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CENTRAL OFFICE OF
THE ALL-INDIA MUSLIM EDUCATIONAL CONFERENCE,
SULTAN JAHAN MANZIL,
ALIGARH. 31/5/1945.

for E Dept

Dear Sir,

I am sending to you under separate cover, copy of the Memorandum of the All India Muslim Educational Conference Aligarh, on the Report of the Central Advisory Board of Education on the Post War Educational Development in India.

This Memorandum has been submitted to the above "Board" and with the permission of its secretary I am now releasing it for publication to the press and placing it through you for the consideration of the "Post War Educational Planning Committee" of your Government.

As this is the first authoritative, expert and Comprehensive review of the "Sargeant Scheme" on behalf of the Muslims of India, I am sure it will receive sympathetic consideration.

With respectful regards.

Yours faithfully,

A.M.Kureishy

(K. B. A. M. Kureishy)
Hony Joint Secretary

ALL INDIA MUSLIM EDUCATIONAL CONFERENCE ALIGARH.

SECRETARY, EDN. AND P. H. DEPT. 7 - JUN 1945 GOVERNMENT OF MADRAS

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MEMORANDUM

ON

THE REPORT OF THE CENTRAL ADVISORY BOARD OF EDUCATION

on the 'Post-War Educational Development in India',
prepared by the Committee appointed by the

ALL-INDIA MUSLIM EDUCATIONAL CONFERENCE,

at its 53rd Annual Session
held at Jubbulpre.

Printed by Khan Sahib Jawahir Khan at the Mus University Press, Aligarh.
1945.

WITH COMPLIMENTS.

From:—M. HABIBUR RAHMAN KHAN SHERWANI,
(Dr. Nawab Sadryarjung),
Hony. Secy. A.I.M. Edl. Confr. Aligarh.

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NOTE.

The All-India Muslim Educational Conference at its Fifty-third Annual Session, held at Jubbulpore (from 16t to 18th April, 1944), under the Presidentship of the Hen'ble Dr Sir Mohammad Azizul Haq, M.A., D. Litt., C.I.E., Commerce Membe, Government of India, considered the report on Post-War Educational Development in India and unanimously passed the following resolution;

"This Session of the All-India Muslim Educational Conference welcomes the report of the Central Advisory Board of Education on Post-War Educational Development in India as the first courageous and comprehensive attempt to plan for the long overdue development of education in this country. While agreeing generally with the views expressed by the President of the Education Section of the Conference (Principal Sajjad Mirza of Hyderabad) it appoints a committee consisting of the following gentlemen for the purpose of examining the report in detail and submitting a memorandum to the Government at the proper time.

1. Lt. Col. Dr. Sir Zia Uddin Ahmad, Vice-Chancellor, Aligarh Muslim University.
2. Prof. A. B. A. Haleem, B.A. (Oxon) Bar-at-Law, Aligarh.
3. Dr. Zakir Hussain Khan, MA., PD. Delhi.
4. Dr. Afzal Husain Qadri, MA., (Cantab), Ph.D., Aligarh.
5. Begum Habibullah, M.L.A. Lucknow.
6. Miss Qamar Jahan Jaffar Ali, Aligarh.
7. Principal Sajjad Mirza, M.A., (Cantab), Hyderabad, Deccann—Convenor.

This Committee met at Aligarh on 29th 30th November and 6th, 7th and 8th December, 1944, in the Conference Library and at the residence of Prof. A. B. A. Haleem respectively, and after thorough and detailed scrutiny of the Sargent Report" prepared the following memorandum for the consideration the Central Advisory Board of Education. The meetings were presided over by Prof. Haleem.

I am sorry that Lt.-Col. Dr. S. Ziauddin Ahmad, Dr. Zakir Hussain Khan and Begum Habibullah on account of important preoccupations could not participate in the deliberations of the committee, and therefore they have not been able to sign the memorandum. The undersigned and Mr. Syed Altaf Ali Brelvi, Superintendent of the Conference, attended some of the meetings of the committee by special invitation.

Two appendixes consisting of the recommendations of the Hunter Commission Report (1882) and the letter of Hon'ble Mr. Sharp (1913) have been added to this memorandum.

M. KUREISHY,
(K B, M.A.),
Hony. Joint Secretary.

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Memorandum.

It is no easy task to scrutinise and comment on a report which has been prepared by eminent experts with much care. We had neither the necessary facilities nor sufficient time at our disposal to do proper justice to the work entrusted to us. Despite many limitations, however, we have endeavoured to deal with the more important matters arising out of this report which, in our opinion, need reconsideration, in the interests of the peoples of India in general and the Muslims in particular.

Before we deal with this report in detail, we are constrained to remark that it is perhaps the first official document issued by the Government of India in the Education Department during the last hundred years, which does not deal with the problem of Muslim Education as a special and separate subject.

BRITISH POLICY TOWARDS MUSLIM EDUCATION.

Even in the days of the East India Company the special position of the Muslims in India was recognised by the Court of Directors. Sir Charles Wood in his famous Despatch on Education said in 1854, "We shall receive with favour any proposition which may appear to you to be likely to supply the want of so large a portion of the natives of India". Under the Viceroyalty of Lord Mayo, the Government passed a resolution on the subject of Muslim Education in 1871, expressing regret at the general backwardness of the Muslims in education and acknowledging the fact that on account of their standing aloof from the educational system of government they were losing the advantages, both material and social, which others enjoyed, laid down certain principles which were accepted and elaborated by the Hunter Commission of 1882. The recoommendations of this commission are worthy of note as a frank and full recognition of the special requirements of Muslim Education in India. It may be pointed out here that unfortunately many of these recommendations were not carried into effect. In 1913 the Government of India invited the attention of all local governments to the subject of Muslim Education in order that "all reasonable facilities should be provided for the education of this backward community". In 1920, the Sadler Commission stated that "the problem involved in the education of Mussalmans has been and still is a cause of serious perplexity to the Government of India". As late as 1929, the problem of Muslim Education was considered of sufficient importance to deserve a special chapter in the Statutory Commission Report on Education in India. Even to this day government reports on education devote a special chapter to Muslim Education. By ignoring the importance and special

needs of the Mussalmans the Report on Post-War Educational Development has not only departed from the consistent British policy towards Muslim Education in India, but has done injustice to the Mussalman people and failed to take into account realities, without which no scheme of education can ever be complete, suitable and practicable. To guarantee "equal educational opportunity to all" in a country like India it is necessary that the needs of backward communities and classes should receive special consideration.

Religious Education :—

We should also like to emphasize at the very outset that "to the peoples in India religion is something more than merely a code or system of moral philosophy. It guides the actions, moulds the thought, determines the habits, and symbolises the culture of our people". It is the deep conviction of every Indian Muslim, high or low, educated or uneducated, that the teaching of religion should have an important place at every stage of education. Islam is a way of life. It ordains the daily actions of an individual and sets up ideals for society as a whole. Intellectual culture is not an end in itself but a means to a higher end—Islam. The Muslims in India have all along insisted on the provision of religious education in schools. The British policy of 'neutrality in religion' has never commended itself to them. The demand of the Mussalmans for religious education seems to have found weighty support in recent times. In the White Paper on Educational Reconstruction in Great Britain, religion has been given an honoured place in the proposed scheme of education. Even though the Jews from 0·6 per cent of the total population of Great Britain, the President of the Board of Education assured them that their racial and religious identity would be safeguarded in the New Education Bill. It is indeed an irony of fate that religious education should be relegated to the back-ground in India at a time when its resurrection is considered necessary in a highly advanced, enlightened and nationalist country like Britain.

There is another important reason which makes it absolutely essential for our people to have religious instruction in schools. The Muslims in India are scattered all over the country in a most haphazard manner. They are in an overwhelming majority in some parts and in a small minority in others. We deem it to be of special importance that being so scattered and living sometimes in the midst of a population that is alien and indifferent to their requirements, they should not be cut off from the main stream of Muslim thought and culture. It is the religion of Islam alone which links the most isolated Mussalmans, in the remotest corner of India, in a chain which transcends natural barriers, economic obstacles and administrative boundaries, and binds them all into one great people, inhabiting this wonderful country.

There is another important omission in the report. No provision seems to have been made for educational research and experiments in education at a time when an Institute of Educational Research for India is overdue. Similarly no place has been assigned in the proposed scheme to indigenous institutions like the Shantiniketan of Bholpur, the Jamia Millia Islamic of Delhi, the Nadrat-ul-Ulama of Lucknow and the Darul-Uloom, Deoband. Such institutions, in our view, need encouragement and financial help by the State.

We shall now proceed with the examination of different chapters of the report.

INTRODUCTION.

Item 2 :—

The Central Advisory Board of Education anticipate two main criticisms of their scheme—its cost and its period of enforcement. In our opinion there is another and more pertinent criticism of the proposed scheme, namely, that it is planned on purely idealistic lines and treats India as a homogeneous unit. Any scheme of education to be effective must be based on realities. India is a sub-continent. Its population is not homogeneous but is sharply divided into communities, in different stages of intellectual, social and economic development. We are of the opinion that at the very outset special committees should have been appointed to explore, investigate and report on problems confronting various communities, especially those backward in education.

Regarding the cost and the period, we consider the latter more important than the former. The proposed period of 40 years is much too long even in the life of a people. It is not possible for us to forsee and anticipate the educational requirements of such a distant future. Everyone knows how the world has changed during the last 25 years. Our educational plans should be prepared on the basis of much shorter periods, so that full use can be made of all available resources and the experience gained might be utilised in planning for the next ensuing period on sounder and more practical lines. Keeping in view the objectives envisaged in the scheme, we propose that it should be worked out for the next 16 years in two stages, each of 8 years' duration, in order to make a start without further delay, and to benefit from the experience of each stage.

Item 3 :—

While agreeing to the introduction of free and compulsory education we should like to point out that the urban areas and certain communities have stolen a march over the rural areas and the Muslims. It is only fair that the latter should receive special treatment under the new scheme. As an immediate step, we propose that all boys and girls, especially Muslims, who join a school of any kind, should be compelled, by legislation if necessary, to complete the course prescribed for that type of school. This will prevent wastage

which is tremendous, and prepare the ground for compulsory education for all.

Item 4 :—

We entirely agree that the teachers must be paid properly, but, as in the words of the report, about 70 per cent of the total expenditure would account for teaehers' salaries, it is very important that great care should be taken in fixing them. Economic conditions in India differ from place to place and area to area. As many a scheme of improvement has foundered in the past on the rock of expenditure, we propose that scientific investigations should be made for fixing the minimum figure 'to secure the necessaries of a healthy life' for a teacher. The research work of authorities like Mr. Seebhom Rowntree and Sir Jon Orr is a pointer in the right direction, and we feel that the minimum in India will vary from area to area for a long time to come. It has also to be borne in mind that, tradition being strong in this land, the Indian teacher attaches considerable value to certain privileges in the profession. While emphasising the need for a scientific minimum, we urge with all the force at our command that some privileges should be granted by the State to the teacher, like those enjoyed in the days of yore, in consonance with the needs of the present day. The grant of privileges would make the teaching profession much more attractive to educated persons than mere 'proper salary' which, we are afraid, will never compare favourably with the salaries in other professions, official and private, as is evident from the experience of progressive and wealthy countries like U. S. A., Great Britain and Canada.

Item 5 :—

We do not share the view of the Board that 'Women's education should not be treated as a problem on its own'. We consider this problem of paramount importance to our people. Educated women are one of the most powerful factors in civilizing men. Unfortunately the women in India lag far behind the men, especially amongst the Muslims, and most of our social ills and backwardness in education are due to the un-Islamic customs, prejudices and ignorance of our women-folk. The prevalence of the Purdah system, their position in society, and their distinct backwardness as compared with men make it necessary to adopt special measures for the spread of education amongst them. The problem of Muslim Women's education is a major problem by itself and needs separate and special treatment.

Item 7 :—

We have stated above our views on religious education. Here we would like to add that only a committee a consisting of leading Muslims can advise the Muslims about their religious education. The committee as constituted by the Board cannot command the confidence of the Mussalmans.

Item 9 :—

While appreciating the attempt of the Board to give a rough estimate of the cost of the scheme, one would have very much liked the

Board to give an idea of the possible sources of income to meet it. A scheme costing several hundred crores, without any clear indication as to how it will be financed, seems impolitic in an ignorant and poverty-striken country like India 'where apathy and inertia have reigned so long in the educational domain'. The unprecedented cost of the Post-War Educational Development Scheme perplexes the layman, damps his enthusiasm for education and makes him feel that the cost of educating India is almost insurmountable. An able military leader, says Clausewitz, keeps the ideal in view, but makes utmost use of all his available resources to achieve his immediate objective. We should act on this axiom in the field of education and devote more time and energy to finding out our resources. A special expert committee should be appointed to investigate and report on the problem of finance. We are convinced that if the peoples of India can pay for war and the Government can succeed in harnessing all the resources of the country for the prosection of war, they would gladly pay for the war on ignorance also, and the Government can with greater justification divert the same resources for the enlightenment and progress of millions of mankind.

CHAPTER I.

Basic (Primary and Middle) Education.

Item 1 :—

While agreeing to the desirability of compulsory school life of eight years, we feel that the age of compulsion should commence from 5, in view of the early maturity of Indian children, ignorant homes, and absence of pre-school education.

Item 2 :—

Regarding the wastage at schools, indicated under this item, we suggest that steps should be taken to stop it at once, without waiting for the introduction of compulsory education. As we have stated above, all boys and girls, even though they join schools on a volunary basis, should be enjoined to stay on till the completion of the prescribed courses.

Item 3 :—

The suggested division of Elementary Education into two stages is likely to create unnecessary difficulties and complications. We would prefer one continuous stage, called by the generally accepted term of Elementary or Primary, with the provision of transfer of pupils to Secondary Education after Class V or at about the age of 10.

(a) There should be separate schools for Muslim boys and girls as a matter of principle, except in areas where the number of pupils is so very small as not to justify a separate school, or where women teachers are not available. In co-educational schools, the girls must be separated after class V, or at the age of 10.

(b) In Urdu speaking areas, the medium of instruction should be Urdu in the Urdu Script, and in non-Urdu speaking areas Urdu

should be taught to Muslims in the Urdu Script as an additional language.

(c) As there is a keen demand for the teaching of Arabic even in the Elementary stage, it should be taught in connection with the teaching of religion.

(d) Provision should be made for the teaching of English as an optional subject in the last two years of the Elementary stage, wherever there is a demand for it.

(e) Denominational Schools should continue, but their improvement is necessary. They should be reorganised and their courses of studies should generally be of the same level as of the ordinary primary schools, so that their pupils might be diverted to the ordinary institutions. The Muslims are attracted by denominational schools which have rendered and are still rendering very useful service in popularising education. The report does not make any financial provision for these institutions. We would urge this problem on the attention of the Board as one worthy of serious and sympathetic consideration.

(f) To work with one's hand is an Islamic tradition. The Holy Prophet, the Pious Caliphs and many of the great men of Islam nave worked with their hands and the dignity of manual labour may be regarded as an axiom of our faith. A propos of the system of basic education sponsored by the Board, however. we are constrained to remark that it is still in an experimental stage, and that, until we have gained more experience of its working, the capacity of craft to serve as the means of instruction for every variety of subject and to cover the entire content of the school curriculum may well be doubted. We therefore suggest that it would not be wise at this stage to adopt this system on such a gigantic scale.

We venture to suggest the following curriculum for Muslim Elementary Schools.

1. Speech and Mental Activity.
   - (a) Mother Tongue.
   - (b) Additional Language (Urdu compulsory for non. Urdu speaking pupils from class IV ; English optional from class VI).
   - (c) Arithmetic.
2. Religion (Arabic to be taught along with religion).
3. Hand Activity :—
   - (a) Drawing, Painting.
   - (b) Modelling.
   - (c) Paper Cutting, etc.
   - (d) Weaving and allied activities.
4. Bodily Activity :—
   - (a) Games.
   - (b) Free play and Movements.

5. Observation of Man and Nature.
   - (a) Geography.
   - (b) History through stories.
   - (c) Nature Study through pets and plants.
6. Domestic Science for girls.

Note :—No rigid division should be made between schools in urban and rural areas, but a bias should be given to the curriculum according to local conditions.

CHAPTER II.

Pre-primary Education.

We whole-heartedly subscribe to the views expressed in this Chapter about the provision of pre-school education. In view of administrative difficulties, a start should be made by opening pre-school institutions in central areas to serve as models and provide facilities for educational research. The staff of these institutions should prepare literature for the guidance of parents and teachers.

The need for pre-school education is imperative in industrial areas. As our country is marching on the road to industrialisation we propose that it should be made obligatory for employers to establish creches and nurseries in workers' colonies and near factories.

With regard to the staffing of Nursery schools we would not insist on the employment of women for sometime to come, as suitable women teschers are not yet available and we must not allow this factor to hold up the establishment of such institutions. We consider the provision of pre-school education so urgent that a start shonld be made with specially trained and selected men teachers and steps should be taken to train up a sufficient body of women teachers as early as feasible.

CHAPTER III.

High School Education.

Item 1 :—In the present state of our country, the great scarcity of men and women teachers, and the need to prolong education after the compulsory period, we think that High School Education should be open to all those who can afford it, The principle of selection for High Schools will be harmful to the interests of backward communities, especially of the Muslims, in view of the peculiar position in which they are placed in this country.

(a) It should be noted that for various historical reasons, social and economic as well as political, the Muslims have lagged behind in education and are handicapped by a late start, with the result that they cannot stand a fair chance in conditions of unmitigated laisser-faire. In these circumstances, for no other than purely educational reasons the selective principle should not be applied to Muslims.

(b) As Secondary Education is neither free nor compulsory, two kinds of pupils proceed to it. (1) Those who can pay for it.

(2) Those who are helped to prosecute it. No impediments should be placed in the way of those Muslim pupils who wish to benefit from secondary education at their own cost. The question of fitness should not arise in their case as reformed courses of study with a variety to suit different aptitudes and capacities would enable them to find their bearings. However, the interests of the poor but promising Muslim pupils should be safeguarded, and they should be given preference over their brethren of the more advanced communities in the grant of free studentships and stipends and in the allotment of places.

(c) Places should be reserved for Muslim pupils not by their percentage in population but in proportion to their historical status and political importance in consultation with the Muslim Advisory Committees, suggested later on in this memorandum.

Item 6 :—While commending the views of the report under item 5, regarding reorganisation of High School Education, we have misgivings about the division of these schools into two types, Academic and Technical. Unlike the West anything new is looked upon in India with distrust. Higher social classes in India attach a sentimental value to the cultural type of education and it may be difficult to convince them that a course in technology or applied science can also lead to culture. The experience of the new Technical schools in the Bombay Presidency and the State of Hyderabad, even under the stress of war, has not been promising. Notwithstanding the great demand for technical men, intelligent pupils of good families and social standing are not attracted by them. Good staff and equipment are not enough to raise Technical Schools to the Status of Academic High Schools in the eyes of the public. Besides this, selection of pupils for the proposed two types of schools and the problems of their transfer from one type to the other are most difficult and complicated matters even in the West, where psychological tests have been devised for finding out the aptitudes and capacities of pupils, and effective measures have been adopted for their transfer as well as for furthering common activities between different types of schools. India will take long to devise such measures. Even after the application of psychological tests it will be difficult to persuade the parents or the pupils to accept the findings and the transfer of students is bound to prove troublesome. In place of the two types, Academic and Technical, we therefore propose the Multilateral type of school. The Spens Report commended this type of school, though it considered it unsuitable for England. Now the London Education Committee has strongly reported in its favour for reasons educational, social and economic. We are convinced that the Multilateral School will suit India, especially the Muslims admirably. Technical and Academic courses under one Head Master and one roof will overcome prejudices, facilitate transfer of pupils from one course to the other, and reduce the cost of education. The object of the report in establishing Technical Schools will be achieved very much better through the Multilateral School. If the Board do not see their way to adopt our proposal, we would ask them to accept it as a third type, and establish Multilateral Schools in selected areas,

Item 7 :—Regarding the courses of study we would like to add the following subjects for Muslim pupils :—

(1) Religion. (2) Islamic History and Culture.

Music and dancing should not be made obligatory for Muslims.

Item 8 :—

Special provision should be made for Muslim girls as they are far behind their brothers in education and also because of the need fof Muslim women teachers.

CHAPTER IV.

University Education.

The recommendations of the Board under this chapter fall far short of the requirements of a country like India. The view that the University system is "the top storey of the national educational structure" and that "the growth of universities should be in proportion to the expansion in lower stages" is an under-estimation of the real purpose and scope of University Education. The present war has brought home more than anything else the needs of higher education and research. The speed and quality of our progress and development depends on the capacity of our universities to produce leaders of the right stamp and in sufficient numbers for all spheres of thought and action, and University education should be conceived as the driving force of our national life. The number of seats (2,40,000) provided by the Board after a period of 40 years, for a population which is calculated to reach 60 croses by that time, is altogether inadequate. In our opinion a much more liberal provision than the report contemplates should be made for University Education, and more than double the number of seats mentioned above should be provided during the period of sixteen years indicated in our memorandum. It is also necessary that seats should be reserved for Muslims.

We cannot approve of any proposal which may amount to an infringement of the autonomy of Indian Universities. The functions of the University Grants Committees, if such a body is set up, should be purely advisory and should not in any way interfere in the internal working of Universities.

CHAPTER V.

Technical, Commercial and Art Education.

By Technical Education is generally meant education for industries and vocations. It includes commerce as well as agriculture, as pointed out in the report. We, therefore, do not see any reason for commerce being especially mentioned in the heading of this

Chapter. We do not consider this a happy augury for agricultural education. According to the common connotation of the term industry, agriculture is not considered an industry in India. This misconception can only be dispelled by giving to agriculture the importance it deserves in our scheme of education. We trust that the committee appointed to enquire and report on this time-honoured basic industry of India will make liberal provision for the furtherance of agricultural education and research.

We are in general agreement with the views enunciated in this report about the establishment of a system of Technical Edcation at all stages, but we believe that too rigid an interpretation should not be given to the axiom that Technical institutions should be established in industrially developed areas only. In our present backward state we must anticipate and plan for new industries and start institutions with a view to future developments.

On the whole, we feel that the recommendations of the report fall short of our future requirements for higher technical education and research. The Wood-Abbott Report also laid great emphasis on the preparation of lower grade men, but, in our opinion no country has any chance of surving in the industrial field without technical men of the highest order.

The report does not contain any provision for nautical and aeronautical education. India possesses a coast line second to none and has a population of millions deriving its subsistence from the sea. Post-war plans indicate great developments in navigation and aviation. We urge that a committee should be appointed to examine the whole question and devise such educational measures as will enable India to take her rightful place in these fields.

We suggest that a Council for Technical Education should be set up in each province and that the Central Council, visualised in the report, should be a purely co-ordinating and advisory body. We need hardly add that in all kinds of technical institutions places and scholarships should be reserved for Muslims in consultation with Muslim advisory committees.

CHAPTER VI.

Adult Education.

We appreciate the thoroughness with which the problem of Adult Education has been discussed, but we feel that too much stress has been laid on literacy—reading and writing—and not on the literacy of body, mind and spirit which are certainly more important. The psychology of an Indian adult is such that after a cerain age—say 20, when he usually becomes a family man—he suffers from an inferiority complex with regard to the learning of reading and writing. The common saying 'old parrots never learn' seems to be ingrained in his mind. Such is the attitude of even a Muslim adult after a certain age, notwithstanding the injunction of the Holy

Prophet to acquire knowledge from the cradle to the grave. The women are even less amenable than the men in this respect. In view of such attitude, difficulties of getting teachers, scarcity of suitable literature and financial stringency, we propose that (1) attempts should be made to make the age group of (10-25) literate, (2) the remaining should be educated mainly through visual instruction, talks and lectures, concentrating on the literacy of those who show a desire for it. Religion is a very potent force for the improvement of man, and its services should be utilized to the utmost for the cultural improvement of the adults. The mosque should be made a centre for the enlightenment and improvement of Muslim men and women. Melas, Urses (celebrations of saints' days at shrines) and festivals should be made use of for the same purpose.

We do not find ourselves in agreement with two other recommendations given in this chapter, namely, that a period of 25 years is needed for the removal of illiteracy and that 5 years, preparation is necessary for beginning the campaign. If our suggestion for the age group (10-25) is accepted, we think that a period of 10 years should be sufficient to reduce illiteracy to a negligible figure. We also feel that the period of preparation is too long and can be cut down by 3 years. Moreover, a start should be made with the necessary preparations at once, without waiting for the end of the war.

The problem of the education of Muslim women needs special attention on account of their general attitude and the social customs prevailing amongst them. As literate and cultured women prove excellent agents for the spread of Adult Education they deserve priority in all such schemes.

CHAPTER VII.

The Training of Teachers.

Due attention has been given to this problem in the report and we find ourselves in general agreement with the proposals for the training of teachers, subject to the following modifications:—

(1) The ratio of instructor to trainees should be not more than 1 to 10, to ensure effective supervision of practical work during the course of training.

(2) An emergency scheme of recruitment and training of teachers on the lines of the proposed British scheme should be drawn up to meet the demands of the expansion of education contemplated in the report.

(3) To attract Muslim women to the teaching profession, technical qualifications (success in the examinations of Universities and Provincial Education Boards) should be waived in the case of persons of good social position who have had private education. A test for admission to the training schools should be instituted for them and those found fit should be trained according to a course especially prepared to meet their needs. Employment of part-time teachers

may be tried for the purpose of overcoming the shortage of women teachers. These measures should be adopted for the transitional period only.

(4) Due regard should be paid to the recruitment of Muslim men and women teachers and their proportion in the services should be fixed. The teaching of religion and Muslim History and Culture should be entrusted to Muslim teachrs. Data about Muslim teachers in services are not available at present. Reports on education should give a classified list of Muslim teachers in all types of institutions with their grades.

(5) The teaching of religion should be a subject of study in the training course for Muslims.

(6) A pedagogical Institute should be established in each province with the following objects.

1. To awaken and stimulate interest in the new trends in and methods of education.
2. To recommend, prepare and publish literature on education in the vernacular.
3. To recommend, prepare and publish literature for children and adults.
4. To devise and adapt psychological tests and measurements.
5. To investigate and report on problems referred to it.
6. To keep a circulating library of periodicals, books, slides and films, and a museum of educational interest.

CHAPTER VIII-X.

We appreciate the proposals for the maintenance of physical welfare and for recreative and social activities for children and youth, as well as the recommendations for the education of the handicapped, made in the chapters referred to above. We hope that due consideration will be given to local conditions and demands while organising recreative and social activities. Hostels are an effective means of developing co-operative and social life. Liberal provisions should be made for their establishment and suitable arrangements and reservation of seats should be made for Muslims.

Libraries are of great importance for mental recreation and ncrease in knowledge. They are necessary to the teacher, the pupil and the layman. A scheme should be worked out for a net-work of libraries and reading rooms in all areas.

CHAPTER XI.

Employment Bureau.

While agreeing to the establishment of an Employment Bureau as an essential part of educational administration, we consider that a Vocational Guidance Bureau, as distinct from the Employment Bureau, is a necessity in a country like ours, which is embarking on educational expansion and reorganisation in its social, economic and

political life. Vocational Guidance in India is almost non-existent at present. The strides it has made in U. S. A. and other countries, especially during the present war, are too well known to be enumerated here. In the interests of economy and efficiency, we propose that a Vocational Guidance Bureau should be established in each administrative area, and a central Bureau for India at some suitable place for advanced work and research.

CHAPTER XII.

Administration.

The report visualises a strong central authority for the whole of India for the administration of its comprehensive plan of education, and ignores not only the united demand of Muslim India for the creation of independent States in the West and East covering the areas of Muslim majorities, but also the strong desire of provincial units for autonomy. These factors cannot be brushed aside, as the future constitutional development of India is bound to affect the working of any scheme of education. We anticipate that the India of the future will not be a unified and centralised State, but a confederation of independent or autonomous units. We suggest, therefore, that education should remain a provincial concern. The provinces of India are as large as some of the bigger States of Europe and they should be able to devolop a high standard of education with their own resources in men and material. The creation of a strong central Education Department or a Central Educational Service or a change in the purely advisory functions of the Central Advisory Board will be deprecated by Muslims.

The All India Muslim Educational Conference, Aligarh, founded in 1886, has a record of 58 years' service to its credit. Its status has been recognised by the Central and Provincial governments on more than one occasion. It is in a position to offer authoritative advice on all educational matters affecting Muslims and has its branches in several provinces and States. We, therefore, suggest that in each province a Muslim Educational Advisory Committee should be formed in consultation with the Conference.

Plans and schemes in India have the unfortunate habit of remaining on paper only. Somehow or other they usually do not work. Many educational schemes in the past, with the best of intentions and despite sincere efforts, have foundered on the rock of finance. Let us hope that the present scheme, which owes so much to the dynamic personality of Dr. John Sargent, Educational Adviser to the Government of India, will meet with a better fate, and the broad vision and boldness evinced in its preparation will continue with greater force for implementing it at an early date for the welfare of the peoples of this land.

A. B. A. HALEEM.
QAMAR JEHAN JAFFAR ALI.
AFZAL HUSAIN QADRI
SAJJAD MIRZA.

APPENDIX A.

Recommendations of the Hunter Education Commission—1882.

(1) that the special encouragement of Muhammadan education be regarded as a legitimate charge on Local, on Municipal, and on Provincial Funds ;

(2) that indigenous Muhammadan schools be liberally encouraged to add purely secular subjects to their course of instruction ;

(3) that special standards for Muhammadan primary schools be prescribed ;

(4) that Hindustani be the principal medium for imparting instruction to Muhammadans in primary and middle schools, except in localities where the Muhammadan community desires that some other language be adopted ;

(5) that the official vernacular, in places where it is not Hindustani, be added as a voluntary subject to the curriculum of primary and middle schools for Muhammadans maintained from public funds, and that arithmetic and accounts be taught through the medium of that vernacular ;

(6) that in localities where Muhammadans form a fair proportion of the population, provision be made in middle and high schools maintained from public funds for imparting instruction in the Hindustani and Persian languages ;

(7) that higher English education for Muhammadans, being the kind of education in which that community needs special help, be liberally encouraged ;

(8) that where necessary a graduated system of special scholarships for Muhammadans be established ; to be awarded (a) in primary schools, and tenable in middle schools ; (b) in middle schools, and tenable in high schools ; (c) on the results of the Matriculations and First Arts examination and tenable in colleges ;

(9) that in all classes of schools maintained from public funds a certain proportion of free studentships be expressly reserved for Muhammadan students ;

(10) that in places where educational endowments for the benefit of Muhammadans exist, and are under the management of Government, the funds arising from such endowments be devoted to the advancement of education among Muhammadans exclusively ;

(11) that where Muhammadan endowments exist, and are under the management of private individuals or bodies, inducements by liberal grants-in-aid be offered to them to establish English-teaching schools or colleges on the grant-in-aid system ;

(12) that, where necessary, normal schools or classes for the training of Muhammadan teachers be established ;

(13) that, wherever instruction is given in Muhammadan schools through the medium of Hindustani, endeavours be made to secure, as far as possible, Muhammadan teachers to give such instruction ;

(14) that Muhammadan inspecting officers be employed more largely than hitherto for the inspection of primary schools for Muhammadans ;

(15) that associations for the promotion of Muhammadan education be recognised and encouraged ;

(16) that in the annual reports on public instruction a special section be devoted to Muhammadan education ;

(17) that the attention of Local Governments be invited to the question of the proportion in which patronage is distributed among educated Muhammadans and others.

APPENDIX B.

Letter No. 58—595, dated Simla, The 3rd April 1913.

From-Hon'ble Mr. H. Sharp C.I.E., Joint Secretary to the Government of India, Depatment of Education.

To Secretary to Government, United Provinces.

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

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

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

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

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

(iv) The inclusion in the text-books for ordinary schools, in areas where Muhammadans are numerous, of stories which are not distasteful to Muhammadans and of a certain number of stories of particular interest to them. It is not however intended to suggest that the traditional stories of the Hindu religion should be excluded. The exclusion either of Islamic or of Hindus stories would the books of much of their value and interest, while the inclusion of both is calculated to remove the complaints which are sometimes made by Muhammadans on this score.

(v) The provision of Muhammadan teachers where practicable.

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

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

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

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

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

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

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

(vi) The provision of Muhammadan teachers and inspectors,

4. I am to add that the question whether religious teaching can be permitted in government hostels tenanted only by Muhammadans and, if so, under what conditions, is one which may conveniently be treated of in the communication on religious and moral instruction asked for in my letter Nos. 1257-1264. dated the 4th September 1911, or if that commuuication has already been despatched, then in a separate letter.

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

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

7. With these general observations, I am to commend the whole question to the careful codsideration of Local Governments with the suggestion that committees should be appointed to make recommendations. The Government of India will be glad to be informed in due course of the general conclusions which Local Governments have reached. They do not desire to receive particular schemes; but they are deeply interested in the question from the imperial point of view, and they will be glad to know, in connection with the allotment

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of any funds which may be available, what financial help is desired from imperial revenues. Furthermore, the Secretary of State has recently requested that the annual reports on public instruction might with advantage deal with the progress of Primary Education among Hindus and Muhammadans respectively. This treatment as regards Muhammadans, might well be extended to some special mention of their advancement in different branches and grades of education. Attention is invited to the supplementary tables regarding Muhammedan Education in the reports from the Madras Presidency.

H. SHARP, C.I.E.,
Joint Secretary to Government of India.

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H. SHARP, C.I.E.,
Joint Secretary to Government of India.

Education and P.H. Department.

C.No.25584. From the Hony. Joint Secretary, the All-India Muslic Educational Conference, dated 31-5-45.

15

Post-War Educational Reconstruction - Muslim Education.

The Memorandum admittedly embodies the comments of the All-India Muslim Educational Conference, Aligarh, on th Report of the Central Advisory Board of Education on Post-War Educational Development in India. The comments, as such, are essentially for consideration by the Board which has been addressed by the conference.

2. The main point which has been missed in the comments is that the Central Advisory Board has recognized loc variations and has taken into account the necessity for the Provinces for modifying its general scheme to suit local needs and conditions - para 9 of the introductory chapter of the Board's Report. Madras has fully availed itself of the provision and has drawn its post-war plan accordingly. The Madras Plan will soon be the subject matter of a broadcast by A.2, and that opportunity will naturally be taken to show to what extent the Board's scheme has been modified to suit the needs of Madras. In the context, it may be noticed that the Madras Plan accepts the principle "that the special measures and special concessions which are now in vogue in respect of the Muslims, Scheduled classes and aboriginal and hill tribes shou be continued and increased". The question of Muslim education in this Province comes under review continually, as will be seen from the note in the L.F.

Para 12 ✓2 (E).

Not approved. / A draft reply is submitted for consideration Please see my remarks below; draft may be sent by late. my 13.7.45 S

M/7/45. I have indicated in the printed Memorandum by numerical marking in black lead the specific points raised there, and add below brief notes, following the numbering there

1. This has been kept in mind in our local scheme - Please see 6(b) and 12 at "E"/2.

2. The Report of the Central Advisory Board did not ignore this point; it stated, however, that it would form the subject matter of a separate report after a special sub-committee had sat over the question. In regard to religious instruction for Muslims, this Govt. have already taken special steps.

3 and 4. Schemes have been drawn up with reference to recognized and settled types of institutions; there can be no scope there, properly, for pursuing these lines.

5. It is sufficient to take note of special conditions that would justify special or additional measures with reference to the general schemes; this we have done already - pl. see against item 1.

6. We approximate to this; our scheme is a 20-year one.

7. We have already been working a general scheme which secures attendance for five years - and this affects the Muslims as well as the rest of the population.

8. This is too vague.

9. We have already recognized this. Please see para 9 of "E"/2 and para 2 at "E"/4.

10. Our Plan makes sufficient provision for this - please see against item 1.

11 and 12. Investigation has naturally to be done with reference to all schemes of post-war development taken together. The General Committee of Reconstruction of the Govt. of India have made a survey. And with refce. to it, we have also drawn up our Five-Year Plans.

13. Not sufficient justification for changing the existing provision.

14. Please see against item 7. That is sufficient for the present.

15. This is not a point of substance.

16. Please see para 9 at "E"/2. In the scheme for the utilisation of the current year's provision of Rs.20 lak for compulsory education, the idea is to have co-education for boys and girls up to, and including, 12 years and that compulsion should be applied to girls above the age of 12 onl where separate girls' schools exist.

17. The question was carefully discussed with refce. to the recommendations of a special committee which reported on Muslim Education in 1933 and the conclusion was that the policy, until then followed, of maintaining separate schools for Muslims only in centres having a large Muhammadan population need not be deviated from; and that in places, where it is not practicable to set up separate schools, it would be sufficient if facilities were given for the education of Musli in the general schools by providing for the teaching of Urdu and the employment of a fair proportion of Muhammadan teache That policy will be continued; please see para 12 at "E"/2.

18. This is mixed up with the question of religious instruction; please see point 2 above.

19. The existing rules allow the teaching of English in the IV and V Standards of elementary schools, provided the teaching is in the hands of a secondary grade teacher.

20. By 'denominational schools' are apparently meant maktabs. The process in this Province is for this class of schools to get recognized as ordinary elementary schools (cf. para 131 of the last quinquennial Report), and that is also t right development as the Madras Govt. have already provided for religious instruction in Muslim schools.

21. Reference is apparently to the Wardha Scheme. We have not adopted it - but have adapted it - Please see III at "E"/5.

22. There was a thorough overhauling some years ago and the subjects to be taught in elementary schools are given in the rule at pp.1-2 of the Elementary Education Rules pamphlet. No alterations are called for now.

23. The Post-War Education Sub-Committee thought th

o special steps need be taken in regard to pre-primary education nd that the existing arrangement under which nursery schools might e attached to elementary schools would be adequate. The matter as, however, been subsequently reviewed and the D.P.I. has been asked to put up suitable proposals to encourage the development of nursery schools.

24. The Committee decided there should be no further restrictions beyond those in force now - para 7 at "E"/2. The question of having some selections is however under further consideration by the Government; but this is expected to be arranged without detriment to the legitimate interests of backward communities.

25. Our scheme of bifurcated courses does, in fact, approximate more to this type.

26. Paras 9 and 12 at "E"/2 would cover this.

27. We did not indulge in any ad hoc calculations for increase. Our views have been indicated in the Communique recently issued.

28. We have not made any such proposal, either. The University Grants Committee, set up by the Govt. of India, is only in relation to Universities aided by the Centre.

29. In our scheme of bifurcated courses and of provision of Technological institutions and professional colleges, due importance has been given to agriculture.

30. We have tried to make an estimate of our requirements and framed our schemes for technological institutions and professional colleges with reference to them.

31. We are specifically providing for a College t Vizagapatam for Marine and Aeronautical Engineering.

32. We have not thought it necessary to have a rovincial council, but we have taken the same view as here about he Central Council.

33. Please see para 21 at "E"/3. The Committee d not recommend anything of the comprehensive nature contemplated

by the Central Advisory Board. But the Govt. have decided that the question should be reconsidered - on the lines of a concerted drive.

34. A point of detail. I do not think anyway, the existing provision in this regard need be altered.

35. We have considered that it would be feasible to double the number in five years even on existing lines and that that would be adequate.

36. This does not appear to be a feasible proposition.

37. So far as teachers in Govt. schools and colleges are concerned, the ordinary rule of communal rotation applies to recruitment. There is, however, a special provision that, in institutions intended mainly for Muslims, qualified Muhammadan teachers, whenever available in the service, should be posted. There is a similar provision for local body schools also, but not for institutions under private management. It is apparently not practicable to bring the latter under that arrangement. The tables now appended to the Report on Public Instruction do not give particulars of the communal composition of the teachers employed in the various institutions of the Province.

38. The teaching of Religion in training schools is already in vogue in this Province - cf. the syllabus at pp.38-39 of G.O.No.647-Edn., dated 26-4-1944.

39. We have not considered this. But I am not sure that any special Institute is necessary for the ~~proposals~~ purpose mentioned.

40. We did not discuss this question in our Committee.

41. We have made variations and modifications with reference to local conditions. The aspect of Pakistan referred to here will not affect this Province.

42. We have not advocated these, either.

43. We do not contemplate this or any general

dvisory committee; it does not seem to be quite necessary ither, at present.

Ms/2 12/7/45 - A2

OD 23/7

SECRETARY, EDN. AND P. H. DEPT. 23 JUL 1945 GOVERNMENT OF MADRAS

Please Asst Secy:'s views on ¶.1 ante.

It is presumed that A.2 does not consider it necessary to send a reply to the letter in the C.F., in view of the fact that our post-war plan adequately takes into account the special needs of Muslims of this Province. The matter may, if necessary, be reviewed after seeing the reaction, if any, of the Central Advisory Board of Education, to which the Memorandum has been primarily addressed. In that view, the papers may perhaps be recorded for the present.

OD 25/7

SECRETARY, EDN. AND P. H. DEPT. 25 JUL 1945 GOVERNMENT OF MADRAS

S/ 24.7.45

S/ A2 Ms 25/7/45. A2. — Gr. 1140 25/7.45

25/7/45

25th. Central Advisory Bd - Post War Edn. Development — Memorandum of the All India Muslim Edl. Conference — Not sanctioned.

OD 27/7

17 27/7

Ms letter

Education and P.H. Department.

LETTER/Ref. No. ~~115 1140 Edn.~~ dated 27.7.45

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To

The Hony. Joint Secretary,
The All-India Muslim Educational Conferer
Sultan Jahan Manzil,
ALIGARH.

Not sanctioned

Sir,

Post-War Educational Reconstruction - Muslim Education.

With reference to your letter of the 31st May 1945, addressed to the Adviser for Educatio I am directed to say that Madras Provincial Post-War Reconstruction Committee has already made its recommendations. So far as Education is concerned, the Madras Plan, framed with reference to theCommittee's recommendations, fully takes into account the specia needs and conditions of the Madras Province. I am, in this connection, to invite attention to para 9 o

e introductory chapter of the Report of the Central
visory Board of Education on Post-War Educational
velopment in India.

2. I am to add for your information that
e question of Muhammadan Education in this Province
s ~~been~~ continually coming up for review and the
overnment have provided special facilities and special
oncessions for the education of Muslim children. The
ardinal point of the Post-War Plan, referred to above,
s "that the special measures and special concessions
hich are now in vogue in respect of the Muslims, Scheduled
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inued and increased".

Y.O.S.,

23.2.45

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