Scott II-27—58,004—4-11-46.

E & P H (1947) Department.

MS SERIES.

G.O. NO.	930 E & H
Dated	6/5/47.

[Despatch Abstract.]

Legislative Assembly Resolution - Provision of Urdu as medium of instruction for muslim students in schools and colleges - Papers - Recorded.

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Back Papers.

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

Further Papers.

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

(2)

Number.	Date.	Department.	Signature of Clerk putting up the paper.	Signature of Clerk removing the paper.

Secrt. II-74.

C. No. Department.

List of records put up

Number.	Date.	Department.	Signature of Clerk putting up the paper.	Signature of Clerk removing the paper.

(P.T.O.

Secretariat of the Madras Legislature.
Assembly Section
11-11-1946.

(3)

BEGUM SULTAN AIZ RAHMUDDIN, M.L.A.
UCATION AND PUBLIC HEALTH DEPARTMENT.

Resolved that whereas the policy
the Government that instruction in
ols should be imparted in the regional
languages has the effect of preventing
Muslim students from being taught through
the medium of Urdu, which is the mother
tongue of a very large number of Muslims in
this Presidency; whereas the aforesaid policy
has created an alarm and apprehension in
the minds of the Muslims that the present
Congress Ministry wishes to obliterate the
Urdu language from this Presidency, and by
this method destroy Muslim culture and retard
the progress of the Muslims; and whereas, in
the interest of the much-needed peace and
harmony between Hindus and Muslims, it is
necessary that the Government should abandon
its present policy of enforcing on Muslims
instruction through the medium of the regional
languages, "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."

E & PH (BI) Dept.

Advance Copy may be circulat

3rd/11-11

to H.M. (Edn).

16/11/46
Hon
16/11/46

hr
18.11.46

18-11-46

this may lie over till the resolution is balloted

hr
9.12.46

3/181

(4)

Secretariat of the Madras
Legislature
(Assembly Section)

U.O.Note No.5532/46-2 M.L. dated 19-12-46.

--

The Education and Public Health Department, Governor's Secretary and the Hon'ble the Prime Minister may be informed u.o. that Begum Sultan N. Mir Amiruddin, M.L.A. has renewed notice of her resolution No.10*, communicated to them with u.o.No.5532/46-1 M.L. dated 14-11-46 and that it will be treated as Resolution No.1 for the next meeting.

D.K.V. RAGHAVA VARMA,
Secretary,
Madras Legislature.

To

Education and Public Health Department,
Governor's Secretary
Hon. the Prime Minister,
Forwarded/By order

Superintendent.

*Instruction in schools & colleges through the medium of Urdu for Muslim students.

ASST. SECRETARY TO GOVERNMENT
7856
23 DEC 1946
EDUCATION AND PUBLIC HEALTH DEPT.

4

E & P.H.(BI)

Please see the U.O. note/page 1 ante
Secty. of H.M. on p 3 ante. The Resolution
on p 1 ante has been renewed; the
result of the ballot may be awaited.

2-3-1947

28/2/46

Secretary, E & P.H.

Immediate information may be called for from the D.P.I. on the following points:-

(a) In which places there are Muslim high shools;

(b) What the strength in each of the school is;

(c) How many of the students in each of the schools have chosen to have Urdu as the medium of instruction;

(d) In the same place, what is the number of Muslim boys studying in the general schools compared with those studying in the Muslim Schools.

This is necessary for the debate in connection with the resolution of Mr. Majid now under discussion in the Assembly. In case the D.P.I. takes some time to collect the information, whatever information is at present available may be received immediately and the rest collected and sent up as soon as possible.

T.S.A(vanashi Lingam Chettiyar)
8-2-1947.
H.M.Education.

Education & P.H. Deptt.

May be sent to the D.P.I. for furnishing the information at once.

S.S.D 8-2-1947. M.V.S. 8-2-1947.

D. P. I. U.O.

Edn & P.H.(BI) Dept

E&PH U.O. No. 2.0 No 11205 B1/47-1 Edn 9/2/47

Please see the minutes of H.M. (Education) above. The information available in regard to (a) and (b) above are

are furnished below:

NUMBER OF MUSLIM HIGH SCHOOLS FOR BOYS IN THE PRESIDENCY.

[Legislative Assembly Question No. 899 (Starred) by Begum Sultan Mir Amiruddin, M.L.A.]

	Name of the school. (1)	Place where located. (2)	Management. (3)	Strength. Boys	Girls
1	Government Muslim High School ..	Guntur	Government.	225	—
2	Do. ..	Kurnool	Do.	441	3
3	Do. ..	Madras	Do.	301	—
4	Government Madrasa-I-Azam ..	Do.	Do.	622	—
5	Government Muslim High School ..	Vellore	Do.	348	29
6	Government Moplah High School ..	Malappuram (Malabar) ..	Do.	481	17
7	Do. ..	Kasaragod (South Kanara).	Do.	143	1
8	Government Muslim High School ..	Trichinopoly	Do.	451	—
9	Municipal Muslim High School ..	Nandyal (Kurnool) ..	Municipal.	165	15
10	Do. ..	Cuddapah	Do.	211	—
11	Do. ..	Bellary	Do.	..	..
12	The Muslim High School	Triplicane, Madras ..	Aided.	331	—
13	Mazhurul Ulum Muslim High School.	Ambur (North Arcot) ..	Do.	273	—
14	Islamiah High School	Melvisharam (North Arcot).	Do.	318	—
15	Do.	Vaniyambadi (North Arcot).	Do.	461	—
16	Do.	Pernamput (North Arcot).	Do.	124	—
17	The Muslim High School	Abiramam (Ramnad) ..	Do.	325	21
18	Hameediya High School	Kilakarai (Ramnad) ..	Do.	132	16
19	The Muslim High School	Melapalayam (Tinnevelly).	Do.	165	3
20	Mayyalavia Madrasathur Muslim High School.	Mahe (Malabar)	Do.	299	51
21	Kasim's High School	Rajagiri (Tanjore) ..	Do.	209	3
			Total.	6469	159

Number of Muslim High Schools for girls in the Presidency.

Name of the School	Place where located	Management
1) Hobart Secondary and Trg. School for muslim women.	Royapettah, (Madras).	Government.
2) Viscountess Goschen Secy and Trg. School for muslim women.	Trichinopoly.	Do
3) Mappilla Girls' High School.	Tirur.	Do
4) Govt High School for Muslim girls.	Mangalore. (See H)	Do.

Besides the above schools there are middle schools for muslim girls maintained by Government in Guntur, Kurnool, Bellary, Madras (S.T.), Abiramam and Coimbatore. According to the Public Instruction Report

(C) 12

(6)

Report 1943-44, the total number of muslim ~~pupils~~ girls in schools especially intended for muslims and in other girls' schools are 939 and 1801 respectively. Information in regard to the number of girls studying ~~each~~ in the girls' schools mentioned above and in regard to clauses (c) and (d) on page 1 ante has been called from the D.P.I.

2. The file may be circulated to H.M. (Ladies) in advance of the information called for (to D.P.I.) with reference to Appendix ante

Dy Director (No. 8 Clerk)

Placed in the file of D.P.I.

Here also only the information which we have given above is available & that be with leave to obtain information on the other points.

by
(Illegible)

(H) (Illegible)

Secretary, E. & P.H. 4/(1)

Immediate information may be called for from the D.P.I. on the following points:

(a) In which places there are Muslim high schools;

(b) What the strength in each of the schools is;

(c) How many of the students in each of the schools have chosen to have Urdu as the medium of instruction;

(d) In the same place, what is the number of Muslim boys studying in the general schools as compared with those studying in the Muslim schools.

This is necessary for the debate in connection with the resolution of Mr. Majid now under discussion in the Assembly. In case the D.P.I. takes some time to collect the information, whatever information is at present available may be received immediately and the rest collected and sent up as soon as possible.

TSA
8.2.47

H.M. Education.

A5IV
11205
DIRECTOR OF PUBLIC INSTRUCTION
P.277.E/47.
8 FEB 1947
MADRAS
2.55PM

SECTT. TO GOVT., EDN. AND P. H. DEPT.
8 FEB 1947
GOVERNMENT OF MADRAS

Immediate

(As regards (a) the information is available in office in respect of boys schools. It will be furnished to them immediately)

To be sent through a special messenger

Lr. No. PHUO.
11205-B1/47-1 Edn
8/2/47.

Secretariat Edn. & P.H. Dept.
D.O. B1
May be sent to the D.P.I. for furnishing the information at once.
hr
8.2.47 S
hf
8/2/47
DPI

P.T.O

U.O. Reply No.227-E1/47 dated 10-2-1947.

The information required under items (a), (b) and (d) is furnished hereunder. As regards items (c) information is not available in this Office and the Heads of Schools concerned have been addressed to submit the particulars by return of post. They will be collected and submitted to Government in due cours

SECRETARIAT TO GOVERNMENT
10 FEB 1947
11636
EDUCATIONAL AND PUBLIC HEALTH DEPARTMENT

NAME OF SCHOOL. (a)	TOTAL STRENGTH. (b)	MUSLIM PUPILS ~~ALONG~~ IN THE SCHOOL.	MUSLIM PUPILS STUDYING IN OTHER SCHOOLS IN THE SAME LOCALITY.
	(Figures as on 31st March 1946.)		
MUSLIM BOYS HIGH SCHOOLS IN THE PRESIDENCY.			
1. Kurnool Government Muslim High School.	444	389	117
2. Nandyal Municipal Muslim High School.	180	177	86
3. Guntur Muslim High School.	225	212	123
4. Cuddapah Muslim High Schl.	211	210	83
5. Madras Govt. Muslim High School, G.T.	301	301	
6. Madras Govt. Madras-i-Azam.	622	619	811
7. Triplicane Muslim High School.	331	324	
8. Vellore Government Muslim High School	377	373	35
9. Helyisharam Islamiah High School.	318	152	...
10. Ambur Muzhurul Ulum Muslim HighSchool	272	215	1
11. Pernambut Islamiah High School.	124	68	...
12. Vaniyambadi Islamiah High School.	461	216	...
13. Rajagiri Kasim's High Schl.	212	153	
14. Trichinopoly Government Islamiah HighSchool.	451	446	301
15. Abiramam Muslim High School	346	205	...
16. Kilakarai Hameediya High School.	148	117	...
17. Melapalayam Muslim High Schl	168	140	...
18. Malapuram Government Moplah High School	498	351	—
19. Mahe Mayyalayia Madrasathul Muslim High School.	350	196	...
20. Kasargod Government Moplah High School.	144	120	36

11636-B1/47

-2-

MUSLIM GIRLS HIGH SCHOOLS IN THE PRESIDENCY.

1. Madras Government Hobart School for Muslim Girls.	391	391	167
2. Govt. Secondary Schools for Muslim girls.	128	128	Jedi
3. Trichinopoly Viscountess Goschen Secondary and Training School.	94	94	72
4. Tirur Government Secondary School for Mapillas.	212	193	...
5. Mangalore Muslim Government School.	73	73	25

S R Sarma.
for Director of Public Instruction.

Edn (B1)

May be circulated to HM (Edn) with reference to his minute on p/ante

10/2/47

H 10.2.47 T/S Rec. 2.47

HM (Edn)

(0) B1

Office of the
Director of Public Instruction,
Madras.

U.O. Reply No.277 E1/47, dated 19-4-1947.

31287 Sub:- Medium of instruction - Muslim High Schools.

24 APR

In continuation of my U.O. Reply No.227 E1/47, dated 10-2-1947, I submit herewith a statement showing the medium in which instruction is imparted in Forms IV, V and VI of Muslim High Schools in the Province.

S R Sarma.
Director of Public Instruction

To
The Secretary to Government,
Education and Public Health Department, Madras.

m.k.22/4.

22/4

MEDIUM OF INSTRUCTION

Boys Schools.		IV Form	V Form	VI Form
Kurnool	Government Muslim High School	Urdu	Urdu	Urdu
Nandyal	Municippl Muslim High School	Urdu	Urdu	Urdu
Guntur	Govt. Muslim High School	Urdu	Urdu	Urdu
Cuddapah	Municiapl Muslim High School	Ele. Science in English other subjects in Urdu.	Ele. Mathematics Elementary science Chemistry in English other subjects urdu.	
George Town. Madras ~~Town~~	Govt. Muslim High School. → Govt. Madrasa-I-Azam	Urdu 2 sections in English 1 section in Urdu.	English	English
Triplicane	Muslim High School	English	English	English
Vellore	Govt. Muslim High School	English	English	English
Melvisharam	Islamiah High School	English	English	English
Ambur	Muzhurul Ulum Muslim High School.	English	English	English
Pernambut N.Arcot	Islamiahk High school	English	English	no class.
Vaniyambadi	--do--	English	English	English.
Rajagiri	Kasimia Free High School	Tamil	no Class	
Trichinopoly	Govt. Islamiah High School	A Section Urdu B Section Tamil	English	English
Abiramam	Muslim High School	Tamil	Tamil	Tamil
Kilakarai	Hameediya High School	Tamil	Tamil	Tamil
Melapalayam	Muslim High School	Tamil	Tamil	no class.
Malapuram	Govt. Moplah High School	Malayalam	English	English.
Mahe	M.M. High School	Malayalam	English	English.
Kasargod	Govt. Moplah High School	Malayalam	English	no class.
Bellary	Muslim High School	English	English	English
Girls Schools.				
Madras	Govt. Hobart School for Muslim Girls.	English	English	English
Madras	Govt. Secondary school for Muslim Girls.	Urdu	Urdu	no Class.
Trichinopoly	Viscountess Goschen Secondary & Training School.	Ele.Science Ele. Mathe. ..E Hist. Geogy .. U.	Ele.Sc. Mathe. Physiology ..E. Hist. Geogy	Sc. Physiology E. Ele.Math. Geography History
Tirur	Govt. Secondary School for Moplahs.	Mal.	Mal.	Mal.
Mangalore	Govt. Muslim Secondary Schools.	English	English	English.

3

E & P H (B1) Dept.

No action seems necessary. May be filed with main file which is with HM (E&H).

25/4/47

26.4.47

25/4/47

Particulars	Total.	Scheduled castes	Muslims	Christian	Hindus.
Total population of the Province.	49,341,810	8,068,492	3,896,452	2,047,278	35,329,588
		16.5%	7.9%		
Population of Andhra Districts including Ceded Districts.	18,784,304	2,667,908	1,120,230	827,693	14,168,473
		14.1	5.9%		
Population of Ceded Districts alone.	4,425,411	760,749	551,555	155,875	2,957,232
Population of Tamil Districts	24,894,856	4,894,834	1,206,792	976,407	17,816,823
		19.6%	4.8		
Population of West Coast.	5,662,650	505,750	1,569,430	243,178	3,344,292

Yes
8/2/47

Note

(a) Chittoor is included in the Andhra districts (but not in the Ceded districts).

(b) The districts of the Nilgiris, Malabar and South Kanara are taken as the west coast districts

(c) Madras to be included with Tamil districts

Legis. Assembly No. 11—2,006—23-3-37.

SECRETARIAT OF THE MADRAS LEGISLATURE,

Fort St. George ~~Chepauk~~, *dated the* 11th November (Assembly Section) 1946.

ASST. SECRETARY TO GOVERNMENT
5 NOV 1946
EDUCATION AND PUBLIC HEALTH DEPT.
b9656

Resolutions on matters of General Public Interest.

RESOLUTION No. 10 next for the meeting of the Legislative Assembly.

~~to be held on the~~ ——— 193 .

Two copies of this resolution are forwarded to the Education & Public Health Department.

The resolution has been admitted.

Secretary 11.11.46. John 13/11/46

14/11

MS 5532/46-1 14-11-46

To

The Education & Public Health Department.

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

Please see the resolution proposed to be moved in the Legislative Assembly on page 1 c.f. The resolution has been successful in the ballot. Wednesday the 5th inst has been allotted for non-official business.

2. In March 1938 the previous Congress Ministry directed that, as far as possible, all high schools in uni-lingual areas should begin the use of the mother tongue as the medium of instruction and continue to use it in the successive years and that time should be given to schools in bi-lingual and multi-lingual areas to overcome the difficulties in the way of using the mother tongue as the medium of instruction and to enable them to make arrangements

Fo 562 Edn 5/3/38

arrangements for the introduction ultimately of the language. As no appreciable progress has been made in this direction, the present Government have directed that steps should be taken to introduce the mother tongue as the medium in schools in which it has not yet been introduced and that ~~exceptions~~ exemptions in the matter should be given only for one year at a time and that too for valid reasons. Orders in regard to the use of the regional language as the medium of instruction has been the cause of much agitation among the muslims. The object in moving the resolution is to make provision for muslim students to receive instruction in schools and colleges through the medium of Urdu wherever they desire to do so instead of through the medium of the regional language.

3. In southern and western districts the mother tongue of muslim pupils is generally the language of the locality. In northern districts the muslims speak Urdu in some places. It is only in those districts separate Urdu sections can be opened in schools if the number of students desiring to receive instruction through the medium of Urdu justifies such an arrangement. In schools specially intended for muslims the medium of instruction is Urdu and instruction ~~can be~~ given through the medium of Urdu. In other institutions which are open to all, if the number of students whose mother tongue is Urdu is sufficiently large, it will be possible to open a separate Urdu section for such students; but where the number of students is not sufficient to warrant the opening of a section or the employment of a separate staff for giving instruction in Urdu, the students will have to receive instruction in the language of the area - ~~vide in this connection the proceedings in the Legislative Assembly on page 22 of G.O.No. 1363 Education, dated the 16th June 1932.~~

4. The question of adopting Urdu as the medium of instruction has been pressed more than once in the past. In 1938, Mr. Mahboob Ali Baig urged that Urdu should also be one of

the media of instruction. The following reply was given.

"The intention of the Government is, as far as possible, to save boys of tender years from going through the torture of instruction in a foreign language and to substitute for English as the medium of instruction the spoken language of the area in which the schools are situated. The boys would not find it difficult to follow teaching in the language of the area in which ~~the~~ they have lived or must continue to live. But if there is a sufficient number of pupils in any school and if there is a demand on the part of the parents that such instruction should be given, the Government will try to do what they can, even though no promise can be made".

The resolution was withdrawn.

5. In 1940 in an informal conference of the muslim members of the Legislature it was urged that in forms IV to VI in all general high schools having at least 15 muslim pupils with Urdu as their mother tongue, there should be a parallel course or separate Urdu pupils sections with Urdu-knowing teachers to teach the non-language subjects in Urdu. The suggestion was examined at length and it was decided that no action was necessary. ~~Vide pp 75-83 Sl.8 of G.O.No. 2117 Education, dated the 5th November 1940.~~

6. With reference to a Legislative Assembly question as to what arrangements are made for imparting instruction in schools through the medium of the mother tongue, to those pupils whose mother tongue is other than Tamil, Telugu, Malayalam or Kanarese, it was replied that those pupils were allowed to be taught wherever possible through the medium of mother tongue. In connection with the suggestion made by Janab Mahboob

Ali

Ali Baig Sahib Bahadur, M.L.A. that Urdu should be the medium of instruction for muslims in elementary and secondary schools in Andhra Desa as their mother tongue is Urdu, the Director of Public Instruction has stated as follows:

"In Andhra districts all Muslim Elementary Schools have Urdu as the medium of instruction. In elementary schools for non-muslims Urdu is not taught to muslim pupils unless the number of muslims is sufficiently large to justify the appointment of a separate teacher and this has been done in the case of a few schools. In 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 and where there is a sufficient number of muslim pupils, arrangements have already been made to give instruction in Urdu language though the medium of instruction in other subjects is Telugu."

The Director has pointed out that 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 and that muslim pupils in secondary schools for non-muslims in Andhra districts do not find much difficulty in following instruction in Telugu as many of them come from Telugu elementary schools and have thus a working knowledge of that language. 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.

7. There are practical difficulties in adopting Urdu as the medium of instruction in schools wherever muslim students desire to receive instruction through the medium of Urdu. It would involve the employment of additional teachers ~~qualified~~ in addition to the employment of teachers qualified to give instruction through the medium of the regional language. It will involve considerable extra expenditure and it may be beyond the ability of several managements to provide such parallel courses.

8. The number of muslim students in Colleges will be comparatively few when compared with the number studying in high schools and it will not be possible to adopt Urdu as the medium of instruction for those students. Further, it is very doubtful whether Professors and Asst. Professors who are qualified to give instruction through the medium of Urdu in all subjects will be available.

9. For orders as to whether any further information should be collected, whether the resolution should be discussed at a meeting of the Council of Ministers and as to who will take charge of the resolution.

One important point is that the arrangements which the D.P.I. has referred to will remain unimpaired by the recent instructions given in respect of the use of the regional languages.

Another important point is that on principle the Muslims are not, I think, justified in pitching their demands higher than are provided for by these arrangements. Their status cannot be said to be higher than that of the minorities in the various countries in Europe for whose protection arrangement was made through the League of Nations in the Treaties concluded after World War I. At 'T' is an extract relating to that point from the League of Nations Publication "Ten years of World Co-operation" (pages 359-360). I have underlined and marked certain portions in the extract. As far as Education is concerned, it will be noticed that important points are that neither the permissive provision as at A there, nor the obligatory provision as at B there stands overlooked by us in the arrangements that are in vogue here. It will be noticed also that the obligatory provision at B there is conditioned by the existence of

a sufficient number in the localities concerned: this is the basis of our arrangements also. It may be noticed further that our general insistence on the use of regional languages is in consonance with the position as set out at C there.

As the Assembly has been prorogued, the Resolution has lapsed. The papers may be filed and the books may be returned.

TSA
29-6-47

SECRETT, EDN. AND P. H. DEPT.
30 APR 1947
GOVERNMENT OF MADRAS

P.T.O.

RESOLUTION.

INSTRUCTION IN SCHOOLS AND COLLEGES THROUGH THE MEDIUM OF URDU FOR MUSLIM STUDENTS.

* BEGUM SULTAN MIR AMIRUDDIN:—" Sir, with reference to this resolution, before I move it I should like to enquire whether I can continue my speech on the next non-official day because I feel it will not be over to-day."

MR. SPEAKER:—" Yes, you can."

BEGUM SULTAN MIR AMIRUDDIN:—" Sir, the resolution that I wish to move to-day runs as follows:—

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

" Before dealing with the subject of my resolution, I wish to state that it is a matter of regret to me to find that my resolution has been so mutilated as to have lost all its force. The resolution that I sent for being moved before this House was something different, and more comprehensive, than the one which we find before us. The rule under which portions of my resolution have been deleted is Rule 115 (*b*) of the Madras Legislative Assembly Rules. In this connexion, Mr. Speaker, I should like to read out a resolution that was moved by the Hon. Sri C. Rajagopalachari in 1937 with reference to Federation. The resolution moved by him ran as follows:—

> 'This Assembly recommends to the Madras Government that the opinion of this House be communicated to His Majesty's Government of Great Britain that it is politically and morally impossible for the people and Government of this Province to tolerate the imposition of the scheme of Federation as laid down in the Government of India Act of 1935, and that the said scheme would, far from bringing about all-India unity, provoke forces of conflict in the Provinces and the Indian States, and that this Assembly hopes that the Government of Great Britain will respect the wishes of the people of India and immediately devise means, even for transitional purposes, to set up a Central Government free from the objectionable features of the Federal scheme of the Government of India Act to be evolved in consultation with the responsible Provincial Governments and national leaders.'

[At this stage the Deputy Speaker Mrs. C. Ammanna Raja occupied the Chair.]

" Well, this is the long resolution that was moved by the Hon. Sri Rajagopalachari, who must have known everything about the rules of this Assembly. Now, when such a lengthy resolution could have been moved by him, I do not see how my resolution

was not found in order. Whereas portions of the resolution of Mr. Rajagopalachari amounts to an argument, I find that the sentences deleted from my resolution did not amount to an argument. The sentence to which I refer in his resolution is this: 'that the said scheme would, far from bringing all-India unity, provoke forces of conflict in the provinces and the Indian States.' I may say that this is an argument. But my resolution ran differently and it contained mere statements of facts only. I stated in my resolution that, 'whereas the policy of Government that instruction in schools should be imparted in the regional languages has the effect of preventing Muslim students from being taught through the medium of Urdu which is the mother-tongue of a large number of Muslims of this Presidency.' This is nothing but a statement of fact, and not an argument. Again, I said, 'whereas the aforesaid policy has created an alarm and apprehension in the minds of the Muslims that the Ministry wishes to obliterate the Urdu language from this Presidency and by this method, destroy Muslim culture and retard the progress of the Muslims.' This is the apprehension which is in the minds of the people . . ."

THE HON. SRI T. S. AVINASHILINGAM CHETTIYAR:—" Madam Deputy Speaker, this is against the ruling of the Chair. There is the convention that the ruling of the Chair should not be questioned. The hon. Lady Member may mention this in support of her resolution, but I do not think she should be allowed to make these remarks against the ruling of the Chair."

* BEGUM SULTAN MIR AMIRUDDIN:—" I am not questioning the ruling of the Chair, Madam, but I am mentioning these facts to show the import of my resolution which has lost all its force."

THE HON. SRI T. S. AVINASHILINGAM CHETTIYAR:—"The complaint of the hon. Lady Member was, Madam, that the Speaker has scored out certain portions of her resolution because it contained arguments. I only state that the Speaker having given his ruling, it is not open to any Member to question that. She has only to address herself to the resolution before the House by adducing arguments in support of it."

THE DEPUTY SPEAKER:—"The hon. Member will please confine herself to the resolution, on hand."

* BEGUM SULTAN MIR AMIRUDDIN:—"Madam, I wish to point out that my object was not to question the ruling of the Chair for having amended the resolution. My object was to bring to the notice of the House the full import of my resolution and nothing further.

"Coming now to the subject-matter of my resolution I may point out that it is one of vital importance, to the well-being of the Muslim nation, for this resolution relates to the question of education which is the life-spring of every race, nation and community. It is education that is the bedrock, the foundation on which the progress of the Muslim community should be planned. It is through the medium of a sound educational policy that the Muslims of this Province can march onward in the path of advancement and come up to the level of the other communities that have come forward. In the days of old, we found that Muslims the world-over were so advanced in learning that they were leaders in culture and in ideas. This was due to the fact that in the days of old, Muslims paid the greatest attention to education in consonance with the injunctions of the great Prophet of Islam. No religion has laid so much emphasis on the need, value and importance of education as Islam did. The daily prayer of the Holy Prophet used to be "رب زدنی علما" which means 'O Lord, increase my knowledge.' As a matter of fact, the followers of Islam were enjoined to go to China in pursuit of learning at a time when means of transport were so scarce, the injunction of the Holy Prophet being "فاطلبو العلم ولوبکان بالصین" which means, 'Gather knowledge even though it be in China.' The idea underlying this is that Muslims should not shirk sufferings, trials and even privations for the sake of learning. It is because of these injunctions we find that in the hey-day of Muslim civilization in the past, Muslims were the torch-bearers of learning and culture the world-over. In India, we find that during the Moghul rule, in consonance with the injunctions of the Prophet, Muslims were afforded due opportunities to prosecute their studies in the manner prescribed by their religion. But, thereafter, came a set-back in the position of the Muslims. With the advent of the foreign rule, the Mussalmans found that it was difficult for them to prosecute their studies in the manner they had done before because a foreign language had been imposed upon them. That foreign language, as the hon. Members of this House know, was English. The Muslims were loath to betake themselves to this foreign tongue and desired that instruction should be imparted through the medium of their mother-tongue. But this form of instruction was not available to them in many places, the result of this being that Muslims remained backward in the field of education. It was only after the advent of that great Reformer and Leader of the Muslims, the late Sir Syed Ahmed Khan and other leaders, that is to say—it was only during the past few decades that Muslims have been coming forward in the field of education and reconciling themselves to education through the medium of a foreign tongue, viz., English. It will thus be seen that it was only recently that Muslims have been regaining their lost ground. But just at the time when members of the Muslim community are coming forward, when they are recovering their lost ground, there comes to them a bolt from the blue, as it were, from the present Congress Ministry for the Congress Ministry comes forward now and declares that education should not be imparted to the Muslims in their mother-tongue. . ."

THE DEPUTY SPEAKER:—"Did the Congress people say so?"

* BEGUM SULTAN MIR AMIRUDDIN:—"I understand that the Hon. Minister's policy is to allow education to be imparted in this Province through the medium of the regional languages. If the Hon. Minister is prepared to correct me, I shall be glad to hear what he has to say on this subject."

[At this stage, Mr. Speaker resumed the Chair.]

Appendix - R. Dy

5-4-46.

Deposition by Sri C. Ramanathiah, Manual Training Instructor, Municipal High School, Walajahpet--

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I am the Manual Training Instructor of the M.H. School, Walajahpet. I am specially trained in woodwork and Mechanical drawing. The Headmaster visits my section--Sometimes when the classes are at work and sometimes when the classes are not at work. The Headmaster goes round the classes watching the pupils at work. He sees the work and goes away. He has also given suggestions to improve the models done by the pupils. He sees the unfinished models and makes enquiries ~~xxx~~ about the progress of the work of the pupils. I always carry on correspondence directly with the Commissioner on the subject of purchase and disposal of stores, through the Headmaster. I submit the indent for the purchase of stores, Tools and Plant through the Headmaster. I receive orders from the Commissioner through the Headmaster sanctioning the purchase of stores, Tools and Plant. I go and purchase the articles if I am asked to go and do it. On one occasion I got an advance from the Municipal Office and purchased some nails and screws for the M.T. Section. I myself took delivery of the stores mentioned in Vr. 411/1-45, Vr. 258/9-43, Vr.272/8-42 and Vr. 270/9-41. After taking delivery I took them to the Manual Training section. Sometimes I take the bill and sometimes the suppliers send the bills direct to the Commissioner. In cases where I take the bills, I check the supplies with the indent and the bills. In other cases when the bills are sent to me I verify the supplies. I always send the ~~for~~ bills for supplies through the Headmaster. The Headmaster does not verify the supplies with the bills. Sometimes the Commissioner directly asks me to verify the stores purchased for the M.T. section. The Headmaster has not verified any of the bills for stores purchased for the M.T. section. I verify the supplies and submit my report to the Commissioner through the

direct for verification. From the papers here I find that the bill was not sent to the Headmaster for verification or for passing.

I see Vr.320/10-43. The advance was paid to the M.T. Instructor directly by the Commissioner as far as I could see from the papers here. The M.T. Instructor purchased the stores and took delivery himself. The bills of purchase do not contain the certificates of verification or passing by the Headmaster.

I see Vr. 258/9.43. This refers to purchase of timber for the M.T. Section. From the papers here I find that the bills do not contain the certificate of verification or passing by the Headmaster and I cannot say that the bills were sent to the Headmaster. I cannot say definitely who took delivery of the stores at Arcot. I cannot also say whether the M.T. Instructor took delivery. I cannot also say whether they were delivered at the Municipal Office. The information as to who verified the supplies is not available in the Vr. file. I cannot say exactly as to who verified the supplies. I see Vr. 411/1-45. This refers to purchase of wood for the M.T. section. I cannot say from the papers with this voucher that the bill was sent to the Headmaster for verification or passing. I cannot say definitely whether the M.T. Instructor took delivery of the articles.

Read over by me and accepted as correct.

(Sd.) P. Gopalaswai, 5-4-46

Before me.

(Sd.) K. Ramaswami, 5-4-46

COMMISSIONER.

(True copy)

Typed by: A. Thandavamurthy

Compared by S. Rajaraman.

(Sd.) K. Ramaswami, 6-4-46

COMMISSIONER

(True Copy).

HEADMASTER.

BEGUM SULTAN MIR AMIRUDDIN:—"When we glance, Sir, through the pages of history, we find that one of the first acts of a Government not one's own, in every country, where such a Government had been established, has been to impose a language upon the people which was different from their own. In consonance with this, I find that the present Congress Government, which represents not the Muslims of this Province at all, are imposing upon the Muslims a language which does not belong to the Muslims. This indeed is a matter of regret to all. We were under the impression, Sir, that the Congress Government, though it had no representatives of the Muslims on the Cabinet, would not fail to deal justly and fairly so far as the interests and the well-being of the Muslim community were concerned; but, Mr. Speaker, I am sorry to say, that we have been under a very serious delusion. What is the position now? The position is that the Muslims are asked by the Hon. Minister to prosecute their studies in the schools through the medium of a language which is not their mother-tongue. The other day, in answer to a question that was put to him, with reference to the establishment of a High School for Muslims in the Nellore district, so as to enable the Muslim pupils who were prosecuting their studies in a middle school in Urdu to go up for further studies through the medium of the same language the Hon. Minister asked us to be reasonable. Mr. Speaker, I wish to inquire, is it unreasonable on our part to request that elementary justice be done to Muslims; is it unreasonable on our part to demand that our children should not be denied the fundamental right of every human being to be educated through the medium of their mother-tonfiue? Did not the Congress Party itself clamour for this in the days of old? How is it that they have forgotten their mother-tongue? Did not the Congress Party itself clamour Education aware that not merely the Central Board of Education but also the Zakhir Hussain Committee which framed the Wardha Scheme of education and even the National Planning Committee, which I understand, met only a few months ago, have definitely expressed themselves in favour of the mother-tongue being made the medium of instruction. I have perused, Mr. Speaker, these various reports and in none of these reports do I find any mention of the words 'Regional languages.' This term is a mere innovation, in the Province of Madras. In all the other Provinces, as far as I am aware, the medium of instruction happens to be only the mother-tongue of the pupils. Well, then, is it unreasonable on our part to ask the Education Minister to do here what is being done with reference to the education of the pupils residing in other parts of the country. How can we consider. . ."

MR. SPEAKER:—"The hon. Member may continue her speech next Wednesday. I now adjourn the House till to-morrow 11 o'clock."

The House then adjourned to meet again at 11 a.m. on Thursday, the 6th February 1947.

RESOLUTION.

INSTRUCTION IN SCHOOLS AND COLLEGES THROUGH THE MEDIUM OF URDU FOR MUSLIM STUDENTS.

MR. SPEAKER:—"You are continuing your speech now, I suppose?"

BEGUM SULTAN MIR AMIRUDDIN:—"Yes. Shall I read my resolution, Sir?"

MR. SPEAKER:—"Not necessary; you have already done it."

3-15 p.m. * BEGUM SULTAN MIR AMIRUDDIN:—"Mr. Speaker, Sir, last Wednesday I referred to a matter vitally affecting the interests of the Muslims of this Province. The question with which I dealt last week was that of the regional language which the present Government are enforcing on the Muslims, despite the fact that this language does not happen to be their mother-tongue in large areas of this Presidency.

"The policy of the Government, to make the regional language the medium of instruction, I wish to point out, is fraught with far-reaching and disastrous consequences so far as the Muslims of this Province are concerned, because the effect of this policy will be to retard their progress and educational advancement. It is evident that the result of the policy of forcing upon a body of people a language which is not theirs, cannot be anything but

Appendix - Q

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5-4-46.

Deposition by Sri P. Gopalaswami Chettiar, Manager, Municipal Office, Walajahpet--

I am the Manager and accountant of the Municipal Office, Walajahpet. All bills pertaining to purchases pass through me. I scrutinise the bills and pass them for payment. Indents are received for purchase of stores for the M.T. section from the M.T. Instructor through the Headmaster every year. Whenever necessary the Commissioner calls for tenders or quotations for the purchase of the stores and orders are placed for the supply with the lowest tenderer. I see now here Vr. 270/9-41. The wood that year was supplied by Messrs. Sudarsanam Iyengar and Sons, Madras. At this date I am not able to say to whom the articles were actually delivered as the information from the papers attached to the voucher are not helpful to me. I cannot say definitely whether the articles were delivered to the Headmaster. The articles received have been checked and found correct and the same entered in the Stock Register by the M.T. Instructor, xxx as reported by the M.T. Instructor. I have already stated that I cannot say definitely to whom the articles were actually delivered. From the papers here I can't say definitely whether the bills were sent to the Headmaster. I cannot say whether the Headmaster verified the supplies with the bills. In as much as the M.T. Instructor has reported that he checked the supplies with the bills he must be presumed to have done that. I cannot say definitely that the bills were given to the M.T. Instructor. I see Vr. No. 272/8-42. The supplies on this bill were checked by the M.T. Instructor first and then the measurements were checked by the Overseer. From the papers here I see that the verification certificate of supplies with the bills was submitted direct to the Commissioner by the M.T. Instructor. I am not in a position to say definitely whether the supplies were delivered direct to the M.T. Instructor, from the papers here. The bill was sent to the M.T. Instructor

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to push them backward. Muslims are already in a state of backwardness so far as their education is concerned. Last week I narrated to you Sir, the reason why Muslims were to be found in their present plight, namely, the imposition of a foreign language upon them. The same hardships to which they were subjected in the past by a foreign Government are imposed upon them by the present Ministry. It is apparent that the result of the new educational policy of the present Government will be that those Muslim students whose mother-tongue is Urdu but who are studying in schools where the regional language is the medium of instruction will be subjected to a severe handicap because they will be forced to cope with a language which is not theirs. The consequence will be that the Muslim pupils of those schools will always lag behind, in their studies whereas the Hindu pupils there will be placed in an advantageous position.

" The medium of instruction, Mr. Speaker, is the means to an end. That end is the easy grasp of the subject. This end can be realized only when the subject is taught in the child's mother-tongue and not otherwise. Is it then fair, is it just, is it proper, is it reasonable on the part of the present Government to compel Muslims to learn a language which is not theirs, and thereby endeavour to retard the progress of the Muslims in this Province? Whereas in former years, under the guidance and advice of the late Sir Meverel Statham, measures were launched for the uplift and educational advancement of the Muslims of this Province, unfortunately during the present regime plans are made, policies formulated, and measures devised to relegate the Muslims to a state of complete backwardness and to undo all that the late Sir Meverel Statham, that friend of the Muslims, achieved in the past years—is it then not pertinent, is it then not appropriate that the Muslims of this Province should raise their voices in protest? Mr. Speaker, the first point that I wish to urge is that the Government should concede our demand that the education of the Muslims should be imparted to them not through the medium of the regional language, but through their mother-tongue, which in large areas of this Province, happens to be Urdu.

" My second point is that the Government must realize that the regional language and the mother-tongue are not identical, nor interchangeable in large areas of this Presidency; hence the difference between the two should be recognized. When we, the Muslim representatives in this House, have informed the Hon. the Minister for Education that the mother-tongue of the Muslims of the Andhra area is Urdu and not Telugu, it passes one's comprehension why he should persist in his adamantine attitude and declare otherwise. After all, we, the Muslim representatives in this House, are a body of responsible people, and we would not be making an assertion if it had not been correct; but the Hon. Minister refuses to pay heed to our statements. Sir, it may be that the Telugu language is spoken in the Andhra districts by some Muslims, but that language does not by that reason become the mother-tongue of the Muslims. It does not follow that because a person happens to speak a language, he would be able to assimilate his studies in that language and reproduce with facility what had been taught to him in that language. Herein lies the distinction, between the mother-tongue and a language which is not one's own. A person who studies through the medium of the mother-tongue is able to grasp the subject-matter better, assimilate his studies quicker, and reproduce what has been taught to him, with greater ease and facility than he would be able to do if he had been taught through a different language.

" I ask, Mr. Speaker, did not Congressmen themselves clamour that the mother-tongue should be made the medium of instruction? Then why has this change come about in their ideas with reference to the Muslims? Members of the Congress talk glibly about fundamental rights when sitting in the Constituent Assembly, but the moment they leave that hall, they forget all about fundamental and elementary rights of human beings, and even on a simple issue such as this, viz., the imparting of instruction to a body of people through the medium of their mother-tongue, they fail to see eye to eye with the cause of justice. Mr. Speaker, the Hon. the Minister for Education may regard himself as omnipotent with reference to educational matters. He may regard himself

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Statement of Sri A. S. Chidambaram Pillai on 1-5-46.

I do not want to see the Audit Reports cited by me in the absence of auditors, nor do I want to see the registers cited for the same reason. I have nothing more to add to what I have stated in my report dated 1-5-46. I do not think that in the absence of the other witnesses any purpose will be served by enquiring Sri C. Ramanathiah and Sri S. Manickachari.

Read over by me and accepted as correct.

(Sd.) A. S. Chidambaram Pillai,
Headmaster, 1/5/46.

Before me.

(Sd.) K. Ramaswami,
Commissioner, 1/5/46.

(True copy)

(Sd.) K. Ramaswami,
Commissioner, 2/5/46

Typed by A. Thandavamurthy;

Compared by P. Gopalaswami, Manager; 2/5.

(True Copy)

HEADMASTER.

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as omnipotent because he happens to wield the reigns of Government for the time being, but surely, Sir, he cannot claim to be omniscient as well; and he cannot declare that he knows all the facts about Muslims better than the Muslims themselves. Why should he base his conclusions upon certain representations of non-Muslims rather than upon the preponderating evidence of Muslim representatives? Why does he not concede the just and fair demands of the Muslims and show regard for Muslim public opinion, however intelligent and well-informed it may be? Is it not reasonable, Mr. Speaker, that those who are affected by the present policy of the Government should be consulted about it rather than others? If the Hon. Minister has any doubts about the matter, namely, as to whether the mother-tongue of the Muslims of the Andhra area is Urdu or Telugu, why does he not appoint a fact-finding commission to investigate into the question and submit a report? Why does he adopt this adamantine attitude towards the Muslims with reference to a problem that affects them so vitally? The reason, Sir, seems to be that the Hon. the Minister is determined to relegate the Muslims to a state of backwardness; perhaps he wants them to become hewers of wood and drawers of water in the course of years. There can be no gainsaying the fact that his present policy will push backward the hands of the clock of Muslim progress. This, Mr. Speaker, is very disconcerting indeed. After all, what is it that we are demanding? It is nothing new, it is nothing extraordinary, it is nothing unheard of or unknown, our demand is nothing more than what Congressmen have themselves demanded, viz., that our children should be taught through the medium of the mother-tongue. This is a very simple matter, but even this simple request is brushed aside by the Hon. Minister for Education. On the other hand, he seems to be determined to exterminate the Urdu language from this Province and along with it the culture of the Muslims. But, this, Mr. Speaker, the Muslims of this Province will never allow, for the Urdu language is the repository of Muslim culture, Muslim traditions, Muslim hopes and aspirations. It is through the medium of this language that Muslims can preserve their ancient culture and their past heritage; it is through the medium of this language, that the knowledge of the holy Quoran is brought home to the Muslims of this Province. The holy Quoran is no doubt written in the Arabic language, but translations of this book abound in Urdu. Similar, is the case with the ' Ahadis ' or the traditions of the holy Prophet. But, I may point out that there is not a single translation of the holy Quoran to be found in the Telugu language. It is through the medium of Urdu language that the Muslims can hope to attain their full growth and development in consonance with their genius and their requirements. Hence the attitude of the present Government to exterminate the Urdu language from this Province and thereby destroy Muslim culture, is bound to meet with opposition from the Muslims of this Province.

" Mr. Speaker, Sir, the argument advanced by the present Government for pursuing their present policy is that they do not wish to encourage what they call fissiparous tendencies and separate institutions. But, Sir, in a land of diversity like India, is it possible not to have differences? In India, time and clime have diversified the cultural pattern and enriched the tints. Sir, this is not a thing to be regretted, for, let me tell you, humanity would be much poorer if all peoples were fashioned and moulded after the same pattern. In a land like India inhabited by people belonging to different races, different religions, different languages and different cultures, I may point out that it is futile to expect uniformity. But, despite the differences, I assure you, the Muslims are ever desirous, ever anxious, ever ready to extend their hand of fellowship and friendship to others, for the basis of Islam is the fellowship of all men and women. It has been proclaimed in the holy Quoran that all people are a single nation (hear, hear) and all those who know their religion and who have studied the holy Quoran and act up to its injunctions, I may tell you, are animated with a fraternal spirit towards the different sections of humanity. Mr. Speaker, despite differences, it is possible for people belonging to different ideas and different outlook to get on. Differences can continue, but they need not stand in the way of harmony, in the way of concord, in the way of fellowship. I understand, Sir, that the Hon. Minister for Education intends to bring about in this Province a fusion of cultures. I believe the idea underlying his mind is to evolve a syncretic culture for this Province, but I may tell you ,this is an utter impossibility. That syncretic culture of his ideal is nothing but tantamount to Hindu culture. It is the desire, I may point out, on the part of the majority community, to make the minority community submerge its culture, its language, its identity, its individuality, into that

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R.C. 2094-C-45

Municipal Office, Walajahpet,

Dated 1st May, 1946.

MEMORANDUM.

SUB: STORES--Manual Training Section--Municipal High School, Walajahpet--Shortages and discrepancies--Charges framed against the Headmaster, Sri A. S. Chidambaram Pillai, B.A., L.T.

REF:--This office Memos of charges Nos. 2094-C-45, dated 20-3-46 and 10-4-46;

Reports of Sri A. S. Chidambaram Pillai, B.A., L.T., Headmaster, Municipal High School, dated 30-4-46 & 1-5-46.

Sri A. S. Chidambaram Pillai, B.A., L.T., Headmaster, Municipal High School, Walajahpet, will please appear before the undersigned at 3 p.m. to-day (1-5-46) at the Municipal Office, in connection with the above charges. He will also direct the school clerk, Sri C. Ramiah, to appear before the undersigned at the time.

(Sd.) K. Ramaswami, 1-5-46

COMMISSIONER

To

Sri A. S. Chidambaram Pillai, B.A., L.T., Headmaster,
Municipal High School, Walajahpet.

(True Copy.)

HEADMASTER.

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of the majority, that creates conflicts and discords. No people, Sir, should suffer from the delusion that they alone have the monopoly of the good, the true, the beautiful, for, of all dangers the most terrible are those invisible ones where men's souls are imprisoned in self-delusion bred by vanity. In the words of that famous British poet, Robert Bridges—

> 'Each race and tribe is as a flower,
> Set in God's Garden with its dower
> Of special instinct. And man's grace
> compact of all must all embrace."

Thus, Mr. Speaker, it is essential that not only Hindus, but Muslims also should exist in this world; each race and each community must be allowed to make its contribution to the world. This is what the famous British poet, Robert Bridges, preaches.

" Mr. Speaker, Sir, with reference to the desire of the Hon. the Minister for Education, to evolve a common culture, I may point out that in the years gone by, an attempt was made even to evolve one world language. Some leaders of thought tried to produce one common language for the world. I do not know whether the Hon. Minister is aware of it. That language was called Esperanto. The idea was to get rid of the various languages for the sake of world unity but their attempt in this direction completely failed. On the other hand, as a result of the growth of nationalism greater differences cropped up among the various languages. I shall give you an instance. In the olden days, when a person visited Afganistan, he found much affinity between the language of the Afgans, which is Pushtu and the Persian language. But now, you will find that Pushtu, is something quite different from Persian. Each nation wanted to retain its individuality, its culture and language, therefore, the attempt towards creating a world language met with complete failure. Similarly each community in India is anxious to retain its own culture and its own language, hence the ideal of the Education Minister can never be realized. It is futile for the Hon. Minister to expect the Muslims to give up their language and along with it their culture, traditions and heritage. This indeed is an impossibility. Differences there are, there have been, there will be and they must continue; no one can abolish differences. But, in spite of the differences in outlook, in culture and in language, I must reiterate that it is possible for different people to get on with one another and live in concord and peace, provided a spirit of understanding, a spirit of sympathy and a feeling of respect is inculcated in them; and above all, provided the exclusive complex is got rid of from the minds of people—a complex which indeed is an anachronism in the modern civilized world.

" With reference to special institutions for Muslims, I wish to point out to you, Sir, that Muslims have never demanded that these special institutions where they are being educated should be entirely exclusive for them; they have never preferred such a claim, for Islam teaches us to admit of no exclusions, no exceptions, no reservations in the whole compass of life. Islamic history will bear this out. When we glance over the pages of Islamic history, we find that in the days of old, it was the Muslim Universities of Spain that afforded shelter and refuge, to the Christian scholars who fled from the persecution of the Inquisition. Muslims were never exclusive; they never said, ' we shall not admit these men, because they happen to be Christians '; on the other hand, they extended their hand of friendship, sympathy and help to those Christians who were in a dire plight; they accommodated them in their own Universities and they treated those foreign scholars on equal terms with the Muslim students. In those days, I am referring to the Muslim Universities of Spain, no fees were charged from the Muslim students. When the Christian scholars sought refuge in these Muslim Universities, it was decided that likewise no fees should be levied from Christian students. Thus you see that in the days of old, the spirit of exclusiveness was non-existent among the Muslims. In consonance with their past traditions, and the injunctions of the holy Quoron, we find that the Muslims of to-day are also not adopting an exclusive attitude—but that, the same old policy is being pursued by them. As an instance of this, I may inform you that in the Aligarh University, which is considered by some of our friends on the opposite side to be only a communal institution, 14 per cent of the students happen to be Hindus; likewise in the Government Muslim College at Madras we find that 25 per cent of the students are Hindus."

MR. SPEAKER:—" The hon. Member has taken about 45 minutes to-day; she took about 45 minutes the other day; and it is better she finishes her speech as soon as possible."

Appendix — N.

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R.O.C. 1/A/46

M. H. School,

Walajahpet, 1/5/46.

To

The Commissioner,

Walajahpet Municipality

Sir,

In continuation of my letter R.O.C. 1/A/46, dated 30th April, 1946, I beg to submit as follows:--

In my explanation R.O.C. 1/A/46, dated 29-4-46, I submitted a list of witnesses for examination at the proposed enquiry with a view to substantiate the statement contained in my explanations R.O.C. 1/A/46, dated 17-4-46 and 29-4-46 to the supplemental charge. But the Commissioner in his R.O.C. 2094-C-45, dated 29-4-46 was pleased to pass orders declining to summon the witnesses cited in my explanation R.O.C. 1/A/46, dated 29-4-46 except Sri C. Ramanathiah, Manual Training Instructor and Sri S. Manickacheri, school carpenter.

In the above circumstances no useful purpose will be served by holding the enquiry requested by me to examine the Manual Training Instructor and the Carpenter only in the absence of other witnesses.

(Sd.) A. S. Chidambaram Pillai.
1/5/46. Headmaster.

(True copy)

A. S. Chidambaram Pillai
HEADMASTER.

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* BEGUM SULTAN MIR AMIRUDDIN:—" I shall finish soon. I was mentioning, Sir, about the Government Muslim College at Madras. As the Hon. Minister himself is aware, 25 per cent of the students there happen to be non-Muslims, but unfortunately we find the attitude of the Hindus is diametrically opposite. As an instance, I may point out, Pachaiyappa's College is an out-and-out communal institution, fostering an exclusive spirit where Muslims cannot gain admittance.

" I understand that the Vivekananda College is also intending to foster an exclusive policy. I am not sure on the point, but I believe that it is so. As I have stated above, despite all differences that are prevalent among the members of the various communities, it is possible for them, Mr. Speaker, to live in concord and amity provided—and the proviso is an important one —the major community in the land deals justly and fairly with the minority; otherwise I may tell you, no matter how many common institutions the Hon. the Prime Minister and the Hon. the Minister for Education may open, no matter how much they may try to abolish differences, they will never succeed in establishing harmony in the land, on the other hand they will aggravate the situation. Sir, we are living in an age when everyone should realize the significance of the words of that great Teacher, Jesus Christ, whom we Muslims revere, 'We are members of one another'. In consonance with that teaching it is the duty of those who are in power, those who constitute the majority party, to remember that the happiness and wellbeing of the minority is as necessary for the prosperity of the Province, as those of the majority. Sir, the educational progress of the Muslims of this Province is in a state of jeopardy because of the new policy of the present Government, a policy which I may point out is in total violation of the principles and privileges recognised by previous Governments, and an invasion of the elementary rights and interests of the Muslims of this Province. This policy of the present Government has perturbed the minds of the Muslims to a considerable extent because they apprehend that their mother-tongue, the Urdu language, will be completely obliterated from this Province, which indeed will be a disaster for us. I have therefore brought forward my resolution to focus the attention of the present Government on this important matter and urge upon them not to ride roughshod over the sentiments of Muslims, not to act in the teeth of the unanimous opposition of the Muslims but to show due regard to the force of Muslim public opinion. 3.45 p.m.

" The other day the Hon. the Prime Minister remarked that if our demands were conceded, it would not be possible for any Government to carry on. But I wish to inquire, if it was possible for previous Governments to carry on with the establishment of separate institutions, why should it not be possible for the present Government to do likewise? After all, we are not asking for anything unreasonable. We do not wish to place obstacles and difficulties in the path of the Government. We Muslims, I may tell you, are reasonable people. (A voice: 'Hear, hear.') What we want, Sir, is that if in a place there is a sufficient number of Muslim pupils and they demand that instruction be imparted to them in Urdu that demand should be conceded. Such a demand, I may point out, is perfectly legitimate. It is absolutely reasonable.

" In conclusion, Mr. Speaker, I wish to remind those who constitute the majority party in this House that it is the duty of the majority to carry with it the confidence and goodwill of the minority. It is no use Congressmen talking glibly about fundamental rights when sitting in the Constituent Assembly. They must act up to their proclamations, implement their speeches and not merely pay a lip-homage to high-sounding phrases. I, therefore, hope that the righteousness of our cause will appeal to those who constitute the majority party in this House and that they will not turn down my resolution feeling overintoxicated by their strength in numbers, but will, on the other hand, accord their full support to it and thereby demonstrate their sense of fairness. With these words, Mr. Speaker, I move my resolution which runs as follows:—

'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.' "

Appendix — M. 46

R.C. 2094-C-45 Municipal Office, Walajahpet,

Dated 29th April, 1946

MEMORANDUM.

SUB: STORES--Manual Training Section--Municipal High School, Walajahpet--Shortages and discrepancies--Charges framed against the Headmaster, Sri A. S. Chidambaram Pillai, B.A., L.T.

REF:--This Office memos of charges Nos. 2094-C-45, dated 20-3-46 and 10-4-46.

Supplemental explanation dated 29-4-46 of Sri A. S. Chidambaram Pillai, B.A., L.T., Headmaster, Municipal High School, Walajahpet.

Sri A. S. Chidambaram Pillai, B.A., L.T., Headmaster, Municipal High School, Walajahpet, is hereby informed that he was already informed in this office memo No. 2094-C-45, dated 25-4-46 as amended by the memo No. 2094-C-45 dated 26-4-46, that he might appear before the undersigned for personal hearing at 3 p.m. to-day, but he has not appeared as permitted. He is however permitted to appear before the undersigned as 3 p.m. on 30-4-46. He may peruse the documents as far as they are available in the Municipal Office at the time of the personal hearing. His request to call for the witnesses excepting Sri C. Ramanathiah, Manual Training Instructor, Municipal High School and Sri Manickachari, Carpenter, cannot be complied with.

(Sd.) K. Ramaswami, 29-4-46

COMMISSIONER

To

Sri A. S. Chidambaram Pillai, B.A., L.T., Headmaster, M.H. School, Walajahpet.

(True Copy)

HEADMASTER.

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MAHBOOB ALI BAIG SAHIB BAHADUR:—"Sir, it is with great pleasure that I second this resolution so ably moved by the Begum Saheba. I am afraid, Sir, that this subject is being discussed on the floor of this House in the view of some people *ad nauseum*. May be it has created headache to the Minister for Education."

THE HON. SRI T. S. AVINASHILINGAM CHETTIYAR:—"Not at all."

[At this stage the Deputy Speaker occupied the Chair.]

MAHBOOB ALI BAIG SAHIB BAHADUR:—"The fault is not ours. The fault is totally on the part of the Education Minister who perhaps may be following a policy, I do not know how far that is true, approved by the Government holding power at the present moment. I do not know whether it is a case of the Education Minister not being able to understand the Muslim point of view or he is pursuing a policy which is dangerous. I am here, Madam, to speak on behalf of the Muslims of this Province, the unanimous verdict of the Muslims of this Province, to warn the Education Minister that by pursuing a policy in this regard, he is making matters very very difficult for the Muslims of this Province. We are trying to take all possible measures to bring home to the Education Minister the seriousness of the situation. We will pursue the matter and exhaust all means of making our views recognized, and if necessary take the course that any honourable people like the Muslim of this Province will be entitled to take, under the circumstances. It is a warning that I am giving him, Madam. It passes one's understanding why this Government is pursuing this policy. I thought that the Government would have hesitated before making a statement of the kind which was made by the Prime Minister the other day. 'How can any Government get on if every class of people make a demand that separate arrangements should be made in regard to their education?' That is a statement which I cannot understand as far as the Muslim minority is concerned. As I have been reiterating, Madam, the Muslims stand entirely on a different footing from the Hindus which might consist of different classes and creeds. When the Government is so solicitous, rather it demands that the big Province should be divided into three, four or five Provinces because the people of those localities speak different languages, does it not stand to reason that the Muslims of a particular area should be taught in their mother-tongue and not in the regional language? When they make that demand is it not reasonable that the Government should concede that? Is it an answer that the Muslims cannot be provided facilities for education in their own language? Then, Sir, where was the necessity for vernacularization of studies?"

SRI KALA VENKATA RAO:—"On a point of order. Can you use the expression 'vernacularization'?"

MAHBOOB ALI BAIG SAHIB BAHADUR:—"The expression has been in vogue for many decades."

AN HON. MEMBER:—"You yourself raised this question on this point some time ago in the last Assembly."

MAHBOOB ALI BAIG SAHIB BAHADUR:—"It is for the Government to say whether they have banned that word."

THE DEPUTY SPEAKER:—"They have passed an order to that effect."

MAHBOOB ALI BAIG SAHIB BAHADUR:—"Whatever it is, it is not taken out of the dictionary."

"The reason why you want education to be given in your own mother-tongue is that your education will progress in your own language and you will be removing an additional burden of learning a foreign language from off the shoulders of pupils. May I ask whether this Government with any show of reason say that Muslims, whose mother-tongue is Urdu, shall be educated in a language which is not their mother-tongue? I want reason to prevail rather than convenience, expediency or even financial obligations. If they say so, what happens to the claim of the Congress that if they come into power and if the Congress frames its own constitution and if the Congress is allowed to have its own way, it will secure to the minorities all their rights; it will safeguard their religion, their tradition and their culture? Are all those words mere pretensions? Should I be allowed to believe that they are all mere pretensions? I take the Congress by its word and I put it to the Hon. Minister to substantiate his promises; it is

charge.

I beg to remain,

Sir,

Your most obedient servant

(Sd.) A. S. Chidambaram Pillai,

29-4-46

H E A D M A S T E R.

WITNESSES:

1. The present Commissioner of Municipality, Walajahpet;
2. Sri C. Ramanathiah, Manual Training Instructor;
3. S. Manickachari, Carpenter;
4. The District Inspector of Local Fund Accounts who audited the Stores and Tools and Plants of the Manual Training Section in 1940, 1941, 1942, 1943, 1944;
5. The Assistant Examiner of Local Fund Accounts who audited the Stores, Tools and Plants registers of the Manual Training Section in 1942.

LIST OF DOCUMENTS:

1. The audit reports pertaining to Manual Training section for the years 1940, 1941, 1942, 1943, 1944;
2. Entire file referring to Voucher No. 270/9/41, 272/8/42, 320/10/43, 258/7/43, 411/1/45;
3. Stock and Tools and Plants registers of the Manual Training section from 1941 to 1945.

(Sd.) A. S. Chidambaram Pillai

29/4/46.

(True Copy)

H E A D M A S T E R.

time for you to substantiate the promises; substantiate not by mere words, not by mere slogans. I know you have passed resolutions on fundamental rights as early as 1927. One of the resolutions was concerned with the rights of minorities, the language of the minorities, the religion of the minorities and the culture of the minorities and the tradition of the minorities and the peculiar life of the Muslim will be guaranteed and safeguarded and they say constitutionally safeguarded. That is what the Congress has said but now the Muslims are told that for the sake of a particular class —there may be several such classes, if special arrangements are to be made, no Government will be able to get on. I suppose when this statement was made by the Prime Minister, he little thought of the implications of that statement, the harmful implications of the statement. I am charitable enough to say that in the stress at question time when question after question was put in a heated manner, answers may have been given without much thought. I wish I am right. As has been ably put forward by the Begum Saheba, the mover of the resolution, this raises the question of fundamental rights. The Minister for Education may be incapable of understanding the implication of the statement—I do not think it is correct as he is an intelligent man, he is a man possessing many degrees. I am told and I think he has also been a member of the Central Legislature; I do not believe he is incapable of understanding it and if he is incapable of understanding this fundamental matter, if that is true, he has no place in the Government. He cannot be a Minister for Education if he cannot understand the view-point of a minority which was given a guarantee by his own party, a solemn guarantee that the language of the minorities would be safeguarded. Can he be true to his Congress creed; can he be a true Congressman when he has said ' No I am not going to allow medium of instruction in Urdu although that may be your mother-tongue '? As for myself, I am conscious of the difficulties in making Urdu the medium of instruction; but he is not charitable enough; he is not courteous enough to call us in a round table conference where all the Muslim representatives might meet him and the Secretaries and the other officials; the Director of Public Instruction and others may also be present. We will talk over the matter; you tell us your difficulties: we will tell you our difficulties. I may tell you, Madam that when a similar situation arose in 1937 Congress Government, I represented the matter to Mr. Varkey, who was the Education Minister; he was courteous enough to call us in conference; we exchanged views and some conclusions, tentative though they may be, were arrived at. That is how responsible Ministers have to behave; that is the way how you can raise in the minds of minorities confidence and that is the way gentlemen should behave towards gentlemen. Now what do you find in this Government, especially with regard to the Education department so far as Mussalmans and Muslim education are concerned? This expression irritates the Minister in charge."

THE DEPUTY SPEAKER:—" Are you sure? "

MAHBOOB ALI BAIG SAHIB BAHADUR:—" I was myself a witness to an incident which occurred at Bezwada. The only fault was that the subject-matter of the grievance was that the Muslim students of the Fourth form could not get on with their studies because suddenly the regional language was introduced for the first time in the Fourth form and already they had suffered from that disability for some months. That was the situation that was brought to his notice. We took the opportunity of seeing him. Despite the fact that he was greeted with Congress flags and slogans like ' Bande Mataram,' ' Jai Hind ' and all such sort of things. . ."

SRI A. KALESWARA RAO:—" May I ask the hon. Member if cries of ' Allah ho Akbar ' were also used on the occasion? "

MAHBOOB ALI BAIG SAHIB BAHADUR:—" If that were used, I believe, he would have said: ' you are out of the school '."

THE HON. SRI T. S. AVINASHILINGAM CHETTIYAR:—" This Government considers that ' Allah ho Akbar ' is no more different from other Congress slogans like ' Bande Mataram ' or ' Jai Hind '. We refuse to believe that it is a communal slogan."

MAHBOOB ALI BAIG SAHIB BAHADUR:—" Myself and a responsible elected Member of the Council, MR. Abdul Haq, both of us went to him, in spite of his hesitancy. My purpose was to

Then an enquiry was held at which evidence was adduced by me to substantiate the statements in my explanation. Then I submitted my further statement saying that the evidence at the enquiry confirmed my statements in my explanation. When the proceedings were thus closed and orders were expected to issue, the Commissioner was pleased to frame a supplemental charge against me in his R.O.C. 2094-C-45, dated 10th April, 1946 on the depositions of the Manual Training Instructor, who is alleged to have misappropriated the stores and the Clerk, given in another context. It is respectfully submitted that this is not according to law. I am still left without a statement of facts on which the supplemental charge is based.

I beg to deny the supplemental charge. I only recorded 'verified' in the Stores Register in 1944 and this is different from furnishing a certificate of verification. I have already submitted that I recorded 'verified' in the stores and tools and plants registers on a few occasions and that I should not have recorded any certificate for the reasons stated in my explanation to the first charge and expressed regret for having done so. But the Commissioner is now pleased to construe the same as false and misleading. As Headmaster I relied on the certificate of check recorded by the Manual Training Instructor. In the absence of standing instructions from the Commissioner as to the period or manner of verification I thought there was no harm in adopting this procedure, and this procedure is not false and misleading.

I wish to be heard in person and let in documentary evidence and examine witnesses in support of my explanation dated 17th April, 1946 and this further explanation. I have submitted hereunder a list of witnesses and list of documents required. After enquiry I may be permitted to submit a further statement before orders are passed on the supplemental

show him that the strength of the high school was about 200 to 300 so far as the Muslim boys were concerned so that he may have an idea of the number of boys that were educated according to the old scheme and who suffered on account of the introduction of the regional language. They wanted to demonstrate to him and to give him an ocular proof that the education of the Muslims in that part of the land was through the medium of their language. He was kind enough to go upstairs. A memorandum was prepared by the Students' Federation, the Secretary of which was an Intermediate student, which I am sure the students are entitled to make on behalf of the Muslims. That memorandum was without any party colour."

THE DEPUTY SPEAKER:—"May I point out that during question time the other day all these things were discussed. Therefore you need not refer to it but might speak on the resolution which is before the House."

MAHBOOB ALI BAIG SAHIB BAHADUR:—"I am on the question of how the Minister for Education is irritable, how he is unsympathetic and deaf to the appeals of the Muslims. This is a very good illustration to prove my case—may be he is very young and therefore young-blooded. Whatever it is, there is no justification for his attitude.

"The only fault was that the Secretary of the Students' Federation, who is a student of the Intermediate class in the same town, prepared the memorandum and it was sought to be presented to him. What happened? There is such a thing as good treatment, I will not go so far as to say good manners; there is such a thing as courtesy to be shown to everybody, a person has to deal with. What did he do? In an insulting manner, he said: 'Nothing of the sort here; you get away; I will not hear you.' I am not telling you any more and I pass over it. Thereupon, a responsible M.L.C. and I wrote a letter to the Minister at once stating that he has no right to refuse the representation made by the Secretary of the Students' Federation on behalf of the pupils. A very difficult situation was created. I was on the spot to control the situation. I did not want to create an awkward situation, and I am glad to say I succeeded in it. That is how we are behaving. You ought to behave in the same way; and you should reciprocate in the same way. But what do we see here? We see a person who is incapable of understanding our difficulties. It is due perhaps to either of two things. Either he is obsessed with the power that is put in his hands, and he thinks to do things as he pleases—I do not want to use stronger words—in the teeth of opposition of the Muslims for the introduction of this regional language and wants to force it down the throat of the Muslims or, he does not understand at all. I remember when we were interpellating about this at question time, the Chief Minister was kind enough to say, when asked by us 'are you going to compel Muslims to learn in a language which is different from their mother-tongue', there would not be any compulsion. I hope the Premier will stick to it and see to-day that no compulsion is made. Now, this is the position of

4-45 p.m.

Muslim education. May I, in this connexion, refer to the demands made by the Muslims during budget time. We sincerely believe that certain things are necessary for the Muslims. We want education should be imparted to us in our monther-tongue. Secondly, we want there must be separate schools for Muslim boys and girls. Thirdly, we want religious education. Fourthly, we want a Muslim education board consisting of certain members of both Houses of Legislature, members from Muslim educational institutions and some Government educational experts. In spite of our repeated demands, nothing has been conceded. What are we to think of the responsible man in charge? We are not irresponsible people. We not only represent the Muslims in this province, we belong to that great institution of All-India Muslim League, which is not an half-penny, two-penny institution; it is one of the two institutions that has been recognized not only by the British Government but by all over the world. When certain responsible people of this League are making certain demands, those demands are flouted. Madam, I am not in the habit of speaking with such vehemence. Madam, you must have noticed me speaking very often, and I have never lost my temper. I was always very calm. But on this occasion, I am forced to lose my temper; for these things go to the root of the matter. If this thing is to go on, the Government will be losing the confidence of the minorities. I say, it is to save your own reputation you have to concede our demands. I say it is in your own interest to implement your promises, solemnly made, and to prove to the world that although the Congress

Appendix — L. 43

R.O.C. 1/A/46 Municipal High School,

Walajahpet, 29-4-46.

From

A. S. Chidambaram Pillai,

Headmaster, Municipal High School,

WALAJAHPET

To

The Commissioner,

Walajahpet Municipality,

WALAJAHPET

Sir,

With reference to yomr R.O.C. 2094-C-45, dated 25th April, 1946 and 26thé April, 1946, I beg to submit as follows:--

Regarding para 1 of your above reference dated 25th April, I beg to enclose herewith copy of statement made by the school clerk who personally delivered my letter requesting extension of time and who came and informed me of the Commissioner-delegate's, i.e., the Chairman's oral orders. The next day, therefore, I submitted my explanation R.O.C. 1/A/46, dated 17th April, 1946. The next day, i.e., on the 18th April, 1946, I received the Commissioner-delegate's, i.e. the Chairman's orders granting extension of time. It was all very confusing.

Now that the Commissioner is pleased to grant extension of time, I beg to submit as follows:--

Your memo R.O.C. 2094-C-45, dated 25th April, 1946 has cited the depositions of Sri C. Ramanathiah, Manual Training Instructor and Sri C. Ramayya, Clerk, given at the enquiry into the first charge against me as the facts on which the supplemental charge is framed. These depositions were given in another context with reference to a particular charge. These are depositions and cannot be said to constitute statement of facts for the supplemental charge. After the first charge against me was framed, I submitted my explanation.

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is predominantly a Hindu body, it finds a place in its heart for the minorities also. 'If, after eight months of agitation over this matter on the floor of the House, the Minister does not think of calling us to conference, do you think we can have confidence in that Minister? No. Things must be done in the right way. We the not children to be patted on the back with sweet words . . .''

SRI K. VARADACHARI:—" Is the hon. Member now keeping his temper? "

MAHBOOB ALI BAIG SAHIB BAHADUR:—" The gravity of the situation is such, I would expect a calmer man than my friend to question me. You should admire I am speaking with restraint even in spite of the seriousness of the matter. I was saying that although for eight months we had been reiterating to summon a conference of Muslims. . ."

THE HON. SRI T. S. AVINASHILINGAM CHETTIYAR:—" I think, Madam, the leader of his party will have something to tell him on this point."

MAHBOOB ALI BAIG SAHIB BAHADUR:—" I was told about this only to-day. My leader has told me that the great Minister for Education has condescended to have a sort of conference. 'I am glad that at last after eight months, after all the heat that has been created, after all the agitation throughout the length and breadth of this country (Sri Kala Venkata Rao: 'Under what conditions? ') under very trying conditions, the Minister has condescended to co-operate."

THE DEPUTY SPEAKER:—" So you knew about it already; then why grow so vehement now about a thing which has been granted? " (Laughter.)

MAHBOOB ALI BAIG SAHIB BAHADUR:—" It is one thing to know a thing privately and it is another thing to speak on this resolution."

THE HON. SRI T. S. AVINASHILINGAM CHETTIYAR:—" May I request my friends on the other side not to confuse the issue. Let them not think that because of this resolution, we are calling a conference on Muslim education. It will be a very interesting thing if they think so."

MAHBOOB ALI BAIG SAHIB BAHADUR:—" I know. One thing more, Sir, I would like to say. The question of minorities is a very vexed question. I do recognize that. There are minorities in this province and there are minorities in all Congress provinces. There are Hindu minorities in some other provinces. There are minorities not only in this land; there are minorities even in Europe. And the only wise way, the human way, of treating these minorities is, firstly, to create confidence in them, that although they are in a minority, their special interests will be safeguarded. Till now, I did not find any sign of that, 'I mean, any sign of safeguarding the interests of the Muslims, especially in the matter of education, other matters apart. And now, to create confidence, two things are necessary. You must respond at least. The beginning is, to respond to the call, to the request and to the appeals made. And the second thing is, when that hope is created, to keep it revived and continued. And then, the Government in power should not think, should not get irritated, and say, 'what is all this, these minorities coming up always with this thing and that thing? ' I am glad Mr. Nagappa and Mr. Muniswami Pillai are here. Although the Hindu community claims them as Hindus, they are battering this Government with demands, questions. Muslims. . . (Sri Kala Venkata Rao: 'You also batter them.') We can look after ourselves, and we are proving to the world in Lahore we can look after ourselves. May be, we have taken lessons from you. That is a different matter. (Sri Kala Venkata Rao: 'Then why complain to us? ') You must beware or else your own lessons will be repeated against you, as the Telugu proverb goes. At question time a responsible Minister should respond, and if he does not really respond it is a serious matter. He and I are good friends; we have a lot of talk with each other outside this House; and that is a different matter.

" Madam, in international politics, as far as I am aware, the League of Nations has treated this problem to some extent satisfactorily. The League of Nations said, " wherever there is a minority in a country, it is the duty of the majority Government to provide facilities for the education and safeguarding the rights of the minorities, and whatever amount is necessary for that, it must be earmarked, and that is how you can create confidence.' The majority should tell the minority, ' we are your brothers; we won't let you down.' After all this experience of eight months

Appendix — K.

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R.O.C. 2094-C-45. Municipal Office,

Walajahpet,

Dated 26th April 1946

MEMORANDUM.

Ref.-- This office memo R.C. 2405-C-45, dated 25-4-46.

Sri A. S. Chidambaram Pillai is hereby informed that he may appear before me on 29-4-46 at 3 p.m. with his explanation or for a personal hearing as I will be away from Headquarters on 27-4-46.

(Sd.) K. Ramaswami, 26-4-46

COMMISSIONER

To

Sri A. S. Chidambaram Pillai, B.A., L.T.,

Headmaster, Municipal High School.

(True Copy)

HEADMASTER.

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(26)

one is forced to think—I wish it is not true—' is there any considered plan on the part of the Congress Government regarding Muslim education.' Do they want our culture to be obliterated, do they want our tradition should go down, do they want our language to be effaced, do they want, even in worldly matters, our people should lag behind others? What is it that you are contemplating with regard to Muslim education? The Hon. Minister says nothing; he is impervious. Do you really want that in India, after some generations, some decades, this separate Muslim community, with its culture, religion and learning should go out of existence and it should become Hindu?

" Is it what you want? (Kala Venkata Rao: ' No.') I am glad you say no. Perhaps it is a long-term plan. Our children go to Hindu schools where the medium of instruction is the regional language. Many a parent has asked me ' what is it that they learn there; do they learn anything about Quoran; do they learn anything about our Prophet; do they learn anything about our religion and culture and literature?' No, they do not. It is all full of Hindu mythology, Hindu Gods and Goddesses, and Hindu point of view. We have no objection to learn them in order to understand the viewpoint of the Hindus. It is even necessary for us to understand you in that way. But, why do you push it down the throats of young Muslim boys and girls to the exclusion of Islamic literature? I am not exaggerating, Madam. You may be conversant with these school affairs, college affairs, and educational officers. You can investigate into the matter. Let anybody go into this question and see what it is that is taught in the schools. You persuade us to learn the Telugu language. What is it that you find in this Telugu language? Have you got any literature, in which Muslim literature, Muslim point of view and culture, has been translated? Not to my knowledge. The only attempt made was by a Muslim villager named Oomar Ali Sahib." 4-30 p.m.

* SRI KALA VENKATA RAO:—" Madam, Deputy Speaker, one Narayana Rao of Anantapur College has translated the whole Quoran into Telugu. My friend who knows better Telugu than myself can understand it."

MAHBOOB ALI BAIG SAHIB BAHADUR:—" The next question is there is no literature which I am aware of. If there is any, it is dramas like Roshanara and Noorjahan wherein all vituperative ideas have been placed. These dramas were rightly prohibited by the Government in 1927. It is a challenge to my Hindu friends and the conference that is to be held will decide this matter. I am stating these things with authority. As a lawyer, I do not go beyond facts. I remember in 1937, the Government passed a rule that all schools under municipal, district board, or Government management, including Muslim schools also, must perform the birth-day celebrations of Gandhiji, a photo of his must be hung, it must be worshipped, etc. Books were printed at the cost of the public money, thousands of rupees were spent, and those books include all slogans like Vande Matharam, and they said they must be repeated by all. When the students refused, and, when the teachers, who knew better, also refused, they were taken to task; absence was marked. An agitation was carried on. Because of these things, Madam, I want to know whether there is any deep-rooted plan behind the policy of Government. Let us clearly understand each other. If your idea is to make, by slow process, Muslims forget their traditions, you are very much mistaken that you will succeed in that. Therefore, I would suggest to Government that whenever it is a question of Muslim education, we also sit with them together and solve the problem as best as we can.

" Madam, in the beginning, I did not propose to take so much time, but the interruption has prolonged it, and I suppose it is to the advantage of both that several points have been brought out in the speech of the hon. Mover and, in a humble way, in my speech also. One may say Government can do anything. But if you do so, you would be alienating the minority of Muslims. The All-India Muslim League is there, and we will do our best to resist your attempts by only the best possible means that any honourable nation can adopt. With these words, I second this resolution, a very modest resolution, which seeks to introduce Urdu as the medium of instruction wherever it is demanded, and wherever it is possible. The question of population may be raised, but I say it is only a farce. It may be asked if Telugu becomes the official language, how Muslims should be helped to get their share of the offices if they do not learn it. (Interruption). Two wrongs do not make one right. If at all, it is all bad logic, and ought not to occur in a fair-minded man."

Appendix - J.

R.O.C. 2094-C-45 Municipal Office, Walajahpet,

Dated 25th April, '46.

MEMORANDUM.

SUBJECT: STORES--Manual Training Section--Municipal High School, Walajahpet--Shortages and discrepancies--Charges framed against the Headmaster, Sri A. S. Chidambaram Pillai, B.A., L.T.

REF: This office Memos. of charges Nos. 2094-C-45, dated 20-3-46 and 10-4-46.

His Explanation dated 17-4-46.

Sri A. S. Chidambaram Pillai, B.A., L.T., Headmaster, Municipal High School, is hereby informed that he has been duly granted the time applied for by him in this office memo No. 2094-C-45, dated 17-4-46 and it is not clear how he was informed that no extension of time would be granted. However he is hereby given time till 2 p.m. on 27-4-46 to submit any further statement or explanation with reference to the charges.

The facts on which the supplemental charge has been framed, viz., the depositions of Sri C. Ramanathiah, Manual Training Instructor and Sri C. Ramayya, Clerk, at the time of the personal hearing given to him (Sri A. S. Chidambaram Pillai) on 5-4-1946 as got elucidated by himself have already been communicated to him on 6-4-1946 on his application. These depositions have been referred to in the memo of the supplemental charge dated 10-4-46 and also on his own explanation dated 3-4-1946. He may also appear before me for a personal hearing at that time if he so desires. If no further explanation is received in the time, it will be presumed that he has none to offer and orders will be passed on the merits of the charge.

(Sd.) K. Ramaswami, 25-4-46

COMMISSIONER.

To

Sri A. S. Chidambaram Pillai, B.A., L.T., Headmaster, Municipal High School, Walajapet. (True copy)

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(27)

SRI A. KALESWARA RAO:—" Madam, I am sorry to oppose this resolution moved by the hon. Begum Sultan Mi Amiruddin. For one particular reason, I have stood up. M friend Mr. Mahboob Ali Baig has depicted in vivid terms a smal incident that is supposed to have taken place in the Municipa High School, Bezwada. I was also present at that time, and therefore, I must say something about the matter. I was present myself when the hon. Minister for Education went to the High school. Mr. Mahboob Ali Baig requested the Minister to go into a separate room and hear some supposed grievances of the Muslim students. Then it happened that some outsiders began to talk on behalf of the Muslim students. The hon. Minister said ' I would like that you tell me something at my lodgings; I do not like that Muslim students should come in a separate group in the school '."

SIR STUART TOWN:—" On a point of information, Madam. This question has been dealt with during question time."

THE DEPUTY SPEAKER:—" I said in the beginning th this need not be referred to. Since, however, Mr. Baig referr to this incident, Mr. Kaleswara Rao also thinks it proper to re to it and contradict it."

* SRI A. KALESWARA RAO:—" There is nothing special that occurred then. What the Minister said was that on communal lines these students should not come and represent in the school. But if they came to his lodge, they could tell him anything; and also outsiders also could tell him something. I do not feel anything special or particular about it. I do not know why my friend Mr. Baig has made so much of this thing during question time and also in this debate. That is my explanation about the incident. Nothing stood in the way of these friends going and seeing the Minister and talking to him for any length of time in the travellers' bungalow in which he was put up.

" With regard to the resolution, I submit that I do not know why these friends are making so much about this subject. The situation was that till one or two years ago, the whole instruction was through the medium of English. History, geography, mathematics, science, and everything was taught through English only. There was, however, a second language; it may be Telugu, Urdu, and also Tamil, if there are a sufficient number of Tamil boys. Only recently the medium of instruction has been changed from English to Telugu. The Government have rightly decided that the medium of instruction should be through the provincial language. Madam, we are on the eve of getting Andhra Province. We want Andhra province and we want the administration of that province to be carried on in the Andhra language and therefore our education should be imparted in the Andhra language. If the boys in that Province do not know Telugu, be they Muslims, Christians or of any other community how can they get on either in the class or as officials in the administration itself? Therefore Telugu is necessary for them. They should know as much Telugu as the Hindu boys. Otherwise it will be a handicap for them. There cannot be a Pakistan in the Andhradesa and there cannot be a Urdu administration there. The administration must be through the Andhra language, i.e., Telugu. Our Telugu Muslim friends are supporting the demand for a separate Andhra Province. There is no greater supporter of the demand for the separation of the Andhra Province than my revered friend Mr. Mahboob Ali Baig himself. Therefore it is necessary and right that the medium of instruction should be Telugu, the language of the Province to come, and there is nothing wrong in it. In mathematics there is nothing like religion, in science there is nothing like culture and geography has nothing to do with religion. So the resolution requiring that the medium of instruction for Muslims in the Telugu country should be Urdu is unreasonable and impossible. By all means let them have their second language as Urdu. Nobody objects to it and the Government would not be wanting in providing for that. Munshis can be appointed for that. Supposing there are some Tamil friends in Andhra and if there are sufficient numbers of pupils they can have Tamil as their second language just as some of the Andhras in Tamilnad may have Telugu as their second language. But the Andhras in Tamilnad cannot insist upon Telugu being the medium

Appendix — I

R.O.C. 2094-C-45. Municipal Office, Walajahpet,
Dated 17th April, 1946.

MEMORANDUM.

SUBJECT: Stores--Manual Training Section attached to Municipal High School, Walajahpet--Shortages and discrepancies--charges framed against the Headmaster--Extension of time granted for submission of explanation.

REF.--R.O.C. 1/A/46, dated 16-4-46 from the Headmaster, Municipal High School.

Extension of time by one week is granted to Sri A. S. Chidambaram Pillai, Headmaster, Municipal High School, to submit his explanation for the reasons stated in his above reference.

(Sd.) H. Abdul Azeez, 18-4-
CHAIRMAN & COMMISSIONER-DELEGATE

To

Sri A. S. Chidambaram Pillai, B.A., L.T., Headmaster,
Municipal High School, Walajahpet.

(True Copy.)

HEADMASTER.

of instruction in Tamilnad. Hitherto they were willing to have English as the medium of instruction. Now that Telugu is made the medium of instruction they are raising this hue and cry and are trying to create a sort of impossible situation. That is on account of the separatist tendencies and the quarrels. If the Muslims have Urdu as their second language they can have their religion taught in Urdu and their boys can have lessons about the Muslim heroes and they can learn anything about the great Islamic countries. There is nothing to prevent them from having all this. Therefore I do not understand why our friends are insisting on the resolution. Madam, the Government have taken the only reasonable course that they should adopt.

" Of course in Hyderabad it is a different matter. As my respected friend Mr. Baig has said, one wrong cannot be corrected by another wrong. Because Hyderabad is following a wrong course, this Congress Government cannot adopt a wrong course. The course adopted by this Government is the bold, clear, straight and natural course and my Muslim friends should be glad that their children would know Telugu and that they would be as good officials in the Andhra Province as the Hindus, Christians, Harijans and others. Of course in Hyderabad they are compelling the Andhras to learn Urdu and they are making Urdu as the medium of instruction even for Andhras and Mahrashtras. But it is irrelevant to this discussion. Therefore I oppose the resolution moved by the hon. Lady Member, Begum Sultan Mir Amiruddin."

ABDUL HAMEED KHAN SAHIB BAHADUR:—" Madam, hon. Members who proposed and seconded this resolution have stated the case fairly, clearly and very exhaustively. I do not think, Madam, that much argument is necessary to support the case that has been so ably made out by both the previous speakers.

" Madam, it is unfortunate that it became necessary for Muslims in this House to table a resolution of this kind and speak upon it and appear to speak with a certain amount of feeling and sometimes with a certain amount of vehemence. I am really sorry that it became necessary. Of course you are aware who is responsible for this trouble. The Hon. Minister for Education the moment he became a Member of this Government, the moment he became a Minister for Education in this Government ceased to be a Hindu politically and he ceased to be a Congressman. But he seems to think that he is there to satisfy the demands only of the majority and to reject summarily and unceremoniously without any courtesy all the most reasonable demands made by a minority. After all what was the demand, Madam, that was made by a particular minority in this Province. They did not want a place in the Ministry. They are not for it. They did not want a share in the Government. They did not want a share in the emoluments of office. After all what is it that they want? They wanted their birthright. They wanted to safeguard their language, their culture and they wanted that education should be imparted to their children according to their needs, according to their religion and according to their culture. That is all that they wanted. Madam, it is not a very tall order. It is not a big demand. It is a natural and simple demand. Question after question was put to the Hon. Minister for Education on this issue and I need not repeat, Madam, what kind of answers we received and what was the attitude and the manner in which the answers were given. As I said there was no courtesy, there was no patience and I shall say nothing more, as regards the attitude of defiance with which the answers were given to questions relating to this subject in this hon. House. We have been patiently bearing and enduring all that was heaped on us by an Hon. Minister of this Government, obsessed as he is not only with power but the belief that he has a very large majority behind him who will support him both when he does good as well as when he does wrong. That was the reason why he was treating us with scant courtesy. Madam, is it not the duty of the Government which knows its mind, which realizes its duties and responsibilities to all the people in this Province, to discharge those duties and responsibilities with thought and with a certain amount of precision and consideration for the various classes and communities that are inhabiting this part of the country? Possibly even according to the answer given to one of these questions by the Hon. Premier himself, it is the desire of this Government, the Hon. Premier as well as the Minister for Education to introduce or to make all the people of an area receive education through the language of their religion. Perhaps they do it with a desire to have uniformity in a certain part of the Province so far as

Manual Training Section. As head of a High School, I had to rely on the certificate of check of a specially trained technical instructor, and in this case the Manual Training Instructor, in the matter of verification of tools and plants and stores for the purpose of theaudit department. If I were to attempt to check them independently, the Manual Training Instructor could have easily deceived me by showing one tool for another, just as he attempted to deceive the Commissioner at the time when the Commissioner verified the tools and plants in the Manual Training Section on 21st January, 1946.

6. It is submitted in conclusion that my explanation No. R.O.C.1/A/46, dated 3rd April, 1946 to the first charge, all the depositions at the enquiry on 5th April, 1946 and my further statement No. R.O.C.1/A/46, dated 7th April, 1946 may kindly be treated as part and parcel of the explanation to the supplemental charge.

I beg to remain,

Sir,

Your most obedient servant,

(Sd.) A. S. Chidambaram Pillai, 17/4/46

HEADMASTER.

(True copy)

HEADMASTER.

language is concerned. [At this stage the hon. Speaker took the Chair.] It may be that they are anxious that all the people Hindus, Muslims, Christians including I suppose Europeans should learn the language of the Province to receive their education in that language. Mr. Speaker, Sir, if that is the object and if that is the intention I have no quarrel with that. I have also heard the Hon. Minister for Education telling some of us that it is in the interests of the Muslims themselves that he is adopting this attitude towards our education. My hon. and esteemed old friend Mr. Kaleswara Rao tried to argue the case from his own standpoint and he also tried to shed crocodile tears for Muslims and he also came forward expressing a desire that Muslims should become as good officials in the Andhra Province as the Hindus. I have said on a former occasion and I would repeat it here that we are not so bad as that . . . "

MR. SPEAKER:—"The House will sit to-day till 5-30 p.m."

AN HON. MEMBER:—"Some of us have got Committee meetings, Sir."

MR. SPEAKER:—"I have told the Leaders of Parties yesterday that we would be sitting till 5-30 to-day."

THE HON. SRI T. PRAKASAM:—"We have a Cabinet meeting at 5-30 p.m."

MR. SPEAKER:—"Then shall we rise at 5-15?"

(Hon. Members: 'Five, five.')

MR. SPEAKER:—"If it is the general desire of the House I have no objection to adjourn the House this minute. Then we shall adjourn exactly at 5 o'clock."

ABDUL HAMEED KHAN SAHIB BAHADUR:—"Mr. Speaker, Sir, my Hon. Friend the Minister for Education and the Hon. Prime Minister expressed their good intentions so far as our education is concerned. They also offered certain remarks and brought forward certain arguments in support of their contention. Mr. Speaker, Sir, I wish to state one thing on this occasion and that is that we are not the people who are anxious to live only for our bread. If we were anxious to live only for bread perhaps we might have agreed to the proposition of the hon. Member, Mr. Kaleswara Rao, but the foremost consideration for us is not that."

MR. SPEAKER:—"The debate on this resolution will continue on the next non-official day. It being five of the clock, I now adjourn the House to meet again at 11 o'clock to-morrow."

The House adjourned.

E+PH(B1) Dept.

Please see the discussion on the resolution on Urdu as the medium of instruction on pp. 7-21 above. The discussion ~~was~~ not ~~over on that day~~. The Assembly has already been prorogued. The resolution has therefore lapsed. The papers may therefore be recorded.

Go. Ms. no. 930 Edn. dt. 6/5/1947.

5/5/47

Legislative Assembly Resolution - Provision of Urdu as medium of instruction for muslim students in schools and Colleges - Papers. Recorded.

three instances are quoted in support of the certificates of verification, I am accused of having issued such certificates every year. I deny that I recorded any such certificate every year. I also deny that the certificates recorded on the few occasions in question were false and misleading.

5. In the first place, there are no standing instructions issued by the Commissioner with regard to the period or manner of furnishing verification certificates. Consequently, I recorded verification certificates in the Tools and Plants and Stores registers of the Manual Training Section as and when required after satisfying myself that a check certificate was recorded by the Manual Training Instructor. These Certificates of verification were recorded merely because the Audit Department wanted it. But these have been viewed as false and misleading. It is not clear how these verification certificates could be regarded as false and misleading in the absence of any proof of their connection with the loss or shortage alleged in the Manual Training Section. The stock and stores in the Manual Training Section from year to year up-to-date were audited by the audit department irrespective of the fact of verification or otherwise by the Headmaster, and the auditors have not reported any discrepancy or shortage. In fact, the cause of action in the present case arose only out of the surprise visit of the present Commissioner on 17th January, 1946 to the Manual Training Section when he noticed certian shortages. None of the items of shortage has been exactly traced to the years in which the verification certificate was recorded by the Headmaster. Before I recorded any certificate of verification, I satisfied myself th t the stock of tools and plants and stores had been checked by the Manual Training Instructor. I am not familiar with the nomenclature of the large number of technical tools and plants and stores used for wood-work in the