



**Report of the  
Committee appointed to inquire into and  
report on the state of primary education  
of boys of the Muslim community and  
of educationally backward commu-  
nities in the United Provinces.**

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## Report of the Committee appointed to inquire into and report on the state of primary education of boys of the Muslim community and of educationally backward communities in the United Provinces.

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1. The Primary Education Inquiry Committee appointed under G. O. no. C.78/ΛV, dated June 12, 1925, met for the first time on August 28, 1925; subsequent meetings were held on August 29 and 31, 1925, February 15 to 19, March 8 to 10 and 20, and August 1, 1926. The delay in producing a report has in the main been due to the difficulty of collecting the members at any one time on account of their professional and political calls. Many have responded on occasion in spite of great inconvenience and even loss.

2. The terms of reference were as follows :—

- (a) to inquire into and report on the state of primary education of boys of the Muslim community in the United Provinces with a view to bringing them up to the general level; and
- (b) to inquire into and report on the state of primary education of boys of educationally backward communities in the United Provinces with a view to bringing them up to the general level.

From the beginning of the committee's sittings the wording of the terms of reference, and especially the term "general level," has seriously threatened to terminate its discussions, but the unanimous desire to arrive at some useful conclusions has more than counterbalanced feelings upon communal differences. In order to elucidate the difficulties under which the committee laboured it would be as well to explain the views held by different parties

The Muhammadan gentlemen on the committee held that the wording of the terms of reference assumed the backwardness of the Muhammadan community, and that the second of the terms of reference connoted two distinct divisions of the Hindu community.

The Hindu gentlemen were prepared to show by statistics that the Muhammadan community both in urban and rural areas was numerically advanced, but refused to concede that the depressed classes were outside of the Hindu community. They maintained that within the Muhammadan community there were distinctions as marked as those between the advanced and the backward sections of the Hindu community.

3. Since there never could be any possibility of change of view in these matters of conviction, it was decided to proceed first with inquiry into the present educational condition of the Muhammadan community and of the depressed classes. With a view to ascertaining the views of non-official and official gentlemen interested in education two questionnaires were issued (see Appendix A). One dealing with Muhammadan primary education was sent to eight Muhammadan gentlemen and two

representative bodies and answers were received in time for consideration from eight gentlemen and one representative body. That dealing with primary education of the educationally backward communities was sent to fourteen non-Muslim gentlemen and one representative body and answers were received in time from eight gentlemen and one representative body.

4. Selection was made of the following gentlemen, who very kindly appeared as witnesses before the committee :—

(a) *Official witnesses.*

- (1) M. Wahidul Hasan, B.A., L.T., Deputy Inspector of Muhammadan Schools, Fyzabad division.
- (2) Saiyid Alay Ali Naqvi, M.A., Deputy Inspector of Schools, Moradabad.
- (3) Rai Sahib Pandit Raj Narayan Misra, B.A., C.T., Registrar, Board of Revenue, United Provinces, Allahabad.

(b) *Non-official witnesses.*

- (1) M. Muhammad Husain Sahib, Member, District Board, Jaunpur.
- (2) Dr. Shafa'at Ahmad Khan, M.A., Litt.D., M.L.C., Professor of History, Allahabad University, Allahabad.
- (3) M. Zahur Ahmad Sahib, B.A., LL.B., late Vice-Chairman, Municipal Board, Eucknow.
- (4) Babu Khem Chand Sahib, M.L.C., Shahganj, Agra.
- (5) Pandit Rama Kant Malaviya Sahib, B.A., LL.B., George Town, Allahabad.
- (6) Chaudhri Mukhtar Singh, Pleader, Meerut.

5. The nature of the issues at stake was such as lent itself to the appearance of majority and minority reports. The committee felt that such reports would be of little value and has attempted to arrive at unanimous conclusions. There were some matters of sufficient importance for record in the body of the report upon which there was irreconcilable difference of opinion, and in such cases the names of dissentients are given.

6. The committee accepted the Chairman's interpretation of the term "general level" as applied (a) to the number of boys receiving primary education, (b) to the quality of the education given. In the first case the basis of calculation should be the percentage of boys of all communities taken together in attendance at primary schools of all kinds to the total male population; and in the second case the standard of quality should be the average standard in primary schools maintained by district and municipal boards.

The figures accepted by the committee were those supplied in the returns of the Education department and in the Census report. Dr. Zia-ud-din, Khan Bahadur Hafiz Hidayat Husain and Khan Bahadur Masudul Hasan were of opinion that the large number included with the Hindu population but classed as "depressed" should not be taken into reckoning for purposes of comparison as very few were literate. Some members considered that boys in attendance at unrecognized

maktabs and pathshalas should not be counted as their recitation of Suras and Slokas did not lead to literacy.

NOTE.—Rai Bahadur Thakur Mashal Singh,

Pandit Venkatesh Narayan Tevary,

Rai Sahib Pandit Sukhdeo Tewari, and

Pandit Nanak Chand

held that even if the boys of the depressed classes were excluded, the percentage of Muslim boys at school was higher than that of the boys belonging to the high caste Hindus.

7. *Muhammadan Primary Education.*—Having accepted the Chairman's interpretation, the committee agreed that according to numerical calculation the male Muhammadan community was not educationally backward in comparison with the total male population of the United Provinces. It was not possible to estimate from the answers to the questionnaire or the evidence of witnesses exactly how far the numerical superiority had been promoted by the institution of special schools such as maktabs and Islamia schools, but some of the evidence showed that maktabs had attracted boys who, but for their existence, would not have attended school at all, partly because of the facilities for religious instruction offered in them and partly on account of the personal influence of the teachers, who depend upon their continuance for a livelihood.

8. The committee recognizes the fact that in quality the education given in special Muhammadan institutions is inferior to that given in ordinary mixed schools maintained by municipal and district boards. The gravity of the situation was realized when it was understood that 33 per cent. of the Muslim boys receiving primary education are enrolled in Islamia schools and maktabs.

The committee attributes the failure of the majority of maktabs and Islamia schools to the following causes:—

- (a) the unwillingness of boards in straitened circumstances to expend money from their own funds on inferior denominational schools;
- (b) lack of healthy competition, incidental to their sheltered condition;
- (c) inferior tuition;
- (d) insufficient and over-lenient inspection.

NOTE.—The note submitted by the President and M. Said-ud-din Khan is given in Appendix G.

9. The committee is unanimous in accepting the ideal of a single type of mixed school maintained by the municipal and district boards as the most economic medium of primary education and the most suitable for the promotion of co-operative self-government.

10. The Muhammadan members agreed to consider the abolition of the Islamia schools only on the following conditions that in boards' mixed schools—

- (a) opportunity was given for religious instruction,
- (b) adequate provision was made for the teaching of Urdu, and
- (c) sufficient Muhammadan teachers were employed.

(a) There is no lack of evidence as to the universal desire of all communities for religious instruction in schools. Years ago it found

expression in the demand among Muhammadans for Islamia schools and maktabas; more recently among Hindus there has been a similar demand for increase in the number of pathshalas. The written answers to the committee's questionnaire and the oral replies of witnesses both attribute the unpopularity of the board's schools to the fact that only secular education is given in them. The committee, therefore, recommends with a view to the gradual elimination of special schools—

- (i) that denominational religious instruction be given within school hours in all schools maintained by district and municipal boards;
- (ii) that each religious community should determine what religious instruction should be given to boys of that community and should pay for it;
- (iii) that the time for religious instruction should not exceed three periods a week;
- (iv) that local advisory committees of the denomination concerned should appoint suitable teachers to give religious instruction either from among members of the school staff or from other sources;
- (v) that all boys should attend the classes for religious instruction unless withdrawn by their guardians;
- (vi) that no ritual should be performed within the school premises;
- (vii) that the grouping of several classes for religious instruction should be permitted.

The majority of the committee was of opinion that it was the duty of the particular community to arrange for payment for religious instruction. Rao Sahib Rao Abdul Hamid Khan, Dr. Zia-ud-din and Khan Bahadur Masudul Hasan thought that allowances for imparting religious instruction to Muhammadan boys should be given out of a cess levied on Muslim landholders and tax-payers for this purpose. The majority was not in favour of the suggestion.

(b) The committee having expressed its opinion that the protection of Urdu and Hindi teaching was essential for the success and popularity of boards' schools, recommends as a first step the revision of both Urdu and Hindi readers. The readers in both scripts should contain the same matter, but there should be a wider range in the passages selected, including biographical narratives upon national heroes and benefactors of all creeds. The members are agreed that primary school teaching is useless unless literacy can be maintained afterwards and recommends more liberal subsidization of village libraries and local news sheets, of reading societies conducted by village teachers and other literates, of translations from European languages into Urdu and Hindi. They further recommend, as an incentive to the study of Urdu and Hindi by teachers, that pecuniary rewards be given for success in the Advanced Language Examinations.

(c) The question of fair representation of Muhammadans on teaching and inspecting staff gave rise to much discussion, but the members were unable to arrive at an unanimous conclusion. Dr. Zia-ud-din in a separate note suggests a proportion of 25 per cent. in district and 30 per cent. in municipal schools. Khan Bahadur Masudul Hasan suggested that the

fixing of a proportion should be left to the Local Government. Rai Bahadur Thakur Mashal Singh suggested and a majority favoured the suggestion that in the event of a proportion being fixed, it should be on the population basis of various communities. The majority, however, was averse from fixing a proportion on the ground that it was to the interest of the district and municipal boards to maintain a fair representation.

In this connexion the committee gave consideration to the facilities for training that are available for Muhammadan students. Some witnesses laid stress on the lack of hostel accommodation for Mussulmans in middle schools which, it was averred, prevented Muslim boys from preparing for entrance through the Vernacular Final Examination to the training institutions, and on the failure of some boards to find Muhammadan candidates for these institutions. Most members considered that insufficient stress was laid upon the reluctance of Muslim boys to enter the teaching profession. The committee recommends that equal facilities should be given in every middle school hostel for Muhammadan and Hindu boys, provided, in the case of the minority, that the cost is not out of all proportion to the numbers.

The committee recommends the elimination of separate inspecting staffs for different communities, without prejudice to the careers of existing members of these staffs.

11. While recommending the ultimate adoption of a single type of mixed school under the control of the boards, the committee recognizes the undesirability of summary abolition of Islamia schools and aided makhtabs.

12. Notwithstanding the inferior character of the education given in the majority of aided makhtabs, it recommends the retention for some years, subject to certain conditions, of a limited number, because makhtabs make an appeal to parents in certain sections of the Muhammadan population where there is strong prejudice against secular education.

13. The conditions recommended by the committee for aided schools of all kinds, including makhtabs and pathshalas, are as follows :—

- (a) That every such school should have a properly constituted managing committee recognized by the district and municipal boards within whose jurisdiction the school is situated.
- (b) That district and municipal boards should have powers of inspection through their own inspecting staff.
- (c) That boards should be able to insist on the proper maintenance and check of accounts and should have power of obtaining returns and statements.
- (d) That the managing committee should guarantee an enrolment of 20 pupils and an attendance of 75 per cent., which in the case of communal schools should be of the community concerned.
- (e) That in the future no teacher should be appointed whose qualification is less than a Vernacular Final certificate.
- (f) That the minimum pay of a teacher be Rs. 12 (exclusive of any amount paid for giving religious instruction).

- (g) That after March 31, 1927, when the present compact with the district boards comes to an end, provision be made for the payment of P. T. C. teachers and untrained teachers be no longer engaged.
- (h) That any special arrangement of classes be abandoned and the standards of the boards' schools adopted.
- (i) That the syllabus of secular education in special schools be closely approximated to that in use in boards' schools, so that pupils may be able to pass freely into ordinary schools and so that ultimately these schools may be taken over by the boards.

14. The question of the retention of Islamia schools or their conversion into ordinary boards' schools was discussed at great length. From written answers given to the questionnaire and from the replies of witnesses it was evident that there was great ignorance among the educated classes of the functions of these schools.

Again and again the President had to point out that Islamia schools do not provide religious teaching within school hours, that their syllabus is exactly the same as that of ordinary boards' school, and that they are maintained entirely by the boards.

The majority of the committee advocates the gradual conversion of Islamia schools into ordinary boards' schools on the recommendations of the district or municipal boards, if divisional inspectors are satisfied that the conversion should take place ; provided that—

- (1) satisfactory arrangements are made in the boards' schools for religious instruction within school hours, if possible by school teachers ;
- (2) that satisfactory arrangements are made for teaching Urdu ;
- (3) that a boy is taught in Urdu or Hindi as his parents desire.

NOTE.—Dr. Zia-ud-din Ahmad, Khan Bahadur Hafiz Hidayat Husain and Khan Bahadur Masudul Hasan agreed with the general principle of gradual conversion, but were not satisfied with the provision. Their notes of dissent are appended.

15. The committee is unanimous in dissatisfaction with the tentative institution of the Islamia training classes—

- (a) because sanction is given to a low standard of education among teachers by the admission to the classes of youths who have only passed the primary examination ;
- (b) because the teachers trained in them cannot find employment at aided maktabs in competition with untrained Maulvis and are not fit to teach in the boards' schools.

It therefore recommends their discontinuance.

16. The committee considered the question of supplying sufficient qualified Muhammadans to meet the requirements of the boards' schools. Official members expressed their opinion that in most divisions it was extremely difficult to find enough Muhammadan boys of the proper qualifications and reasonable ability to fill vacancies in normal schools and training classes. It was asserted by some that the system



education was at fault rather than the supply of candidates. It was also put forward that shortage might be due to the lack of proper accommodation for Muhammadan boarders in middle schools. In any case, the question of supply was complicated by discussions of what proportion of Muhammadan teachers should be maintained and by the increasing popularity of the maktabs which by attracting Muhammadan boys from boards' schools reduced the necessary proportion of fully qualified Muhammadan teachers, whatever that might be.

The committee is in favour of removing all obstructions that may exist for Muhammadan boys in middle and training schools.

17. The committee recognizes that Muhammadan education committees appointed to advise and assist in all matters concerning Islamia schools and maktabs have not been a success. On behalf of these committees it was put forward in evidence and in answer to the questionnaires that their failure was due to want of power within the boards, while on the other side their failure was attributed to apathy or want of judgment. The committee is not prepared to recommend the delegation of administrative powers to an advisory committee or to accept the suggestion that any denominational committee should have equality with the educational sub-committee chosen within the board. It was, however, recommended that denominational advisory committees should be continually consulted by district and municipal boards in all matters of special concern to the community which they represent, and that due consideration should be given to their opinions. In the event of the principle of religious education within school hours in all boards' schools being accepted, the work of the advisory committees in selecting and recommending teachers of religion would be one requiring constant attention to, and accurate knowledge of, local conditions.

18. The committee was unable to arrive at a unanimous conclusion with regard to the opinion of Muhammadan education committees, Muhammadans as represented by the opinion of Dr. Zia-ud-din, Khan Bahadur Masudul Hasan and Khan Bahadur Hafiz Hidayat Husain were in favour of the retention of rule 74 of the district board educational rules in its entirety. Hindu opinion, which was in the majority on the occasion, was expressed in an amendment to the rule that "the Chairman of the Muslim advisory committee should be elected by the Muslim members of the board, but he should be nominated by the District Magistrate when the Muslim members failed to elect a Chairman within the prescribed time." The committee was unanimous in recommending that the Secretary of the Muslim advisory committee should be a Muhammadan sub-deputy inspector of schools.

*Primary education of the depressed classes.*

19. The evidence before the committee showed that the educational backwardness of the depressed classes was due as much, if not more, to economic causes as to social prejudice.

The remuneration in certain occupations has until now been so low that it has been found impossible for families in depressed classes to do without the earnings of children. The improved rewards of recent years have to a small extent created ambition, but their chief result has been to increase the avidity of parents.

The nature of their occupation has not, up to the present, demanded literacy, which is actually considered by illiterate parents as a disability.

Employers of unskilled labourers have no desire to raise literacy among their employees and create discontent. The literate members of other castes and communities are averse from increasing literacy in the depressed classes for fear of competition for the posts of patwaris, school masters, etc.

20. These economic causes combined with strong social prejudice have resulted in local opposition to the foundation of special schools, which usually shows itself in refusal to supply a house or ground for the school on the part of owners of property. In places where accommodation has been found, common methods of breaking up schools are to threaten parents or pupils with dismissal from employment and to make the teacher so uncomfortable that he resigns.

21. That the social prejudice is giving way is shown by the admission in recent years of untouchables to ordinary boards' schools in considerable numbers and the attendance of boys of high castes in schools for the depressed classes. According to some witnesses this is due to the effects of certain religious bodies that have definitely taken up the elevation of untouchables as a duty; according to others it is a sign of a better standard of living among depressed communities.

22. The committee reiterates its belief in the ideal of a single type of school maintained by district and municipal boards for all communities and recommends a policy with regard to the education of the depressed classes that will lead to the realization of this ideal.

23. It recognizes first and foremost that the elevation of the depressed classes and their conversion to literacy can only be accomplished by removal of the stigma upon them and the stimulation of their aspirations.

24. For the removal of this stigma it recommends, wherever possible, the establishment of ordinary boards' schools in areas occupied by members of these classes rather than the creation of ignominiously labelled depressed class schools. Where the distribution of classes does not permit of such arrangement, it recommends extra remuneration to teachers who succeed in maintaining a regular attendance of boys from the depressed classes.

It recommends the preservation of special schools in such places where there is definite opposition to the admission of boys of the depressed classes to ordinary schools.

25. To stimulate aspiration the committee recognizes that opportunities must be given to boys of the depressed classes to attain education beyond the primary stage so that they may become missionaries of the cause of education among their own people.

It, therefore, recommends the removal of all obstacles to the admission of boys of the depressed classes in middle schools, training classes and normal schools, so that the profession of teaching may be open to them. To this end, as a special measure, a limited number of scholarships should be given in each district by the Government through the district board

to boys of sufficient worth, to enable clever boys of the depressed classes to pay for education, food and clothing during a course at middle and training schools. The right and not merely the privilege of accommodation for residence and cooking should be insisted upon for such scholars.

The committee also recommends for a time the retention of the men of the standing of the present supervisors, but belonging to the depressed classes, to preach the necessity of literacy throughout the district. They should not have inspecting powers, but should be more of attendance officers.

It recommends the employment of one attendance officer from the depressed classes in each municipality which has adopted free and compulsory education.

It also recommends the constitution of advisory committees of the depressed classes, wherever it is possible, to voice the opinion of the particular sections of the community.

26. In order to overcome the prejudice of parents against education as detrimental to efficiency for manual work, the committee recommends such revision of curricula and methods as will bring school work into closer association with the home life of students and their parents' occupations, and that substantial Government aid be given to approved experiments, towards giving a vocational bias to education in town and country by private and public bodies.

27. The committee recognizes that one serious imperfection of the present teaching in primary schools is the lack of skill among teachers of preparatory classes, which results in serious delay in acquiring the elements of reading and writing, and ultimately discourages parents of the labouring classes from sending their children to schools.

It, therefore, recommends that immediate action be taken by the Board of Vernacular Education and the Department of Public Instruction towards the revision of the course of training teachers in primary school with special reference to the following points:—

- (a) the testing of children at the time of admission for purposes of grading;
- (b) the creation of decent habits in children;
- (c) the maintenance of interest amongst infants;
- (d) the association of home and school experience whilst acquiring the elements of reading, writing and arithmetic;
- (e) the organization of work and play in relation to time.

28. The committee regrets that a great deterrent to the attendance of children of the backward classes is the attitude of the majority of teachers in primary schools with regard to punctuality, energy, honesty in maintaining records, attendance, etc. It recommends to boards the adoption of a more stringent disciplinary policy and the maintenance of the authority of the local inspecting staff.

29. It recommends that better opportunities of special training in method of teaching and of organization in primary schools should be given to all men who are appointed to sub-deputy inspectorships. It considers that ignorance of their business in officers of the inspecting

staff is intolerable, as these officers are the only persons through whom primary teachers can keep in touch with educational progress; and also because it is impossible for inspectors to command the respect of teachers or of their boards unless they are experts in their profession.

30. The committee recommends the adaptation of school times, seasonal and diurnal, to the needs of the working class population.

In areas where free and compulsory education has been adopted it recommends evening classes for children in the upper primary stage who have to help their parents in the day time. Such classes, it believes, can be started with great advantage in towns and large villages under reliable teachers, provided that suitable arrangements can be made for lighting and warming.

31. The committee recommends the institution of adult night schools in suitable areas in towns and large villages.

32. The committee recommends the introduction of further legislation to safeguard the interests of juvenile employees.

33. The committee realizes the existing difficulty in staffing depressed class schools. It is averse from a policy of introducing men of poor qualifications into such schools as tending to perpetuate special institutions of a low standard. It considers that such schools or the ordinary schools which will take their place, situated in the midst of a depressed class population, should be largely staffed by masters from the depressed classes as soon as such teachers are available.

34. The committee was in favour of the establishment of advisory committees for the depressed classes in municipalities and districts to advise and assist the boards in educational matters concerning depressed class schools. It recommends by a majority that the Chairman of the advisory committee should be elected by the members. Khan Bahadur Masudul Hasan, Khan Bahadur Hafiz Hidayat Husain and Dr. Zia-ud-din were of opinion that the Chairman should be nominated by the District Magistrate.

35. The question of advisory committees to assist and advise in matters connected with education in aided schools partly maintained by the Hindu and Christian communities was discussed. With regard to the former a majority of the committee recommended that there should be within each district or municipal area a Hindu education committee consisting of not less than five members, who should be elected by the Hindu members of the board concerned; that the Chairman and Secretary of the advisory committee should hold office for three years and should be eligible for re-election; that the committee should advise and assist the board in all matters concerning "pathshalas"; that the board might delegate to this committee the power to allot funds within the budget allotment for the purpose of grant-in-aid to pathshalas. Dissentient were Khan Bahadur Masudul Hasan, Khan Bahadur Hafiz Hidayat Husain and Dr. Zia-ud-din.

The committee unanimously accepted the proposal that members of the Christian educational advisory committees should be appointed by a local committee nominated by the Provincial Council of Missions of the United Provinces, and that the officer of the committee be elected by its members,

36. The committee desires to place on record its appreciation of the services of its Secretaries —

Mr. A. K. Majumdar, and

Mr. W. A. Nicoll.

NOTE.—A copy of the report was forwarded to Canon Crosthwaite in England who has cabled his approbation.

H. B. WETHERILL (*President*).

\*ZIA-UD-DIN AHMAD.

SAID-UD-DIN KHAN.

\*RAO ABDUL HAMID KHAN.

\*HIDAYAT HUSAIN.

†MASHAL SINGH.

†SUKHDEO TIWARI.

†NANAK CHAND.

†VENKATESH NARAYAN TIVARY.

†SHEORAJ SINGH.

‡MASUDUL HASAN.

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\*Subject to note of dissent.

†Subject to an explanatory note.

‡Subject to the notes of dissent.

APPENDIX A.

PRIMARY EDUCATION QUESTIONNAIRES.

*A.—Muslim.*

1. Do you consider the education of the Muhammadan community to be in a state of backwardness? If so, what are the causes?

2. What are the defects in the existing system of Muslim education? What improvements do you suggest with regard to—

- (a) text-books (secular and religious);
- (b) method of teaching;
- (c) staff (qualifications, salaries, etc.);
- (d) inspecting agencies;
- (e) recurring and non-recurring grants?

3. What are your opinions with regard to half-time and night schools in urban and rural areas?

4. Have you experienced any difficulties in securing aid for Islamia schools and maktabs? If so, what remedies do you suggest?

5. Will you express your opinion on Islamia training classes?

6. Are you in favour of retention of both Islamia schools and maktabs? If not, which would you retain?

7. What in your opinion are the reasons for the lack of interest shown by Muhammadan educational committees?

8. What special suggestions would you put forward to make primary education popular and useful, (a) in villages, (b) in towns, in educationally backward sections of the Muslim community?

9. Is there any objection on the part of Muslim parents to their children attending mixed schools?

10. What general measures do you suggest for the development of primary education among Muslim boys?

*B.—Educationally backward communities.*

1. Do you consider the education of the Hindu community to be in a state of backwardness? If so, what in your opinion are the causes?

2. Do you consider the existing system to be defective or not from the point of view of the Hindu community? If so, in what respects?

3. What improvements do you suggest with regard to—

- (a) text-books (secular and religious);
- (b) method of teaching;
- (c) staff (qualifications, salary, etc.);
- (d) inspecting agencies;
- (e) recurring and non-recurring grants?

3(a). What are your opinions with regard to half-time, whole-time and night schools in urban and rural areas?

4. Have you experienced any difficulties in securing aid for schools or pathshalas for the education of backward classes?

5. What special suggestions would you put forward to make education popular and useful, (a) in villages, (b) in towns, for boys belonging to the educationally backward and depressed classes of the Hindu community?

6. What causes do you assign to the sparse attendance at mixed schools, pathshalas and depressed class schools of boys belonging to (a) the depressed classes, (b) other educationally backward sections of the Hindu community?

7. Do you consider that the schools especially meant for the depressed classes are—

(a) sufficient in number,

(b) suitable in character?

If not, what improvements do you suggest?

8. Should more pathshalas or schools be started for the educationally backward sections of (a) the Hindus, (b) the Christians? If so, of what character should they be?

9. What steps other than the establishment of separate schools or pathshalas for (a) depressed classes, (b) educationally backward classes, of the Hindu community do you propose in order to bring these classes up to a general level?

10. Do you consider that such teaching as is now imparted in primary schools adds to or decreases the efficiency of (a) town, (b) village, boys in their hereditary occupations? In the latter case what remedies do you propose?

11. Are any other facilities necessary to attract a larger number of boys from educationally backward classes to the schools?

12. Are you in favour of Hindu boys (including those belonging to the backward and depressed classes) receiving instruction in schools meant primarily for Muslim boys? If not, please state your reasons?

13. Do you consider that the schools or pathshalas meant for the boys of the backward and depressed classes of the Hindu community should be staffed by non-Hindu teachers? If not, please state your reasons?

14. Are difficulties experienced by boys of the depressed classes in obtaining admission to Government and aided schools?

15. Would you suggest the institution of pathshala training classes?

16. Have the special arrangements for *mahajani* teaching in mixed schools been successful? If not, do you suggest the starting or aiding of separate *mahajani* schools?

17. What suggestions, if any, have you to make for the benefit of primary education among Hindus?

18. What special steps do you think should be taken to improve the education of educationally backward classes?

## APPENDIX B.

| Year. | Total enrolment in vernacular primary schools. | Total number of Muhammadan boys on roll in all kinds of vernacular primary schools. | Percentage. |
|-------|--|---|-------------|
| 1920  | 759,097*                                       | 136,662   | 18·00       |
| 1921  | 804,870*                                       | 138,549   |             |
| 1922  | 787,376*                                       | 138,461   | 17·7        |
| 1923  | 831,964*                                       | 142,843   |             |
| 1924  | 885,572*                                       | 170,453 (c)   | 19·2        |

\*From Appendix "B" of Director of Public Instruction's report for the respective years.

(a) Page 27 of report for 1920-21.

(b) Page 35 ditto 1922-23.

(c) Page 32 ditto 1923-24.



APPENDIX B.

| District.        | Total male population. |                  |             | Muslim male population. |                  |             | Percentage of Muslim population to total male population. |                  |             | Total number of scholars in Primary schools. |                  | Number of Muslim scholars. |                  | Percentage of Muslim scholars to total scholars. |                  |
|------------------|------------------------|------------------|-------------|-------------------------|------------------|-------------|---|------------------|-------------|--|------------------|----------------------------|------------------|--|------------------|
|                  | District board.        | Municipal board. | Cantonment. | District board.         | Municipal board. | Cantonment. | District board.   | Municipal board. | Cantonment. | District board.                              | Municipal board. | District board.            | Municipal board. | District board.                                  | Municipal board. |
| Dehra Dun ..     | 87,867                 | 26,767           | 19,542      | 9,246                   | 7,398            | 2,580       | 10.5  | 27.6             | 18.7        | 3,780  | 308              | 573                        | 106              | 15.4   | 35.0             |
| Saharanpur ..    | 440,562                | 71,721           | 3,625       | 135,198                 | 31,360           | 1,253       | 30.7  | 43.7             | 34.8        | 15,275                                       | 5,201            | 5,998                      | 3,439            | 39.3   | 66.1             |
| Muzaffarnagar .. | 411,791                | 22,516           | ..          | 111,447                 | 10,614           | ..          | 27.0  | 47.1             | ..          | 14,120                                       | 272              | 3,414                      | 83               | 24.2   | 30.5             |
| Meerut ..        | 719,864                | 61,266           | 28,864      | 147,523                 | 26,613           | 9,248       | 20.5  | 43.4             | 32.0        | 33,980                                       | 2,402            | 6,664                      | 1,353            | 19.6   | 56.3             |
| Bulandshahr ..   | 528,502                | 34,027           | ..          | 90,071                  | 14,157           | ..          | 17.0  | 41.6             | ..          | 15,870                                       | 1,202            | 2,593                      | 181              | 16.3   | 15.0             |
| Aligarh ..       | 504,072                | 71,307           | ..          | 48,510                  | 23,302           | ..          | 9.6   | 32.7             | ..          | 18,172                                       | 1,802            | 1,614                      | 812              | 8.9  | 45.0             |
| Muttra ..        | 393,835                | 31,084           | 6,231       | 26,275                  | 4,764            | 1,493       | 8.6   | 15.3             | 24.0        | 12,041                                       | 2,278            | 774                        | 589              | 6.4  | 25.9             |
| Agra ..          | 393,007                | 102,063          | 13,228      | 24,932                  | 32,232           | 3,253       | 6.3   | 31.6             | 24.6        | 17,888                                       | 4,227            | 1,234                      | 1,450            | 6.9  | 33.8             |
| Mainpuri ..      | 408,975                | 8,006            | ..          | 19,303                  | 1,793            | ..          | 4.8   | 22.4             | ..          | 14,800                                       | 255              | 1,130                      | 70               | 7.6  | 27.5             |
| Etab ..          | 422,058                | 27,106           | ..          | 38,475                  | 8,275            | ..          | 9.1   | 30.5             | ..          | 12,963                                       | 1,326            | 1,274                      | 252              | 9.8  | 19.0             |
| Bareilly ..      | 473,655                | 64,068           | 7,162       | 106,823                 | 30,406           | 1,496       | 22.6  | 47.5             | 20.9        | 10,085                                       | 5,651            | 3,812                      | 2,747            | 37.8   | 43.6             |
| Bijnor ..        | 350,706                | 38,937           | ..          | 114,812                 | 22,676           | ..          | 32.7  | 58.2             | ..          | 15,853                                       | 883              | 7,064                      | 722              | 44.6   | 81.8             |
| Budaun ..        | 492,357                | 35,466           | ..          | 70,085                  | 18,041           | ..          | 14.2  | 50.9             | ..          | 11,866                                       | 1,044            | 2,885                      | 700              | 23.9   | 67.0             |
| Moradabad ..     | 538,832                | 100,190          | ..          | 170,174                 | 58,742           | ..          | 31.6  | 58.6             | ..          | 16,465                                       | 4,554            | 5,659                      | 4,069            | 34.4   | 39.4             |
| Shahjahanpur ..  | 406,170                | 46,667           | ..          | 42,579                  | 25,132           | ..          | 10.5  | 53.9             | ..          | 14,340                                       | 1,642            | 2,481                      | 1,580            | 17.3   | 96.2             |
| Pilibhit ..      | 207,600                | 21,530           | ..          | 31,816                  | 8,895            | ..          | 15.3  | 41.3             | ..          | 6,253  | 763              | 1,543                      | 599              | 24.7   | 78.5             |
| Farrukhabad ..   | 431,158                | 36,006           | 1,845       | 40,996                  | 10,954           | 480         | 9.5   | 30.4             | 26.0        | 17,473                                       | 1,124            | 2,330                      | 472              | 13.3   | 42.0             |
| Etawah ..        | 381,854                | 22,469           | ..          | 16,326                  | 6,585            | ..          | 4.3   | 29.3             | ..          | 16,126                                       | 1,355            | 1,043                      | 256              | 6.5  | 18.9             |
| Cawnpore ..      | 507,555                | 116,411          | 13,353      | 29,869                  | 29,471           | 3,571       | 5.9   | 25.3             | 26.7        | 22,716                                       | 4,327            | 1,642                      | 1,714            | 7.2  | 39.6             |
| Fatehpur ..      | 333,730                | 7,797            | ..          | 94,728                  | 3,588            | ..          | 10.4  | 46.2             | ..          | 13,326                                       | 380              | 1,936                      | 130              | 14.0   | 34.2             |
| Allahabad ..     | 632,525                | 81,701           | 7,962       | 68,172                  | 22,710           | 1,925       | 10.8  | 27.8             | 24.2        | 23,749                                       | 2,864            | 5,011                      | 1,332            | 17.4   | 46.5             |
| Jhansi ..        | 265,854                | 40,924           | 8,812       | 7,646                   | 7,817            | 2,698       | 2.9   | 19.1             | 30.6        | 11,874                                       | 1,361            | 883                        | 443              | 7.4  | 32.6             |
| Jalaun ..        | 195,761                | 17,623           | ..          | 9,384                   | 4,331            | ..          | 4.8   | 24.9             | ..          | 10,441                                       | 1,458            | 928                        | 436              | 8.9  | 29.9             |
| Famirpur ..      | 224,389                | ..               | ..          | 14,071                  | ..               | ..          | 6.8   | ..               | ..          | 10,161                                       | ..               | 1,486                      | ..               | 14.6   | ..               |
| Banda ..         | 303,329                | 10,315           | ..          | 15,254                  | 2,750            | ..          | 5.0   | 26.7             | ..          | 13,733                                       | 808              | 1,337                      | 317              | 9.0  | 39.2             |
| Benares ..       | 355,530                | 104,204          | 1,954       | 20,061                  | 28,689           | 529         | 5.6   | 27.5             | 27.0        | 26,950                                       | 5,955            | 2,135                      | 1,292            | 7.9  | 24.7             |
| Mirzapur ..      | 332,961                | 28,674           | ..          | 16,531                  | 5,436            | ..          | 5.0   | 19.0             | ..          | 16,144                                       | 955              | 1,293                      | 282              | 8.0  | 29.5             |

APPENDIX B—(continued).

| District.       | Total male population. |                  |                | Muslim male population |                  |               | Percentage of Muslim population to total male population. |                          |                       | Total number of scholars in primary schools. |                     | Number of Muslim scholars. |                     | Percentage of Muslim scholars to total scholars |                          |
|-----------------|------------------------|------------------|----------------|------------------------|------------------|---------------|---|--------------------------|-----------------------|--|---------------------|----------------------------|---------------------|---|--------------------------|
|                 | District board.        | Municipal board. | Cantonment.    | District Board.        | Municipal board. | Cantonment.   | Dist-<br>trict.<br>board.                                 | Muni-<br>cipal<br>board. | Can-<br>ton-<br>ment. | District<br>board.                           | Municipal<br>board. | District<br>board.         | Municipal<br>board. | Dist-<br>trict.<br>board.                       | Muni-<br>cipal<br>board. |
| Jaunpur ..      | 557,104                | 17,376           | ..             | 48,499                 | 6,496            | ..            | 7·8   | 37·4                     | ..                    | 32,099                                       | 792                 | 4,253                      | 336                 | 13·3  | 42·4                     |
| Ghazipur ..     | 411,863                | 13,277           | ..             | 32,077                 | 4,121            | ..            | 7·8   | 31·0                     | ..                    | 20,781                                       | 1,525               | 3,450                      | 537                 | 16·6  | 35·2                     |
| Ballia ..       | 416,893                | 10,127           | ..             | 24,006                 | 1,619            | ..            | 5·8   | 16·0                     | ..                    | 26,376                                       | 194                 | 3,423                      | 9                   | 13·0  | 4·6                      |
| Gorakhpur ..    | 1,631,355              | 27,237           | ..             | 159,917                | 8,926            | ..            | 9·8   | 32·8                     | ..                    | 47,301                                       | 1,063               | 6,249                      | 221                 | 13·2  | 20·8                     |
| Basti ..        | 984,741                | ..               | ..             | 167,210                | ..               | ..            | 17·0  | ..                       | ..                    | 34,368                                       | ..                  | 8,577                      | ..                  | 25·0  | ..                       |
| Azamgarh ..     | 767,871                | 8,398            | ..             | 89,254                 | 2,713            | ..            | 11·6  | 32·3                     | ..                    | 25,133                                       | 177                 | 6,527                      | 44                  | 26·0  | 24·9                     |
| Naini Tal ..    | 147,592                | 12,616           | 590            | 29,881                 | 3,025            | 77            | 20·2  | 24·0                     | 13·0                  | 6,186  | 562                 | 872                        | 308                 | 14·1  | 54·8                     |
| Almora ..       | 257,985                | 3,921            | 3,347          | 1,026                  | 445              | 369           | 0·4   | 11·3                     | 11·0                  | 13,626                                       | 177                 | 112                        | 40                  | ·8  | 22·6                     |
| Garhwal ..      | 228,783                | ..               | 4,080          | 2,475                  | ..               | 220           | 1·0   | ..                       | 5·4                   | 12,578                                       | ..                  | 147                        | ..                  | 1·1   | ..                       |
| Lucknow ..      | 256,946                | 119,873          | 15,740         | 29,543                 | 47,380           | 4,217         | 11·5  | 39·5                     | 26·8                  | 16,322                                       | 8,124               | 2,820                      | 4,110               | 17·3  | 50·6                     |
| Unao ..         | 427,233                | 6,374            | ..             | 34,469                 | 2,426            | ..            | 8·0   | 38·0                     | ..                    | 12,394                                       | 831                 | 2,027                      | 93                  | 16·4  | 28·0                     |
| Rae Bareli ..   | 465,752                | 8,990            | ..             | 38,231                 | 3,579            | ..            | 8·2   | 39·8                     | ..                    | 19,260                                       | 1,039               | 2,916                      | 394                 | 15·1  | 37·9                     |
| Sitapur ..      | 563,081                | 18,74            | ..             | 78,542                 | 7,729            | ..            | 13·9  | 41·6                     | ..                    | 17,112                                       | 1,201               | 3,446                      | 594                 | 20·1  | 49·5                     |
| Hardoi ..       | 560,557                | 25,609           | ..             | 51,901                 | 10,835           | ..            | 9·3   | 42·3                     | ..                    | 21,773                                       | 1,831               | 2,661                      | 802                 | 12·2  | 43·8                     |
| Kheri ..        | 478,054                | 7,123            | ..             | 69,068                 | 1,921            | ..            | 14·4  | 27·0                     | ..                    | 9,778  | 627                 | 1,759                      | 133                 | 13·0  | 22·0                     |
| Fyzabad ..      | 545,907                | 38,519           | 4,069          | 51,006                 | 12,257           | 664           | 9·3   | 31·8                     | 16·3                  | 19,211                                       | 1,667               | 3,447                      | 563                 | 17·9  | 33·8                     |
| Gonda ..        | 737,070                | 15,826           | ..             | 119,913                | 6,275            | ..            | 16·3  | 39·6                     | ..                    | 17,707                                       | 997                 | 4,327                      | 263                 | 24·4  | 36·4                     |
| Bahraich ..     | 539,832                | 14,716           | ..             | 105,238                | 7,762            | ..            | 19·5  | 52·7                     | ..                    | 16,057                                       | 950                 | 4,547                      | 252                 | 28·3  | 26·5                     |
| Sultanpur ..    | 489,645                | 4,948            | ..             | 54,005                 | 1,764            | ..            | 11·0  | 35·7                     | ..                    | 16,457                                       | 417                 | 3,459                      | 273                 | 21·0  | 65·5                     |
| Partabgarh ..   | 413,246                | 4,093            | ..             | 44,399                 | 1,409            | ..            | 10·7  | 34·4                     | ..                    | 17,532                                       | 306                 | 3,260                      | 154                 | 18·6  | 50·3                     |
| Bara Banki ..   | 530,076                | 6,820            | ..             | 87,694                 | 2,994            | ..            | 16·5  | 43·9                     | ..                    | 14,059                                       | 363                 | 4,999                      | 131                 | 35·6  | 36·0                     |
| <b>Total ..</b> | <b>22,060,089</b>      | <b>1,593,252</b> | <b>134,404</b> | <b>2,773,661</b>       | <b>580,457</b>   | <b>34,033</b> | <b>12·6</b>   | <b>36·4</b>              | <b>25·3</b>           | <b>837,994</b>                               | <b>76,020</b>       | <b>141,974</b>             | <b>34,677</b>       | <b>16·9</b>                                     | <b>45·6</b>              |

NOTE.—The figures for male population in municipalities and cantonments have been taken from Imperial Table V of Census Report for 1921, Part II.

The figures for male population in districtboards have been calculated by deducting the figures for municipalities and cantonments from the total district figures in Imperial Table VI.

The number of total male scholars as well as Muslim male scholars in cantonments is not available.

## APPENDIX B—(continued).

*Consolidated statement showing enrolment of Hindu and Muhammadan boys in Islamia schools of the United Provinces for 1925-26.*

| Number of Islamia schools. | Total enrolment. | Number of Muhammadan boys and girls on roll. |        | Number of Hindu boys and girls on roll. |        | Staff. | Remarks.            |
|----------------------------|------------------|--|--------|---|--------|--------|---------------------|
|                            |                  | Boys.  | Girls. | Boys.                                   | Girls. |        |                     |
| 665                        | 24,925           | 21,075                                       | 24     | 3,773                                   | 2      | 954    | 51 of other castes. |

*Statement showing enrolment of Hindu and Muhammadan boys in maktabas of the United Provinces for 1925-26.*

| Number of maktabas. | Total enrolment. | Number of Muhammadan boys on roll. | Number of Hindu boys on roll. | Grant-in-aid.                | Remarks.                              |
|---------------------|------------------|------------------------------------|-------------------------------|------------------------------|---------------------------------------|
| 853                 | 29,177           | 27,645                             | 1,433                         | Rs.<br>10,017<br>per mensem. | 99 girls (98 Muhammadan and 1 Hindu). |

APPENDIX B—(continued).

Statement showing percentage of Muslim and Hindu boys attending schools to their number of school-going age.

| Year.      | Number of boys of school-going age. |              | Number of boys attending schools. |              | Percentage of boys attending school to the number of school-going age. |              | Remarks.                      |
|------------|-------------------------------------|--------------|-----------------------------------|--------------|--|--------------|-------------------------------|
|            | Hindus.                             | Muhammadans. | Hindus.                           | Muhammadans. | Hindus.  | Muhammadans. |                               |
| 1916-17 .. | *6,038,015                          | *998,756     | 660,690                           | 152,495      | 10·34  | 15·27        | *According to census of 1911. |
| 1917-18 .. | *6,038,015                          | *998,756     | 677,558                           | 156,563      | 11·22  | 15·68        |                               |
| 1918-19 .. | *6,038,015                          | *998,756     | 673,789                           | 159,432      | 11·16  | 15·96        |                               |
| 1919-20 .. | *6,038,015                          | *998,756     | 732,064                           | 172,504      | 12·12  | 17·27        |                               |
| 1920-21 .. | †5,791,569                          | †972,155     | 763,643                           | 178,231      | 13·19  | 18·33        | †According to census of 1921. |
| 1921-22 .. | †5,791,569                          | †972,155     | 754,311                           | 169,271      | 13·02  | 17·41        |                               |
| 1922-23 .. | †5,791,569                          | †972,155     | 824,937                           | 178,846      | 14·44  | 18·40        |                               |
| 1923-24 .. | †5,791,569                          | †972,155     | 876,959                           | 195,306      | 15·14  | 20·09        |                               |
| 1924-25 .. | †5,791,569                          | †972,155     | 891,590                           | 203,704      | 15·39  | 20·95        |                               |
|            |                                     | Population.  | Hindus.                           | Muhammadans. |  |              |                               |
|            |                                     | 1911 ..      | 40,253,433                        | 6,658,373    |  |              |                               |
|            |                                     | 1921 ..      | 38,610,462                        | 6,481,032    |  |              |                               |

## APPENDIX B—(concluded).

Table VIII-B of the United Provinces Census Report.

|                           | Total males. | Literate males. | Literates per thousand. |
|---------------------------|--------------|-----------------|-------------------------|
| Hindus (page 116) ..      | 20,130,814   | 1,248,545       | 62                      |
| Muhammadans (page 123) .. | 3,388,151    | 221,508         | 65                      |

*Statement showing number of Hindu and Muhammadan boys reading in middle vernacular schools in the Allahabad division during the year ending March 31, 1925.*

|                | Hindus. | Muhammadans. | Total. | Remarks.  |
|----------------|---------|--------------|--------|---|
| Allahabad ..   | 930     | 361          | 1,341  | Excludes 147 boys of the primary section of the Model school attached to the Government Normal School, Allahabad.   |
| Cawnpore ..    | 1,180   | 87           | 1,367  | Includes 35 boys of the middle section of the municipal board English Middle school, Cawnpore. Their caste details being not available the figure could not be omitted. |
| Etawah ..      | 1,043   | 59           | 1,102  |   |
| Farrukhabad .. | 955     | 138          | 1,093  |   |
| Fatehpur ..    | 497     | 121          | 618    |   |

## APPENDIX C.

*A short note by Dr. Zia-ud-din Ahmad.*

I would consider it unfortunate if any unnecessary controversy as to whether Muslims are or are not educationally backward is raised in this committee. The very fact that this committee has been constituted by Government shows that it has been assumed that the Muslim community like the depressed classes is backward. It will be the duty of this committee to make recommendations for the advancement of the education of boys of the Muslim and other backward communities as it is surely not expected of us merely to report that the Muslims are not below the general level and that, therefore, no recommendations are needed. If we are to submit our recommendations, then all disputes as to interpretation of the terms of reference are useless.

I would not summarize comparative figures of illiteracy which have been collected in the statement submitted on behalf of the Provincial Muslim Educational Conference, but I would like to endorse the view that the census figures are far more reliable than figures collected by municipal boards or district boards. In the first place the machinery employed during census is far more efficient and, in the next, there is not ordinarily any strong motive for making false returns. Whereas the staff employed by municipal boards is not half as efficient, and that employed by district boards is often worse. Furthermore, totals are often based on statements submitted by needy institutions anxious to secure grants-in-aid. Such statements often exaggerate the number of scholars attending school and are permeated by a desire to show that the institution teaches boys of all creeds. Figures submitted under such circumstances are by no means trustworthy. Even the inspecting staffs of municipal and district boards have a tendency to show the progress made under their supervision. Such drawbacks, however, do not exist at census time. The last census was held in 1921, hardly five years ago, and there is no valid justification for not making the recent census figures the working basis of calculation, but being led away by fluctuating figures based on reports received from municipal boards or district boards. If it were necessary to state it, I would have no hesitation to say that figures collected by district boards are often far less reliable than those procured by municipal boards.

I would also like to emphasize the point that the number of scholars belonging to a particular community and attending school in any particular year is no true test for determining whether it is or is not backward. The degree of its general illiteracy is a far better criterion of its backwardness. The mere fact that comparatively more scholars are receiving instruction in a particular year cannot show that that community has passed out of the stage of backwardness, as a large proportion may still be uneducated and illiterate.

Sir James Meston's Government got the whole question of Muslim education examined in detail and laid down a well-considered scheme which was embodied in the Government resolutions, dated August 26, 1914. Although those resolutions were put into effect shortly after, the scheme for a long time did not have a fair trial because of the war conditions which prevailed, and later on, because of the rise of the unfortunate non-co operation movement. For many years the Muslim community did not derive that benefit from it which it ought to have

done under ordinary circumstances. Conditions have improved since 1922 and there are unmistakable signs that Muslims have now awakened and fully realize the importance of the benefit that was intended to be conferred on them. It would be unfortunate if cold water were thrown on their enthusiasm or if the policy of the Government were to be altered just at the time when the Muslims are about to take advantage of it. No scheme can be condemned before it has had a fair trial. The Government can, therefore, not go back upon its policy in so short a time. Our recommendations should make suggestions for improvements and removal of imperfections, and not for reversal of the policy hitherto adopted. Nothing is likely to rouse more resentment or create greater mistrust than an alteration of the existing policy.

The causes of the backwardness of Muslims in education are manifold and it is unnecessary to enumerate them. Various recommendations have been summarized in the brief answers to the questionnaires submitted by the Muhammadan Educational Conference, of which printed copies have been circulated. I am in complete agreement with the views expressed by the conference and I consider that the suggestions are worthy of consideration and deserve to be accepted. In particular I would point out that undoubtedly, there are three main grievances existing which have considerably retarded the growth of Muslim education.—

- (a) Applications for grants-in-aid made to boards are not considered sympathetically, and are kept pending for an unduly long time and then on adverse reports of the inspecting staff are in most cases rejected
- (b) In many mixed schools maintained by boards, there are no facilities for teaching Urdu, which circumstance deters Muslim parents from sending their boys to such schools.
- (c) Very often the teachers are not sympathetic towards the Muslim students, and certainly do not encourage or induce Muslim parents to send their boys to school.

These grievances can be removed by—

- (a) An increase in the powers of the Muslim Educational Committees so as to give them an effective voice in the matter of grants.
- (b) An adequate Muslim representation in the supervisory staff, and
- (c) An adequate Muslim representation in the teaching staff.

I, therefore, formulate the following proposals under these three heads for the consideration of the committee :—

A. (1) The status of Muhammadan Educational committees should be raised and some power of supervision over the grants earmarked for Muhammadan education be given to them.

(2) Care should be taken to select men of education and position in the district, as members.

(3) Meetings of the committees should be held at district boards and not at the residence of the chief officer. A room should be specially attached to each committee.

(4) The existing rule no. 75 directing boards to open Islamia schools where an attendance of 20 boys is guaranteed should be strictly enforced.

(5) An extension of rule no. 73 to maktabas.

(6) Resolutions of such committees should also be forwarded to the office of Inspector of Muhammadan Schools who should be kept in touch with their views.

(7) Before minimum grants for Muslim education are fixed, the Inspector of Muhammadan Schools should call for estimates from Muhammadan Educational Committees and submit them to the Education Department.

(8) The present minima should be raised as they are inadequate, and are erroneously treated by many boards as the maxima.

B. An adequate Muslim representation in the governing staff can be secured by—

(1) the maintenance of a Muhammadan Assistant Director in the Education Department,

(2) the filling up of the post of the Inspector of Muhammadan Schools,

(3) an increase in the number of deputy inspectors for Muhammadan schools in divisions where there are more than 70 schools for each such deputy inspector,

(4) the appointment of a Muslim supervisor for Muslim schools in each district,

(5) an increase of Muslim element in the divisional inspecting staff.

C. Complaints as regards teaching may be removed by—

(1) an increase in the number of Muslim teachers employed in the mixed schools,

(2) seeing that facilities for teaching Urdu exist,

(3) reservation of an adequate proportion of scholarships and free-ships for poor Muslim students,

and lastly (4) the imparting of religious instruction through the Muslim teachers employed.

ZIA-UD-DIN AHMAD.



## APPENDIX D.

*A note by Dr. Zia-ud-din Ahmad.*

After passing the Primary Education Bill, the question whether Mussalmans comparatively are or are not backward is not very important. We should attempt to educate and educate efficiently all the children belonging to any race or creed. But I like to make one observation. The Hindu community for purposes of census consists of two classes : (a) high class Hindus and (b) untouchables.

The literacy among untouchables is admittedly very low and this committee is expected to recommend ways and means for spreading literacy among untouchables. With the increase of literacy among the untouchables the proportion of literacy among the Hindu community should rise and must rise. Will it not be just to take steps to raise the proportion of literacy among the Mussulmans also ?

I don't question in this note that low caste Hindus—chamars and bhangis—are as much Hindus as persons of high castes such as brahmins and kayasthas.

*Hindu community—(a) High class plus (b) untouchables.* If the proportion of literacy among (a) and (b) combined is 65 say and among (b) i.e. untouchables, it is considerably lower than 65, then among high class it should be considerably higher than 65. It is this high percentage which we should fix as a common level and try to bring up untouchables on one side and Muslims on the other side to this level.

## SECTION II.

The ultimate goal both in education and politics is uniformity. Separate electorate in the Council and local bodies and separate Islamic schools are transitional provisions and they will disappear as soon as the majority communities have realized that it was their duty and the duty of the Government to safeguard the interests of the minorities. Under the existing tension the process of their disappearance must necessarily be slow and we shall proceed cautiously.

I am second to none in my earnestness to get mixed schools and the success will depend upon the generosity of the majority community who have complete and effective control in the boards, in the Educational department and in the Council.

I agree to the amalgamation of Islamic schools and mixed schools on the following conditions :

- (1) There should be one common board school for all classes of Hindus and Muhammadans. The Muhammadans have no objection to going to a school in which the boys of low caste Hindus (untouchables) are admitted and to sit side by side with them in spite of the fact that they are called non-Muslims. The Hindus, who insist in calling untouchables as Hindus, are not likely to have any objection in admitting them to other schools. Judging from the resolutions passed by Hindu Mahasabha I anticipate no difficulty in this direction.

- (2) The proportion of Muslim teachers in board schools shall be 25 per cent. and in municipal schools 30 per cent.
- (3) Religious instruction should be given by school teachers during school hours to such Muslim boys whose parents desire to have it. Boys may be withdrawn from the religious lessons by the parents but unless so withdrawn shall be compelled to attend.

If the board or the Council objects to religious instruction being imparted at the expense of common tax-payers, then a small cess may be levied on Muslim tax-payers alone for this specific purpose.

- (4) The provision for teaching Urdu should be made in every mixed school.
- (5) The special benefits and concessions which the teachers and students of any Islamia school may be enjoying should be continued at the time of amalgamation.

It is also desirable that there should be some guarantee that these conditions will be adhered to. This should be done by the introduction of a Bill in the Council.

### III.

Whatever the future of Islamia schools may be, whether they may be retained as Islamia schools or be changed into mixed schools, it is necessary that they should be made more efficient. The quality of teaching both in Islamia schools and maktabs may be improved. They should be made more efficient to improve their quality and quantity.

Judging from the evidence recorded, the following suggestions are made:—

#### *Notes for recommendations.*

1. Introduction and facilities for religious instruction:—
  - (1) Maktab readers be introduced in Islamia schools.
  - (2) Religious instruction be given during school hours.
  - (3) Be given by school teachers.
  - (4) In single teacher school, teacher be provided by the community.
  - (5) Courses to be prepared by the Provincial Muslim Education Committee. Teaching of the holy Quran and lessons on morals be also given.

#### II. *MakZIA*

- (1) Till such time trained and qualified teachers are available, men of lower qualifications be employed and retained.
- (2) There should be a managing committee or a manager.
- (3) Trained teachers should get the same pay as they get in district board schools.
- (4) Training in Normal schools may be too high and, therefore, a central Training class in each district for maktab teachers may be established.
- (5) Persian may be introduced in Maktab curriculum.
- (6) Grants be provided for equipment, contingencies and capitation (rule 82).

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- (7) Adequate allotment for each district to meet needs and requirements of the Muslim community be made under the Government rules.
- (8) No maktab be opened or abolished without the approval of the Muslim Educational Committee.
- (1) Literary course to be the same as in maktab.
- (2) Teachers should have the same grade as in mixed schools.
- (3) Allotments for the developments of these schools should be adequate and present deficiency should be soon made up in consultation with Muslim committee.
- (4) Religious course should be the same as in maktab and should be compulsory for Muslim students.
- (5) Control should vest in education committee.
- (6) Vocational and agricultural training facilities should be the same as provided for mixed schools.
- (7) Qualifications of teachers should be the same as in boards' schools.
- (8) These schools should be raised wherever possible to upper primary standard.

*Teachers.*

- (1) Muslim candidates for teachership in boards' schools and candidates for training classes be selected through Muslim Education Committee.
- (2) Proportion of Muslim teachers in mixed primary schools, middle schools, and training institutions be fixed by local Government on the principle of Lucknow Pact.
- (3) Annual returns should show in detail the number of Muslim teachers in each kind of school and grade of service.

*Scholarships and exemption.*

- (a) Proportion should be fixed.
- (b) Stipends to students of middle schools for serving as teachers.
- (c) Free supply of books and other requisites.

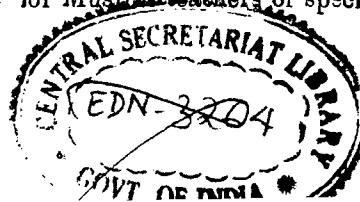
*Hostel arrangements for Muslim boys with Muslim superintendents.*

Kitchen arrangements should be made for Muslim boys in the hostels attached to middle schools.

*Curriculum.*

- (1) The Provincial Muslim Text-book Committee should prepare graduated religious tracts for Muslim boys.
- (2) The literary course of special Muslim school be revised and made up-to-date, without losing sight of the principle adopted in determining the language course of maktab readers.
- (3) Scout course in Urdu be provided.

In Central Training schools facilities for Muslim teachers of special schools be provided.



*Allotment of grants for Muslim schools.*

**Inspection.**

- (1) A whole-time Inspector for Muslim schools.
- (2) Deputy Inspectors for Muslim schools with full power to watch Muslim interests. The duties be fully defined; as regards mixed schools they should be permitted to inspect.
- (3) Supervisor or Sub-Deputy Inspector in each district.

ZIA-UD-DIN AHMAD.

## APPENDIX E.

*Note on the education of backward communities amongst Christians.*

(By REV. CANON A. CROSTHWAITE.)

Pandit Sukh Deo Tiwari, in his note on the depressed classes and backward communities, has estimated the number of Christian boys attending school at 11 per cent. of the Christian male population of the province. I wish the proportion were so good, but I regret to say that an examination of the tables in the census report and in the Director of Public Instruction's annual report from which the Pandit has obtained his figures for the Hindu, Muhammadan, and depressed classes communities reveals a far less favourable state of affairs. I give below my own computation. It is not possible in the case of any of the communities to confine the statistics to boys attending primary schools, as these figures are not supplied separately, but the element of error will be about the same for all, so that the comparison instituted will still be valid. My figures for Hindus and the depressed classes differ slightly from the Pandit's, as he has taken those for Brahmanic Hindus only and 1 for all Hindus, including Aryas :—

| Religion.                               | Number of males. | Number of boys in school. | Males. | Percentage of boys from 5 to 15 years. |
|---|------------------|---------------------------|--------|--|
| All religions                           | 23,787,745,      | 885,572                   | 3·7    | 16·8                                   |
| Hindus .. ..                            | 20,243,949       | 792,709                   | 3·9    | 17·7                                   |
| Muhammadans ..                          | 3,388,151        | 191,095                   | 5·6    | 25·4                                   |
| Depressed classes ..                    | 4,717,511        | 72,618                    | 1·5    | 6·8                                    |
| Hindus excluding the depressed classes. | 15,526,438       | 720,091                   | 4·6    | 20·9                                   |
| Indian Christians ..                    | 85,696           | 4,342                     | 5·0    | 22·7                                   |

It will be seen from the above that the Christian community so far from being greatly in advance of others, is only 4 per cent. ahead of Hindus, excluding the depressed classes, and is behind the Muhammadan community by 4 per cent. This, to me, surprising state of things is due to the large influx into the Christian church of members of the depressed classes, who have numerically swamped all others. These figures are confirmed by statistics I have collected independently from the missionary societies working in the provinces, which give practically the same results. The achievements of the Christian church, therefore, is to be measured, not by the comparison of it with the Hindu and Muhammadan communities as a whole, but with the depressed classes from which the vast majority of its members have come. Viewed in this light, the raising of the number of boys attending school from the 1·5 per cent. of the depressed classes to the 5 per cent. of the Christian community is evidence that something has already been done towards the uplifting of the educationally backward, and that Government can look with confidence to the Christian church to carry further the work already begun, but it is obvious that a great deal remains to be done, and that the Christian community as a whole cannot yet claim to have escaped from the educationally backward classes.

It seems to me that the recommendations of this committee to Government with regard to the depressed classes and those drawn from them should aim at the accomplishment of three things—(1) The overcoming of the unwillingness of parents to send their boys to school.

This unwillingness is, by universal testimony, very wide-spread and until education is made compulsory, as, of course, it ought eventually to be, the opposition must be overcome in other ways. (2) We must aim at the evolution of a system which will be so related to the environment of the boys, as to tend both to the fullest development of all their powers, and also to fitting them to render the greatest possible service to the community of which they are members. This point has been well brought out in Government's resolution on the Piggott report, which says :—

“ There are two definite objects which it is the clear duty of Government to ensure that its primary schools should fulfil. On the one hand, they must not be so designed as necessarily to make the pupils discontented with, and averse from pursuing their ancestral callings which, with the vast majority, are all that they can possibly look to for their maintenance in life. On the other hand, they must give the boys such an education as will have a lasting influence on their intelligence and will equip them better for their work in the world. Any system of primary education, which fails in these respects, is either treachery to the people or the gravest waste of public money or both. ”

In these respects, in my opinion, the present system is lamentably defective. It is necessary to devise a better.

(3) A third object must be to give to education a direction which will so improve the economic condition of the community that it will be able to bear the heavy financial strain that the cost of such education will place on the country.

It is held, and rightly, that the main cause of India's poverty is the prevalent illiteracy. But the breaking down of illiteracy will not enrich the country if it floods it with those who are unfitted by defects in the education given them to improve the staple industries of the country, and so add to its wealth.

The solving of the problems involved in the evolving of the type of education required to satisfy these conditions is very difficult, and I would suggest that what is most needed at present is well-thought-out and financially backed experiments, along the lines indicated. I would urge therefore that this committee recommend Government to support with generous grants any body which is prepared to make experiments along these lines, backed by offers of personal service from those who are competent to conduct them and adequate financial support.

The fact that the leading missionary societies recently appointed a rural education commission, composed of some of their best men, to travel over the whole of India and investigate this question and report on the best way of solving the problems involved is evidence that missionaries are seriously facing them. Some of the leading missionary societies have already set aside men and spent a good deal of money in attempting to establish schools, which will accomplish the objects enumerated above and train teachers for them. Others are about to do so. It is not likely that any of us will evolve a school, which will meet all requirements,

but I venture to suggest that, in making experiments in this, bodies, which are closely in touch with the people whom it is desired to benefit, and can command the services of many workers, who are enthusiasts in the matter, have advantages which a Government department does not possess in the same measure, while in making their experiments, it will be a great advantage to them to have the benefit not only of Government financial support, but of the criticism and guidance of the Government inspecting staff.

My recommendation that "any body which is prepared to make experiments along these lines, backed by offers of personal service from those who are competent to conduct them, and by adequate financial support" should be generously aided, obviously applies to many other bodies besides Christian missionary societies. The Servants of India Society, the Arya Samaj, the Sanatan Dharm, and other Hindu and Muhammadan societies, which seek the amelioration of the condition of the depressed classes and are prepared to comply with the above conditions should be strongly supported.

If this is done, Government will gain by watching our failures and successes and the way will be prepared for the launching of such large schemes as Government alone can carry out, but which, if prematurely attempted, entirely at Government expense, might involve it in considerable waste of public funds.

MORADABAD :

ARTHUR CROSTHWAITE.

*January 15, 1926.*

## APPENDIX F.

*A note on the "depressed classes and backward communities" by RAI SAHIB PANDIT SUKHDEO TIWARI, B. A.*

Spread of education in rural areas in the United Provinces began just after the mutiny when numerous Halkabaundi schools were started, a large number of which, however, had to be closed at about the time district boards came into existence, having been found inefficient. As the development of education in any country depends on its special circumstances such as old traditions, public opinion, etc., education both in rural and urban areas here was confined amongst the literary classes only. The backward communities were allowed to remain in ignorance as they were before. The agriculturist and most of the other village crafts thought that they did not require literary education as it was rather a source of hindrance than of any use to their boys who could not take to their different professions at the required age. The high class and literate Hindu communities, particularly the zamindars, discouraged the backward classes to educate their boys as they did not like the latter to become more learned and question their authority over them. The teachers who happened to belong to literate communities did not admit boys of untouchable classes for one reason or another. Only a few boys of Kahars, Ahirs, Nais, etc., were taken in to serve them as menial servants. Although the angle of vision has now changed still I believe that there is a considerable number of high class people who discourage education amongst the backward classes. Therefore special means will have to be adopted for the general spread of education amongst them. So far as I remember it was during the viceroyalty of late Lord Curzon that a comparative statement was issued showing literacy in British India and on comparison with other provinces this province was found more backward than others. On investigation it was brought to light that no attempt was ever made to educate the depressed and other backward Hindu communities which formed a large percentage of the total Hindu population. As a result of the above inquiry Government sanctioned various grants from time to time for starting and aiding vernacular schools, and it was then that most of the village crafts as apart from literary classes began to be represented in vernacular schools in varying proportions. The Government resolution of 1914 on the report of Justice Piggott's Committee gave an impetus to the spread of education particularly amongst special classes, and led to the opening of depressed class schools. Later on other facilities were provided in the shape of freeships, scholarships, etc., and the appointment of supervisors for this class of schools resulted in an appreciable increase of scholars. Still some of the backward classes particularly those which are designated "untouchables" attend our schools only in negligible numbers.

| Male population in rural and urban area in British territory in the United Provinces. | No. of scholars.   | Percentage. | Table. (Census report.) |
|---|--|-------------|-------------------------|
| 1. Total 23,787,745 .. .. .   | 885,572<br>(Director of Public Instruction's report 1924, page 32A.) | 3.7         | VII 70                  |



| Male population in rural and urban area<br>in British territory in the United Provinces. | Number of<br>scholars.  | Percentage | Table<br>(Census report.) |
|--|-------------------------|------------|---------------------------|
| 2. Hindus 20,130,814 .. ..   | 705,119                 | 3·4        | VII—78                    |
| 3. Muhammadans 3,988,151 .. ..   | 170,453                 | 5·0        | VII—86                    |
| 4. Depressed classes 4,717,511 .. ..   | 28,000                  | ·5         |                           |
| 5. Hindu depressed classes 15,413,303 .. ..  | 682,119                 | 4·4        |                           |
| 6. Indian Christians 83,273 .. ..  | 10,000<br>approximately | 11·0       | XV—237                    |

From the foregoing table, it would be seen that literacy for the total population of all religions is 3·7. Christians head the list with a percentage of about 11. Muhammadans come the second with 5 per cent, and Hindus stand at the bottom with only 3·4 per cent. If the Hindu depressed or untouchable classes are separated from the total Hindu population, then the percentage rises to 4·4, but remains still below that of Muhammadans and the depressed classes show a percentage of ·5 only. Thus education amongst the latter is deplorably low and needs special attention of the Government and the public bodies. From the information received through the Director of Public Instruction the number of Muhammadan boys exceeds the number of Hindu boys on population basis in 30 districts. It is only 18 districts which show an increase of Hindu boys over Muhammadan. From the last annual report it will be seen that Hindus increased only by 6·2 per cent (as compared with the preceding year) whereas Muhammadans showed an increase of 9·3 per cent. From the above it would appear that the peoples of all religions in these provinces are more backward than those in other British provinces but comparatively speaking it is the Hindus who are more backward than the Muhammadans so far as these provinces are concerned, and amongst the Hindus the untouchable classes are far behind. I would therefore make the following suggestions for the spread of education amongst the latter:—

- (1) That separate pathshalas like maktabas and Islamia schools be opened for the education of the backward and untouchable Hindu communities.
- (2) That their management be entrusted to various Hindu Samities as Arya Samaj, Dharam Samaj, Seva Samities, etc., with a general control by the district boards.
- (3) Teachers of such schools, so far as possible, be required to be all Hindus and preferably of the class which contributes the majority of the boys. Maktabas and Islamia schools seem to have done well for the spread of Muhammadan education as with one exception all the teachers in them (1913) are Muhammadans.
- (4) Special curriculum for these schools will have to be framed for the teaching of important subjects, i. e. the three R's. Graded text-books dealing among others with such subjects as agriculture with all its branches (cattle-breeding and dairy keeping, vegetable growing, gardening, etc.), village manufactures (carpenter's, smith's, and potter's work, etc.,) etc., will be needed to attract more boys and to create an interest in them for future vocational training, and will take the place of nature study lessons. Ramayana, works of Kabir, Rahdas,

etc., have a great hold on them and if introduced these books will lead to the popularity of the schools, or separate graded religious books may be prepared for their use. A chapter on their rights over their fields. etc., functions of patwaris and chaukidars, will be very useful to them.

- (5) To begin with, if possible, books be provided free of cost, and liberal prizes and scholarships be awarded and no fees be levied.
- (6) Number of days for which the schools will close may be fixed and district boards given liberty to allow such holidays and for as many days as they consider are needed for observance in their respective districts.
- (7) The above schools may be opened on some fixed principles, and not haphazardly on the recommendation of any influential member whether they are needed or not, to avoid wastage of money. Sufficient population of the place where a school is to be opened, to ensure the required number of boys, should receive the chief consideration.
- (8) At present Hindu boys admitted in makhtabs and Islamia schools are at a disadvantage. It should, I think, be ruled that in such schools only Muhammadan boys be required to attend as mixed attendance in such schools will lead to bad feeling and prove a source of trouble when Shuddhi and Tabligh movements are preached everywhere. Teachers in such schools are all Muhammadaus, text-books in makhtabs are sectarian and Ramzan and other Muhammadan holidays are observed. Similarly Hindu pathshalas with their special religious education should have only Hindu boys reading in them.

It appears from the report of the Islamia Committee that they are not in favour of having preparatory schools and rightly recommend all schools to be made primary schools, and similar should be the case with pathshalas. Such procedure will be in keeping with the suggestions made in Mr. Kichlu's report.

SUKH DEO TIWARI,

## APPENDIX G

*Note by the President and M. Said-ud-din Khan on the present condition of Maktabas and Islamia schools in the United Provinces.*

The inferiority of tuition in aided maktabas in the United Provinces is largely due to the influence of vested interest in these institutions. Many of them afford a scanty livelihood to unqualified maulvis, who collect around themselves a few of their neighbours' children and then succeed in obtaining a grant-in-aid from the local board to save themselves from starvation. Others owe their origin to the desire of one or two influential gentlemen to secure private tuition for their children through the preparatory stage of their education and to this end lend a verandah, a chair and their patronage. Some poor dependent who has just achieved literacy offers his services as teacher until such time as the rich man's son has acquired the elements of reading and writing at the expense of the public and then interest ceases and the maktab disappears. In the meantime the teacher has to subsist upon the grant-in-aid eked out by presents of food and clothes. He has neither ability nor incentive to increase his attainments as a pedagogue and his policy is to give the best of his attention to the children of his patrons. The proof of the importance of the vested interest in the foundation of aided maktabas is to be found in the existence of several of these teaching ventures in small areas within a stone's throw of each other.

There do exist flourishing maktabas with a large attendance in places where generous Muhammadan gentlemen have endowed primary education with funds and buildings, but such institutions are few and far between and even in them the standard of tuition is low because of the difficulties, placed in the way of appointing trained men and the lack of opportunity for promotion to such men.

Nor has the foundation of Islamia training classes benefited the teaching in the aided maktabas. Owing to the difficulty of obtaining Muhammadan pupil teachers the qualifying standard for admission was lowered to the passing of the primary examination and it has been found almost impossible to do much in a year with men of such poor calibre. The slight improvement achieved does not meet with the reward of appointment to posts in maktabas, as the influence of original incumbents is in opposition to their own replacement by better trained men. In one district the patrons of the maktabas refused to give shelter to schools staffed by trained men and finally the authorities were obliged either to give in, or to pay rent for, buildings on the borders of the villages.

Even in the Islamia schools, where the qualifications for teachers are the same as in the boards' ordinary schools, the standard of tuition is lower. Service in Islamia schools is not sought after by the best type of Muhammadan schoolmaster, because they are supposed to offer less chances of ordinary promotion. This unpopularity of service in special institutions is not characteristic of such service in the United Provinces only. In western countries service in schools for particular classes of the community was found so detrimental to promotion that larger salaries had to be offered to attract capable teachers. Such schools are in those countries limited to the rich and to those suffering from infirmities. The former are subsidized by heavy payment by parents, the latter from public funds. The Islamia school ranks with the former as a privilege and does not recommend itself to the boards for additional subsidization

from their exiguous resources. The constant influx of the least efficient teachers in the districts and municipalities into the Islamia schools actually results in the acceptance of a lower standard of attainment in these schools by the special examining and inspecting staffs.

So long as pupils remain in the maktabs and Islamia schools they are judged by low standards, but as soon as they are removed from their sheltered environment into the inclement atmosphere of open competition they fail to hold their own. They are found in the lower classes of middle vernacular and anglo-vernacular schools standing physically a head and shoulders above their class fellows, but mentally dwarfed by the sterility of their earlier teaching. An appalling remedy for the backwardness of the products of the maktab and the Islamia school has been suggested in the extension of a sheltered system of segregation right through education up to the university.

A separate inspectorate has seriously increased the disadvantages under which aided maktabs and Islamia schools suffer; the deputy inspectors of Muhammadan schools cannot, and confessedly do not, keep in touch with the scattered schools under their supervision. Continuous association with low standards eventually lowers their own standard of criticism and their reports bear witness that they do not expect the boys in their schools to be up to the ordinary level. The anomalous relation of the Deputy Inspector of Muhammadan schools with other divisional officers prevents close association with them in schemes for the advancement of teaching, and his association with the Inspector of Muhammadan schools is so rare as to be negligible.

The district and municipal boards cannot be expected to take particular interest in schools that are to a certain extent outside of their control or to spend more than the minimum expected from them on less efficient institutions. The Muslim public, as represented by the Muhammadan education committees, becomes apathetic because it does not control the finances or the staff of the Islamia schools.

To the two members of the committee who write this note, it seems that no greater disservice could have been done to Muhammadan education in these provinces than has been done by the institution of separate primary schools for Muslim boys. In their opinion it has lowered standards, weakened discipline, created apathy, and above all dissociated Muhammadans from the ordinary national system of education. Instead of fixing their attention on the preservation of rights in the more efficient institutions, they have concentrated on the establishment of communal schools with all the defects inherent in a sheltered system.

The following suggestion is put forward for the distribution of teachers in primary schools :—

- A community in the minority locally should be allowed
- One teacher for 20 children in regular attendance in a single-teacher school ;
- One teacher for 20 children in attendance in a two-teacher school ;
- One teacher for every 30 children in regular attendance in large schools.

H. B. WETHERILL.

SAID-UD-DIN KHAN.

## APPENDIX H.

*Scheme of the co-ordination of the ordinary primary education with practical training in agriculture and common industries by Saiyid Alay Ali Naqavi.*

Seeing that the S. P. G. Mission are successfully maintaining an agricultural school at Umedpur (Moradabad district), in which both the primary education and agricultural training have been co-ordinated on a sound basis; also that some of the children, receiving primary education in the elementary school managed by the Salvation Army at Fazalpur (Moradabad) receive, side by side, a practical training in industrial work, without the least harm to their health or their studies, and at the same time earn wages for their labour, the attention of the well-wishers of the country is naturally drawn towards these useful institutions, and I am thoroughly convinced that it would be in the best interests of the country if the excellent lead given by the aforesaid Missions was duly appreciated and followed by the public and the department, and earnest efforts made to introduce similar systems in our primary schools, gradually, with a due regard to the funds at our disposal.

After having carefully inspected both these schools and making all necessary inquiries, I have arrived at the conclusion that the methods employed there can, and should, with advantage, be adopted—of course with necessary adaptations—by the district boards, although the establishment of an institution like that of Umedpur would, evidently and necessarily, involve a heavy initial outlay and a substantial recurring expenditure.

Before describing the main features of the named schools I consider it my duty to point out here at the outset that the secret of their success lies not merely in liberal expenditure, which is being incurred by these philanthropic Missions, for the uplift of the depressed classes, but also and mainly in the spirit of self-sacrifice and selfless service evinced by the leading missionary workers and unstinted sympathy shown by them to the poor classes; a thorough supervision exercised by the controlling authorities, due consideration of the minutest details, and the unfailing clock-like regularity and punctuality, with which each of the prescribed functions is promptly discharged by every member of the establishments concerned. Now coming to the point.

*The Agricultural School, Umedpur.*

The agricultural school at Umedpur is a boarding institution, and has, besides the school and hostel buildings, an agricultural farm, a chapel, and a dispensary, farm buildings, teachers' quarters, and a *pucca* well. It is divided into a nursery and a senior primary school with separate arrangements for the hostel accommodation, cooking of food as well as the tuition of the infants and the elder boys.

The students of this institution belong to the Chamar community, since converted into Christians. Out of the present enrolment of 31 boys in the senior school and 27 in the nursery school—total 58—only 15 are orphans; all the rest having their parents and families in the neighbouring or outlying villages in the district that have sent them here voluntarily. The guardians of the latter usually come to the schools to pay visits to their children once every month and while at

Umedpur they are treated with attention and hospitality by the school authorities. The children themselves are allowed to go to their homes during the Christmas holidays and summer vacations; only a few of them as are needed for the work connected with the farm or the garden or to look after the cattle, being by turns detained.

The staff consists of a missionary lady, Miss Cruddas, who is an honorary worker, and is in charge of the nursery school, Revd. Underwood, who regularly comes, every week, from Moradabad to train the children in boy scouting, Mr. H. C. Dutta, a graduate of Ohio University in agriculture, who is in charge of the senior school and the agricultural farm and the garden, two female and six male assistants, one manual instructor, and only one farm servant, and a chaukidar. The farm dispensary is in charge of a missionary lady, who does other mission work as well, in the interior. The whole establishment is in the charge of Revd. Canon Crosthwaite, whose attachment to the institution and excellent management and supervision are self-evident and well known.

The buildings are all *pucca*. The total initial expenditure, already incurred so far, on the farm and building, the cattle, and the agricultural implements, comes up to about Rs. 36,000, and the recurring expenditure on the pay of the staff is Rs. 438 per month or Rs. 5,256 per annum.

The session begins in July and the annual examinations are held before the commencement of the harvest work, in March, though formally the school session lasts till May.

The tuitional work is done for two hours in the nursery school and for three hours in the senior school in the day time, and the boys

*General Time-Table.*  
 5.30 a. m.—Rising bell.  
 6 to 6.30—Morning assembly (and morning breakfast).  
 8 to 11.30—Farm and garden work.  
 11.30 to 12 a. m.—Morning meals.  
 12 a. m. to 1 p. m.—Rest.  
 1 to 4 p. m.—School.  
 4 to 4.30 p. m.—Rest.  
 4.30 to 6 p. m.—Farm and garden work.  
 6.30 p. m.—Evening meals.  
 7 to 7.25 p. m.—Evening devotion.  
 7.25 to 9 p. m.—Study work.  
 9.30 p. m.—Sleeping bell.  
 N.B.—1.—On Saturdays scouting is done from 8 to 5 p. m. and the children wash their clothes from 10 to 12 a. m. and on Sundays they clean and oil the machines, look after the cattle, and take rest.  
 2. From 8 to 11.30 a. m. a batch of four boys, which is changed every week, learns carpentry with the mistri.

are collected again in the evening, to privately study under the supervision of teachers what they have learnt in the day, for one and half hour, while three and half hours are devoted by them in the forenoon and one and half an hour in the afternoon to agricultural work. Thus the total period which the senior boys daily devote to their studies is four and half hours (including the night school time) while five hours are given to agricultural and horticultural, or other work. The younger children do a less amount of work, and, while at the farm, only assist the bigger boys. Along with this it may be mentioned with due emphasis that the daily routine of duties assigned to boys, which would be evident from the general time-table given on the margin,

is strictly adhered to, and the boys themselves in batches of four, which are changed every week, do the kitchen work, and every Saturday each boy washes his clothes, and all of them learn boy scouting.

Besides the work at the farm and in the garden, the boys themselves have to do, turn by turn, the *charsa* work at the well (i. e., irrigation of the school garden), the looking after of the farm cattle, the work of the *kolhu*, at the time of sugarcane pressing, and also learn from the *mistri* the carpentry work needed for making or repairing agricultural apparatus and miscellaneous useful articles.

The function of the farm servant is only to carry on in the absence of the children, while they are in school, the farm work needing continuous attention.

The head master keeps an account of the income and expenditure of each boy.

The monthly earnings of each boy are determined by the total number of hours he has worked at the farm in a month, at the rate of one anna per hour of work, and the expenses are the food and clothing charges, a grant of Rs. 1-8 per month for tools and implements required by boys for personal use, and an anna per rupee earned given to him as pocket money. The savings, if any, are credited in the name of each boy, in the post office savings bank.

The average total monthly expenditure per boy over the food, clothing, and implement charges comes to Rs. 8 in all (food charges being only Rs. 6 per mensem) but the earnings of different boys, which depend on their respective efficiency and amount of work, naturally differ and consequently such of the children as do not, at present, earn enough wages to cover their necessary expenses, though supported out of mission funds, are shown as debtors and the amount of the liabilities recorded, with the idea that they will have to clear them in future. It would be interesting to note here that by the end of June, 1925, eight students of classes III, IV, and V had in their accounts savings ranging from Rs. 15-9-9 to Rs. 56-11-6, while the majority of the senior school boys were earning sufficient money to meet their personal expenses, and only a few of them were in debt.

The gross income from the produce of the various crops of the farm and the garden, attached to the school, was, in the year ending June, 1925, Rs. 3,665, while the expenditure, so far as could be ascertained and which was exclusively spent on rent, and revenue paid for the farm lands, the purchase of seed and contingencies, amounted to Rs. 1,054. The grain and vegetables, whose price has been included in the former sum, was mostly consumed by the boys and teachers at Umedpur themselves.

The curriculum taught here, though not yet standardized, is on the lines adopted in ordinary primary schools, with the only difference that the Punjab series of rural readers are taught here as the literary course.

The classes A, B, and I are taught in the nursery schools, and classes II, III, IV, and V (the last class not being the same as in our middle schools, so far as the course taught is concerned) in the senior school.

The agricultural training comprises farm work, garden work, looking after cattle, work at the well for the irrigation of the vegetable garden, and manual training.

On looking into the details and classification of the various processes of agriculture taught to these boys, as explained to me by the able head master at the time of my visit, as also on seeing the results of the

labours of boys in the form of improved and profitable crops of grain and vegetables raised by them last year, it was proved to me that an average rural child, who is, as a rule, more or less familiar with horticultural and agricultural work, can pick up a fair knowledge and practical skill in those two branches, and along with that in carpentry work necessary for an agriculturist, in five years' time.

The main point which deserves particular mention in this connexion is that, generally speaking, there is no hard and fast line of demarcation between different agricultural processes as in the case of the tuitional work, as a result of which the young children as well as the senior boys, while busy in agricultural activities, receive equal and simultaneous training in all or nearly all the various processes into which the farm work is divided. For instance, a boy working in the garden will be acquiring a knowledge of, and practice in soil preparation, bed making, drainage, and seed planting, simultaneously, and the degrees of efficiency of different children will vary only according to the individual diligence, energy, and aptitude, and the amount of work done.

The only points that remain to be noted here, are that I found the children at Umedpur quite healthy and well-behaved and imbued with a spirit of self-help and self-reliance and that their tuitional progress was also quite satisfactory on the whole, the standard of their ability in the language subject, and Urdu pronunciation being above the average, presumably because they are taught the Bible also, and literary readers used in the Punjab are taught here.

#### *The Primary Salvation Army School at Fazalpur.*

This institution is a day school and quite different in several respects from that at Umedpur though equally well serving a highly useful purpose.

The school is attached to the Salvation Army Settlement at Fazalpur, which is under the management of Adjutant E. H. Sheard.

The colony is mostly populated by Bhandus and Haburas and some Sansias and Doms, and has got a big weaving factory in which cloth, carpets, towels, and *nawars* are manufactured, and the women of these communities do the sewing work.

The students of the school (93 boys and 76 girls) belong to the above-named castes only, 80 out of 169 being Bhandus, 81 Haburas, 1 Sansia, and 7 Doms. Out of the total number 125 children are such as live with their parents in the colony, while 44 (including 17 girls) daily come to the school from the city (Moradabad), which is about two miles distant, and where their fathers are employed as domestic servants and are under the general supervision of the manager of the Settlement.

The course taught in this school is the same as in use in ordinary primary schools. It is regularly inspected by the district inspecting staff, and, till recently, used to get an aid of Rs. 25 per mensem from the district board.

It might be stated here that religious instruction also forms part of the teaching imparted in the school and the children are well versed in the general religious information given in the catechisms used, and recitation of prayer songs, which, when sung by them in chorus, are very impressive.



The school staff consists of three female and three male teachers, each of whom is paid at a uniform rate of Rs. 12 per mensem. It might be mentioned here by the way that the husbands of these ladies (one of whom is the wife of the head master of the school) are also getting Rs. 25 per mensem each, for the work in the office or at the factory.

The school house is a spacious rectangular shaped building with a *pucca* flooring, a tiled roof, a side apartment in one corner, and a wide courtyard in the centre and one gate for egress. It was constructed at a cost of Rs. 2,000 and is quite airy and well lighted. Three dormitories are used for school purposes, while in the fourth some of the weaving machines (in excess of those in the main factory building) are placed and worked at.

The working time of the factory is from 8 to 12 a.m. and again from 1 to 5 p.m., while the school is held from 10 a.m. to 2 p.m.

Now the characteristic features of this school are that some of the scholars reading in it, whose parents are poor, voluntarily work at the factory also. The number working at the factory consists of none of those that come from the city to attend the school and none from the preparatory classes A and B. Further, some of the school children working at the factory attend the school for half the time only, and others for the whole of it.

The half-timers attend the school from 12 a.m. to 2 p.m. and work at the factory for the rest of the time, while those attending the school for the full time work at the factory from 8 to 10 a.m. and again from 2 to 5 p.m. Though not fixed on a regular basis it is a fact that the children do not work continuously from 8 a.m. to 5 p.m. and get short intervals of recess, in the course of the work, to take their meals or a little rest. They have to work at the factory for four days only in a week.

The total number of children who attend the school for the full time and also work at the factory is 20 (including four girls) and that of the half-timers nine (including two girls). Of the latter 9 students, 4 work in the factory at the spinning wheel and make windings, and five do the weaving work at the hand looms. The weekly earnings of the children doing the winding work range from 12 annas to Re. 1-4 per head and of those engaged in spinning cloth from Re. 1-4 to Rs. 2 per head.

Of the boys attending the school for the full time three children do the winding work, one does hosiery work, and 15 weave *niwar*. The weekly earnings of those doing the winding work range from Re. 1 to Re. 1-4 and of those engaged in *niwar* weaving from 10 annas to Re. 1-4.

The time taken in acquiring fair efficiency and a working capacity in the different kinds of work, referred to above, would be shown from the following statement:—

| Niwar weaving. | Hosiery (sock making). | Winding.  | Ordinary weaving. | Advanced skill in weaving. |
|----------------|------------------------|-----------|-------------------|----------------------------|
| 1 week ..      | 2 months ..            | 1 week .. | 6 months ..       | 2 years ..                 |

Before concluding the account of this school it must be mentioned that the boys and girls reading here, were quite healthy and energetic looking, which proves the fact that the work of teaching, though combined with additional labour at the factory, does not impair their health. On the other hand the co-ordination of the school education with the practical work in the factory is extremely useful in securing them some skill in particular vocational work, and at the same time enabling them to earn something every day, which is a source of satisfaction and material help to their parents, and consequently of winning their sympathy and attracting them towards education, which, in itself, is a valuable thing.

The only point which needs the attention of the manager, as I suggested to him at the time of my visit, is that the tuitional arrangement of the half-timers is not completely satisfactory, as in the school, during the two hours that they attend it, they are educated with such other children in their respective classes that as attend it for the full time and so the former cannot conveniently keep pace with the latter, after, having missed two hours' teaching every day.

#### **Scheme of co-ordination of ordinary primary education with the agricultural and industrial training in the district board schools.**

As the general lines and methods of work, adopted in the schools at Umedpur and Fazalpur, on whose models schools are proposed to be opened by the boards, have been outlined above in fair detail, it appears advisable that only such of the important points may be mentioned here, as have not been stated in connexion with either of the two institutions, or as will have to be specially borne in mind when adapting the scheme for its introduction in ordinary schools whose general atmosphere and environment are, evidently, different from the institutions controlled and managed by the Missions.

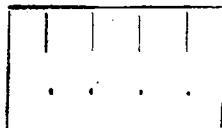
#### *Agricultural primary schools.*

1. The place selected for a school of this type should have a complete rural environment and should preferably not be far from a town having an agricultural middle school, and a dispensary.

2. These institutions must, as a rule, be boarding schools, and separate hostel arrangements be made in them for the senior and junior pupils and separate kitchens for Hindu and Muhammadan boys provided.

3. The buildings should, as a rule, be all *pucca* houses, well ventilated and well lighted, a rough estimate of whose cost is given below :—

|  | Rs.   |
|--|-------|
| (1) Class rooms according to the plan given on the margin and as adopted at Umedpur .. | 5,000 |
| (2) Hostel dormitory for seniors ..  | 4,000 |
| (3) Ditto for juniors ..   | 2,000 |
| (4) Kitchen for Hindu students ..  | 1,000 |
| (5) Do. for Muhammadan students ..   | 1,000 |
| (6) Head master's house ..   | 2,500 |
| (7) Quarters for the staff (10 houses) ..  | 6,000 |
| (8) Two rooms to serve as godowns ..   | 500   |
| (9) Two latrines ..  | 3,500 |
| (10) Cattle-shed ..  | 150   |



|   | Rs.    |
|---|--------|
| (11) Other farm buildings .. .. .             | 500    |
| (12) Pucca water course in the garden .. .. . | 100    |
| (13) Threshing-floor .. .. .                  | 150    |
| (14) Mill houses .. .. .                      | 650    |
| (15) Granary .. .. .                          | 1,100  |
| (16) Land, 40 acres .. .. .                   | 8,000  |
| (17) Pucca well .. .. .                       | 500    |
| Total ..                                      | 39,000 |

4. The cost of the agricultural apparatus and other tools and implements as well as equipment of school will be as follows:—

|   | Rs.   |
|---|-------|
| 1. Agricultural apparatus .. .. .               | 1,000 |
| 2. Initial school equipment .. .. .             | 500   |
| 3. Manual training tools and implements .. .. . | 200   |
| 4. Other miscellanies .. .. .                   | 300   |
| Total ..  | 2,000 |

5. The staff should be properly strengthened by the appointment of a graduate in agriculture who is also experienced in the management of farm work as head master on a decent pay and the assistants, should, as a rule, be V. T. C. men who are trained in agriculture also. The number of teachers, including the head master, should at least be six, so that each man may have to teach not more than one class; one of the assistants may be entrusted with the supervision of the agricultural work in particular, though all would more or less take part in agricultural work, besides the tutorial, and the head master may be required to devote most of his time to supervising the school as well as the farm; to keep the accounts, and do some little teaching of the purely agricultural part of the studies. The teachers should preferably be trained in boy-scouting. Some of the teachers on the staff should be Muhammadans, one of whom may be in charge of the Muhammadan kitchen. A qualified doctor of the neighbouring town may be given a decent allowance to visit the school every week and to treat the children when needed.

6. The estimated recurring expenditure on the salaries of the staff will be as given below:—

|   | Rs.      |
|---|----------|
| 1 Head master (graduate in agriculture) Rs. 120—5—150 ..      | 150      |
| 6 V. T. C. assistants (trained in agriculture) Rs. 30—2—50 .. | 300      |
| Medical allowance to a doctor at Rs. 25 ..                    | 25       |
| 1 Carpenter at Rs. 25 .. .. .                                 | 25       |
| 1 Farm servant at Rs. 12 .. .. .                              | 12       |
| 1 Chaukidar at Rs. 10 .. .. .                                 | 10       |
| 1 Sweeper at Rs. 8 .. .. .                                    | 8        |
| 2 Hindu cooks at Rs. 10 .. .. .                               | 20       |
|   | 550 × 12 |
| Pay ..  | 6,600    |
| Provident Fund .. .. .  | 170      |
| Books and apparatus (annual allotment) .. .. .                | 30       |
| Repairs of buildings .. .. .                                  | 1,200    |
| Total ..  | 8,000    |

It might, in this connexion, be mentioned that if in order to encourage and help the poor and deserving children of agriculturist and depressed classes some assistance is given in the beginning, say for two or three years in the form of a monetary grant or stipend at the rate of Rs. 4 per month per boy to cover half of his monthly expenses until such time as their labour at the farm becomes productive. About Rs. 2,000 more shall have annually to be reserved in the budget for this purpose, and the total annual expenditure will ultimately, i.e. when all the teachers begin to get their maximum salaries, amount to Rs. 10,000.

The cost of supply of seed and other necessary contingent charges of the farm will evidently, except in the first year or the first two years, be forthcoming from the cost of produce of the fields and the garden, and as the work develops the amount of receipts under this head will certainly exceed the expenditure incurred.

Though apparently, the institution will involve a high initial as well as annual recurring expenditure, yet, considering its evident usefulness and educative value in awaking and attracting the agriculturists towards education, and, in the maturity of time, to make them realize the utility of the use of advanced agricultural implements and improved methods, the money will be well spent, and the country should not grudge it.

*Admission of students and hostel arrangements.*

7. I personally think that it would be preferable to admit in this school the children of only such persons as are engaged in the profession of agriculture, and agree to allow the children to live in the boarding-house, and for at least a year or two are willing to meet the expenses of their sons, or, if they are not well-to-do, to pay at least Rs. 4 per mensem for each boy. The selection of pupils to be admitted in the school should, as far as possible, be from each tahsil, and every agricultural community in the district, so as to widen the sphere of influence and reputation of the school.

Another condition for admission should be that the boy must have passed the infant stage. The children themselves may be required to do all the work connected with the farm, the garden, looking after cattle, irrigation of the garden from start to finish, as they do at Umedpur, and the accounts of their income and expenditure regulated in the same way as at Umedpur.

The Hindu, Muhammadan, and Christian (if any) boys may be accommodated in the hostel together, but the mess arrangements of each community should be made separately. At least one of the hostel superintendents should be a Muhammadan, whose duty would be to supervise the kitchen arrangements of the Muhammadan boys, as well as to see that they pay due attention to their religious observances, in the same way the Hindu superintendent will look to the needs of the Hindu students in those respects.

The only distinction for the Hindu boys would be that a Brahman cook will, as a matter of necessity have to be employed to prepare their food, for the evident reason that in their case the caste question comes in. The Muhammadan or Christian boys will, on the other hand, prepare their own food as the boys do at Umedpur, because this practice seems to me very desirable, and useful from every point of view.

The number of boys for whose education arrangements will be made in the beginning will be 60, but when the reputation of the school is established, and the experiment proves a success, the enrolment is sure to rise and the increasing demand for such education, will have to be satisfied by either extending the hostels or by opening new schools in different places.

#### 8. *Course of studies.*

So far as the teaching of arithmetic, geography, drawing, and object lessons is concerned, the curriculum might be the same as prescribed for primary schools, at present, but the literary course shall have to be changed so far as the readers are concerned. It would perhaps not be a bad idea to prepare fresh readers for such agricultural primary schools, in which the greater part of the subject matter may consist of rural topics and some rudimentary knowledge of the science of agriculture which may lead the children, on finishing the primary stage, to the agricultural course of the middle schools. Also, in consultation with the Agricultural department some suitable syllabus be given of practical agricultural work also, though as I have noted elsewhere, the general scope and nature of the work to be done by the beginners as well as the higher classes, will be nearly the same.

Manual training will also form part of the curriculum as at Umedpur, but the work will be alternative with farm work and done by different batches, changed every week and the aim will, in this stage, be only to enable the boys to make necessary tools, or carts, etc., which are commonly required for agricultural purposes.

The last point that I would insist upon in this connexion, is that the fullest advantages of the residential system recommended above, will accrue only if sufficient attention is paid as actually done in the Mission institution, held as a model, to religious teaching and boy scouting on sound lines.

#### 9. *Time-table.*

The only suggestion I have to offer under this head is that its general outlines should be the same as at Umedpur. The particular point to be borne in mind for a school, the majority of whose students will be Hindus and Muhammadans, is that the boys should get enough recess for their prayers.

#### 10. *Inspection.*

As in order to ensure the efficient working of every institution of public utility its regular inspection by experts is essential, the proposed school will be under the inspection of responsible department of both the educational and agricultural officers and directly managed by the deputy inspector.

#### 11.—*General suggestions.*

In order to draw the attention of the rural public to this useful institution, and to spread its reputation as well as to broaden the outlook of the students reading in it, and to secure them all the advantages of camping, it would be highly advisable if occasionally, the boys go, under the supervision of teachers, far and near on hikes, demonstration trips, and service trips in the district.

*Industrial primary schools.*

These institutions though greatly different from a model agricultural—primary school, whose scheme has just been sketched in more than one respect will serve a distinct and highly useful purpose.

The proposed schools of this type will be only day schools, involving much less expenditure than a model agricultural—primary school, and in case the general principles adopted at Fazalpur are accepted, it would be conveniently possible to arrange the training of students in different arts and crafts, in primary schools of particular places, to suit the local industries, at more than one centre in a district. The amount of expenditure incurred, though more than the cost of an average big primary school, will not be forbidding.

The main objects of these schools will be threefold :—

- (1) To provide vocational training in primary schools and thus remove the familiar, though well-based, objection that the children taught in primary schools are alienated from their hereditary professions.
- (2) To provide to the children of poor classes after a short preliminary instruction and practice in the craft introduced, an easy means of earning daily wages which will lessen the apathy of the needy and ignorant parents towards education, and attract the children to schools.
- (3) The boys who are compelled, by circumstances, to give up their education on passing the primary stage, and lead a discontented and aimless life in search of employment, which is nowhere available, will be enabled to earn their livelihood, and thus be a great help in disproving the wrong notion of the unthinking masses that primary education is a curse rather than a blessing to them.

The various points needing attention in this connexion are briefly dealt with below.

*1.—Location.*

To start with, only those places may be selected for this experiment, where the people are not generally adverse to professional work or which have already got some thriving industry, for instance, the following places in Moradabad district, which are famous for the industries noted against each :—

- |                |                               |
|----------------|-------------------------------|
| 1. Moradabad   | Brassware making.             |
| 2. Kanth       | Carpentry and cobbling.       |
| 3. Sambhal     | Comb-making.                  |
| 4. Bhojpur     | Weaving of cloth.             |
| 5. Thakurdwara | Cotton print (chhipi's work). |
| 6. Amroha      | Weaving of niwar, etc.        |

*2.—Status and type and the working of the school.*

The school in which an industrial training is also to be introduced, should, preferably, be an ordinary primary school, but in case the experiment proves a success, the privilege may be extended even to pre-

paratory schools if the people may be desirous of it. The only necessary conditions to be observed in such schools should be—

- (a) That the school may be held for four hours in the forenoon, and again for four hours in the afternoon with suitable short intervals, after each period, for drill or rest, and a recess of one or two hours in the noon, for taking meals and the timetable should be so arranged, that the children may not have to do either the school studies or the manual work for more than three hours; of the two alternatives (1) that the tuitional and the manual work may each be done exclusively in one of the half times, and (2) that, either work be done both in the forenoon and afternoon side by side : I prefer the latter course.
- (b) To ensure that the tuitional work of classes, other than the preparatory section, to which four or five hours are given at present, may not suffer, each class may be given a separate teacher regardless of the number of students in it.

Besides them, one or two local manual instructors (either of only one or of two professions) may be engaged as whole-time employes of the board.

3. *Building*.—In case there exists already a district board school house at the place selected for a school of this kind, it may be extended according to the needs. But, if in that locality a new building is to be erected, it should be of the Fazalpur plan, which will cost only about Rs. 2,000 and will be quite commodious and spacious enough for our purposes.

4. The school will be open to boys of all castes and creeds, and the admission into the manual work class will be voluntary. The salaries of the teachers will be according to the approved scale in force, while the pay of the manual instructor will vary in different places and for different men, but it will not exceed Rs. 25 or 30 per mensem.

5. The course of school studies will be the same as may be in force in ordinary primary schools, for the time being, but that of the professional work introduced in it will be easily determined, in consultation with the local artisans, or experts of the Industries department.

#### 6.—*Arts and crafts to be introduced.*

If once the principle of co-ordinating the ordinary primary education and manual training is accepted, there would be no limitation as to the selection of useful occupations, that might, with advantage, be introduced in different schools. A list of some such works, which is by no means comprehensive, is given here, as can be profitably introduced in primary schools : (a) niwar weaving (b) cloth weaving, (c) durri making, (d) dyeing of cloths and shhipi's work, (e) cobbling, (f) tailoring, (g) carpentry, (h) brassware making, (i) comb making, and so on.

The general determining factors in the selection of particular crafts should be, that after a short apprenticeship, the boys may become able to pick up a working capacity in the work, as at Fazalpur, and the work done or the articles constructed by the teacher and the boys, and sold at the market price, may bring in sufficient income to be distributed to the worker students, as monthly, weekly, or daily wages.

As is evident, it would not only create in the children a taste for independent earning, but also impress their minds with the dignity of labour, and be a source of material help to themselves and their parents.

7. — *Ways and means of supply of requisite raw material and the disposal of the manufactured goods.*

The main points deserving a mention are that necessary tools and apparatus, required in the case of majority of the crafts, will not cost much and the necessary tools, as well as the raw material, shall have to be supplied by the board out of its own funds.

In the beginning, so long as the pupils are beginners there will be no profit, then for some time the finished articles will be those prepared by the teacher himself, with the help of the students, and the third stage will be that in which both the teacher and the boys will be preparing a sufficient number of articles which will fetch a substantial price.

Finally, the board will be relieved of making any grant for the purchase of raw material. Having the example of Fazalpur before me, and after consulting some persons acquainted with some of the important occupations recommended above, I have not the least hesitation in stating that it would not take long to reach the final stage.

As a matter of principle, the children will be eligible to get wages, only when they have become skilled enough in an occupation, and have begun to prepare finished articles, and the amount of wages will depend on the period taken by them in making a thing, or doing a work, and the profit accruing after deducting the actual cost, from the sale price, as is done in the Salvation Army Factory.

The one concession that the board shall have to make for the encouragement of the boys, will be that the wages due to them, will be paid at regular intervals, without waiting the sale of the articles manufactured by them in the school.

In conclusion, I respectfully urge, once again, the extreme necessity and advisability of establishing schools of the type of Umedpur and Fazalpur, as an experimental measure, for the benefit of the agricultural and backward communities and the poor classes of the Indian community.

DATED MORADABAD:  
*March 8, 1926.*

ALAY ALI NAQAVI, M.A.,  
*Deputy Inspector of Schools,*  
*Moradabad district.*



APPENDIX I.

*Note of dissent prepared by MASUDUL HASAN, Esq., Khan Bahadur, member of the Committee.*

To take as a basis of calculation the percentage of boys of all communities at school to the total male population and treat it as giving a general level as regards primary education is incomplete, defective, and misleading.

It is safe to take the standard of literacy as given in the Census Report as the true indication of a community's educational progress.

It is to be noted that so many as 33 per cent. of the Moslem boys, receiving primary education, are enrolled in Islamia schools and maktabs. It is recognized by the Committee that teaching in them is comparatively inferior, and also that the boards are unwilling to spend money from their own funds on them, which almost resembles calling a dog a bad name and then kill it. What is really and justly needed is to attach the fullest importance to schools attracting one-third of the total Moslem scholars and to adopt effective measure for the improvement of these institutions, which are very popular among the Muhammadan community and helpful in improving its literacy.

In this connexion it will not be out of place to mention, that so early as 1882 the Educational Commission, after fully weighing the facts and educational conditions of the Moslems, made their recommendations with regard to the Moslem education. In my opinion the Commission had rightly diagnosed the disease and prescribed efficacious remedies. Later on Mr. Karamat Husain's Committee endorsed the views of the Educational Commission and made useful suggestions, more or less on the same lines. The evidence recorded by this Commission corroborates, in substance, the conclusions arrived at by the representative bodies referred to above. The necessity for Islamia schools and maktabs to cater for the special educational needs of the Moslem community was fully recognized by the Local Government. Sir James (now Lord) Meston in the Government resolution no. IV of 1914, was pleased to observe "It is useless to ignore the fact that in existing conditions the ordinary board schools do not and cannot adequately cater for certain sections of the communities, and for the education of these sections special measures must therefore be taken."

No doubt some improvement in the education of the Muhammadans has been made of late, but the lack of sympathy shown to the Moslem education by the boards is evident from the fact that only 762 Islamia schools exist for the education of the boys belonging to the Muslim community, numbering nearly 70 lakhs. Further, it has to be pointed out that it was due to the lack of sympathy shown by the local boards that no appreciable improvement in the educational conditions of these schools could be made.

It is a matter of great regret that applications for grants-in-aid to maktabs are never considered with deserving sympathy, and are generally rejected. This being the state of affairs, how could any improvement in these special institutions be expected?

None of the boards or the Education department ever made, or even thought of making, any serious effort to remove the defects existing in these institutions, and to raise the standard of their efficiency, while retaining them as such.

While we recognize as an ideal a single type of school for boys of all classes and communities, we cannot shut our eyes to the realities of Indian life, full of communal prejudices and abounding in castes and creeds. It is very well for an idealist to have lofty and noble ideals to perceive, but it is so very difficult to put them into practice all of a sudden, and to ignore the actual difficulties that lie in working these ideal institutions. In this country we feel that a single type of school cannot fairly cater for the special needs and requirements of the Muslim community, and attract boys in sufficient number, for a long time to come. We feel that special Islamia schools should not be abolished for the following reasons :—

- (1) Sufficient experience of the advantages of the facilities and efficacy of safeguards, to be provided, in a single school system has still to be ensured.
- (2) These institutions have given a distinct stimulus and have popularized education and led to an increase in the number of Moslem scholars.
- (3) There is a guarantee for cultivating Islamic habits and religious practices among the boys by their association with Moslem teachers.
- (4) The presence of Moslem teachers in the schools creates a confidence in Moslem parents.
- (5) There is a certainty of teaching real Urdu. What is needed to improve the utility and efficiency of these institutions is that they should be staffed with qualified and trained teachers, and the same facilities—rebuilding, equipment, and grants—be extended to them as are provided in the ordinary mixed schools. The special curriculum approved for the maktabs should be introduced in Islamia schools in place of the mixed school curriculum.

The personality of a teacher is one of the most important factors upon which depends not only the success or failure of a school, but even in a greater degree the attraction of children of a particular community. Hence it has been a long-standing grievance of the Muhammadan community, since the time of the Education Commission of 1882, that one of the chief causes of their backwardness in education has been the paucity of Muhammadan teachers in public schools. This point is the most important one from the Muslim point of view, and must be dealt with prominently in order that no loophole be left for the recalcitrant boards to avoid or ignore it.

In my opinion the guarantee to ensure a sufficient number of Muslim teachers should be embodied in the Education Code, and should not be left as a pious wish to the local boards.

The safest and most unobjectionable principle, which has already been adopted by the Government in determining the number of members of district and municipal boards, should also be applied to teachers

employed in mixed schools. In my opinion the distribution of Muhammadan teachers, in various schools in a district should better be left to the discretion of educational officers of the district, who should be guided by the opinions of Muhammadan educational committees. But the district officers should be enjoined to follow the principles suggested by the chairmen of such committees. I agree with the main principle underlying the suggestion of the chairman, but I consider it advisable in the interest of my community that the following modifications be made in the proposal :—

A. The posting of a Muhammadan teacher in a single-teacher school, or in one having two or more teachers on the staff, should not be dependent upon the attendance in the school concerned, but upon the Muslim school-going population of the locality.

Further, in the case of two or more teachers school, if 10 or 12 boys are available for admission in a school, a Muhammadan teacher must be appointed on the staff. In my opinion the proportion should be determined by the Local Government for each district and should not be left to the board concerned.

Another important safeguard for the interest of Muhammadan education which was recommended by Lord Meston's Government in the famous resolution which has never, so far, been duly attended to, is, that the number of Muhammadan Deputy Inspectors of Schools in charge of the districts should be adequately strengthened. It is these officers on whom ultimately rests the working out and enforcement of the schemes for the expansion of primary education, that are, from time to time, sanctioned by the Government.

In regard to the proposal of the ultimate elimination of a separate inspecting staff for the Muslim community, which is embodied in the concluding paragraph, I lodge a strong protest against the proposal, and insist that, in order to safeguard the interest of my community, it is essential that Inspectors of Muhammadan Schools for the whole province, whose status may be that of divisional and deputy divisional inspectors of schools, must be retained. With the object of strengthening the hands of these officers, and making them more useful, the scope of their work and powers should be widened. Their duties should not consist of merely inspecting special Muslim schools, and the compiling of statistics, but also of keeping an eye upon the progress of Muslim education as a whole. They should look after the educational interest of the community in the districts assigned to their charge, and should be permitted to inspect the mixed schools and records of the educational branches of the district board offices if needed. In the same way it is necessary to provide equal facilities to Muhammadan boarder students. To supply an adequate number of Muhammadan teachers in primary schools is highly desirable and necessary. In order to attract a greater number of Muhammadan students, it is advisable to grant a certain number of scholarships to boys passing the upper primary examination, reserved particularly for Muhammadan students in the district.

With regard to paragraph 8, part A, I very much regret to point out that the conclusions arrived at by the committee are not warranted by facts. It is an open secret that the same boards, which on account of

so called straitened circumstances "are unable to spend money on inferior denominational schools" have been liberally providing funds for the establishment of ultra-denominational and inferior institutions. A number of pathshalas without any fixed syllabus, or a qualified staff, have been founded in a number of districts. It is a pity that while the Islamia institutions are denounced, not a voice is raised against these athshalas on which public funds are being lavishly spent.

For the very reasons noted in the reports, as grounds for the retention of aided maktabs, as well as for the reasons suggested by me elsewhere, I am of opinion, that not only all the existing maktabs should be retained, but also sufficient allotments should be made for the aiding of new maktabs to satisfy the existing demand. At the same time I would strongly recommend that active steps may be taken to improve them in all respects.

The words "or a responsible manager" should be added after the words "managing committee" in parts A and D because at the present stage, when about 95 per cent. of the population is illiterate, we cannot always expect the formation of an efficient managing committee even though the demand be perfectly genuine.

The recommendations contained in parts (e) and (g) should gradually be enforced in maktabs and in case teachers with the V. F. or P. T. C. qualifications be not available, a man with lower qualifications may at present be allowed to remain on the staff.

The recommendation contained in part (i) should not interfere with the provision of teaching Persian and special Urdu readers containing religious subject matter should be prescribed in the maktabs.

See the evidence of Mr. Allay Ali Naqavi, on the subject of Islamia training classes. In my opinion his suggestions should be accepted.

It must be one of the specified duties of the Muhammadan educational committee of a district to prepare the budget for the special Muhammadan institutions, within the allotment sanctioned by the Government for the purpose, as well as, to suggest measures to satisfy the genuine demand for the expansion of Muhammadan education.

MASUDUL HASAN,  
*Bur-at-Law.*

## APPENDIX J.

*The joint note of the four Muslim members of the committee.*

We sign the report subject to the following note of dissent :—

We wish to express our regret at the outset that it should have at all been necessary for us to write a separate note on Muslim education but we are impressed with the necessity of so doing, because we feel that the question had not had that sympathetic consideration from the majority of the members which its importance demanded. The United Provinces of India have been the cradle of Muslim civilization and Muslim culture for centuries and it does not redound to the credit of our educational system that the Muslims of these provinces should be even more backward than the average Mussulmans throughout India. According to Census Report, volume I, part I, page 187, the number of literate Mussulmans throughout India is 93 per thousand, whereas the number is only 73 in the United Provinces. This percentage is for boys of five years of age and over. If all ages were included the percentage comes to 65 per thousand. It would further be manifestly unjust to compare the literacy of the Muslims in these provinces with all the rest of the population including the depressed and the untouchable classes, diffusion of education among whom, however laudable in itself, is an idea of recent growth.

Without committing ourselves to the view that depressed and untouchable classes form an integral part of the Hindu community, we think that for the purposes of this resolution the population of these provinces may be divided into three main heads :—

- (1) Mussulmans ;
- (2) Depressed and untouchable classes ;
- (3) Rest of the population.

We have said that diffusion of education among the depressed and untouchable classes is an idea of recent growth. The numerical strength of these classes in the provinces is about the same as that of the Muslims\* the proportion of literacy among them being necessarily very low. The percentage of literacy among the higher classes of Hindus included in class (3) above, is fairly high, as the joint percentages of classes (1) and (2) is practically equivalent to the Muslim percentage of literacy as mentioned in the report. In case of steps being taken to raise the standard of education among classes mentioned in class (2) above the general percentage of the Hindu population formed by classes (2) and (3) will be automatically raised.

The proportion of literacy among the Muslims must, therefore, be raised in order to bring it to the general level.

The resolution asks the committee to suggest steps which should be taken for the improvement of education among the depressed classes as well as the Mussulmans. The implication of the resolution being that the standard of education among the higher classes of Hindus should be considered as a level to which the standard of education of classes (1) and (2) should be lifted.

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\* In the Census Report (1921) volume I, part I, page 225, the depressed classes in the United Provinces are estimated at nine millions plus a large proportion of an additional seven millions.

We admit that there has been some increase of literacy among the male Muslim community attributable to a great extent to the institution of special Islamia schools such as makhtabs and Islamia schools, but we are not prepared to say that the community, taken as a whole, is not educationally backward compared to the Hindu community taken as a whole. This is still more markedly noticeable if we take castes separately and compare their literacy. We take the following from the Census Report, 1921, volume XVI, part I, page 126 :—

| Hindus.   |    |    | Per thousand. | Muslims.   | Per thousand. |
|-----------|----|----|---------------|------------|---------------|
| Kayasthas | .. | .. | 523           | Syeds ..   | 210           |
| Agarwalas | .. | .. | 398           | Mughals .. | 145           |
| Brahmans  | .. | .. | 191           | ..         | ..            |

From the same report at page 118, we find that the Muslims have a superiority only in the age period 20 and over.

The figures for literacy of the various communities (including males and females) in these provinces are as follows :—

| Class.   | Population. | Literate. | Percentage. |
|--|-------------|-----------|-------------|
| (1) Muslims .. .. .  | 6,481,032   | 248,987   | 3·76        |
| (2) Hindus :—  |             |           |             |
| (a) Agarwala, Brahman, Kayasth,<br>Rajput, Jat and other high caste :— |             |           |             |
| British district totals .. .. .  | 105,97,917  | 919,366   | 8·67        |
| (b) Untouchables; i.e. Agrahri, Bhangri,<br>Bhar, Chamar, Koli etc.—   | 1,39,73,188 | 69,789    | ·49         |
| (c) Other depressed classes :—   | 1,46,93,816 | 146,630   | ·99         |
| Total of literacy among untouchable and<br>depressed classes :—        |             |           | ·71         |
| (3) Jains .. .. .  | 67,888      | 20,748    | 30·56       |
| (4) Sikhs .. .. .  | 14,234      | 2,947     | 20·70       |
| (5) Buddhists .. .. .  | 488         | 60        | 12·29       |
| (6) Christians .. .. .   | 200,718     | 47,511    | 23·67       |
| (7) Parsis .. .. .   | 925         | 692       | 74·81       |
| (8) Jews .. .. .   | 41          | 28        | 68·29       |

Thus even if the depressed classes be not excluded from the Hindu population, the percentage of literacy among Muslim males is lower even than the percentage of Hindus and of course still lower as compared with the Christians and other communities.

This standard is still lower for the younger generation. The scope of this committee's inquiry is confined to the state of the primary education of boys of the Muslim community with a view to bringing them up to the general level. For all practical purposes, therefore, the male population of the age period 5 to 10 years (for which definite figures are available in the census report) will come within the scope of the committee's inquiry. If, therefore, we limit ourselves to these figures for the British districts only and curtailed our inquiry still further by taking the population of boys of the age period 5 to 10, distinguishing mere literacy from literacy in English, we can easily deduce the comparative percentages :—

- (1) In vol. XVI, Part I of the Census Report (1921) at page 120 are given the following numbers per mille who are literate persons between the ages 5 to 10 and 10 to 15 :—

|  | 5 to 10. | 10 to 15. |
|--|----------|-----------|
| All religions—: .. .. .                    | 14       | 62        |
| Hindus including depressed classes .. .. . | 13       | 60        |
| Arya .. .. .                               | 112      | 341       |
| Brahmans .. .. .                           | 571      | 909       |
| Muslims .. .. .                            | 12       | 54        |
| Christians .. .. .                         | 132      | 251       |

- (2) Volume XVI, Part II of the Census Report gives the following figures :—

Males from 5 to 10 years in British territory.

|  |           |
|--|-----------|
| (a) All religions .. .. .  | 3,351,780 |
| (b) Hindus (including Aryas and Brahmans with depressed classes) .. .. . | 2,846,020 |
| (c) Muslims .. .. .  | 486,303   |

Literate males from 0—10 years in British territory.

|  |        |
|--|--------|
| (a) All religions .. .. .  | 46,201 |
| (b) Hindus (including Aryas and Brahmans with depressed classes) .. .. . | 37,67  |
| (c) Muslims .. .. .  | 6,009  |

The figures yield the following percentage :—

|                       |      |
|-----------------------|------|
| All religions .. .. . | 1.38 |
| Hindus .. .. .        | 1.32 |
| Muslims .. .. .       | 1.25 |

This proportion of literacy is still further reduced when we take the urban figures into account. The Muslim population is confined more or less to municipal areas and the proportion of Muslim literacy in these areas is still more disappointing as the following figures will show :—

Volume XVI, Part II, Census Report, 1921, pages 128, 130, and 132 give the following figures for 24 cities :—

| (1) All ages, males.  | Population. | Literate. |
|-----------------------|-------------|-----------|
| All religions .. .. . | 1,216,940   | 258,949   |
| Hindus .. .. .        | 726,811     | 160,502   |
| Muslims .. .. .       | 483,317     | 68,180    |

the percentage for these three sets of figures comes to—

|                       |    |
|-----------------------|----|
| All religions .. .. . | 21 |
| Hindus .. .. .        | 22 |
| Muslims .. .. .       | 15 |

## (2) Ages 5 to 10—

|               |    |    |    |    |         |       |
|---------------|----|----|----|----|---------|-------|
| All religions | .. | .. | .. | .. | 132,126 | 8,723 |
| Hindus ..     | .. | .. | .. | .. | 74,825  | 5,407 |
| Muslims       | .. | .. | .. | .. | 53,195  | 1,953 |

## The percentage comes to—

|               |    |    |    |    |    |      |
|---------------|----|----|----|----|----|------|
| All religions | .. | .. | .. | .. | .. | 6.80 |
| Hindus..      | .. | .. | .. | .. | .. | 7.23 |
| Muslims       | .. | .. | .. | .. | .. | 3.67 |

The basis of calculation may plausibly be the percentage of boys in attendance at schools to the total male population of school-going age (i.e. 5 to 12). Correct figures for this period are not available, but approximately the Moslem percentage worked on these figures is not more than 3.75 to 7.50 of the Hindus. It cannot be too often repeated that mere percentage of scholars belonging to a community in any particular year without regard to its general illiteracy is no true test, of the actual advance made by that community but even if this test be applied it will appear that the position of Muslim boys is by no means strong.

We take the following from the general reports on Public Instruction in the United Provinces:—

In 1920-21 number of Hindus under instruction increased in that year by 4 per cent. while that of Muslims only by 2½ per cent.

In 1921-22 the percentage of the Muslims to pupils of all creeds is 15.7.

In 1922-23 the Hindus under instruction increased by 5.3 per cent, while the Muslims by 3.4 per cent.

In 1923-24 the increase of the Muslim boys is shown as 9.3 per cent. as against 6.2 per cent. of the Hindus. This percentage is however misleading, because there has been a steady decline in the rate of progress during the years 1920-21, 1921-22, and 1922-23. The percentage of increase for the last four years is lower for Muslims than for Hindus.

The annual percentage of Muslim boys to the total number of all religions undergoing primary education was as follows:—

|         |    |    |    |    |    |    |      |
|---------|----|----|----|----|----|----|------|
| 1920-21 | .. | .. | .. | .. | .. | .. | 14.3 |
| 1921-22 | .. | .. | .. | .. | .. | .. | 16.0 |
| 1922-23 | .. | .. | .. | .. | .. | .. | 15.7 |
| 1923-24 | .. | .. | .. | .. | .. | .. | 16.2 |

The increase shown is largely due to the fact that a large percentage of the population is reading in urban areas where Muslims are concentrated and where in some municipalities principally inhabited by Mussulmans, compulsion is in force, but taken singly here too they are, as shown previously, much more backward (6.67 as against 7.23 of the Hindus). Thus from whichever point of view the position may be judged, Muslim backwardness in education is not a matter which is capable of any doubt.

Increase in recent years is due to the incentive given to Muslim primary education by the famous resolution of Sir James (now Lord) Meston's Government of August, 1914. This resolution conceived in a beneficent spirit by the Government has been carried out in a spirit of "consideration for the foster child" by those charged with its execution.



Under this resolution of 1914 provision was made for the establishment of special Muslim schools and the improvement and encouragement of maktabas. The pivot of the whole scheme, however, was the Muslim Inspector whose duty was on the one hand to advise the Government in the interest of the scheme and on the other to organize Muhammadan effort for establishment of Islamia schools and for qualifying private schools for grants-in-aid. The Muslim Inspector has not existed for some years, his duties having been entrusted to other officers of the department. Under the resolution of 1914 "the District Boards shall start a special Islamia school and provide it with a qualified Muhammadan teacher" where an attendance of at least 20 Moslem boys could be secured, regardless of the fact whether there existed any primary school or not at the place where special Islamia school was required to be started. Had this resolution been loyally carried out, Muslim education would have had a spurt, but only minimum expenditure based on previous actuals is provided under the present contract and although district boards can generally afford funds for pathshalas, special Islamia schools and maktabas which derive their authority from the Government resolution are being starved out and several Islamia schools and maktabas have closed and are now closing. There is no question of starting new Islamia schools and maktabas under the circumstances obtaining at present.

We admit that the Islamia schools do not come up to the standard of mixed schools, but the fault is not of the system, it is the machinery that is at fault and we hope that in order to properly and effectually stimulate Muslim education, the system shall be maintained in the spirit of the resolution of 1914. The entire Muslim community of these provinces shall view with great disfavour and alarm any proposal for their abolition.

Muslim teachers and Muslim inspectorial staff play an important part in the recruitment of Muslim boys. In mixed schools tutorial element has been systematically on the wane. We find in the report of the Education department for the year 1922-23 a paragraph to the following effect:—"the number of Muhammadan teachers in ordinary vernacular schools has fallen from 2,932 to 2,656 i.e. by 276." This rather significant fact is explained on the ground that "the encouragement of Islamia schools and maktabas is tending to reduce the Muhammadan element in the ordinary schools." In resolution no. III of August, 1914 referred to above, it is clearly laid down that "facilities will be given for a proper infusion of Muhammadans among the teachers and the inspecting staff." Had any step been taken to give effect to the above mentioned part of the Government resolution, there could be no reduction in the number of teachers of ordinary board schools. Although several new ordinary vernacular schools have been opened since the year 1922-23, the number of Muslim teachers has still further declined to 2,368. The number of Hindu teachers however is 22,814. The proportion of Muslim teachers is remarkably low in most of the districts. We quote only, for example, Muzaffarnagar, which has a large Muslim rural population. It employs only 16 Muslim teachers out of 164, Aligarh 33, out of 515, Muttra 9 out of 401, Agra 22 out of 573, Mainpuri 11 out of 425, Etah 22 out of 423, Furrukhabad 31 out of 475, Etawah 7 out of 506, Cawnpore 17 out of 790, Fatehpur 41 out of 444, Benares 36 out of 1,176, Ballia 6 out

of 759, Gorakhpur 21 out of 1,494, Azamgarh 57 out of 908. In the Kumaun and Jhansi divisions the percentage is inordinately low.

The percentage of teachers in municipal schools is somewhat higher than in the district boards, but much less than the status of Muslims in towns and their educational needs demand. It is no wonder, therefore, that the ratio of population of these mixed schools which admits only high caste Hindus and Muslims should be 7 to less than one in district boards. Hindu (boys only) in mixed schools number 763,883 and the Muslims 137,220 only.

With regard to special inspectorial staff, we emphatically urge its retention and increase. The paucity of the staff has been constantly urged by the community without any response. Its retention has been recommended even by the inquiry committee of which our colleague in the committee, Pandit Nanak Chaud, was a member.

The above will perhaps suffice to show the general backwardness of the Muslim education, the need for special schools to stimulate that education and the causes retarding the progress of that education.

We agree with the President's interpretation of the words "general level." They connote not only the quantity but also the quality. We have admitted that the quality of education in Islamia schools is inferior, but in areas where the Primary Education Act of 1926 is to be enforced, both of these questions will lose much of their force. In areas where the Act will be applied every boy of the school-going age will have compulsorily to receive education. The only question would be, how should the education be imparted and what should we teach. The question of number is immaterial.

We feel no doubt whatsoever that the conversion of Islamia schools into mixed schools will not have the approval of the Muslim community and therefore we strongly plead for more sympathy for the Islamia schools which should be raised to the level of mixed schools. In the latter class of schools we recommend that a minimum should be fixed for the admission of Muslim boys. As an experimental measure we will even approve of the conversion of Islamia schools into mixed schools *only* in areas where Compulsory Primary Education Act has been enforced, but subject to the following conditions:—

- (1) That there is an adequate Muslim representation in the teaching staff of boards schools. The number of Muslim teachers in municipal schools should be 40 per cent. in rural areas at least 30 per cent.
- (2) Adequate provision is made for religious education.
- (3) Every facility is given for the teaching of Urdu from teachers knowing the Urdu language.

With regard to maktabas, we regret that we can not approve of all the conditions recommended by the committee for aided schools of all kinds. These conditions, if rigidly enforced, will lead to stoppage of grants to maktabas. As matters stand at present, boards are none too liberal in making grants to maktabas. We cannot approve of insistence on enrolment of 20 pupils and an attendance of 75 per cent., nor of the qualification of the teacher, nor do we approve of the fixing of syllabus which must be left to the Muhammadan Education Text-book Committee. We advocate a policy of free and liberal grant-in-aid to maktabas.

Maktabs serve a distinctive purpose and impart religious instruction. These are indigenous institutions and appeal specially to a very large number of conservative Muslim parents, who attach more importance to religious education and the teaching of Urdu and Persian. In the following suggestions that we are making for the improvement of Muslim education in order to bring it to the general level, we believe we have the approval of our community :—

- (1) No other duties should be assigned to the Inspector of Muhammadan schools, and his office establishment should be an integral part of the office of the Director of Public Instruction. The post of the Inspector of Muhammadan schools is now vacant and we strongly recommend that it should be filled up immediately; the status and position of the Inspector of Muhammadan schools should be the same as of Divisional Inspectors.
- (2) The power of the Muhammadan Deputy Inspectors at present is very restricted, with the result that their utility is much curtailed. We are, therefore, of opinion that the Deputy Inspectors should be authorized to correspond directly with the Inspector of Muhammadan schools and also with the Muhammadan Education committees of the district under their jurisdiction. In the resolution of Lord Meston's Government it was clearly mentioned that the Deputy Inspectors would be under the Divisional Inspectors; and they should continue to remain under them instead of being under the Assistant Inspectors, as is the case at present.
- (3) A Sub-deputy Inspector or a supervisor be appointed in each district to look after the Islamia schools and maktabs.
- (4) The formation of Muslim Education Committees should be obligatory, and not optional, and they should be advisory bodies to the municipal and district boards.
- (5) The Chairman of the Muhammadan Education Committee should be a gazetted officer selected by the District Magistrate as in the old constitution. The Secretary of the Muhammadan Education Committee should ordinarily be a Muhammadan Deputy or Sub-Deputy Inspector of schools.
- (6) The powers regarding appointment, leave, arrangement, dismissal, transfer, control of teachers in Islamia schools and maktabs should be vested in the Muhammadan Education Committee or in its Chairman, in the same way as similar powers for boards' schools are proposed to be vested in the Chairman of the Education Committee or of the board.
- (7) The boards be made not to take any action on any question dealing with the Muhammadan education and particularly with Islamia schools and maktabs without consulting the Muhammadan Education Committee whose opinions ought to carry great weight with the board in their deliberations.
- (8) The board should require the Muhammadan Education Committee to prepare a budget for Islamia schools and maktabs and for the educational requirements of the Mussu mans

and incorporate it in the general education budget of the board.

- (9) The savings, if any, in the budget allotments of Islamia schools and maktabas should be utilized for the development of Muslim education and should be at the disposal of the Muhammadan Education Committee.
- (10) The power of selecting Muhammadan candidates for teachership in vernacular schools, training classes, and normal schools should be vested in the committee. The committee may be required to take assistance from the Muhammadan Inspecting Officer of the district or in special cases from the Special Muhammadan Deputy Inspector of the division.
- (11) In order to avoid unnecessary delay and misrepresentation of their requirements, the Muhammadan Education Committee should be authorized to correspond directly with the Deputy Inspector and the Inspector of Muhammadan schools.
- (12) The District Muhammadan Education Committee should also be required to prepare an annual report on the progress of Muslim education in the district. The report should mention the principal events and give an account of the income and expenditure every year. It should incorporate all the proposals made by the committee, but rejected by the board. A copy of this report should be sent direct to the Deputy Inspector and to the Inspector of Muhammadan schools.
- (13) The Muhammadan Education Committee to be supplied by the board all papers dealing with Muslim education, such as statements showing the number of free and half free scholars, number of scholarships, number of teachers and scholars, for preparing statements with regard to Muslim education. We urge also reservation of a fixed proportion of free and half free scholarships for Muslim boys. We would fix the proportion at 30 per cent.
- (14) Muslim girls' schools should also be under this committee.
- (15) For safeguarding the educational interests of the community it is necessary that a fixed amount be set aside for maktabas and Islamia schools, the grant so ear-marked should not lapse at the end of the year. The local boards be required further to contribute sufficient funds to meet emergencies such as opening of new schools or maktabas.
- (16) It is also desirable that Muhammadan Education Committees should be formed in municipalities and individual areas on the same lines and with the same powers as the committees suggested for Muhammadan education in the district boards.
- (17) The board allows contingent charges, equips the schools maintained by it and also the school for depressed classes, but no such provision is made for the maktabas. We, therefore, recommend that maktabas should be equipped, and the contingent charges should be provided by the board in the same way as is done in the case of schools for depressed

classes. The inspection of the maktabas should be confined to Muhammadan members of the board, Muhammadan educational officers or other Muhammadans appointed by the board, as the text-books generally contain lessons on theology.

- (18) It is also desirable that a Muhammadan clerk should be assigned to the Muhammadan Education Committee who should keep all the records dealing with the maktabas and Islamia schools and other matters connected with Muhammadan education.
- (19) According to recent rules teachers trained in Islamia primary training classes are not eligible for appointment as teachers in any schools except maktabas. We suggest that such teachers of the Islamia training classes as have passed the vernacular final examination should not be debarred from becoming teachers in the board schools and particularly in Islamia schools.
- (20) Some boards in these provinces have issued instructions that Hindi should be taught as a compulsory subject in Islamia schools. Such an order is against the object for which Islamia schools were established, and is opposed to the intentions of the Government repeatedly announced in various resolutions. Such orders of the boards should not be allowed to have any effect.
- (21) The number of Muhammadan teachers in the boards' schools and, particularly, the number of head masters in the middle vernacular schools is very limited, as shown above. In most of the districts in these provinces there is hardly a single head master of a vernacular middle school, and the number of Muhammadan teachers at present is very small. They are usually appointed as teachers of oriental languages and are consequently debarred from becoming head masters of middle schools. It is necessary that a definite proportion of every class of teachers should be fixed for every type of school, and this proportion should be different in different districts, varying from 30 to 40 per cent., according to the population of the Muslim community.
- (22) In certain districts the salary of Muslim teachers in ordinary board schools is paid out of the grants reserved for Islamia schools and maktabas. This is against the intention of the Government grant which should be reserved exclusively for the purpose for which it is given.
- (23) It is also necessary that an adequate number of primary scholarships should be reserved for Muslim scholars passing the upper primary examination in the same proportion as we have recommended for teachers—30 to 40 per cent.
- (24) Some of the boards have issued instructions that all their correspondence should be carried on exclusively in Hindi written in the Nagri character. This has created a great deal of excitement and agitation among the Mussulmans,

as it is opposed to the settlement arrived at by the Government of Sir James Latouche. This practice will be a source of great annoyance and inconvenience to all the persons who do not know Hindi, for teachers of Islamia schools, maktabs and of Muhammadan girls' schools, according to this rule, will be compelled to correspond in Hindi.

- (25) In the hostels attached to the middle schools cooking sheds and servants are provided for Hindu students, while Muhammadans are left to shift for themselves on the ground that their number does not justify separate arrangements. Our experience is that the number of Muhammadan boarders does not increase, simply because suitable kitchen arrangements do not exist. If a Muhammadan superintendent or assistant superintendent is appointed in charge of the Muslim boarders with suitable kitchen arrangements the number is sure to increase.
- (26) The number of Muhammadan candidates for the normal schools is fixed for each district. This number is very inadequate and should be increased in the proportion already mentioned, i e., 30 to 40 per cent. We also beg to recommend that the number of Muhammadan candidates for the training classes should be fixed in the same way, and that they should be selected by the Muhammadan Education Committee, as already mentioned.
- (27) The curriculum of studies for Islamia schools should be drawn by the Muhammadan Education Text-book Committee.

HAFIZ HIDAYAT HUSAIN.

ZIA-UD-DIN AHMAD.

\* MASOODUL HASAN.

RAO ABDUL HAMID KHAN.

## APPENDIX K.

*The joint note of the five Hindu members of the committee.*

This note is intended to serve a twofold purpose. In the first place, we should like to deal in greater detail than has been done in the main report with the question of the alleged educational backwardness of Muslim boys, and, incidently, to examine the various statements that are generally put forward by Muslim publicists in support of their contention. The importance of the subject demands that it should be thoroughly discussed. Since 1909, whenever the problem of primary education in these provinces has been under consideration, the question of Muslim backwardness has been raised, and raised in such a form as to exert a profound influence over the growth of our system of elementary instruction. And yet, in the past no serious attempt was made to inquire into the alleged educational backwardness of the Muslim boys. It is, therefore, a matter for satisfaction that the Wetherill Committee, consisting of Hindu, Muslim and Christian members, official and non-official, should, after a prolonged inquiry, have arrived at a unanimous finding that the alleged backwardness was nothing more than a myth, and that a majority of the committee,—one Muslim, two European and five Hindu members—should have further recommended the gradual elimination of the separate educational facilities provided under the Meston Resolution for Muslim boys, because, they have adversely affected the quality of instruction imparted to them. In the second place, we deem it necessary to state in full the reasons for the attitude adopted by us in the consideration of the various issues raised in the course of our inquiry, and also to state frankly the grounds on which we have accepted a compromise here and there, in spite of our holding clear and definite views on those points. We are constrained to do so, owing to the action of some of our respected Muslim colleagues who informed us at the last meeting, after the report had been signed, of their intention to go back on the compromise and to append a separate note of dissent even on those points on which the committee had by agreement arrived at unanimous findings.

2. In dealing with the subject, we do not propose to follow the order in the report, because in our opinion it is not conducive to convenience, although we realize that the terms of reference made it necessary for the committee to prefer the arrangement of the subject as given in the report. We shall consider the following points in the order in which they are given :—

- (a) Whether Muhammadans are educationally backward ;
- (b) Whether there should be one mixed type of district board schools ; or whether, along with the district board mixed schools, there should be district board Islamia schools and Hindu pathshalas ;
- (c) Whether religious instruction should be permitted during school hours, and, if so, under what conditions ;
- (d) Whether it is desirable to fix the proportion of district board teachers and the members of the inspecting staff on communal lines, and, if so, what would be the fair and equitable basis for determining the proportion ;

(e) Whether the existing rules regulating the grants to aided (vernacular primary) schools of all kinds require modification, and, if so, in what direction; and

(f) Whether a separate inspecting agency should continue.

3. In regard to the alleged backwardness of the Muslim community in the matter of education, we should like to make a passing reference to the lack of unanimity among their representative spokesmen as to what should constitute the standard by which their backwardness is to be measured. As has been indicated in the report, the committee was presented from day to day with novel and far-fetched interpretations of the phrase, "the general level", in the terms of reference. So scholarly a gentleman as our esteemed colleague, Dr. Zia-ud-din Ahmad Sahib, was of opinion that the standard to be taken should be the highest level attained by any community or a section of a community. Ultimately, the definition of the expression of "the general level," which had been put forward by one of us at the very first meeting, was adopted by the whole committee as the right one. Accordingly, in this note we shall use the term, "the general level", as defined by the committee in paragraph 6 of their report. Similarly, there seemed to be considerable hesitation among the Muhammadan publicists as to whether the figures of literacy for the various communities, as given in the latest census report, should alone be taken into consideration in deciding the question of the relative backwardness of one community or another, or whether the census figures should be discarded and the question settled by a reference to the number of scholars reading in the vernacular primary schools of all kinds as supplied to the committee by the Department of Education. On this point there have been violent fluctuations of opinion. The pendulum seems to have oscillated in quick succession from one side to the other, and then back again. It would, however, appear that they have, for the time being, chosen to let their case stand or fall on the basis of the figures in the census report. Out of our desire to do full justice to their view-point, we shall begin the examination of this point by taking the census reports for 1901, 1911 and 1921, and see if the allegation of the Muhammadan community regarding their educational backwardness is borne out by a study of these reports.

4. Roughly speaking, the total male population for the 48 (British) districts of these provinces is 23·8 millions, of whom 3·4 millions are Muslims, one lakh Christians, and the rest Hindus (including approximately 4·6 millions of males belonging to the depressed classes). The following statement shows in a tabular form the comparative progress made by the Hindus and the Muhammadans in literacy during the twenty years, 1901 to 1921.

| Year. | Per 1,000 males. |   |          |   |
|-------|------------------|---|----------|---|
|       | Hindus.          | Increase per cent. as compared with 1901. | Muslims. | Increase per cent. as compared with 1901. |
| 1901  | 56               | ..  | 52       | ..  |
| 1911  | 58               | 3·5                                       | 59       | 13·2                                      |
| 1921  | 62               | 10·7                                      | 65       | 25·0                                      |



5. In this connection it is interesting to note the curious error into which the Census Commissioner of the United Provinces for the year 1921 seems to have fallen—an error which is as inexplicable as it is baseless. In his report, part I, chapter 8, paragraph 12, page 118, occur the following words :—

“Of the two main religions the Hindus have progressed more than the Muhammadans ..... As regards males only the Hindu proportion is now 67 and the Muhammadan 65 (per 1,000 males). In 1911 figures were 58 and 59, respectively. As the Muhammadans have a superiority only in the age-period 20 and over, it seems likely that they will in the next decade fall further behind.”

6. That the above is a palpable misrepresentation of the true facts, is susceptible of easy demonstration. The Census Commissioner in the above quotation gives the Hindu proportion as 67 for males of all ages, while on page 120 of his report (part I) he gives 70 literates per thousand Hindu males of five years and over as against 74 for the Muslim males of the same age-period. If both the sets of his figures are accurate, then it follows that the Hindus must have got an overwhelmingly large number of literates among males of the age-period 0—5 years, in order to convert the Muslim superiority of four per thousand males of five years and over into inferiority of two per thousand males for all ages. The above proposition on the face of it is absurd. But this is not all. If we turn to part II of his volume and look into the detailed figures given in table VIII, we find that the Hindu proportion of literate males is 62,—not 67 as stated by the Census Commissioner,—and the Muhammadan proportion 65, for all ages. The figures relied upon by the Census Commissioner being unreliable, the inference drawn by him from those figures, namely, that ‘it seems likely that they (Muslim) will in the next decade fall further behind,’ falls to the ground.

7. There is yet another point that merits consideration before we pass on to deal with another aspect of the question. It is urged that the depressed classes should be excluded from the Hindu community as their inclusion has the effect of unduly reducing the percentage of literacy among the Hindu community. It is admitted that the various sections of the Hindus are not equally advanced in the matter of education, and we wish very much that the progress had been uniform so that an equal proportion from among the various sections of the Hindu community should have been able to read and write. But similar disparity among the various sections of the Muslim community is also to be found. If there are among the Hindus some sections that are as advanced as Kayasthas, Agrawals and Brahmans and backward sections like Pasis and Bhangis, then a close study of the figures relating to the Muslim community reveals a similar state of things. For instance, the number of literates per thousand males among the Muslim community was as follows in 1911 and 1921 :—Saiyeds 210, Moghals 145, Rajputs 114, Sheikhs 107 (in 1911), Pathans 88 (in 1911), Neo-Muslim 40, Julahas 30, Qassab 19, Gujars 19, Dhunja 12, Bhangi 5, Darzi 4, Faqirs 3, Manihars 3, Turks 3, Pasis 3, Kanjaras 2, Nats 2, Bhisti 1·3 and Gaddi 1. It is thus obvious that if an attempt is made to split up the Hindu community into the backward and advanced sections, the same should be done in the case of the Muslim community. This uneven distribution of education among the various sections of one community or another is

due not to the difference in creed but to differences in surrounding and avocations, so that the men following the same or similar professions, though belonging to different communities, show similar degree of advancement in the matter of literacy. The urban classes have got a larger proportion of literates than the rural classes; and the professional classes of both the communities exhibit a higher standard of literacy than the artisans who in their turn are more advanced than those who follow agriculture or lead a pastoral life. The line of demarcation between the advanced and the backward sections of the communities is not along communal but vocational lines; it is horizontal, not vertical. Mr. Blunt who was a Census Commissioner for the United Provinces in 1911, arrived at the same conclusion. In his report he states that "the non-agricultural caste finds use for literacy, the agricultural caste does not." And Mr. Edye in the last Census Report makes a similar statement. In these circumstances, it is not fair to suggest the splitting up of the Hindu community alone. If a comparison is to be instituted between the two communities with a view to finding out which of them is more advanced in the matter of education, one should not leave out the backward section of one community and compare only its advanced section with another community including the advanced and backward sections.

8. It is further suggested that the Muhammadans may be more literate than the Hindus, but, as their superiority is more marked in the age-period, 20 years and over, they are likely to lose their advantage and fall behind in the next decade. The following statement will show that even during the last 20 years which have witnessed the rapid advance of the Muslims in literacy as compared with that of the Hindus, the Muslim males of the age-period 0—10 years did not have a larger proportion of literates than the Hindu males of the corresponding age-period:—

| Years.     | Literates per 1,000 males of 0—10 years. |          |             |                |
|------------|--|----------|-------------|----------------|
|            | Hindus.                                  | Muslims. | Christians. | All religions. |
| 1901 .. .. | 6  | 6        | 14.9        | 6.6            |
| 1911 .. .. | 8  | 8        | 8.2         | 8              |
| 1921 .. .. | 6.9                                      | 6.75     | 7           | 6.8            |

From another point of view also, it can be shown that the apprehension regarding the possible decline of the Muslim community in literacy during the next decade is groundless. For instance, although the Muhammadans constitute 14.7 per cent. of the total population in these

provinces, the percentage of Muslim scholars in primary schools of all kinds was as follows :—

| Year.         | Total enrolment in vernacular primary schools. | Total number of Muhammadans boys attending such schools. | Percentage. |
|---------------|--|--|-------------|
| 1919-20 .. .. | 759,097  | 136,662  | 18.0        |
| 1920-21 .. .. | 804,870  | 138,549  | 17.2        |
| 1921-22 .. .. | 787,376  | 139,461  | 17.7        |
| 1922-23 .. .. | 831,964  | 142,843  | 17.2        |
| 1923-24 .. .. | 885,575  | 170,553  | 19.2        |

In view of these figures, it is certain that far from losing ground, the Muslim community will continue to make progress at the same rate at which it has advanced during the last 20 years. Those who have been frightened by the gloomy prospect of the future deterioration of the Muslim community, as drawn by the last Census Commissioner of the United Provinces, may rest assured that their fears are unjustified and that Mr. Edye's conclusions are as unreliable as his figures are inaccurate.

9. In certain Muslim quarters although the provincial superiority of the Muhammadan males over the Hindu male population in literacy is acknowledged, it is pointed out that in the twenty-four cities they are less advanced—the proportion for the Muslims and Hindus being 150 and 221 per 1,000, respectively. This would be a valid objection to an assertion, if made by any one, that the Muslim males were equally advanced all over the provinces. But no one has ever suggested that. If the Hindus have a superiority over the Muslims in the twenty-four cities, the former are relatively much more backward than the latter in the rest of the province. The total male population of the twenty-four cities is, roughly, a little over 12 lakhs, of whom 7.3 and 4.3 lakhs, are Hindus and Muslims respectively. In other words, less than one-eighth of the total Muslim male population in the provinces is to be found in the twenty-four cities. And the proportion for the provinces including these twenty-four cities is 70 for the Hindus and 74 for the Muslims, if we take the figures for males of 5 years and over. In 35 out of 48 districts, the Muhammadans have got a larger proportion of literates than the Hindus; and in some cases, their superiority is remarkably high. That they have not only been able to maintain in 1921, the position held by them in 1911, but have succeeded in improving it, is proved by the fact that, while they were relatively backward in 17 districts in 1911, they were found in 1921 to be behind the Hindus only in 13 districts. In order, however, to appreciate the full extent of the advantage they have over the Hindus, a detailed study of the figures relating to districts is recommended. For instance, in 1921, the Allahabad district had 68 literates among Hindus and 130 among Muslims per 1,000 males of 5 years and over; while the corresponding figures for Lucknow were 88 and 165, respectively. Another argument put forward to prove the educational backwardness of the Muslim

community in these provinces is that while the All-India proportion of literates among Muslim males is 93, the provincial average is only 74. On this basis, the Hindu community is even more backward, as the corresponding figures for it are 137 for All-India and 70 for these provinces.

10. So much for the claim put forward by the Muhammadans on the basis of the figures given in the various census reports. Let us now turn to the departmental reports on education, and see if the Muslim boys are not taking advantage of the educational facilities provided by the State in adequate numbers, namely, whether on the basis of population a smaller proportion of scholars are Muslims. For the year 1923-24, we find that there were, roughly, 6,200 scholars reading in various universities and arts colleges (including associated intermediate colleges) of whom about 1,600 or 26 per cent. were Muslims. (If in the Aligarh Muslim University scholars belonging to the outside provinces are reading, the same is the case in the Benares Hindu University and other colleges). Nearly 93,000 boys were receiving English or vernacular secondary education; of these over 15,000 or 15 per cent. were Muhammadans. Similarly, among 8,86,000 male scholars attending vernacular primary schools of all kinds 1,70,000 or 19 per cent. were Muslim boys. Thus, although the Muslim males constitute only 14.3 per cent. of the total male population of the provinces, roughly, 26 per cent. of the scholars receiving higher education are Muslims, while in secondary and primary schools they number 16 and 19 per cent. respectively. The conclusion from these facts is irresistible: that the alleged backwardness of the Muslim community or its apathy towards western education is a fiction.

11. It might be objected that the state of things as shown by the figures for 1923-24 is not normal. But the objection is not well-founded. We have given above the figures relating to scholars reading in vernacular primary schools of all kinds for four years from 1919-20 to 1923-24, which clearly demonstrates that the progress is by no means spasmodic, it is on the other hand, normal. The truth of this assertion can be demonstrated by a reference to the number of Muslim boys attending vernacular primary schools (recognized) from 1915-16 onwards. Appendix A gives the figures taken from the Table no. III of the Annual Reports of the Department of Education for the years concerned. The table given below summarizes the figures contained in that appendix :—

| Year.         | Percentage of Muslim boys to total number of boys reading in recognised vernacular primary classes. |
|---------------|---|
| 1916-17 .. .. | 14.3  |
| 1918-19 .. .. | 16  |
| 1921-22 .. .. | 16  |
| 1924-25 .. .. | 16.5  |

12. There is one aspect of the question that requires consideration. It was suggested by our esteemed Muhammadan colleagues of the

committee that the depressed classes should be excluded before any proper comparison can be instituted. We have accordingly compiled the following table on the above basis :—

| United Provinces (British). |    |    |    | Male popula-<br>tion (in<br>lakhs.) | Scholars<br>(in thou-<br>sands.) | Per<br>cent. |
|-----------------------------|----|----|----|-------------------------------------|----------------------------------|--------------|
| All communities             | .. | .. | .. | 2·38*                               | 8·86†                            | 3·7          |
| Hindus                      | .. | .. | .. | 2·08*                               | 7·13                             | 3·5          |
| (a) High caste              | .. | .. | .. | 1·57*                               | 6·90                             | 4·4          |
| (b) Depressed classes       | .. | .. | .. | 46*                                 | 23†                              | ·5           |
| Muslims                     | .. | .. | .. | 34*                                 | 1·70†                            | 5·0          |
| Indian-Christians           | .. | .. | .. | 86*                                 | 3·2                              | 3·7          |

The table shows clearly enough that even if the depressed classes are omitted, the Muslims remain at the top followed at a respectable distance by the Hindu and Indian-Christian communities.

We should like to add that a similar table given by Revd. Canon Crosthwaite in his note submitted to the committee, though not altogether free from inaccuracies in regard to figures, bears out the truth of our contention.

13. Having dealt with the figures relating to the scholars belonging to the various communities in the provinces as a whole, we propose to consider separately the state of primary education among the boys of the communities concerned in the rural and urban areas. At the outset, it should be made clear that no figures are available for the boys residing in the areas under the jurisdiction of the Cantonment Authorities. We are, therefore, concerned only with the boys attending schools managed or aided by the district and municipal boards. Taking the district boards first, we find that the male population under their jurisdiction totals, in round figures, 22 millions, of whom 12·6 per cent. are Muhammadans. Of nearly 8,38 thousand boys in primary schools within the area under the district boards, 1,42,000 or 16·9 per cent. are Muslim. Similarly, in the municipal area although the male Muslim community constitutes 36·4 per cent. of the total male population, the proportion of the Muslim scholars to the total number of boys at school is 45·6 per cent. In this connexion, we wish to draw the attention of the Government to a most disquieting state of affairs disclosed by a statement supplied to the committee by the Department of Education, as regards the education of Hindu boys reading in municipal

FOOT-NOTE.—\* Of Census Report, United Provinces, 1921.

† Director of Public Instruction's Report 1923-24, appendix B, page 33b.

‡ Director of Public Instruction's Report, pages 32, 33.

schools of the Rohilkhand division. The present position would appear to be as follows :—

(Males only.)

| Municipalities.      | Percentage of Hindu population to total population. | Percentage of Hindu scholars to total number of scholars. |
|----------------------|---|---|
| Bijnor .. .. .       | 41·8  | 18·2  |
| Moradabad .. .. .    | 41·4  | 10·6  |
| Shahjahanpur .. .. . | 46·1  | 3·8   |
| Pilibhit .. .. .     | 58·7  | 22·5  |

Comment on the above is superfluous. We would urge on the Government the desirability of instituting an enquiry into the above and similar other cases with a view to ascertaining the causes responsible for so low an enrolment of Hindu boys even in places, like Moradabad, where compulsory elementary education has been introduced. We will further suggest that as soon as the inquiry has been made, a statement should be published so that the uneasiness caused by these figures may be removed.

14. We think we have shown by a reference to the relevant facts and figures that the allegation regarding the educational backwardness of the Muhammadan community is unsubstantial. But the fact that it should have gained credence for so long needs to be considered. Some light is thrown on the genesis of this mistaken belief by the report of the Karamat Husain Committee, 1913. The Committee, in chapter 2, paragraph , of their report, stated : " A reference to the statistical tables of 1895 will establish the fact that, at that time, 32·6 per cent. of the pupils belonging to these two sections were Muhammadans." They further added : " It is our duty to point out that there has been a steady and gradual retrogression and that the Mussalmans have been losing ground in the field of primary education. Their percentage, with regard to total number of students, has fallen gradually in the course of the last 18 years, from 23·6 per cent to 18·75 per cent." The Karamat Husain Committee claimed, and this claim has been repeated in every successive representation submitted to the Government by the Muslim educational conferences that the Muhammadans should receive special consideration in the matter of education, as, " considering the class of Mussalmans who inhabit these provinces and comparing them with the rest of the population the submission that the Muslim educational needs should not be determined by their percentage but by their status, past history and present deplorable condition in the country is not at all unreasonable." The above views, we respectfully suggest, betray an utter lack of proper perspective. It may be true that in 1895 nearly 33 per cent. of the pupils were Muhammadans; but it only shows that at that time Hindus were not taking fair and adequate advantage of the educational facilities provided by the State; but with the gradual awakening in the country and the more wide-spread appreciation of the value of education, it is only natural that the schools should cease to be the monopoly of the boys belonging to any particular community, with the result that the relative proportion existing at any particular time is bound, in course of time, to

be altered. While the relative position of the Muslim community *vis-a-vis* the other communities may be changed, we assert that there has been no decline in the number of Muslim boys attending primary schools since 1895, but that it has been steadily increasing with the opening of more schools. At the present time, there are in the provinces nearly 34 lakhs of boys of school-going age, of whom about 15,490,600 are Muhammadans. The percentage of boys attending school to the total number of boys of school-age for all communities is 26; while in the case of Muhammadans 40 out of every hundred boys of school age are actually undergoing instruction in primary schools of all kinds. Unless, therefore, it can be shown that there has been a fall in the number of the Muhammadan boys at school in recent years as compared with 1895, the demand for special treatment is untenable. It is further open to objection on higher grounds of public policy. It is the duty of a rational Government not only to provide educational facilities for the education of all boys of school-going age, but to use compulsion on the parents to send their boys to school. With the introduction of the representative form of Government in the country, the need for the education of voters has become even more insistent. The problem of providing education to boys of all communities cannot be solved by spoon-feeding the boys of one community at the expense of others who have got a good right to be educated as any other. It is in view of these facts that our committee has come to the unanimous decision that the Muhammadans are not backward.

15. Coming now to what should be the type of a school under the management of a local body, we should like to place on record our deliberate opinion that there should be only one type of school, namely, the mixed school open to boys of all communities. In the written opinions placed before the committee by the representative spokesmen of the high-caste Hindus and of the depressed class, it was stated that if Islamia schools were to be maintained at the expense of the board, then similar facilities should be provided for the benefit of boys belonging to the educationally backward sections of the Hindu community also. We do not see how this just demand for the establishment of institutions similar to Islamia schools and meant for these backward sections can be resisted so long as the Islamia schools are not going to be abolished. The continued existence of the latter can no longer be justified on the ground that the Muhammadan community is educationally backward. It is the Hindus in general and the depressed classes in particular, who are now, as they have always been, more backward in the matter of education. The committee have by majority decided that the establishment of separate institutions on the lines of Islamia schools for the Hindus in general and the depressed classes in particular, should not be countenanced, because they felt that the creation of such separate schools would make the existing confusion worse. Convinced as we are that the policy of driving boys of tender age into communal schools that are maintained out of the public funds is suicidal to the larger interests of the country and fraught with incalculable dangers to the future peace and prosperity of our people, as also on the ground that the establishment of the Islamia schools has done more harm than good to the educational progress of the Muhammadan community, we are strongly in favour of the total abolition of Islamia schools. The joint note of the President and Mr. Said-ud-din Khan Sahib clearly sets forth how

inefficient the Islamia schools are, and how incapable they are of improvement, as well as how grave the injury is, that they have been inflicting on the Muslim boys who have been receiving instruction therein. Those of us, who have had personal experience of the quality of instruction imparted in these schools, can bear witness to the truthfulness of their statement; and if we were interested in retarding the educational progress of the Muslim community, we should have pressed for their continuance instead of suggesting their abolition. It is claimed that the creation of Islamia schools has been responsible for attracting a larger number of Muhammadan boys than would have been otherwise possible. We think that in places, where Islamia schools are being run side by side with other schools managed or aided by district or municipal boards, the denominational institutions would appeal more to the communal instincts of a parent. But if the proportion of Muslim boys to the total number of boys at school in the year 1918-19, when these schools had only recently come into existence, is compared with that in 1923-24, it will be found that they have played a very insignificant part, if any, in stimulating the interest of Muhammadan parents. (Please refer to table given on page 11, paragraph 11 of this note.) These Islamia schools are open to another objection. The rule that only Muhammadan teachers should be employed in them, although they are maintained by the local boards constitutes a flagrant breach of the repeated pledges given to the peoples of India by her Gracious Majesty Queen Victoria and her successors. This deliberate exclusion of the members of certain important communities from occupying the posts of teachers in these schools, merely on the ground of religion, cannot be justified. We enter our most emphatic protest against the continuance of this policy which imposes a humiliating disability on Indians other than Muslims. That we are not actuated by any petty considerations of securing a few more jobs for the members of this community or that can be easily understood when we say that we are equally opposed to the exclusion of qualified non-Hindus from service as teachers in depressed class schools. Babu Khem Chand, M.L.C., in giving evidence before our committee strongly pressed us to recommend to the Government to make a rule to the effect that no non-Muslim shall be appointed to the post of a teacher in a depressed class school under the management of a local board. We, the Hindu members of the committee, did not consider it to be either just or fair to press this point on the committee; but if the rule relating to Islamia schools is not to be abrogated, then we think that the proposal of Mr. Khem Chand cannot be dismissed lightly. We are opposed to the one as to the other. We look upon both as wrong in principle and harmful from an educational point of view. We shall feel deeply sorry if Mr. Khem Chand's proposal is given effect to, simply because that there is disinclination on the part of the Government to modify the rule relating to Islamia schools.

15. Although we were and are of opinion that Islamia schools should be abolished immediately, we have agreed to the compromise embodied in the report, proposing the gradual elimination of such institutions. We agreed to this compromise because we thought that by so doing we should be able to secure the support of the four of our esteemed Muhammadan colleagues. As they unfortunately, for reasons be known to them, have not accepted the compromise in the spirit in which it was



put forward by Mr. Said-ud-din Khan Sahib, we should like to make it clear that we are still of opinion that the further continuance of Islamia schools is detrimental from an educational point of view and also on grounds of financial wastage. In this connexion we may draw attention to the practice of admitting the Hindu boys in Islamia schools. This is done with the manifest object of complying with the rule requiring that average attendance of 20 boys in such schools should be guaranteed by their promoters. The admission of Hindu boys in schools where only Muhammadan teachers are employed and no provision for the teaching of Hindi exists, and which are established with the sole object of catering for the needs of the Muhammadan boys, is open to serious objection.

16. In view, however, of the majority recommendation that the Islamia schools should be gradually eliminated, we should like to make for the consideration of the Government the following proposals with a view to implementing that recommendation :—

(a) The establishment of additional Islamia schools should be stopped:

(b) that, of the existing Islamia schools, those should be immediately abolished which are located in villages that have also got a district board mixed school or maktab, and c) the remaining Islamia schools should be gradually converted into mixed schools within a period not exceeding 5 years.

17. As has been stated in the main report, the Muslim members of the committee were prepared to consider the immediate abolition of Islamia schools, provided (a) that the text-books were improved, (b) that the satisfactory provision for the teaching of Urdu was made, (c) that the proportion of the Muhammadan teacher to be employed in the district or the municipal board school was fixed, and (d) that religious instructions within school hours was allowed. In regard (d) the Hindu members of the committee had deep-rooted objection to the turning of a mixed school into an arena of theological controversy; they pointed out to the impossibility of securing competent and reliable teachers, specially in rural areas; they also felt that in view of the existing communal tension, the turning of secular school masters into preachers of religion would be a great mistake and they could not reconcile themselves to the expenditure of the public funds for subsidising religion teaching in any form or shape. They, however, with great reluctance and considerable misgivings gave their provisional consent,—they repeatedly stated and take this opportunity of repeating once again that their consent to the compromise regarding religious instruction within school hours is subject to the condition that religious instructions should only be permitted in school hours in mixed schools when the Islamia schools have been abolished. For so long as such schools are permitted to exist, they must continue subject to the condition laid down in Sir James (now Lord) Meston's resolution on the Report of the Piggot Committee.

18. As regards (a) and b) they were unanimously accepted. But the majority of the committee would not agree to the proposals put forward by the four Muhammadan members of the committee for fixing the proportion of Muhammadan teachers in mixed schools. The majority was of opinion that the proposal was unsound in principle, that it has not been proved that local boards were opposed to the employment of Muhammadans as school masters. Secondly, in case the

principle of fixing the proportion is accepted they could not agree to any proportion other than on the basis of population being laid down for the teachers of the various communities. Nor, in their opinion, would it be fair to fix the proportion of teachers only, when in other departments of Government service a larger proportion of Muhammadans were being employed—far larger than could be justified on grounds of equity and fairness. But the overriding consideration that weighed with them in turning down this proposal was, that in the field of education it is the personality, and not the communal label of a teacher that should count. The experience of appointing only Muhammadans as teachers in Islamia schools has not been so satisfactory as to justify the extension of this vicious principle to the mixed schools. Enquiry also showed that the charges of apathy towards or unympathetic treatment of Muslim boys by non-Muslim teachers in mixed schools were purely imaginary. Muhammadan witnesses when cross-examined before the committee could not substantiate such allegations. We found that the less a witness knew about the actual working of the district board and its educational system, the more confident he felt in making unfounded charges against the non-Muslim teachers. Similarly, we found another allegation to be equally baseless, viz., that the non-Muslim teachers are averse to encouraging Muslim boys to join vernacular middle schools. The committee has been supplied with the figures relating to the enrolment of Muslim and non-Muslim boys in the vernacular middle schools in the Allahabad division from which we learn that although the Muslim population in the rural area of the division is only 8.4 per cent. of the total male population, the proportion of Muslim boys to the total number of boys in such schools is over 14 per cent. or 67 per cent. over their population basis. And yet, so great is the communal excitement that even responsible persons can make such reckless charges in all seriousness.

19. Some of the concrete proposals put forward by Dr Zia-ud-din Ahmad Sahib for fixing the proportion of teachers show the spirit in which the discussion on this point was raised in the committee. He started with suggesting that the proportions of Muslim teachers in municipal and district board schools should be fixed at 40 and 35 per cent., respectively. Then he came down to 35 and 30, which were again reduced to 30 and 25. And as the majority in the committee could not agree to this the four Muhammadan members on the committee would agree to no compromise regarding the abolition of Islamia schools. They wanted a *quid pro quo* for their consent to the abolition of the institutions which were admittedly inflicting a great wrong on the present generation of the Muhammadan boys.

20. The problem of maktabs, pathsalas and other aided primary schools deserves to be considered as a whole. At the present time, no consistent policy is being pursued, with the result that more often than not they are utilized not so much for the provision of educational facilities as for giving a subsistence allowance to some "toothless" friends of certain influential members of the board or local magnates. Instruction imparted in such institutions is merely nominal, and the average enrolment practically fictitious. The expectation that such institutions would serve the purpose of attracting more money for purposes of education from liberal minded private individuals of the

