the end of 95/96 there were 556 Mapp-boys Schools of all kinds with 27000 scholars. The "mosque" schools wh. bring up these totals are of little adequacy educational value. G.T.

These figures are taken from the annual Public Instruction Reports and in most cases do not agree with the figures given at page 3 of Cno. 656. The figures given in Col. 3 include other pupils than mappillas, being merely the total× strengths of the schools. Figures regarding the number of pure mappilla pupils under instruction are not available for all the years. In 1894-95 the total number of mappilla pupils under instruction was 17924.

× But virtually the totals represent Mapps. as the others under instn. in these schools wd. be a few Muhamdn. children not Mapps.? G.T.

After the mappilla outbreak of 1894, the Govt sanctioned certain measures for the

34 1/4
32 7
46 2
76 5

advancement of mappilla education and it is on the results which had attended these measures that the D.P.I. was requested to report. The figures given above show [redacted] little, if any, advancement during that period. The decline in the [redacted] number of Bd. schools has been steady year after year. In 1892-93 the number of Bd× schools was ×241; in the following year the number was reduced by 94; in 1894-95 there were 16×2 Bd schools; in the following year the number was reduced by 20, that is, there were only 142 Bd schools on the 31st March 1896. From this it will be seen that within three years the number of Bd schools has been reduced from 241 to 142. Referring to this fact the D.P.I. writes thus:—

× i.e. Schools of which the teachers are the salaried servants of the Boards.

× & there were 171 result schools besides

× & 165 result schools

"The special measures adopted by Govt "in providing funds for the opening "of new schools cannot lead to much "educational advance, so long as "they are accompanied by the closing "of more than twice the number of "board schools. It is like a man "trying to lengthen his blanket by "adding a foot to one end of it while "he cuts off a yard from the other end

vide para 4 of the D.P.I's letter — page 4 of enc 656 - As regards the Special measures sanctioned by Govt in 1895 — (a) the employment of an addl. Mappilla Sub-Asst Inspector & two Mappilla Inspecting School masters, (c) the opening of 14 new schools — the D.P.I. states that they "have not yet had time to produce any perceptible improvement in Mappilla education; but it would be premature to say that they have failed."

In para 7 of the letter the D.P.I. proposes to trace the principal drawbacks which impede the progress of Mappilla education and to suggest remedies for them. [redacted] They appear to be the following according to the D.P.I:-

(1) The disinclination of the mappillas to attend the schools opened for Hindus.
(2) the location of the schools in mosques.
(3) the inadequate supply of teachers.
(4) irregularity in the holding of the schools.

As regards (1) the D.P.I. considers that the disinclination of the mappillas to attend schools opened for Hindus is deep-rooted and

para 8 of D.P.I report, p. 5

that separate schools for them must be maintained throughout the primary stage of instruction at least.

With regard to the holding of the schools in mosques, the D.P.I. notes that this practice is gradually being given up and that every opportunity should be taken, where it can be taken with prudence of removing schools from the interior or immediate neighbourhood of mosques. The Boards must provide accommodation.

As to the supply of teachers the D.P.I. does not seem to consider that it is inadequate but that it is impossible to do anything in the matter of a school in rural parts without the mulla. The D.P.I. states that every Bd school has a mulla on its staff & that he draws his salary ostensibly as a secular teacher, but in reality as a religious teacher. He considers that no mulla in a board school should receive a salary or salary result or fixed stipend unless he teaches the secular subjects of the school curriculum & that the ignorant mulla in every school should be gradually replaced by a qualified teacher. According to the D.P.I. himself the number of

para 8, ibid p 6

Where schools are held in mosques the inspection by the higher Educ. officers is impracticable, & it is desirable to remove the religious influence over secular education, due to proximity G.O.

para 9, ibid

† [redacted]

* His argument being based on the declared policy of Govt in favor of religious neutrality. G.O.
ibid p. 7

mullas in Bd schools who are unable to teach the secular subjects of the school curriculum is only 17, while the no. of mullas who are able to teach and who actually teach the secular subjects is 101. ~~This seems to show that the number is not after all a drawback as is supposed to be.~~

?96? 96 + 5 = 101

The irregularity in the holding of the schools is as follows: - "(1) "many of the schools are not held "throughout the year but are open "only for a few months before the "visit of the Sub-Agtt; (2) schools "which are nominally open all the "year, do not insist on regular "attendance and (3) not a few "schools exist merely on paper." These are grave evils and if they are true the Inspecting officers are responsible for them. There are eight Inspecting School masters and two Sub-Agtt Inspectors exclusively for mappilla schools & these must be able to properly supervise the 323 mappilla schools. The Director, however, considers that effective supervision is not possible, owing to the vast territorial extent of the Sub-Agtts ranges. The D.P.I. considers that the irregularity in the holding of schools will vanish if they are visited occasionally by the district officers and states that this is now being done.

page 10 para 10.

X The D.P.I. puts the primary responsibility on the masters who submit fraudulent & "cooked" registers; & the D.P.I. points out the difficulties wh. the inspecting officers experience in detecting such malpractices owing to the difficulty in a country like Malabar of making surprise visits

Scholarships. In para 11 of the current the D.P.I. adverts to the subject of scholarships. These are now awarded, ten on the results of the Primary Exams., five on the results of the Lower Secondary Exams and two on the results of the matriculation Exams. Few of the mappilla schools have reached even the primary standard and many of the scholarships are therefore rarely availed of. The D.P.I. was therefore requested to report "whether it is not advisable to grant the scholarships to pupils of lower standards, to multiply them considerably and to restrict them entirely to mappilla boys in the eastern part of Ernad and Walvanad." The D.P.I. proposes to institute 160 scholarships of the value of one rupee each to be tenable in the Third Standard & 60 scholarships of the value of Rs 1-8-0 each to be tenable in the Fourth Standard

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and to restrict them to Mappilla boys in the Ernad & Walavanad taluks. He does not consider that the scholarships set apart for Mappillas in the Scholarship notification should be restricted to Ernad & Walavanad or reduced in number. These proposals may be approved?

As regards the creation of a Mappilla Scholarship fund the D.P.I. may be requested to submit a further report?

In para 12 of the current the D.P.I. deals with the question of the maintenance and management of Mappilla schools. He states that the District and Taluk Bds have neither the administrative machinery for carrying on schools of their* own on a comprehensive scale nor funds to maintain them in a state of efficiency.† He also holds‡ that the establishment and management of Mappilla Primary schools by Govt would be in contravention of the recommendations of the Education Commission - vide para 7 of the D.P.I.'s letter printed in G.O. no. [illegible] d. 24th June 1895 - flag E

para 11 last clause - p. 11

* i.e. on the salary result system as at present

† Further he brings forward the very cogent argument that on the salary result system, the teachers are content with the salary while the results part of the payment exercises but little stimulus. This explains also why Board schools are so often found closed. The result is schools educationally inefficient. [initials]

‡ This point is not raised in the present lp. The provincialization of the schools was raised & dismissed in G.O. [illegible] [illegible] note

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He also holds that neither the salary system nor the salary-result system is wholly suited for Mappilla schools. He is therefore of opinion that the education of Mappillas should be promoted thro' the means of aided schools and that the results-system is the one which should be chiefly followed. Mr Dance on the other hand thinks that the aided Mappilla schools are useless and would abandon aiding them altogether. It is submitted that the aided results schools would not do to promote Mappilla education. The failure that has hitherto attended the special measures taken to promote Mappilla education is, it is submitted, owing to the Dept not having taken some at least of the Mappilla schools under its direct management. The D.P.I.'s objection to this course would not stand scrutiny. He bases* his objection on the Ed. Com recommendation no. 34 - re - primary education - vide page 176 & 162 of the Ed. Comsn's report. It says that the cost of maintaining & aiding primar

vide cuo 715

Schools are of little or no use unless efficient.
S.V.R.

?

* This is only one of his objections. The vital objection is that the Boards are the only bodies that can take a local & personal interest in the schools. [initials]

Schools should be charges against the municipal or local board school fund. Under the Grant in aid code, however, grants to mappilla schools outside municipal limits are payable from Prov. funds while Dt & Taluk Bds are liable for grants for lower primary standards only. Thus in non-mappilla schools too grants for Upper primary standards are paid from Prov. funds. In reality the cost of mappilla education is borne to a large extent by Govt and it is not understood why Govt should not maintain such schools: The technical objection is to Govt maintaining a primary school; there is no objection to maintaining a Lower secondary school with a primary dept. attached. It is for consideration whether the technical objection should not be set aside in this case & whether the Govt should not establish and maintain some primary schools in the Ernad & Walavanad Talukes at least. If there is a necessity a Lower secondary

art 5 (i) (3) & (ii) (3) of ch I of the Grant in aid code
pp 4 & 5

They cannot exercise the same personal management
S.R

*The D.P.I. does not mean to raise any "technical" objection. The reasons that influenced the Ed. Dept influence him in this particular case
S.R

School also may be established and maintained in some other parts of Malabar where there is a large mappilla population. Mappilla schools under the control of the Ed. Dept will be better supervised & cared for than the Bd or aided schools in which the Subordinate Inspecting Officers feel no responsibility. The contributions now made to the Bd for maintaining 14 primary schools and two Inspecting School masters will be sufficient to meet the cost of the Govt schools. If the Govt is to take over all the mappilla schools maintained by the Bd, then the Bd may be required to contribute a fixed sum towards their maintenance.

They are the two few who are any great effect
JG

The next point touched upon by the D.P.I. is the provision of text-books and cheap literature for the mopillas. The D.P.I. says that suitable text-books will be supplied within the next few months. As regards literature he is in favour of issuing a translation of the Quran and of inducing the Madras School Bo

S.R

and Literature society to publish a magazine for Mappillas. The Society may perhaps be induced to do so by promising to make an yearly contribution towards the cost of the magazine. / Perhaps Govt might take a number of copies of the magazine and distribute it amongst Mappilla pupils. At the beginning the magazine will not be paying.

|| This may be recommended
S.V.K.
Een
J.G.

The D.P.I. shd report in due course if any assistance is necessary.
J.G.

In 1894 Mr. Bradley reported that the Himayathul Islam Sabha of Calicut proposed to translate the Quran & the Govt promised to defray the expenses of the publication. The D.P.I. reports that the Sabha has yet done nothing in the matter. It is for orders whether any steps should be taken in the matter.

Nor is likely to; and I doubt if they are competent
S.V.K.

I think not
S.V.K.

The Sabhas cannot raise men who could pay a competent translator. I think we shd express regret that nothing has been done. We cannot do more. A Govt translation wd be useless
J.G.

In para 15 of the current the D.P.I. proposes to open a class for the Mappillas in the Commercial School at Calicut for the teaching of commercial subjects to them in Malayalam. There does not appear to be a very great need for commercial instruction. The D.P.I. says

Every need; commercial education, if they are competent to imbibe it wd be the most valuable thing that can be given to the Mapps. At any rate the tutorial may be given a trial. S.V.K.

I agree
J.G.

Yes: but not "instead of a commercial class"

Our chief object is to encourage primary education. I don't agree with Mr Dance that this is best done by fostering collegiate education.
J.G.

that everywhere he found a desire that English should be taught in Mappilla schools. It is for consideration whether || a Mappilla Middle School should not be established at Calicut instead of a commercial class. If Mappillas are given sufficient general education, they will stand in very little need of commercial training of the sort which the D.P.I. proposes to provide for them.

In C.O. 715, the D.P.I. submits his remarks on Mr. Dance's proposals for ~~the~~ the encouragement of Mappilla education. Mr. Dance first proposal is that all Mappilla boys except the sons of wealthy parents should be admitted free to all schools and colleges. The D.P.I. is opposed to this. He says that the Mappillas now enjoy the concession of paying half fees & ~~[illegible]~~ that this is sufficient. He also states that the free scholarship system has been abolished & that Mappillas cannot be admitted free in public schools. But if the Mappillas

treated as a backward class, mappilla schools will be exempt from the fee-regulations and pupils may be admitted free- vide art 11 ch III of the Madras Ed. rules- page 24.

Of course they can: but should they?
I don't think they should
they won't value the education
if they pay nothing for it
JG

The second proposal of Mr. Dance is that a system of Scholarship should be established. This as the Director points out is already provided, though not availed of to the extent desirable. The proposal to pay a scholarship of Rs 4 to a lower primary boy & Rs 5 to an upper primary boy is a very expensive. The Director's proposal in para 11 of Cno 656 seems sufficient.

Yes. JG

Mr Dance's third proposal is that the best of the board lower primary schools should be converted into upper primary schools & that the best of the results schools should be converted into board schools. The Director is in favour of the Bd maintaining a number of the upper primary schools but is against their taking over the results schools. The Bd is unable even now to properly maintain the existing schools; it will not

Because its inspecting agency is wholly inadequate

therefore be advisable for it to take more schools under its control. And if the Govt decides to maintain some mappilla schools, there will be no necessity on the part of the Bd to increase the number of its schools.

The D.P.I. agrees with Mr Dance's proposal to remove the mappilla training School from Calicut to Malapuram and to reduce the status of the school to a primary grade one. These proposals may be approved?

14/4

C. no. 886

Since the above office note was written Mr Dance has sent in a rejoinder to the D.P.I's criticisms of his proposals. vide Cnt no 886.

There are three main points for consideration—

I. The system on wh. Mappila schools sh^d be administered

II. The scholarship scheme

III. The strengthening of the inspection staff.

18

~~[illegible]~~

But before discussing these points it seems desirable to notice Mr Dance's wholesale impeachment of the educational efforts that have been made in the past. Mr Dance is somewhat too ready to make sweeping assertions, on a hasty consideration of facts & principles involved. Whether the schools have been as efficient as they might have been, it is at any rate a fact that within the last 12 years the no: of Mappa: primary schools have increased by 72%, & the no. of scholars from an average of 5800 to an average of 17,500 (not counting those in private mosque schools), & that both schools & scholars are more numerous in the ratio of 4 to 3 when compared with the corresponding statistics for the rest of the Malabar population. While if we go back a dozen years then we find that there were

There certainly has been some progress; but he seems to have brought to light as to what he calls bogus schools, wh we ought to have been told of by the Educational authorities.
J G

[illegible] the time [illegible] up to the B.A. degree is, as he seems to have overlooked, already provided for. Moreover the "sanctioned number of "scholarships has never been "fully appropriated". When the time comes that they are [illegible]priated, the need of increasing [illegible] be considered.

[illegible] also suggests that [illegible] scheme of scholarships [illegible]larships fund be raised among the Mapps themselves. Govt. shd promise to supplement it with a half [illegible]. This may be approved.

III^d Stand^d. In this connec. Mr. Dance's proposal may be noticed that all Mapp. boys (except the sons of wealthy par[illegible]) shd be admitted to all gov schools free. The D.P.I. th[illegible]

the proposal goes beyond the necessities of the case for the D.Sch. has ascertained that the even at present there are only 17 Mullas in Board schools who are unable to take part in the secular instruction: & if the rule is pressed, the acidity of the Moppl. in religious matters may be expected to produce a class of qualified Moppl., or the people unite find their own Mulla for these schools.

It wd. be enough at pres to recognize him so long as does in fact teach a secular subject, whether he is qualified under the rules or not. The requirement of qualification may be deferred in the pre

be entitled to receive higher recognition in the way of stipend

The difficulty does not of course arise in private results ~~aided~~ schools; since the managers may divide the grant as they please, & naturally give the Mulla a share; and frequently the Mulla is himself the Manager.

The Scholarship scheme

The D.P.I.'s recommendation to institute 160 scholarships of [illegible] per mensem to be tenable in III^d Stand^d, & 60 of the value 1/8 for the IV^th Stand^d. may be approved, these scholarships restricted to boys of the [illegible] & Walad^d. talugs.

Mr Dance's proposal for

[illegible]

sh^d ~~[illegible]~~ be prepared to provide suitable accommodation for their own schools, & private managers encouraged to do the same, provincial aid being given as liberally as practicable:

(c) A third recommendation is that the Mulla in a Board school sh^d. receive a salary unless he teaches & only in so far as he teaches secular ~~([illegible])~~ subjects of the curriculum; this reform being introduced gradually. Mr Dance w^d. however openly recognize & pay the Mullas as religious teachers. The D.P.I. seems however to be entirely right in objecting to such a contravention of educational politics

the remuneration, & so remove one of the main causes of the inefficiency of existing Mapp^a. School.

In connection with the adm^n of Mapp. schools the D.P.I. makes the following further recommendations —

(a) That Mapp^s. be provid[ed] with ~~separate~~ schools throughout the primary stage of instruction at least. The D.P.I. gives good reasons for this proposal. ~~[illegible]~~ ~~[illegible]~~

(b) That schools be gradually removed from mosques & their vicinity. Apparently this will not be a matter to which much ~~difficulty~~ objection need be anticipated, as the fact that they are already [...] gradually removed shows that there are no particular scrup[les]

[...] As an incentive a [...] result schools the D.P.I. w^d enhance the grants wh. are now paid at ~~from~~ 50% ~~to~~ ~~75%~~ above the usual rate to 75% above that rate, in the Ernad & Walavanad taluqs. This may be approved. In exceptional cases he w^d. also allow a portion of the grant to be paid in anticipation of its being earned. This may perhaps be generally approved, but it requires to be worked out, & if accepted a further report on the point sh^d be submitted.

Also in the case of Board schools, where such are maintained, he w^d. reduce the salary grant to the lowest possible limit, the results grant portion of the payment being made as large as possible, so as to provide the strongest inducement for the teacher[s]

Sal

schools. The exceptions have been already referred to & are —

(1) To continue Board salary result primary schools, which they show a reasonable amt of fee receipts, in localities where no pure result schools under private management are already doing good work:

(2) To maintain a few such schools as model schools in selected localities:

(3) To maintain a few such schools of the upper primary class in large & convenient centres:

(4) Also where such are "needed" i.e., as I understand, where private effort will not come forward and it is desirable that the locality shd. be provided with the means of instruc-

to the effete [illegible], for as long as the teacher receives a salary independent of the results of his teaching he is content to live on that pittance.

With the pure result schools we at any rate know where we are. It is also by far the better system for securing energy & capacity on the part of the teacher: while the same money expended thro this system will go thrice as far as if expended thro' public Board schools.

see para. 12 of letter

On the whole the D.P.I. seems to have the best of the argument: & the Govt are safe, with the exceptions & limitations which he mentions

in showing a reasonable amt
of receipts in fees & where there
exist no pure result schools
under private management doing
good work. With these exceptions
he is in favor of the pure result
school.

Mr Dance on the other hand
strongly advocates the salary
result school. He points out
that a considerable proportion
of the schools of this class
earn no grant or a grant
insufficient to maintain
a school; & that the large no.
of such schools shown in the
returns is therefore misleading

But will giving the teacher
salary make the schools
more efficient & genuine? Answer
In the salary result sch

by aided schools under private
management: "a board school
costs three times as much from public
(c) Salary result schools are
educationally inefficient, be-
cause the mass. schoolmaster
is apt to be content with the salary &
regards the results portion of
the payment as a gamble.
Accordingly Dr Duncan advises
that the policy shd be to replace
as far as possible the Board
schools by private aided schools
where the teacher must depend
for his living entirely on the
result of his own energy & capacity
as a teacher. He would however
allow the funds to maintain a few
aided primary schools as model
schools, & some upper primary
schools in large & convenient centres & in places where
the would also allow
Bds to continue their salary result primary schools in locali

financial reasons, many of these schools have been closed with the object of their place being taken by ordinary private aided results schools.

The D.P.I. considers that the closing of the private combined schools was more or less of a mistake. Their transformation into public Board schools is in his opinion mainly responsible for the unsatisfactory results. He gives three reasons for condemning them —

(a) the Boards have not the administrative machinery to look after so large a number of schools:

(b) nor are they financially able to do so: in other words, Board

one value for their money

[illegible] to give more effective

Yes. Mr DPI's proposals are sound + ought to be accepted

JG

The three points particularized in the beginning of this note will now be considered.

I. The administration of Mapp[l] Schools.

It is admitted that the instruction in Mapp[l]. schools has been comparatively inefficient — due partly to difficulties of inspection & partly to the system on wh. the schools have been [illegible].

Ten years ago these sch[ls] were mainly on the "combined" system i.e. private schools aided by salary & by payt. on results. This policy was then introduced turning the combined schools into Board salary result schools & were recently written the last 3 or 4

26

para 12 p. 12

Ditto p. 13.

Yes
JG

Ditto p. 12

Yes, but this must be done gradually & cautiously
JG

para. 8 p. 5

Yes
JG

ibid p. 6

appears to expect from education results that are far beyond its power in the short period that it has been applied. ~~In any com-munity~~ A dozen or fifteen years of educat^l. effort will not materially alter the character of any community. Feelings traditions & habits ^apace change slowly in any case; but when these, in so far as they kindle occasional outbursts of [illegible] are founded in the most cherished doctrines of ~~their~~ religious faith ... community, must be expected ... from the influence of ~~religion~~ education. Indeed this has been clearly recognized by Govt. see para. 9 of G.O. 1567 d 20/9/96 [1]23, where the opinion is recorded that "whatever steps be taken to facilitate its spread, education must necessarily operate with

26

The three points particularized in the beginning of this note will now be considered.

I. The administration of Mappl. Schools.

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Ten years ago these schools were mainly on the "combined system i.e. private schools aided by salary & by payt. on results. A policy was then introduced of turning the combined schools into Board salary result schools — more recently within the last 3 or 4

28

approved
[initials]

para 9 p. 7

not?
[initials]

Yes
[initials]

7

inspection ... the smaller ...
... ult, the ...
...ed, & the st... ... many
... weak. In conseq...
... the system of salary
... results schools, the inspectors
... found it almost im-
...ible to test the school
attendances; & as masters
... been generally satis-
... with the salary portion
... their payment, inspection
... had very little to work
...

By the order of June '95
... addl. subasst. inspectors &
... inspl. schoolmasters have
... added to the estabt.; but
... doubt whether this is
enough. Of course if results
schools are largely to replace
salary result schools, inspection

The existing provision is sufficient. The idea that the State shd maintain any [illegible] boy who will work ~~up [illegible]~~ till he takes the B.A. degree is out of the question.
J. G.
A.H.H.

para 3(ii) of D.P.I.'s letter of 5th June.

para 11 p 11 of report

Yes
J. G.

para 10 p. 9

of inspection. The country is difficult, the townships are scattered, & the staff has been weak. In consequence under the system of salary results schools, the inspectors have found it almost impossible to test the school attendances; & as masters have been generally satisfied with the salary portion of their payment, inspection has had very little to work on.

By the order of June '95 an addl. subasst. inspr. and two inspl. schoolmasters have been added to the estab.; but I doubt whether this is enough. Of course if results schools are largely to replace salary result schools, inspection

34

will become more effective. And so also still become when schools are removed from mosques, & the superior officers are able to test the reports of their subordinate inspectors.

The employment as inspectors of Hindus & native Christians other than Malabar Hindus may also be tried, as the D.P.I suggests — In this way the whole district estabt. ~~~~ might be made available for inspection. The change wd. be made gradually. But until it takes place it seems worth while considering whether the ~~~~ insp.n staff ~~~~ of Mappla subasst. & insp.d schoolmasters shd not be increased now.

The proposal to enlist the district staff is much to be commended. But indeed it [illegible] to be always considered

Direct the D.P.I's attention to this. J.G.

para 10 pp 9 & 10

Yes J.G.

Yes J.G.

Yes J.G.

It is so still, & this shd be pointed out & insisted on. J.G.

Mr Dance is certainly wrong in supposing that the L. Bd has nothing to do with education except to supply funds. Govt. gives them the aid of the Educational Dept, but they ought to make the best use of it that their local knowledge enables them to make. He is wrong also in implying that Govt., if it accepts the views of the D.P.I will falsify the hopes he has held out to the M[appillas] & fail in supporting him in matters regarding them.

J.G.

35

Collectors, Divisional Offrs. & Tahsdrs. to visit all schools in ~~the villages~~ the course of their tours.

In this connection Mr Dance's indictment of the Ed. dept. as having failed to discover & as being responsible for the inefficiency of Mapp. school may be noticed. He seems to be quite wrong in the part he attributes to the Dt. Board — vide para 3 of his letter of 22 Sep (Coll.r no. 2011 L). The admin.n of primary education is entirely in the hands of the Local Boards & it is they who are responsible for seeing that the education is effective & genuine. Their duty is not merely financial. The educatl. dept. inspectors are only ~~the~~ advisers; the admin. & responsibility rest with the Boards.

There are some other miscellaneous suggestions in the report —

(a) As to textbooks, provision

wholesome literature, & the translation of the Quran vide marginal remarks on Office note

(b) The opening of a special commercial class for Mapps. in the Calicut commerce school.
The proposal is worth a trial; the class & teaching staff suggested in D.P.I.'s report para 15 being approved tentatively

Yes – the DPI shd report the result after a year
JG

Yes. A.S.H.

(c) To remove the Mapp. training school from Calicut to Malapuram – this is Mr Dance's suggestion & the D.P.I approves.

This shd be done
JG
20/9/97

Yes A.S.H.

S.B. 8/9/97

I don't think he has shown this. The DPI thinks he is wrong
JG
6/11/97

In his minutes on the L & Bd Mr Dance talked of Salary – Grant schools
JG

I doubt this, & shd like to know what instructions [illegible]

I discussed this question of Moplah schools with Mr. Dance at Cochin on the 15th Oct.
Mr. Dance maintains that the present system is a complete failure, and that under the present conditions, no reliance can be placed on private enterprise or efforts and no accepted theory applies. He insists that all the schools must be Govt. salaried schools, that about ~~sixteen~~ × of such schools would suffice for the two taluks of Ernad and Walavanad. All schools

The Moplah popn. in these two taluks was 770 > 30,000 there will be 109,500 children of a school-going age in them, & 16 schools could not provide for more than ~~[illegible]~~ 15 of these
JG

The great evil is the existence of "bogus" schools & the only question is how to prevent that
JG

in ~~excess~~ excess of that number may be closed. Mr. Dance would give one or two boys in each of the Govt. salaried schools, a scholarship to ~~the~~ a Secondary school. Such scholars would go to the nearest secondary school, executing a Bond to remain and complete the course. He urges that ~~at all stages education~~ from the Secondary school stage upwards, education should be free. He points out that as the schools are in existence, the cost of educating the few additional scholars who might be furnished by the Moplahs, – would be trivial. He asserts that the proposed 75 p.c. increase of result grants would be quite in-effectual.

I gather generally that the facts and figures given in these papers support Mr. Dance's contention that the present system fails, and that for some time it will continue to fail. I think it is agreed that it is politically desirable to foster

Education among the Moplahs. It is waste of time and money to continue the present system. I should be disposed to adopt Mr. Dance's proposals in so far as the class and description of the primary schools are concerned.

As regards scholarships existing provision supplemented by the additional ones proposed by the D. P. I. should suffice.

A.G.A. 2.11.97

To H.E.

[signature] 3/11/7

38

I do not quite understand what proposals H.E. refers to. Mr. Dance has proposed that the best of the existing Lower Primary Schools should be converted into Upper primary schools with a Master on R 12 or 15 to teach English, & the best of the existing results-grant L. P. schools into salary-grant or, as stated in H.E.'s note, into salary schools. He thinks 16 of these new schools will be enough for Ernad & Walluvanad, but I doubt that. I think the D.P.I. should be told that the evil of pretended but non existent masters & schools, & imaginary pupils must be prevented, that the Govt are disposed to think this may be accomplished by having a few salaried schools such as Mr. Dance (the Director) proposes, & that he (the D) report his views, stating what the cost is likely to be.

JG
6/11/97

To H.E. the Governor

[signature] 6/11/7

I accept the Hon Mr. Gover's Note. A.H. 8.11.97

[G / 24.]
500-16-5-98.

Ed. DEPARTMENT.

Papers to be read in Proceedings:—

Again G.O., dated 189 , No.

Again G.O., dated 189 , No.

Current No. 656 of 1897, dated 5th June, from the D.P.I. (already in print) A

" " 715 / 885 " 1897, " 22nd July " the Pt. Dt. Bd. Malabar A

" " 886 " 1897, " 22nd July " the Pt. Dt. Bd. Malabar A

Mappilla Education.

(from orders)

ORDER. 3638 20.6.98

P.S.

In the correspondence read above the D.P.I. and the President District Board, Malabar, submit proposals for encouraging education among the Mappillas; and the Govt proceeds to pass orders on the various suggestions made. ~~In connection with the~~ administration of Mappilla schools.

2. In para 8 of his letter no 6058 Ed d. 5th June 97 the D.P.I. recommends ~~is that~~

(i) that Mappillas be provided with separate schools throughout the primary stage of instruction ~~at least~~ and

(ii) that Mappilla schools be gradually removed from mosques and their vicinity.

p 27 of the note

The Honble Dr Duncan gives good

good reasons for his first re-
commendation, and the second
is not a matter to which much
objection need be anticipated.
For ~~the fact that~~ as the schools are
already being gradually removed from
mosques. ~~shows that there are~~
~~no particular scruples upon~~
~~the point~~. These recommendations
are accordingly approved. The
Boards should be prepared to
provide suitable accommodation
for their own schools, while private
managers should be encouraged
to do the same, aid being given
to them from Provincial funds
as liberally as practicable.

3. Dealing with the question
of the supply of teachers for Maktabs
schools, the D.P.I. proposes in
para 9 of his letter that no mulla
in a Board school should receive
a salary or salary-result
or a fixed stipend,
unless he teaches, and
only in so far as he teaches, the secular
subjects of the school curriculum. He
suggests that this reform should
be introduced gradually. Mr
Dance on the other hand would
openly

vide page 28 of the note

N80

openly recognize, and pay
the mullas as religious
teachers. But his proposal is con-
opposed
trariwise both to educational
and political principles
and the D.P.I. is entirely
right in objecting to it.
~~The proposal of the D.P.I.~~
~~The Director's recommendation~~
On its facts, too, the proposal seems
~~in the matter seems~~, however, to
go beyond the necessities of the
case; for there are at present
in board schools only 17 mullas
who are unable to take part
in secular instruction. The
Govt considers that at first
it would be enough to re-
cognize the mulla, so long as
he teaches a secular subject,
whether he is qualified under
the rules or not. The require-
ment of qualifications, in his case
may
be deferred for the present
but a qualified mulla should
be entitled to higher rate of
stipend than one who is unqualified.

4. The Govt agrees generally
with the Director in his remarks
regarding the difficulties connected

¶ 29 of the note

¶ 32-34

with the inspection of Mappilla Schools. Inspection will, however, become more effective if Results schools are largely to replace ~~the~~ existing Salary-results schools. The removal, too, of ~~and when~~ schools ~~are removed~~ from mosques, which will enable ~~and~~ the Superior inspecting Officers of the Dept ~~are enabled~~ to test the reports of their Subordinates by personal inspection, will contribute towards the same result. To improve the present state of things the employment (as inspectors) of Hindus (other than Malabar Hindus) and native Christians may be tried as the D.P.I. suggests, but the change should be introduced gradually. The proposal to enlist the sympathy & cooperation of the district staff in the matter is commended and it will be pointed out that it is part of the recognized duties of Collectors, Div. Officers and Tahsildars to visit all schools in the course of their tours.*

*It is a mistake to suppose, as Mr. Dance does, that the District Board has nothing to do with education except to supply funds. The administration of primary education is in the hands of the Local Boards, and they should make the best use of the aid of the Educational Dept. which is given them by Govt. that their local knowledge enables them to make. Mr. Dance is also wrong in implying that Govt. if it accepts the views of the D.P.I. will falsify the hopes he has held out to the people & fail in supporting him in matters regarding them.

Pa 30-31 of the note

5. The proposal of the (may) D.P.I. to institute 160 Scholarships of R 1 per mensem to be

tenable in the third standard and 60 of the value of Rs 1/8 per mensem for the fourth standard is approved. These Scholarships will be restricted to boys of the Ernad & Walavanad taluks. As regards Scholarships in the Secondary Schools & Colleges the existing provision is sufficient. It is noted that the number of Scholarships specially set apart for Mappillas in the Scholarship notification has never been fully appropriated. Mr Dance's proposal that the State should maintain every Mappilla boy who will work till he takes the B.A. degree is out of the question, and his further recommendation that ~~any~~ all Mappilla boys, except the sons of wealthy parents, should be admitted free to all schools and Colleges free cannot be accepted. The Govt considers that the existing concession of half fees in the case of Mappillas is sufficient.

6. In regard to the administration of mappilla schools the D.P.I. advises that the policy should be to replace ~~as far as possible~~ the Board salary-results schools by private aided schools with certain stated exceptions. Mrs. Dance on the other hand strongly advocates the maintenance of salary-result schools. The Govt agrees with the D.P.I. that S.R. schools are ~~more likely to be efficient~~ less efficient, for as long as the teacher receives a salary independent of the results of his teaching he is content to live on that ~~pittance~~ and that the result system is by far the better system for securing energy & capacity on the part of the teacher. Accordingly the Govt approves of the proposals of the D.P.I., but he will be informed that the evil of pretended but non-existent masters & schools, & imaginary pupils must be prevented, and that the Govt is disposed think

7

The 5th proposal to further enhance the rate of grants in the Ernad & Walavanad Taluks & to pay in exceptional cases a portion of the grant in anticipation of its being earned is approved. The latter proposal however requires to be further worked out & a report on the point should be submitted.

In the case of Board schools where such are maintained the D.P.I. proposes to reduce the salary grant to the lowest possible limit, while the results grant portion is made as large as possible, so as to provide the strongest inducement to the teacher to look to the latter portion of the remuneration & so remove one of the main causes of the inefficiency of the existing mappilla schools. This proposal is approved by Govt but the change must be made gradually & cautiously.

Transfer A.B.

that this may be accomplished by having a few salaried schools such as Mrs. Dance proposes. The Director should report his views on the proposal and state what the cost is likely to be.

7. With ref. to para 13 of his letter the D.P.I. will be requested to report whether suitable books in malayalam for primary schools have now been supplied.

8. In 1894 Mr. Bradley reported that certain members of the Himayathul Islam Sabha of Calicut proposed to translate the Quran and in G.O. no. 2166 jud. Dt 8th Sept 94 Govt promised to meet all expenses of the publication. The Govt regrets to note that nothing has been done in the matter.

The proposal of the D.P.I. that the M.S.B & V. Literature Society should be induced to start a magazine for mappillas is approved. He will report in due course if

any assistance from Govt is necessary.

9. The Director's recommendation ~~for the opening of~~ that a special commercial class should be opened for Mappillas in the Calicut commercial school and his suggestions for the teaching staff ~~suggested for the~~ ~~[illegible]~~ class are tentatively approved. A report on the success of the class should be submitted at the end of a year.

10. Mr Dance's suggestion that the Mappilla training school at Calicut should be removed to Malapuram, which meets with the approval of the D.P.I., is sanctioned.

(from order)

A.R. 18.6.98.

[initials] 18 6 98

NA 13-6-98

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