Close
Case

Scott M-27—58,004—4-11-46.

E. & P.H. (194 7) Department.

SERIES.

G.O. NO. 1532 Edn.

Dated 15th July 1947.

p32 of F.

[Despatch Abstract.]

Schools - Opening and maintenance of separate schools for Muslims.

Back Papers.

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

Further Papers.

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

EDUCATION AND PUBLIC HEALTH DEPARTMENT.

NOTE FOR THE CABINET.

SUBJECT: Opening and maintenance of denominational schools.

The policy of Government is to maintain separate schools and colleges for Muslims only in centres having a large population of Muslims. The Muslim Education Committee constituted in 1931 advocated the opening of a large number of separate schools for Muslims in all stages of education. The Government then passed the following orders:

"SEPARATE SCHOOLS FOR MUHAMMADANS:- The Committee advocates the opening of a large number of separate schools for Muhammadans in all stages of education. As pointed out by the Director, the recommendations of the Committee are pitched much higher than what the educational needs of the community would justify and they aim at setting up a parallel and separate system of education for Muhammadans only. The Government consider that such segregation is more likely to retard ~~neither~~ than ~~to~~ help the educational progress of Muhammadans. Apart from this, the Committee's proposal is impracticable on financial grounds. The policy hitherto adopted has been for Government to maintain separate schools for Muhammadans only in centres having a large Muhammadan population. The Government agree with the Director of Public Instruction that there is ~~a large~~ no reason to depart from this policy. They consider that in places where there are no separate schools, it would be sufficient if facilities are given for the education of Muhammadans in non-Muslim schools, by providing for the teaching of Urdu and the employment of a fair proportion of Muhammadan teachers. The Director is requested to make specific proposals in this regard for the consideration of Government."

This policy has been maintained ever since.

2. In connection with the opening of higher elementary standards in the model school attached to the Government Muhammadan Training School for Masters, Madras, H.M.(Education) remarked as follows:

"The policy of increasing the number of separate schools is under examination and will have to be shortly placed before the Cabinet. Till a decision is reached on the subject, such questions may be kept pending".

T.S.A(vinashilingam)
8--12--46.

P.T.O.

Subsequently, in connection with the proposal for the consideration of a block of four class rooms for the Government High School for Muslims, Kasargod, the previous H.M.(Revenue) when deputising for the Premier minuted as follows:

"The policy of these communal schools should be reviewed by the Finance Committee. In this particular instance in the town of Kasargod there is a District Board High School and a Mission High School. This third one was thoroughly unnecessary. It was done by the previous Government with a purpose. This was wrong."

K.R.K(aranth)
13-12-46.

The Director of Public Instruction was ~~therefore~~ asked to consider the question and give his considered opinion in the matter.

3. About this time, Mr. Md. Ismail Sahib Bahadur, M.L.A. gave notice of a question in the Legislative Assembly whether the Government will expedite the setting up of separate schools and colleges for Muslims wherever necessary. In that connection this Department noted as follows:—

The main reasons urged by the Muslim Education Committee in favour of the maintenance of separate schools were

(i) to secure religious instruction,

(ii) to avoid linguistic difficulties as regards the Muslims whose mother tongue was Urdu,

(iii) to take into account the difference in the holidays observed by Muslims, and

(iv) the point that Muslim pupils taught by Muslim teachers received greater attention and made better progress than in common schools.

The problem of religious instruction is a separate one and was dealt with separately. The position in that respect is as follows:

"The Government have directed that religious instruction should be provided within school hours in all institutions under departmental management intended for Muslims and have permitted local boards and municipal councils to incur expenditure from their funds, if they so desire, on the provision of religious instruction for Muslim pupils in schools under their management. In other schools such instruction should be imparted outside school hours, as otherwise it would interfere

with the curriculum common to all communities. The Government cannot compel local bodies and private agencies to introduce religious instruction for Muslim boys in schools under their control."

Of the four points mentioned above, point (iii) can have validity only as an auxiliary to other more general reasons that would justify separate schools. Point (iv) raises a question pertinent as for an educationally backward community. From the figures that were reviewed even in 1934, it was doubtful if a case as for a backward community could stand. Up-to-date figures are not readily available. But it is possible for the argument to be put forward on behalf of Muslims that in order to help them to maintain the foothold which they have already gained, it is necessary that a scheme of separate schools should continue. That ground may be conceded, but only to the extent so far admitted.

Points(1)and (ii) are the really central points. They have to be judged as the claims of cultural minorities. The League of Nations Scheme for the protection of minorities drawn up after World War I furnishes an appropriate frame of reference for discussion of such questions. The following is an extract (x) indicating the scope of that scheme:

"The rights may be grouped under two headings. The first includes general rights more or less common ~~for~~ to all minorities in territories which have accepted the system for the protection of minorities by the League - namely, the right to nationality, the right to life, personal liberty and freedom of worship; the equality ~~to~~ of all nationals of the same country before the law; equality in the matter of civil and political rights; equality of treatment and security in law and in fact; rights to the use of the minority language.

The difference of race, language or religion are not to prejudice any national of the country in admission to public employments, functions and honours or in the exercise of professions and industries; nationals belonging to minorities are to have equal rights to establish, manage and control, at their own expense, charitable, religious and social institutions, schools and other educational establishments, with the right freely to use their own language and to exercise their own religion.

States undertake to impose no restrictions on the free use by any

(x) from "Ten years of world Co-operation" - a League of Nations publication, 1930.

national of any language in private intercourse, in commerce, in religion, in the Press and in publications of any kind, or at public meetings, and to grant nationals speaking a language other than the official language appropriate facilities for the use of their own language, either orally or in writing, before the Courts. They undertake to grant in towns and districts where there is a considerable proportion of nationals speaking a language other than the official language of the State appropriate facilities to ensure that, in primary education (in the Czechoslovak Treaty the phrase employed is "in education") children of such nationals are taught in their own language. This provision does not, however, prevent Governments from making the teaching of the official language obligatory.

The Treaties also stipulate that, in towns and districts where there is a considerable proportion of "minority" nationals, the latter shall be assured an equitable share in the enjoyment and application of sums provided out of public funds under the State, municipal or other budgets for educational, religious or charitable purposes."

In regard to religion what can be legitimately claimed is only freedom for a minority to practice its religion unhindered. There has never been any question of that not being allowed to Muslims in this Province. A claim that the Muslim community should have compulsory religious instruction arranged for in schools for its benefit and for that purpose it should have separate schools provided by the State is not really a claim that flows from the basic claim that is legitimately allowable. What has already been arranged for in this Province, therefore goes, in fact, beyond what a minority of this type is entitled to claim.

In regard to the use of the mother tongue the main points are

(i) that no obstacles should be placed in the way of minorities starting institutions at their own expense, and

(ii) that the State should provide for instruction in the mother tongue in places where the minorities are in sufficiently large numbers.

The first of these requirements has not been infringed in this Province; only it is pertinent to remark that the institutions started and run by

the Muslims themselves are comparatively very few. The second requirement has been amply fulfilled by the arrangements which are already in vogue. A Government might well claim to have fulfilled its responsibilities in relation to minorities, if it merely made special provisions in these respects in common schools without providing any separate schools at all and urge that it would in fact be a more satisfactory arrangement as designed to prevent the development of separatist attitudes and to promote communal harmony; but the stage for this would arrive only when the minority itself says that that would be the better arrangement. As long as a minority feels that a scheme of separate schools is a sign and symbol of proper treatment of it by the majority - which seems to be the case of the Muslims here - it would be advisable not to compel the other view on them; and where, as in this Province, a scheme of separate schools has already been in vogue, it would be doubly inexpedient to compel the minority to the other view - as it would certainly give the impression that the Government are putting the clock back.

It seems appropriate therefore, that Government should take the stand that there are no grounds for going further than the policy already laid down, but they are prepared to maintain that policy, with the rider that although they feel that it would be better for the common good that there should be no separate schools, and whatever special provisions are needed should be given within the framework of a scheme of common schools, they are prepared to wait for a switch-over to this policy until such time as the Muslim themselves agree that that would be the better arrangement.

The answer to the question may, therefore be:

"The policy in this respect was last laid down in G.O.No.1371 Law and Education Department dated 1--6--34, where orders were passed on the report of a Committee appointed to consider problems connected with Muslim education. The order on this point was as follows:

["The Committee advocates the opening of a large number of separate schools for Muhammadans in all stages of education. As pointed out by the Director, the recommendations of the Committee are pitched much higher than what the educational needs of the community would justify and they aim at setting up a parallel and separate system of education for

for Muhammadans only. The Government consider that such segregation is more likely to retard than help the educational progress of Muhammadans only. ~~The Government consider that suc~~ Apart from this, the Committee's proposal is impracticable on financial grounds. The policy hitherto adopted has been for Government to maintain separate schools for Muhammadans only in centres having a large Muhammadan population. The Government agree with the Director of Public Instruction that there is no reason to depart from this policy. They consider that in places where there are no separate schools it would be sufficient if facilities are given for the education of Muhammadans in non-Muslim schools, by providing for the teaching of Urdu and the employment of a fair proportion of Muhammadan teachers."

Although the present Government feel that it would be better for the common good that there should be no separate schools at all, and whatever provisions are needed in regard to the particular needs of Muslims should be made within the framework of a scheme of common schools, they are prepared to wait to implement this policy until Muslims themselves agree that that would be the better arrangement; meanwhile they propose to maintain the policy laid down in the G.O. referred to above and consider that there is no justification to proceed beyond that; the actual opening of institutions each year according to that policy will, however, have to be determined by general financial considerations also."

On this note by this Department H.M.(Education) ordered that the answer to the Legislative Assembly question might be "The matter will be considered as and when it is necessary" and that answer was given in the Assembly.

4. The question of Urdu as a medium of instruction came up separately for examination in connection with certain representations made by Janab Mahboob Ali Baig Sahib Bahadur, M.L.A. and by the Honorary Secretary, the Muslim Educational Association of Southern India, Madras. The Director of Public Instruction then wrote as follows:

"In the Andhra districts all Muslim elementary schools have Urdu as their medium of instruction. A few schools have Telugu as an additional language but instruction is reported to be not very satisfactory. In the Cuddapah district 25 out of 104 Muslim schools have Telugu also. The main difficulty is to find teachers who can teach Urdu as well as

Telugu. As the Muslims are permanent residents of these districts it is very desirable that Telugu should also be taught as a second language in all the elementary schools. This will mean the appointment of an additional teacher in most of the schools.

In elementary schools for non-Muslim children, Urdu is not taught to Muslim pupils unless the number of Muslims is sufficiently large to justify the appointment of an Urdu teacher. This has been done in the case of a few schools.

As regards Secondary schools for Muslims, Urdu is the first language and Urdu is the medium of instruction.

In Secondary schools for non-Muslims Telugu is the medium of instruction. Muslim pupils do not find much difficulty in following the instruction in Telugu as many of them come from Telugu elementary schools, some of them have had private coaching in Telugu and others have some working knowledge in Telugu. In schools where there is a sufficient number of Muslim pupils, arrangements have already been made to give them instruction ~~in other subjects is Telugu~~ in Urdu language through the medium of instruction in other subjects is Telugu.

In Muslim secondary schools Telugu is not taught, except in one or two schools. Here again it is very desirable to give them instruction in Telugu also.

The fears of the Muslim Associations that Muslim pupils whose mother tongue is Urdu, will be forced to adopt the regional language as the medium of instruction are groundless. Muslim schools which have had Urdu as the medium of instruction continue and will continue to use the same medium, non-Muslim schools which have a sufficient number of Urdu pupils have made arrangements and will also make arrangements as necessity arises, to provide instruction in Urdu language for such pupils, though the other subjects will be taught through the medium of the regional language."

This Department expressed its views as follows:

"The important point is that it is not proposed to interfere with the general position in connection with the arrangements relating to 'regional languages'.

The Muslim demand is pitched higher; they require that in non-Muslim schools also arrangements should be made to teach subjects in Urdu.

Apart from the administrative difficulty involved, it would entail substantial additional cost to managements and to Government and even on principle it would not be justifiable to ask Government to proceed to this ~~ex~~ extent.

It is in the interests of Muslims themselves that they should join the main stream of life in the Province; but it may be left to them to ask for facilities in that regard."

H.M.(Education) minuted there as follows:

"This is with reference to the resolution given notice of by Mrs. Amiruddin in the Legislative Assembly. A similar resolution was given notice of in the last session of the Assembly. It has lapsed and so fresh notice has been given. The claim that is made by the Muslims is that arrangements must be made in all schools and colleges to give instruction to the Muslims in Urdu wherever they desire to do so. The implications of this will be

(1) Even if there is one Muslim student in a school, if he chooses to be taught through the medium of Urdu, the Government should undertake to arrange for him for his sake a whole parallel staff. This is impossible for administrative reasons and as well as for reasons of Finance.

(2) It has been admitted that most of the Muslims in Malabar as well as in Tamilnad have the regional language as their mother tongue but in spite of it if they, for political reasons, ask for instruction through the medium of Urdu, even though such medium may be harmful for the development, the Government should undertake to set up a parallel section to teach them through the medium of Urdu. This again is wrong both on educational, administrative and financial grounds.

(3) The Assembly has recently passed a resolution for the division of the Provinces according to the linguistic areas. In that circumstance the certainty is that hereafter the administration will be largely carried on through the regional languages. If these Muslim boys and girls are given instruction through the medium of Urdu, they will be not only out of touch with the people around them but they will become unfit for public employment. That will be causing a great disservice to the Muslim boys and girls and will be a great problem which will create bitterness in the long run; for they will consider that by this method they have been tabooed

from Public Service. Already these problems have arisen. Certain boys ~~and girls~~ from Muslim schools where there is Urdu as medium of instruction have not been employed as clerks in certain District Boards and Municipalities where business is done through the regional language. This has caused heart burning and the heart-burning will be multiplied when this sort of experience will be shared by a large number of men and women.

(4) Already in the existing Muslim schools, the medium of instruction is Urdu in most schools where children with Urdu as mother tongue at present.

(5) I have looked into the recommendation of the treatment of minorities as recommended by the League of Nations. In that they have been very specific. The relevant portion is extracted below:

"The difference of race, language or religion are not to prejudice any national of the country in admission to public employments, functions and honours or in the exercise of professions and industries; nationals belonging to minorities are to have equal rights to establish, manage and control, at their own expense, charitable, religious and social institutions, schools and other educational establishments, with the right freely to use their own language and to exercise their own religion.

States undertake to impose no restrictions on the free use by any national of any language in private intercourse, in commerce, in religion, in the Press and in publications of any kind, or at public meetings, and to grant nationals speaking a language other than the official language appropriate facilities for the use of their own language, either orally or in writing, before the Courts. They undertake to grant in towns and districts where there is a consideerable proportion of nationals speaking a language other than the official language of the State appropriate facilities to ensure that, in primary education (in the Czechoslovak Treaty the phrase employed is "in education") children of such nationals are taught in their own language. This provision does not, however, prevent Governments, from making the teaching of the official language obligatory."

While the culture of the minorities and their mother-tongue may be protected, the State has not been recommended to take responsibility for

giving them separate education. Only they recommend that they may be allowed to have their education through their own medium, if necessary, under their own expenses but this Government have gone much further and has even provided them separate high schools and colleges at State expense where they are in large numbers and where it is found to be necessary.

In these circumstances, I do not think there is any need for any change of the existing policy."

T.S.A(vinashilingam)
16--5--47

O.P.R(amaswami Reddiar)
19--5--47.

A.N(ye)
23 May 1947.

H.P.M. and H.E. agreed, and a reply was sent accordingly to Janab Mahboob Ali Baig and to the Honorary Secretary of the Muslim Educational Association of Southern India as follows:

"I am directed to inform you that the Government consider that there is no need for any change of the existing policy in regard to the use of Urdu as the medium of instruction for muslim pupils in schools in this Province and that they consider also that there is no need to convene a meeting of the Muslim representatives of the Legislature to consider the question as suggested in your letter cited above."

5. The resolution of Begum Sultan Mir Amiruddin referred to by H.M.(Education) in his minutes was the following:

"This Assembly recommends to the Government to make provision for Muslim students to receive instruction in schools and colleges through the medium of Urdu, wherever they desire to do so".

When it came up on the last occasion it was noted on by this Department on the lines indicated in para 4 above and the case was put up for orders as to whether the resolution should be discussed at a meeting of the Council of Ministers and who should take charge of the resolution. The resolution ~~was~~ actually came on for discussion in the Assembly, but before the debate was completed and before the ~~prorogation~~ Government replied, lapsed on the prorogation of the Assembly.

Brief notice of this Resolution has been given; it has been admitted but is awaiting the Results of the ballot.

6. Subsequently, the case relating to the extracts from the minutes of H.M.(Revenue) and ~~H.M.(Finance)~~ H.M.(Co-operation) & H.M.(Finance) by para 2 above came up for examination.

The Director of Public Instruction had expressed the following views:

"It is not necessary to continue denominational schools but so far as Muslim schools are concerned (both elementary and secondary) the need for them is connected with the medium of instruction - what are wanted are not Muslim schools but Urdu schools - if Government approve the use of that language as medium of instruction. If this position is accepted, then all the existing Muslim schools in Malabar District where Malayalam is the medium and some in the Tamil Districts where Tamil is the medium, will have to be converted into general schools. Provision for the teaching of Urdu and Religion can be made in schools. I fear, however, that such a sudden reversal of policy would create considerable opposition and it may therefore be more expedient to stop the opening of more denominational schools in the first instance.

Other types of schools like the Labour schools, fisheries schools are not really denominational schools.".

This Department remained of the view expressed in connection with the L.A. question - para 3 above. Development Department saw the case and stated that no decision had yet been reached in the file of that department relating to Fisheries schools. Finance Department had no remarks to offer on the ~~view~~ of this Department, that there ~~was no~~ need be no change in the policy ~~whatever~~ hitherto followed. The following minutes were recorded by H.M.(Education).

"I had received notice of a resolution for the Assembly that henceforth separate schools for Muslims should not be opened or maintained by the State. In view of that resolution it is necessary for us to come to a definite conclusion in the matter. A note on the above question may be prepared and put up so that it may be circulated in time for the Cabinet to take a decision over that resolution."

T.S.A(vinashilingam)
9--6--47.

H.M.(Edn.) and H.P.M agreed.

B.G.R(eddi)
12-6-47.

O.P.R(amaswami Reddiar)
14--6--47.

7. The resolution referred to above, (which is in the names of Sri B. Parameswaran and Sri A. Vedaratnam Pillai), as since altered, is as follows:

"This Assembly recommends to the Government that henceforth the

policy of maintaining separate schools for Muslims be discon-tinued and a system of education be devised which will effectively cement all the communities into a united people".

8. The point for decision now is whether with reference to the resolution mentioned in paragraph 7 above, the Government should take up the attitude that the present policy is justifiable and should be continued, or should revise that policy, and, if so, on what lines.

20/6/47

13

Revised note by HM(PI).

Take 30 copies ahmad
USA
25/6/47

Education & Publich Health Dept.

Note for the Cabinet.

Sub:- Opening and maintenance of ~~denominational~~ Separate schools for muslims.

The policy of Government is to maintain separate schools and colleges for Muslims only in centres having a large population of Muslims. The Muslim Education Committee constituted in 1931 advocated the opening of a large number of separate schools for Muslims in all stages of education. The Government then passed the following orders:

"SEPARATE SCHOOLS FOR MUHAMMADANS:- The Committee advocates the opening of a large number of separate schools for Muhammadans in all stages of education. As pointed out by the Director, the recommendations of the Committee are pitched much higher than what the educational needs of the community would justify and they aim at setting up a parallel and separate system of education for Muhammadans only. The Govt. consider that such segregation is more likely to retard than help the educational progress of Muahmmadans. Apart from this, the Committee's proposal is impracticable on financial grounds. The policy hitherto adopted has been for Government to maintain separate schools for Muhammadans only in centres having a large Muhammadan population. The Government agree with the Director of Public Instruction that there is no reason to depart from this policy. They consider that in places where there are no separate schools, it would be sufficient if facilities are given for the education of Muhammadans in non-Muslim schools, by providing for the teaching of Urdu and the employment of a fair proportion of Muhammadan teachers. The Director is requested to make specific proposals in this regard for the consideration of Government."

This policy has been maintained ever since.

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"The policy of increasing the number of separate schools is under examination and will have to be shortly placed before the Cabinet. Till a decision is reached on the subject, such questions may be kept pending."

T.S.A.(vinashilingam)
8-12-46.

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"The policy of these communal schools should be reviewed by the Finance Committee. In this particular instance in the town of Kasargod there is a District Board High School and a Mission High School. This third one was thoroughly unnecessary. It was done by the previous Govt. with a purpose. This was wrong."

K.R.K.(aranth)
13-12-46.

The Director of Public Instruction was asked to consider the question and give his considered opinion in the matter.

3. About this time, Mr. Md. Ismail Sahib Bahadur, M.L.A. gave notice of a question in the Legislative Assembly whether the Government will expedite the setting up of separate schools and colleges for Muslims wherever necessary. In that connection this Department noted as follows:-

The main reasons urged by the Muslim Education Committee in favour of the maintenance of separate schools were

(i) to secure religious instruction,

(ii) to avoid linguistic difficulties as regards the Muslims whose mother tongue was Urdu,

(iii) to take into account the difference in the holidays observed by Muslims, and

(iv) the point that Muslim pupils taught by Muslim teachers received greater attention and made better progress than in common schools.

The problem of religious instruction is a separate one and was dealt with separately. The position in that respect is as follows:

"The Government have directed that religious instruction should be provided within school hours in all institutions under departmental management intended for Muslims and have permitted local boards and municipal councils to incur expenditure from their funds, if they so desire, on the provision of religious instruction for Muslim pupils in schools under their management. In other schools such instruction should be imparted outside school hours, as otherwise it would interfere with the curriculum common to all communities. The Govt. cannot compel local bodies and private agencies to introduce religious instruction for Muslim boys in schools under their control."

Of the four points mentioned above, point (iii) can have validity only as an auxiliary to other more general reasons that would justify separate schools. Point (IV) raises a question pertinent as for an educationally backward community. From the figures that were reviewed even in 1934, it was doubtful if a case as for a backward community could stand. Up-to-date figures are not readily available. But it is possible for the argument to be put forward on behalf of Muslims that in order to help them to maintain the foothold which they have already gained, it is necessary that a scheme of separate schools should continue. That ground may be conceded, but only to the extent so far

admitted.

Points (i) and (ii) are the really central points. They have to be judged as the claims of cultural minorities. The League of Nations Scheme for the protection of minorities drawn up after World War I furnishes an appropriate frame of freference for discussion of such questions. The following is an extract*indicating the scope of that scheme:

* From "Ten years of World Co-operation"- League of Nations publication, 1930.

"The rights may be grouped under two headings. The first includes general rights more or less common to all minorities in territories which have accepted the system for the protection of minorities by the League - namely, the right to nationality, the right to life, personal liberty and freedom of worship; the equality of all nationals of the same country before the law; equality in the matter of civil and political rights; equality of treatment and security in law and in fact; rights to the use of the minority language.

The differences of race, language or religions are not to prejudice any national of the country in admission to public employments, functions and honours or in the exercise of professions and industries; nationals belonging to minorities are to have equal rights to establish, manage and control, at their own expense charitable, religious and social institutions, schools and other educational establishments, with the right freely to use their own language and to exercise their own religion.

States undertake to impose no restrictions on the free use by any national of any language in private intercourse, in commerce, in religion, in the Press and in publications of any kind, or at public meetings, and to grant nationals speaking a language other than the official language appropriate facilities for the use of their own language, either orally or in writing, before the Courts. They undertake to grant

in towns and districts where there is a considerable proportion of nationals speaking a language other than the official language of the State appropriate facilities to ensure that, in primary education (in the Czechoslovak Treaty the phrase employed is "in education") children of such nationals are taught in their own language. This provision does not, however, prevent Governments from making the teaching of the official language obligatory.

The Treaties also stipulate that, in towns and districts where there is a considerable proportion of "minority" nationals, the latter shall be assured an equitable share in the enjoyment and application of sums provided out of public funds under the State, municipal or other budgets for educational, religious or charitable purposes."

In regard to religion what can be legitimately claimed is only freedom for a minority to practice its religion unhindered. There has never been any question of that not being allowed to Muslims in this Province. A claim that the Muslim community should have compulsory religious instruction arranged for in schools for its benefit and for that purpose it should have separate schools provided by the State is not really a cliam that flows from the basic claim that is legitimately allowable. What has already been arranged for in this Province, therefore, goes, in fact, beyond what a minority of this type is entitled to claim.

In regard to the use of the mother tongue the main points are

(i) that no obstacles should be placed in the way of minorities starting institutions at their own expense, and

(ii) that the State should provide for instruction in the mother tongue in places where the

minorities are in sufficiently large numbers.

The notice of the following resolution came up for discussion before the Legislative Assembly:

" This Assembly recommends to Govt. to make provision for the Muslim students to received instruction in schools and colleges through the medium of Urdu wherever they desire to do so."

The question of Urdu as a medium of instruction also came up separately for examination in connection with certain representations made by Janab Mahboob Ali Baig Sahib Bahadur, M.L.A. and by the Honorary Secretary, the Muslim Educational Association of Southern India, Madras. The Director of Public Instruction then wrote as follows:

"In the Andhra districts all Muslim elementary schools have Urdu as their medium of instruction. A few schools have Telugu as an additional language but instruction is reported to be not very satisfactory. In the Cuddapah district 25 out of 104 Muslim schools have Telugu also. The main deficulty is to find teachers who can teach Urdu as well as Telugu. As the Muslims are permanent residents of these districts it is very desirable that Telugu should also be taught as a second language in all the elementary schools. This will mean the appointment of an additional teacher in most of the schools.

In elementary schools for non-Muslim children, Urdu is not taught to Muslim pupils unless the number of Muslims is sufficiently large to justify the appointment of an Urdu teacher. This has been done in the case of a few schools.

As regards Secondary schools for Muslims, Urdu is the first language and Urdu is the medium of instruction.

In Secondary schools for non-Muslims Telugu is the medium of instruction. Muslim pupils do not find much difficulty in following the instruction in Telugu as many of them come from Telugu elementary schools, some of them have

had private coaching in Telugu and others have some working knowledge in Telugu. In schools where there is a sufficient number of Muslim pupils, arrangements have already been made to give them instruction in Urdu language through the medium of instruction in other subjects is Telugu.

In Muslim secondary schools Telugu is not taught, except in one or two schools. Here again it is very desirable to give them instruction in Telugu also.

The fears of the Muslim Associations that Muslim pupils whose mother tongue is Urdu, will be forced to adopt the regional language as the medium of instruction are groundless. Muslim schools which have had Urdu as the medium of instruction continue and will continue to use the same medium, non-Muslim schools which have a sufficient number of Urdu pupils have made arrangements and will also make arrangements as necessity arises, to provide instruction in Urdu language for such pupils, though the other subjects will be taught through the medium of the regional langugge."

This Department expressed its views as follows:

"The important point is that it is not proposed to interfere with the general position in connection with the arrangements relating to 'regional language'.

The Muslim demand is pitched higher; they require that in non-muslim schools also arrangements should be made to teach subjects in Urdu. Apart from the administrative difficulty involved, it would entail substantial additional cost to managements and to Govt. and even on principle it would not be justifiable to ask Government to proceed to this extent.

It is in the interests of Muslims

(in the Czechoslovak Treaty the phrase employed is "in education") children of such nationals are taught in their own language. This provision does not, however, prevent Govts., from making the teaching of the official language obligatory."

While the culture of the minorities and their mother-tongues may be protected, the State has not been recommended to take responsibility for giving them separate education. Only they recommend that they may be allowed to have their education through their own medium, if necessary, under their own expenses but this Government have gone much further and has even provided them separate high schools and colleges at state expense where they are in large numbers and where it is found to be necessary.

In these circumstances, I do not think there is any need for any change of the existing policy".

T.S.A(vinashilingam)
16-5-47

O.P.R(amaswami Reddiar)
19-5-47

A.N(ye)
23-5-47.

H.P.M. and H.E. agreed, and a reply was sent accordingly to Janab Mahaboob Ali Baig and to the Honorary Secretary of the Muslim Educational Association of Southern India. ~~xxfollows~~:

6. Subsequently, the case relating to the extracts from the minutes of H.M. (Edn.) and H.M. Rev.) in para 2 above came up for examination. The Director of Public Instruction had expressed the following views:

"It is not necessary to continue denominational schools but so far as Muslim schools are concerned (both elementary and secondary) the need for them is connected with the medium of instruction - what are wanted are not Muslim schools but Urdu schools - if Government approve the use of that language as medium of instruction. If this position is accepted, then all the existing Muslim schools in Malabar

Dt. where Malayalam is the medium and some in the Tamil Districts where Tamil is the medium, will have to be converted into general schools. Provision for the teaching of Urdu and Religion can be made in schools. I fear, however, that such a sudden reversal of policy would create considerable opposition and it may therefore be more expedient to stop the opening of more denominational schools in the fist instance.

Other types of schools like the Labour schools, fisheries schools are not really denominational schools."

Now the resolution that has come before the House (which is in the names of Sri B. Parameswaran & Sri A. Vedaratnam Pillai) is as follows:-

"This Assembly recommends to the Government that henceforth the policy of maintaining separate schools for Muslims be discontinued and a system of education be devised which will effectively cement all the communities into a united people."

The question is whether separate schools for Muslims may be conducted. It is an oft-said saying that these separate schools came into existence as a part of a scheme invented by the foreign rulers to divide the two great communities in India. As far as I see the results of separate education has been to create a division of thought and community. If children begin going to separate schools even from the very beginning, it can easily be foresaid that they are bound to grow into two separate communities with an ever widening gulf yawning between them. In fact this has helped to come into existence the two nation theory. I should think, because of these things, to abolish these separate schools altogether.

But having regard to the fact that many of

the schools have in existence for some time and that it may affect public opinion, it is for consideration whether we may say that the existing schools may be allowed to continue while no new separate schools will be opened. The points for orders are :

(a) whether the policy of Govt. with regard to the opening of separate schools for Mussalmans may be changed.

(b) if answer to (a) is in the affirmative, whether we shall give up the system of separate schools immediately; or

(c) whether the existing separate schools may be allowed to remain and henceforth no separate schools shall be opened.

T S Krishnaswamy Ayyar
25-6-47

Desired to all ministers, Chief Secy, Heads of Secy. to Govt. 25/6/47.

Item (2) 25

14

— EDUCATION AND PUBLIC HEALTH DEPARTMENT —

NOTE FOR THE CABINET

Sub: Opening and maintenance of Separate Schools for Muslims.

* * *

The policy of Government is to maintain separate schools and colleges for Muslims only in centres having a large population of Muslims. The Muslim Education Committee constituted in 1931 advocated the opening of a large number of separate schools for Muslims in all stages of education. The Government then passed the following orders:

"SEPARATE SCHOOLS FOR MUHAMMADANS:- The Committee advocates the opening of a large number of separate schools for Muhammadans in all stages of education. As pointed out by the Director, the recommendations of the Committee are pitched much higher than what the educational needs of the community would justify and they aim at setting up a parallel and separate system of education for Muhammadans only. The Government consider that such segregation is more likely to retard than help the educational progress of Muhammadans. Apart from this, the Committee's proposal is impracticable on financial grounds. The policy hitherto adopted has been for Government to maintain separate schools for Muhammadans only in centres having a large Muhammadan population. The Government agree with the Director of Public Instruction that there is no reason to depart from this policy. They consider that in places where there are no separate schools, it would be sufficient if facilities are given for the education of Muhammadans in non-Muslim schools, by providing for the teaching of Urdu and the employment of a fair proportion of Muhammadan teachers. The Director is requested to make specific proposals in this regard for the consideration of Government."

This policy has been maintained ever since.

2. In connection with the opening if higher elementary standards in the model school attached to the Government Muhammadan Training School for Masters, Madras, the Hon'ble Minister (Education) remarked as follows:

"The policy of increasing the number of separate schools is under examination and will have to be shortly placed before the Cabinet. Till a decision is reached on the subject, such questions may be kept pending."

T.S.A.(vinashilingam)
8-12-46.

Subsequently, in connection with the proposal for the construction of a block of four class rooms for the Government High School for Muslims, Kasargod, the previous Hon'ble Minister (Revenue) when deputising for the Premier in the Finance portfolio minuted as follows:

"The policy of these communal schools should be reviewed by the Finance Committee. In this particular instance in the town of Kasargod there is a District Board High School and a Mission High School. This third one was thoroughly unnecessary. It was done by the previous Government with a purpose. This was wrong."

K.R.K.(aranth)
13-12-46.

The

The Director of Public Instruction was asked to consider the question and give his considered opinion in the matter.

3.About this time, Mr.Md.Ismail Sahib Bahadur, M.L.A. gave notice of a question in the Legislative Assembly whether the Government will expedite the setting up of separate schools and colleges for Muslims wherever necessary. In that connection this Department noted as follows:-

The main reasons urged by the Muslim Education Committee in favour of the maintenance of separate schools were

(i) to secure religious instruction,

(ii) to avoid linguistic difficulties as regards the Muslims whose mother tongue was Urdu,

(iii) to take into account the difference in the holidays observed by Muslims, and

(iv) the point that Muslim pupils taught by Muslim teachers received greater attention and made better progress than in common schools.

The problem of religious instruction is a separate one and was dealt with separately. The position in that respect is as follows:

"The Government have directed that religious instruction should be provided within school hours in all institutions under departmental management intended for Muslims and have permitted local boards and municipal councils to incur expenditure from their funds, if they so desire, on the provision of religious instruction for Muslim pupils in schools under their management. In other schools such instruction should be imparted outside school hours, as otherwise it would interfere with the curriculum common to all communities. The Government cannot compel local bodies and private agencies to introduce religious instruction for Muslim boys in schools under their control."

Of the four points mentioned above, point (iii) can have validity only as an auxiliary to other more general reasons that would justify separate schools. Point (IV) raises a question pertinent as for an educationally backward community. From the figures that were reviewed even in 1934, it was doubtful if a case as for a backward community could stand. Up-to-date figures are not readily available. But it is possible for the argument to be put forward on behalf of Muslims that in order to help them to maintain the foothold which they have already gained, it is necessary that a scheme of separate schools should continue. That ground may be conceded, but only to the extent so far admitted.

Points (i) and (ii) are the really central points. They have to be judged as the claims of cultural minorities. The League of Nations Scheme for the protection of minorities drawn up after World War I furnishes an appropriate frame of reference for discussion of such questions. The following is an extract from "Ten years of World Co-operation"- League of Nations publication, 1930, indicating the scope of that scheme:

"The rights may be grouped under two headings. The first includes general rights more or less common to all minorities in territories which have accepted the system for the protection of minorities by the League namely, the right to nationality, the right to life, personal liberty and freedom of worship; the equality of all nationals of the same country before the

law;

law; equality in the matter of civil and political rights; equality of treatment and security in law and in fact; rights to the use of the minority language.

The differences of race, language or religions are not to prejudice any national of the country in admission to public employments, functions and honours or in the exercise of professions and industries; nationals belonging to minorities are to have equal rights to establish, manage and control, at their own expense charitable, religious and social institutions, schools and other educational establishments, with the rights freely to use their own language and to exercise their own religion.

States undertake to impose no restrictions on the free use by any national of any language in private intercourse, in commerce, in religion, in the Press and in publications of any kind, or at public meetings, and to grant nationals speaking a language other than the official language appropriate facilities for the use of their own language, either orally or in writing, before the Courts. They undertake to grant in towns and districts where there is a considerable proportion of nationals speaking a language other than the official language of the State appropriate facilities to ensure that, in primary education (in the Czechoslovak Treaty the phrase employed is "in education") children of such nationals are taught in their own language. This provision does not, however, prevent Governments from making the teaching of the official language obligatory.

The Treaties also stipulate that, in towns and districts where there is a considerable proportion of "minority" nationals, the latter shall be assured an equitable share in the enjoyment and application of sums provided out of public funds under the State, municipal or other budgets for educational, religious or charitable purposes,"

In regard to religion what can be legitimately claimed is only freedom for a minority to practice its religion unhindered. There has never been any question of that not being allowed to Muslims in this Province. A claim that the Muslim community should have compulsory religious instruction arranged for in schools for its benefit and for that purpose it should have separate schools provided by the State is not really a claim that flows from the basic claim that is legitimately allowable. What has already been arranged for in this Province, therefore, goes, in fact, beyond what a minority of this type is entitled to claim.

In regard to the use of the mother tongue the main points are

(i) that no obstacles should be placed in the way of minorities starting institutions at their own expense, and

(ii) that the State should provide for instruction in the mother tongue in places where the minorities are in sufficiently large numbers.

The notice of the following resolution came up for discussion before the Legislative Assembly:

"This Assembly recommends to Government to make provision for the Muslim students to receive instruction in schools and colleges through the medium of Urdu wherever they desire to do so."

The question of Urdu as a medium of instruction also came

up

up separately for examination in connection with certain representations made by Janab Mohboob Ali Baig Sahib Bahadur, M.L.A. and by the Honorary Secretary, the Muslim Educational Association of Southern India, Madras. The Director of Public Instruction then wrote as follows:

"In the Andhra districts all Muslim elementary schools have Urdu as their medium of instruction. A few schools have Telugu as an additional language but instruction is reported to be not very satisfactory. In the Cuddapah district 25 out of 104 Muslim schools have Telugu also. The main deficulty is to find teachers who can teach Urdu as well as Telugu. As the Muslims are permanent residents of these districts it is very desirable that Telugu should also be taught as a second language in all the elementary schools. This will mean the appointment of an additional teacher in most of the schools.

In elementary schools for non-Muslim children, Urdu is not taught to Muslim pupils unless the number of Muslims is sufficiently large to justify the appointment of an Urdu teacher. Thia has been done in the case of a few schools.

As regards Secondary schools for Muslims, Urdu is the first language and Urdu is the medium of instruction.

In Secondary schools for non-Muslims Telugu is the medium of instruction. Muslim pupils do not find much difficulty in following the instruction in Telugu as many of them come from Telugu elementary schools, some of them have had private coaching in Telugu and others have some working knowledge in Telugu. In schools where there is a sufficient number of Muslim pupils, arrangements have already been made to give them instruction in Urdu language through the medium of instruction in other subjects is Telugu.

In Muslim secondary schools Telugu is not taught, except in one or two schools. Here again it is very desirable t give them instruction in Telugu also.

The fears of the Muslim Associations that Muslim pupils whose mother tongue is Urdu will be forced to adopt the regional language as the medium of instruction are groundless. Muslim schools which have had Urdu as the medium of instruction continue and will continue to use the same medium, non-Muslim schools which have a sufficient number of Urdu pupils have made arrangements and will also make arrangements as necessity arises, to provide instruction in Urdu language for such pupils, though the other subjects will be taught through the medium of the regional language."

This Department expressed its views as follows:

"The important point is that it is not proposed to interfere with the general position in connection with the arrahgements relating to 'regional language'.

The Muslim demand is pitched higher; they require that in non-muslim schools also arrangements should be made to teach subjects in Urdu. Apart from the administrative difficulty involved, it would entail substantial additional cost to managements and to Government and even on principle it would not be justifiable to ask Government to proceed to this extent.

It is in the interests of Muslims themselves that they should join the main stream of life in the Province; but it may be left to them to ask for facilities in that regard."

Hon'ble

Hon'ble Minister (Education) minuted there as follows:-

"This is with reference to the resolution given notice of by Mrs. Amiruddin in the Legislative Assembly. A similar resolution was given notice of in the last session of the Assembly. It has lapsed and so fresh notice has been given. The claim that is made by the Muslims is that arrangements must be made in all schools and colleges to give instruction to the Muslims in Urdu wherever they desire to do so. The implications of this will be

(1) Even if there is one Muslim student in a school, if he chooses to be taught through the medium of Urdu, the Government should undertake to arrange for him for his sake a whole parallel staff. This is impossible for administrative reasons and as well as for reasons of Finance.

(2) It has been admitted that most of the Muslims in Malabar as well as in Tamilnad have the regional language as their mother tongue but in spite of it if they, for political reasons, ask for instruction through the medium of Urdu, even though such medium may be harmful for the development, the Government should undertake to set up a parallel section to teach them through the medium of Urdu. This again is wrong both on educational, administrative and financial grounds.

(3) The Assembly has recently passed a resolution for the division of the Province according to linguistic areas. In that circumstances the certainty is that hereafter the administration will be largely carried on through the regional languages. If these Muslim boys and girls are given instruction through the medium of Urdu, they will be not only out of touch with the people around them but they will become unfit for public employment. That will be causing a great disservice to the Muslim boys and girls and will be a great problem which will create bitterness in the long run; for they will consider that by this method they have been tabooed from Public Service. Already these problems have arisen. Certain boys from Muslim schools where there is Urdu as medium of instruction have not been employed as clerks in certain District Boards and Municipalities where business is done through the regional language. This has caused heart burning and the heart-burning will be multiplied when this sort of experience will be shared by a large number of men and women.

(4) Already in the existing Muslim schools, the medium of instruction is Urdu in most schools where children with Urdu as mother tongue at present.

(5) I have looked into the recommendation of the treatment of minorities as recommended by the League of Nations. In that they have been very specific. The relevant portion is extract d below:

"The difference of race, language or religion are not to prejudice any national of the country in admission to public employments, functions and honours or in the exercise of professions and industries; nationals belonging to minorities are to have equal rights to establish, manage and control, at their own expense, charitable, religious and social institutions, schools and other educational establishments, with the right freely to use their own language and to exercise their own religion.

States undertake to impose no restrictions on the free use by any national of any language in private intercourse, in

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commerce, in religion, in the press and in publications of any kind, or at public meetings, and to grant nationals speaking a language other than the official language appropriate facilities for the use of their own language, either orally or in writing, before the Courts. They undertake to grant in towns and districts where there is a considerable proportion of nationals speaking a language other than the official language of the State appropriate facilities to ensure that, in primary education (in the Czechoslovak Treaty the phrase employed is "in education") children of such nationals are taught in their own language. This provision does not, however, prevent Governments, from making the teaching of the official languages obligatory."

While the culture of the minorities and their mother-tongues may be protected, the State has not been recommended to take responsibility for giving them separate education. Only they recommend that they may be allowed to have their education through their own medium, if necessary, under their own expenses but this Government have gone much further and has even provided them separate high schools and colleges at state expense where they are in large numbers and where it is found to be necessary.

In these circumstances, I do not think there is any need for any change of the existing polity".

T.S.A(vinashilingam)
16-5-47.

The Hon'ble Prime Minister and His Excellency agreed, and a reply was sent accordingly to Janab Mahabbob Ali Baig and to the Honorary Secretary of the Muslim Educational Association of Southern India.

6. Subsequently, the case relating to the extracts from the minutes of/Hon'ble Minister (Education) and/Hon'ble Minister (Revenue) in para 2 above came up for examination. The Director of Public Instruction had expressed the following views: the

"It is not necessary to continue demominational schools but so far as Muslim schools are concerned (both elementary and secondary) the need for them is connected with the medium of instruction - what are wanted are not Muslim schools but Urdu schools - if Government approve the use of that language as medium of instruction. If this position is accepted, then all the existing Muslim schools in Malabar District where Malayalam is the medium and some in the Tamil Districts where Tamil is the Medium, will have to be converted into general schools. Provision for the teaching of Urdu and Religion can be made in schools. I fear, however, that such a sudden reversal of policy would create considerable opposition and it may therefore be more expedient to stop the opening of more demominational schools in the first instance.

Other types of schools like the Labour schools, fisheries schools are not really demominational schools."

Now the resolution that has come before the House (which is in the names of Sri B.Parameswaran and Sri A.Vedaratnam Pillai) is as follows:-

"This Assembly recommends to the Government that henceforth the policy of maintaining separate schools for Muslims be discontinued and a system of education be devised which will effectively cement all the communities into a united people."

The

The question is whether separate schools for Muslims may be conducted. It is an oft-said saying that these separate schools came into existence as a part of a scheme invented by the foreign rulers to divide the two great communities in India. As far as I see the result of separate education has been to create a division of thought and community. If children begin going to separate schools even from the very beginning, it can easily be foresaid that they are bound to grow into two separate communities with an ever widening gulf yawning between them. In fact this has helped to come into existence the two nation theory. I should think, because of these things, to abolish these separate schools altogether.

But having regard to the fact that many of the schools have come into existence for some time and that it may affect public opinion, it is for consideration whether we may say that the existing schools may be allowed to continue while no new separate schools will be opened. The points for orders are:

(a) whether the policy of Government with regard to the opening of separate schools for Mussalmans may be changed.

(b) if answer to (a) is in the affirmative, whether we shall give up the system of separate schools immediately; or

(c) whether the existing separate schools may be allowed to remain and henceforth no separate schools shall be opened.

T.S.A(vinashilingam)
25-6-47.

E & P H (B I) Dept.

Comm. 13337 B1/47. 15/7. 32 18

Schools - Opening and maintenance of separate schools for Muslims.

Ref: From the DPI., Dis. no. 1021/47 dated the 12th March 1947.

Order MS. no. 1532 Edn. dt. 15. 7-1947

~~The DPI is informed that~~ whether the policy of govt in regard to the the question of opening and maintenance of separate schools for Muslims ~~should be~~ requires modification ~~changed or not~~ has been under consideration and it has been ~~considered and~~ decided that the question should be deferred indefinitely.

To

The DPI ✓
PS. to HPM ✓
3 spare copies.

13/7/47
13/7/47

14/7/47
14/7/47.

13337/1/2/47

Extract of the minutes of H.M.(Rev) in G.O.No.2405 Edn., dated 16th December 1946 relating to the construction of a block of four class rooms for the Government High School for Muslims, Kasargod.

" The policy of these communal schools should be reviewed by Finance Committee. In this particular instance in the town of Kasargod there is a District Board High School and a Mission High School. This third one was thoroughly unnecessary. It was done by the previous Government with a purpose. This was wrong."

K.R.K.
13-12-46.

Extract of the minutes of H.M.(Edn) in G.O.No.94 Edn. dated the 21st January 1947 relating to the opening of higher elementary standards in the model school attached to the Government Muhammadan Training School for Masters, Mount Road, Madras.

"The policy of increasing the number of separate schools is under examination and will have to be shortly placed before the Cabinet. Till a decision is reached on the subject, such questions may be kept pending."

T.S.A.
8-12-46.

Edn. & P.H. Department (B1).

Please see the minutes of H.M.(Rev) and H.M.(Edn.) extracted above. So far as the Education Department is concerned separate schools are being maintained only for muslim pupils. In 1931 the Government constituted a Committee to investigate and report on the problems of muslim education in this Province. One of the questions referred to the Committee was whether separate elementary and secondary schools should be maintained for muslims. The Committee advocated the opening of a large number of separate schools for muslims in all stages of education. The reasons for the establishment of separate secondary schools for muslims are contained in para 45 of the Committee's report on pages 19-20 of G.O.No.1371 Education, dated the 1st June 1934.

163 4 5(1)

Please see the remarks of the Director of Public Instruction p. 3 ante in regard to the maintenance of denominational schools. He is of the opinion that a sudden reversal of policy in this regard would create considerable opposition and that it will be more expedient to stop the opening of more such schools in the first instance. He is also of the opinion that Labour and Fisheries schools are not denominational schools.

2. The file may be sent to Development for perusal and remarks, if any, prior to circulation.

Please see below

Hm:

5/3/47

Sd

15.3.47

hr S 9 Invite attention to note (2.3.47) at pp. 2-4 ante and (K), Vol. of L.A. Questions on the subject of Separate Schools for Muslims. Fisheries Schools were taken over from Development Department. Remarks are invited from this point of view. Education Dept. (Edn.) are requested to furnish the information called for in the minute at pp. 1 ante. Public Health Dept. (P.H.) are requested to furnish their views in the matter. The matter will be considered as to what is necessary.

Dev 36276 F/47

16/4/47 18-4-47

Dev. Dept - F.

To AS

This dept. last saw the file at pp. 2 above. The remarks of the D.P.I at pp. 3 above and the note of the E & P.H. dept. above may be perused and the file passed on to Finance. No decision has yet been reached in this dept. file regarding the continuance or otherwise of Separate Fisheries Schools.

Dev. 36276 F/47-1

24-4-47

TRUE COPY ASST. SECRETARY TO GOVERNMENT 18 APR 1947 DEVELOPMENT DEPARTMENT

SECRETARY TO GOVERNMENT 24 APR 1947 24879 WOR

Finance (E.III).

The notes on pages 1-4 above may be perused.

On the question of having separate schools for muslims, the E.P.H.Dept. think that there need not be any change in the policy hitherto followed and that the matter may be considered as and when necessary. No remarks are called for.

As regards other denominational schools, the question of taking over fisheries schools under education department or of their continuance is not yet decided. Labour schools are considered as not coming under the class of denominational schools. This Department have no comments.

The case may be returned to E.P.H after perusal.

Fin. U.O 24879 Edn. 29/4/47.

29/4/47

21/4 E-P.H.

E & P H (B1) Dept.

Notes from pp 1-5 above may be read. The file may be circulated to H.M. (Edn.), H.M. (Fin.) and H.P.M. for orders.

hr 2.5.47 S

1/5/47

Secy 1/5/47

GOVERNMENT OF MADRAS 8 MAY 1947 EDUCATION AND PUBLIC HEALTH DEPT.

H.M. (Edn.) H.M. (Fin.) H.P.M.

I had received notice of a resolution for the Assembly that henceforth separate schools for Muslims should not be opened or maintained by the State. In view of that resolution, it is necessary for us to come to a definite conclusion in the matter. A note on the above question may be prepared and put up so that it may be circulated in time for the Cabinet to take a decision over that resolution.

GOVERNMENT OF MADRAS 9 JUN 1947 EDUCATION AND PUBLIC HEALTH DEPT.

SECRETARY, EDN. & P.H. DEPT. 14 JUN 1947 GOVERNMENT OF MADRAS

Return of pp above with letter of file Vol. from Fin. circulating to H.M. (Edn.) & H.P.M. also.

12/6 9.6.47 G.P.R 14/6

6

Edn & P H (SD) Department.

Please see the orders in circulation on page 5 ante. The file may now be recirculated to H M (Edn) & H M (Edn) with reference to Secretariat Instn. 24(2)

USK
15.6.47

A draft note for the Cabinet is submitted below for approval. May be sent to Chief Secy for approval before circulation

hr 16.6.47 S hrf 16/6/47

20.6.47 Chief Secy.

USK 16/6/47

hrf 20/6/47 E & P.H.

Edn circulate to H M Edn

May be circulated to H M Edn for approval of the note for the Cabinet.

hr 20.6.47 S. hrf 20/6/47

H M Edn 21/6/47 (Cir.)

I have seen the note of the Secretary for the Cabinet. I find it is somewhat too long. I have cut short certain portions and added certain points. The new draft is kept below. That may be circulated to the Cabinet.

TSA 25.6.47

SECRETARY, EDN. AND P. H. DEPT. 25 JUN 1947 GOVERNMENT OF MADRAS

Copies of the Cabinet note have been despatched to all H M s., Governor's Secretary and Chief Secretary. Six spare copies of the note are placed below. The file may now be sent to Public (Special) D.O and they may be requested to include the subject in the agenda for the next meeting of the Cabinet.

hr 25.6.47 Public (Spl) 25/6

E & P.H. D.O. No. 13337 B1/46-4 Edn 25/6/47.

7

MEETING OF THE COUNCIL OF MINISTERS HELD AT FORT ST. GEORGE ON THURSDAY THE 10TH JULY, 1947.

His Excellency the Governor presided.

PRESENT:

The Hon'ble Sri O.P. Ramaswamy Reddiar.
The Hon'ble Dr. P. Subbarayan.
The Hon'ble Dr. T.S.S. Rajan.
The Hon'ble Sri M. Bhaktavathsalam.
The Hon'ble Sri B. Gopala Reddi,
The Hon'ble Mr. Daniel Thomas.
The Hon'ble Sri V. Kurmayya.
The Hon'ble Sri T.S. Avanashilingam Chettiar.
The Hon'ble Sri H. Sitarama Reddi.
The Hon'ble Sri K. Chandramouli.
The Hon'ble Sri Kala Venkata Rao.
The Hon'ble Sri A.B. Shetty.
The Hon'ble Sri K. Madhava Menon.

AGENDA:

(3) Opening and maintenance of separate schools for Muslims.

ORDER:

Deferred indefinitely.

Sd/- Archibald Nye.

hr 14/7/47

E. & P.H.Dept.

11 JUL 1947 57485 SECRETARIAT OF MADRAS

Edn & P H (SD) Dept.

Please see the decision of the Cabinet above. A draft order is submitted below for approval.

hr 16.7.47 S hrf 14/7/47.

USK 13.7.47