Sectt. II-27—100,000—21-5-48.

(1948) Department.

IV SERIES.

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G.O. No. 2674

Dated 28.10.48

O.M.R.S.
M 11-34
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M 9-60

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[Despatch Abstract.]

Back Papers.

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

Further Papers.

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

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NO.F.6-2/48 P.
GOVERNMENT OF INDIA,
Ministry of Education,
New Delhi 3, the AUG., 1948.

ASST. SECRETARY TO GOVERNMENT OF INDIA EDUCATION AND PUBLIC HEALTH DEPT. 11 AUG 1948

From

The Secretary to the Govt. of India.

To

The Secretary to the Govt. of Madras,
Education & Public Health Deptt.,
Fort St. George, Madras.

SUBJECT: GOVT. COLLEGE FOR MUSLIM WOMEN, MADRAS - ABOLITION AND TRANSFER OF BUILDINGS TO MR.V.L.ETHIRAJ.

Sir,

I am directed to state that a representation (copy enclosed for information) has been received from the Muslim Educational Association of Southern India, Madras, stating that

(a) The Govt. College for Muslim Women opened in 1946, which worked quite satisfactorily and offered facilities to all classes and communities with special provision for catering the requirements of Muslim Women in special subjects, has been closed.

(b) The buildings of the College have been handed over to Mr. V.L. Ethiraj, Bar-at-Law, Madras, though the buildings belonged to Hobart Secondary and Training School.

It is requested that this Ministry may be informed whether the position as stated by the Muslim Educational Association is correct, and if so the circumstances which led to the abolition of the said College and to the handing over of its buildings to Mr. V.L.Ethiraj may please be communicated.

Yours faithfully,

B. Chatterjee

(B.Chatterjee)
for Secretary.

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Copy of Representation Letter No.9/48-30, dated the 13th July, 1948, from The Hony. Secretary, Muslim Educational Association, Southern India, 11, Singanna Naick St. George Town, Madras, to the Minister for Education, New Delhi 3.

Re; Govt. College for Muslim Women - Royapettah - Madras - Abolition and transfer of buildings to Mr. V.L.Ethiraj.

I have the honour to place before you the following facts for your kind consideration and necessary action at an early date.

I. In 1946, the Govt. of Madras had established a college for Muslim Women at Royapettah, in the city of Madras with the following among other objects viz :-

(1) to give an impetus to Muslim Women's education which remains very backward in the Province of Madras :

(2) to minimise the difficulties and obstacles in the way of Muslim Women's admission to Govt. and other colleges ;

(3) generally to supply the need for more women's colleges in the province;

(4) to cater to the needs of the community for certain special courses of study, such as Islamic History and culture etc. and

(5) for the teaching of Urdu, Persian and Arabic.

The college has been functioning for these two years in as efficient a manner as possible within the limited facilities and conveniences provided by the Govt. for its progress and development and not withstanding the very many handicaps it was suffering from.

II. Instead of taking all necessary and legitimate steps to add to the number of colleges in the city of Madras, so as to relieve the prevailing congestion and to increase facilities for all communities, and instead of encouraging Mr. V.L. Ethiraj, Bar-at-Law, Madras who had offered Rs.10/- lakhs to establish a separate college of his own for women in an area not so far served by any college, Govt. of Madras by Order No. 393-Edn. dated 28th Feb. 1948, abolished the existing college and handed over the same to Mr. V.L. Ethiraj, together with the buildings, where the college was temporarily accommodated but which belonged to the Hobart Secondary and Training School, which institution itself was founded by Public subscriptions, raised by the Muslim community more than half a century ago, to perpetuate the memory of the late Lord Hobart, Governor of Madras.

P.T.O.

III. The Govt. of Madras, at best, were only Trustees in charge of the administration of the Hobart Secondary and Training School, Royapettah, Madras and it is hardly just or proper that the Govt. should hand over the buildings belonging to the said institution and vested in them for the purpose of the school, to a private individual, either temporarily or permanently. By this action of theirs, the Govt. have laid themselves unnecessarily open to possible civil proceedings by the muslim public, questioning their competence to make such a transfer, and also to public agitation which might take unexpected turns, but for the assurance given by my Association that the matter is being taken up with the local Govt. and the Central Govt.

IV. The college was being hitherto financed by the Central Govt. which has paid Rs.1,07,373-0-0 for the years 1945/46 and 1946-47, as a post-war reconstruction measure and as such, there was no question of the college being considered uneconomic by the Provincial Govt. to justify its abolition. The Provincial Govt. ought to have consulted the Central Govt. before abolishing the college but obviously did not do so. Even the Muslim community was not consulted before the decision was taken by the Govt. as it was bound to do, as the college was brought into existence only at the instance of my Association, the only authoritative organisation entitled to speak on behalf of the muslim community on all education, social and cultural matters.

V. The college at the time of its abolition had on its rolls 125 non-muslim and 22 muslim women students and a majority of the staff being non-muslims, there was no point nor justification either, in seeking to abolish the college on the ground that it was a denominational or exclusive institution. The recommendations of the Madras Retrenchment and Reorganisation Committee, which are stated to be the basis for the abolition, could not have contemplated the abolition of existing colleges, while it might have recommended that there should be no more denominational institutions started by Govt. in future. The fact remains that the recommendations of the said committee are a closed secret so far as the public are concerned.

VI. The abolition of the college has definitely offended against the fundamental rights, safeguards, and protection of the educational, cultural, and religious interests of a backward minority, like the muslim community in this province, and is a violation of the clause provided for in the Draft Constitution Act to that effect.

VII. The abolition of the said college by the Madras Govt. is also against the express under-standing and agreement arrived at between the Hon'ble the Minister and the Representatives of the Muslim community at the Conference convened by the Minister in November, 1947, to the effect that the existing muslim institutions should not be disturbed for at least a period of 5 years. This understanding and agreement did not by any means exclude the two existing colleges intended primarily for Muslims, though the Hon'ble the Minister for Education would not contend to the contrary.

VIII.....

XIV. If for any reason either of the alternatives mentioned above, is not found feasible at present, then my Association would humbly appeal to the Central Govt. to be pleased to make a ~~xxx~~ capital non-recurring grant of a sum of Rs.10/- lakhs and a recurring grant of Rs.20,000/- per annum to enable the Association to establish a first grade muslim women's college in Madras as a post-war Educational Reconstruction measure for the advancement of women's education. Such a college would of course be open to all women students irrespective of caste, creed or religion. In fact, my Association has already decided upon the establishment of such a college, but owing to lack of funds it has not been able to make any appreciable progress in the matter so far.

XV. I hope and pray that this request of my Association will be very favourably considered and that the Central Govt. would be pleased to sanction the capital and recurring grant applied for at an early date. If so directed, I shall submit plans and estimates for the proposed college and hostel. etc. in due course. I submit that it lies entirely within your power to sanction this grant, even if it be as a special case, considering the backwardness of the muslim community in this province and the urgent need for helping the spread of education among the muslims in this province.

XVI. I pray that you will be pleased to pass immediate orders on this memorial.

Sd/- Basheer Ahmed, Sayeed.

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'THAKUR' 5.8.48.

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H. M. Education may see and is requested to prepare a reply and send it to me
G.P.R
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New Delhi,
21st August 1948.

My dear Ramaswami Reddiar,

Complaints from the Muslims of Madras Province are being received to the effect that their legitimate grievances are not being attended to and that their educational rights have been set aside. Your Minister for Education when he was in Delhi last met me and I took that opportunity to acquaint him with the complaints received. He assured me that they had no foundation in fact and that when he returned to Madras he would send to me a Statement of facts which would clarify the position. I waited for this statement but so far I have not received it.

pp 13-28 infra

I have received a printed copy of the presidential address delivered at the last annual meeting of the General Body of the Muslim Educational Association, South India. The President of this Association has in his address specifically mentioned their grievances. I have marked some of them on the margin of the address with red pencil and I am sending herewith a copy thereof. Kindly make enquiries into them and let me have a detailed information in this connection so that the Central Government and the Parliamentary Board of the National Congress may be acquainted with what the true position is. As these complaints have been made by a responsible person in his presidential speech and have been placed before the public, it does not seem appropriate on our part to sit quiet and say nothing about them. If they are baseless, we should tell so. If there is some truth in them, then we should try to put things right.

— do —

One of these complaints relates to the question of education through the mother-tongue of the children in the primary classes. According to the Address your Government has refused to provide facilities to those children whose mother-tongue is Urdu. If this is correct, such action on the part of your Government is against the policy accepted by the Central and Provincial Governments i.e. in primary classes education

education should be imparted through the mother-tongue of the pupil. In pursuance of this settled policy it will be correct to impart education through Urdu up till Class V and to start the State language from class VI. As regards the question how this policy is to be implemented in schools the Governments of Orissa and Bihar have decided that in schools where the percentage of such children is 25% or above facilities for such education shall be provided. And this is also the policy of the Central Government in this respect.

Recently the Government of India have circularised a Resolution in this connection to all Provincial Governments and I hope your Government will have also received it. However, it is very necessary that after making full enquiries into the complaints you may send to me a statement of facts clarifying the whole position. I shall be thankful if you could attend to this matter at your earliest convenience.

Yours sincerely,

A.R. Bad

The Hon'ble Shri O.P. Ramaswami Reddiar,
Premier,
Madras.

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MUSLIM EDUCATIONAL ASSOCIATION OF S. INDIA

PRESIDENTIAL ADDRESS DELIVERED BY HAJI MOULVI M. NAZEER HUSSAIN SAHEB AT THE ANNUAL MEETING OF THE GENERAL BODY OF THE MUSLIM EDUCATIONAL ASSOCIATION OF SOUTHERN INDIA, MADRAS, AT 5 P.M. ON 3RD JULY 1948

Ladies and Gentlemen,

Since the time we met on the last occasion for the adoption of the Annual Report of this Association for the year 1946-47, many events of far-reaching importance have occurred both abroad and at home, which have affected nations and countries in many spheres of life. This is not the occasion, nor is it appropriate now that I shall expatiate upon the import and significance of all these events to our country and our society.

MARSHALL AID AND COMMUNIST MENACE.

I need only observe, in brief, that while the "Marshall Aid", intended and planned by the great western Democracy for the speedy recovery of the affilicted nations of Europe, is a great step towards stemming the rising tide of Communism in several parts of Europe, it is distressing to see that some of the Eastern Democracies have thought it fit to take measures which only serve the purpose of giving a great fillip to the activities of Communists and thereby enabling them to tighten their grip over vast areas in the continent of Asia. It is unfortunate that in our own country measures have been passed and are being passed, which have the effect of wiping out of existence all those healthy and stable forces which serve as a wholesome check upon the advance of the Communist movement. And little it is that the statesmen of our times realise that the greatest bulwark against the spread of Communism, is "a sound liberal education" of the people, which alone would enable them to appreciate the real causes of maladjustment of the world's resources and the true principles of a fair and equitable distribution of wealth. It is such an education which our Association has as its main objective and aim for the last 46 years and which it has endeavoured to achieve.

PALESTINE SITUATION

We have witnessed the termination of a quarter-of-a-century-old British Mandate over Palestine, which is an event of great importance to the people of the Middle East. The Security Council of the United Nations has ever since been most active in trying to solve the problem created by the diplomacy of Imperialist Britain which seems to-day to menace the peace of the world. But the fact remains that we are still nowhere nearer any final solution. The war in Palestine is still not at an end. There is only a temporary truce. The nations of the world have yet to realise the iniquity and injustice done to the Arab people by Western diplomacy in the past.

RUSSIA AND WESTERN DEMOCRACIES

Again, not-withstanding the United Nations' Organisation, the tension beween Russia and the Western democracies has not eased to any extent. Both parties are ready to fly at each other's throat and there is to-day the biggest race for armaments. The South African problem remains as accute as ever before, if not aggravated by the removal of Field Marshal Smuts from the scene. The struggle for supremacy over the Germany of the future continues to be as bitter as ever.

OUR ATTITUDE

The entire world situation remains continuously surcharged with suspicion and threatens to explode any moment, and it seems therefore futile to remain complacent in the belief that we shall not be dragged into the whirl-pool when it breaks out. No amount of talk of neutrality or aloofness will prove of any avail. We have to pursue a clear and bold policy conceived in the best interests of our country, if we are to save ourselves. At no time was the need for the true type of education and public opinion so great as it is *to-day*. Our Association's activities are directed only towards this end ever since its inception.

INDIAN INDEPENDENCE

Now turning to the events at home, on the 15th of August 1947 we have seen the birth of our freedom after many decades of thraldom. It is our proud privilege that we belong to this generation, when our country has come of age, and has attained to freedom. Contemporaneous with this great event, we have also witnessed the emergence of a new state of Pakistan. The tragic and gruesome events that occurred in the wake of the division of this sub-continent into two independent States are too heart-rending and too recent to be narrated here. But suffice it to say that the forces released by these events, which have made all previous atrocities recorded by history pale into insignificance, have become all the more terrible and devastating in effect than any other factor we can conceive of. So much so, they have tended to change the verv course of the destinies of vast numbers of people, who inhabit this ancient land.

ASSASSINATION OF MAHATMA GHANDI AND THEREAFTER

The most conspicuous manner in which these vile forces manifested themselves is the cold-blooded assasination of Mahatma Ghandi, the apostle of peace and good will, to all the people of this land. With his departure from the stage, it is no denying the fact that the position, nay, the very existence, of the minorities has become very precarious and uncertain. While the majority in Pakistan revels over what it has achieved, the majority in Hindustan is intensely grieved and hurt over what it has lost and the indignation and the bitter feelings engendered thereby have manifested themselves in various ways and forms, several of which are proving more disastrous to the vital interests of the minorities in this country than the tragic events themselves.

POSITION OF MUSLIMS AFTER MAHATMA GHANDI'S DEPARTURE

It is not my purpose to take your time in dilating upon the very many disabilities and disadvantages that have been cast in the way of the progress of the most important and biggest of minorities viz. Muslims, as a result of the rising tide of suspicion, hatred and spirit of vendetta, that we see around us to-day. Events have taken such a grave turn even within 6 months after the attainment of freedom that the inference has become irresistible that in the matter of the treatment of the minorities, the "rule of law" is at an end. It is feared that when the constitution of India finally emerges, the position of this big minority will be reduced to a despicable state. Even the reservation of seats in the Legislatures may not be permitted. Already, even before the constitution Act has become law, the representation which Muslims enjoyed in the Public services of this Province for more than 2 decades has been reduced from 17% to 7%. Recruitment of Muslims to several branches of public services has altogether been stopped. Instances have come to light of Muslim officers having been removed from what are called "key posts". Many of them are relegated to unimportant and minor posts in the admininistrative and executive services of the Province. In the matter of recruitment to the highest judiciary of the province, the claims of senior members of the Bar are being ignored because they are muslims, while juniors with less status and position at the Bar are preferred. Promotions legitimately earned by dint of merit and seniority have been denied and withheld from muslim officers. Most trivial and trifling charges are sufficient to discharge or dismiss muslim officers of long service and honest record. Baseless and frivolous complaints from self-aggrandising members of the party-in-power are alone enough to bring about transfers and suspensions or reversions of muslim officers, even without a primafacie case being made out. Muslims have been singled out for the cancellation of licences for the possession of fire arms for purposes of self-defence or sport. It seems, no doubt, to be the policy of the Government that in these and many other ways, the Muslims should be made to suffer the consequences of their past misdeeds in having supported the demand for Pakistan, which, however, was willingly conceded by the majority. Not that the Muslims did anything after the 15th August 1947 to deserve such treatment.

DUTY OF MUSLIMS

Be that as it may! I do not make any grievance of such an uncalled for and unmerited treatment of the muslim minority, but what I am most anxious about is that the minority should not on this account become disheartened or demoralised and lose, once for all, its right to self-assertion and self-expression in a country of its birth. Nor should their loyalty to the State, of which they are the subjects, be any the less on account of the injustices heaped upon them. On the other hand, they they should realise that this phase in the life of the Muslim community at this stage, though it appears to be inevitable and unavoidable, taking the prevailing cirmustances into consideration, is still only temporary

and cannot be ever-lasting. Let us therefore neither lose heart, nor courage, nor become bitter, but let us face these vicisscitudes with patience and fortitude and let us so work ourselves up as to come out of these tribulations and trials triumphantly and gloriously. Let us not forget that Muslims are a living community and they must survive all these misfortunes, even as they have done in the past. They have still to play their legitimate role as an integral part of the Indian Nation and lead the rest of the people in many directions. But remember, you cannot do this unless you organise yourselves from now at least to become a well-educated, and well-ordered society.

MUSLIM EDUCATION FACILITIES DENIED BY GOVERNMENT.

In the words of the present Governor-General of India, H.E. C. Rajagopalachariar, "all problems of political progress in the real sense centre round" "Education." Mark the words! It is indeed sad to reflect upon how very apathetic we have been, in the past, towards the advance of education in our midst. We were so indifferent and so lethargic that we did not take timely or full advantage of even the few facilities and opportunities that were provided for us by the erstwhile "foreign" Government, in the field of education. It is heart-rending to see that the cry of this Association and its call to the Muslims to utilise, to the full, the available opportunities, meagre as they were, did not evoke as much response as it should have done. And to-day, with the removal of Mahatma Gandhi from our midst, what we do find around us? The spirit of revenge has not been without its manifestation even in the sphere of education, so far as it relates to the muslim minority. How unfortunate that to-day in a "free" and "independent" India, the muslim backward minority, among which not even 10% are educated, is not to enjoy even the few but poor facilities and privileges that had been accorded to it by the alien Government in the past.

NO PLACE FOR THE MOTHER-TONGUE.

It has already been ruled by the Government (provincial) that the mother-tongue is not to be the medium of instruction in the case of the Urdu-speaking muslims, who outnumber the whole of the Kanada-speaking population of this province. Consequently, in more than one place, Urdu munshies have been curtly dismissed from service, even in the middle of the term. Urdu is not to be recognised even as the cultural language of the vast number of muslims that inhabit this land.

ABOLITION OF THE ONLY MUSLIM WOMEN'S COLLEGE AND OTHER INSTITUTIONS

The only Government *college for muslim women* for the whole province of Madras, which was established as a *post-war measure, out of central funds,* to speed up educational progress in the women section of the muslim community, has been abolished hardly within two years of its establishment, inspite of all protests from all sections of the people. As if this was not enough, the building belonging to the Hobart Secondary and Training School, managed by the Government as Trustees and

which was much needed for the expansion of the school itself, has been handed over to a private individual. Even the request of the Muslim Educational Association of Southern India for transfer of the management of the college for muslim women to the Association was curtly turned down. Not less then 3 training centres for Muslim boys and girls have been abolished. The fate of the few Government Muslim High Schools for Boys and girls, ill-equipped, as they are, in the matter of accommodation, building, play-ground and staff etc. hangs in the balance and their existence is made very precarious.

MUSLIM PROPORTION IN COLLEGES REDUCED

While there has been a persistent demand for more opportunities for the educational progress of the minority community, the existing representation of muslim students in the Government-managed professional colleges, such as, Engineering, Medical, Veterinary, Agricultural etc. has been reduced from 17% to 7%. The ratio of 75% muslims and 25% non-muslims hitherto obtaining in the only Muslim *college for men*, has been cancelled and the Government college for muslim boys established 30 years ago, primarily for the advancement and benefit of muslims, has all but ceased to exist as such, except in name.

The alien Government had ordered, at the instance of this Association, that all eligible muslim women applicants, themselves small in number, should be admitted in the then only college for women viz. Queen Mary's College. This order was however rescinded by the present Government without any consideration for the great need for encouraging muslim women's education. Again, at the instance of the Association, this order was restored consequent upon the abolition of the Government college for muslim women. Again, within hardly a fortnight of its restoration in May 1948, the order has again been rescinded and only five part cent of the admissions have been reserved for muslim women in the said college. It looks as though the backward muslim community will not be accorded opportunities and facilities for education even according to its population in the province.

The rule, hitherto in force, that muslim institutions should, as far as possible, be manned by muslim staff has been abrogated. Muslim staff are being replaced by non-muslims.

REFUSAL TO MAKE BUILDING AND OTHER GRANTS TO MUSLIM INSTITUTIONS

The only Muslim Orphanage of its kind in the whole province and maintained by the Anjumane-Himayathe-Islam, Madras, has been refused a grant for building purposes. Grant of sites to the Association for construction of hostels for boys and girls has been refused, though the Association had made it clear that such hostels will be open to all classes and communities. No muslim has been appointed to any of the Selection Committees for admission to professional colleges, though these Committees are primarily intended to protect the interests of the backward communities.

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PROPOSED ABOLITION OF MUSLIM REPRESENTATION ON ON UNIVERSITY BODIES.

Proposals have been already made to abolish the 20 year-old representation of the Muslim community, through the Muslim Educational Association of Southern India, on the Senate of the Madras University, while already such representation has been refused on the Andhra University. Leave to introduce bills seeking to amend the Andhra and Annamalai University Acts for this purpose, was refused by the majority party in the Legislature of the Province.

COMMUNALISM IN EXCELCIS

I make no complaint against these many acts of the Government of the day. My only regret is that all these acts should have been perpetrated in the name of Nationalism, and inspite of the solemn promise of the Hon'ble Minister for Education that the existing policy of the Government in regard to Muslim Education will not be changed for the next 5 years, and inspite of all representations, appeals, protests, memorials made and deputations waited upon the Government on behalf of the Muslim Educational Association of Southern India, the only authoritative organisation of muslims on all matters other than politics in this province.

Strange irony of fate that the erstwhile great champions of civil liberties are themselves to-day denying and destroying the civil liberties of the citizens belonging to the minority communities. Stranger still, that in the name of nationalism and secular state, the party in power should think and act in no other terms than that of communalism and sectionalism.

Vain seems to be the hope of the Governor-General of India who feels "sure that the Government of Madras will help the spread of education among the muslims in the Province in every possible way."

NO ROOM FOR DESPAIR

But let me appeal to you that we should not be perturbed nor disheartended over these dealings or any others that may still be in store for us, in the days to come. We shall only be prepared to meet them with courage and foresight.

Perhaps, it would have been wiser on our part, if we had ourselves given up voluntarily such concessions and facilities, as have been made availablable to us by the foreign Government in consideration of our being a backward and important minority. But the fact remains that we could not have acted in this wise, for the simple reason that we had not set our house in order, in due time, and our community had not risen from its slumber, inspite of all timely warnings received in the past. Now, it is no use regretting or fretting over the fact that these facilities are taken away from us and that we are denied even the opportunities so necessary for our educational progress, as an integral part of the nation, by our own "National Government".

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ACTION—DUTY OF MUSLIMS

On the other hand, let us be grateful to them for the "blessings in disguise" which they are showering on us. Let us at least now learn a lesson from these happenings and experiences and realise the fact that the time has come when the community has to take upon itself single-handed the *entire responsibility,* to plan, organise, and manage the education of its youth, if it is to make any progress at all in future. The advance hitherto made by our community in the field of education is not very appreciable, though this Association has been doing its best in the matter, for all these several years. We have been too long spoonfed and made to depend on others, particularly the alien Government, for our salvation in the educational sphere. Now that these several "gracious acts" of our Government have come as a serious pointer to us, let us take time by the forelock and set to work even from now, to provide ourselves at least with the most urgent and most necessary facilities for the education of our youth. Let us fill up the gaps created by governmental action with our vigorous and redoubled efforts. For each institution that is taken away from us, let us bring into existence two and four, and for each opportunity denied to us, let us create for ourselves tens and twenties of such opportunies, by dint of our own effort and enterprise. These facilities, remember, can by no means fall from heaven, but we have ourselves to acquire them by means of our hard labour and by the use of our financial resources, which we hold so dear.

WANTED FUNDS TO FULFIL OUR NEEDS.

Unless the well-to-do in our society realise that there is no honourable existence for them, without a well-educated and wel-organised society, and unless the rich and the wealthy realise that the real value of their hard-earned wealth lies in the use to which such wealth is put, there is no way by which the society can be saved from further degradation, in these days of keen competition and bitter struggle for existence. The programme of work that is to be placed before you presently, sets out in brief the urgent and pressing needs of the community in this province. Let us not be carried away by the impression that this programme is too ambitious to be fulfilled. A sum of Rs. 60 or Rs. 70 lakhs for the most urgent requirements in the field of educational and social advancement of the community, which numbers in this province more than 5 millions, is not a target impossible of achievement. Unless each of our brethren sets apart a portion of his wealth for the educational and social unlift of the society, it is impossible to achieve any success or progress in the directions mentioned. Let us organise our charity, so that it might flow in the right direction and be available for the permanent and lasting amelioration of the community.

AN APPEAL

My appeal therefore to-night is that we should, one and for all, gird up our loins, spend freely out of what Allah has given us for the great cause of education, and thereby bring about the true and real amelioration of

the condition of the community, so as to enable it to take its rightful place in the political and social life of the country, and to survive the struggle for existence that is seriously raging around us. This only has been the aim of this Association, whose activities for the year 1947-48, you are called upon to review at this meeting. If you would stand by the Association, and extend to it your wholehearted coperation and unstinted support, our ambitions are sure to be realised and the community made to regain its lost position. Otherwise, the future portends to be dark and gloomy. Therefore, awake and arise! or for ever be fallen!

Printed by S. Viswanathan at the Central Art Press, Madras

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Edn. & P.H. Deptt.

D.O. No. Ms. 2674 A Edn. dated 26-10-48.

Dear Moulana Saheb,

Subj:- Grievances of Muslims.

Ref:- Your letter dated 21-8-1948.

My colleagues and I have examined in detail the complaints made against this Govt. by Haji Moulvi M. Nazeer Hussain Saheb in his Presidential address at the Annual Meeting of the General Body of the Muslim Educational Association of Southern India, Madras.

2. One of the complaints is that in the matter of imparting education in primary classes through the medium of the mother-tongue of the children, facilities have been refused for pupils whose mother tongue is Urdu. The policy of this Government is that the regional language, that is the language that is spoken in the particular area, should be the medium of instruction in schools. The regional language is also generally the mother tongue of the pupils inhabiting that area. The recognized regional languages of this province are Tamil, Telugu, Malayalam and Kannada.

In bilingual areas, both the languages spoken are the media of instruction and in multi-lingual areas like the City of Madras, all the languages spoken are the media. In such areas provision for instruction through the different languages is made if the number of pupils to whom instruction has to be given in the language concerned justifies the introduction of such arrangement.

English was hitherto the medium of instruction in most of the secondary schools. In order to overcome difficulties during the transition period, exemptions from the use of the regional language as the medium of instruction are granted, but such exemptions are given only for one year at a time and for valid reasons.

In most of the districts of Tamil Nad and in the entir

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Malabar district, the regional language is also the mother-tongue of Muslims. The difficulty arises only in certain parts of the Andhradesa where the mother-tongue of muslims is Urdu. But I may say that most of the muslim schools in these areas do adopt Urdu as the medium of instruction.

In standards I to V of elementary schools for Muslim boys and girls, where the mother tongue of the pupils is Urdu, Urdu is the medium of instruction. The Govt. have ordered that from the current year the study of the regional language should be begun from the III Standard and that the change-over of the medium of instruction from Urdu to the regional language in the Higher Elementary schools and Higher Elementary Training schools in areas where Urdu speaking Muslims live, should be made from the year 1951 when the present pupils of III Standard who study the regional language will reach the VI Standard. In secondary schools for Muslims, the regional language is the medium of instruction from the current school year. Where there are difficulties in adopting the regional language as the medium of instruction in any particular case, the question of exempting the institution from adopting the regional language as the medium of instruction is considered. In secondary schools, Urdu can be studied as a second language by the Muslim pupils.

It will thus be seen that the policy referred to in the third paragraph of the D.O. cited is being adhered to in this Province.

3. Another charge made against this Govt. in the address is that the Govt. College for Muslim Women was abolished. The College was opened in 1946. There were only fourteen girls in the College in the B.A. Class, of whom three were Muslims; one of the three Muslim women elected to join the College for Muslim

men. In the Intermediate class there were only 9 Musl girls. Government genuinely felt that it was not worthwhile to maintain a separate College for Muslim women with such a poor strength. I trust that this view will be shared by the Govt. of India also. While this Govt. were considering the question of converting the College into a general institution for women open to all communities alike, Mr. V.L. Ethiraj, who had previously announced his intention of opening a College for women in Madras and who had deposited with the University sufficient funds for the purpose, and who was finding it difficult to get a suitable building for his proposed College, wrote to the Hon'ble the Minister for Education that he would be prepared to run the College if the buildings and equipment were transferred over to him. The Govt. accepted Mr. Ethiraj's offer and handed over the buildings and equipment of the Muslim College for Women to him for a period of 5 years.

The expenditure on the College for Muslim women was shared equally between this Govt. and the Central Govt. The statement in the address that the College was established entirely out of the Central funds is not correct.

It may be added here that sufficient facilities exist in this Province for the Muslim women who come forward to join College classes. The Govt. have reserved 5 % of the seats in the Queen Mary's College (for Women), Madras, for Muslim girls.

4. It was stated in the address that the Govt. refused building grants for the Muslim Orphanage and that they did not give sites to Anjumane-Himayathe-Islam for the construction of hostels for boys and girls. The Govt. did not ever refuse building grants for the Orphanage. When the Orphanage authorities sent up to Govt. an estimate of Rs 10 lakhs for the

construction of buildings, they were asked to simplify the plans and send them again. The Correspondent of the Orphanage has now submitted revised plans for the construction of a boys' hostel at an estimated cost of Rs 5 lakhs and the Govt. have agreed to give a grant of Rs. 35,000/-. I may mention here that the Govt. have fixed maximum limits for grants for educational institutions and that the maximum amount for an Orphanage is Rs. 35,000/-.

The request of the Anjuman for the assignment of sites for the construction of hostels for boys and girls was first refused. On further representation from the Anjuman, it has been asked whether it is agreeable to admit non-Muslims in the hostel. Its reply is awaited.

5. As regards the complaint relating to the reduction of the proportion of Muslim students in Govt. Colleges, may I invite attention to this Government's letter No.1517, Education, dated 9-6-48, in which the policy of the Govt. in respect of communal representation for admission to Colleges has been explained at length.

Prior to 1947 there was no Govt. order fixing rigid proportions in which different communities and classes were to be admitted to Govt. ~~Arts and~~ Engineering Colleges; but instructions had been issued that the greatest care should be exercised in seeing that due representation was given to non-Brahmins, to all minority communities, to muslims, Scheduled castes and women. In 1947 the Govt. ordered that the following proportion should be kept in view in making admissions to Engineering Colleges:-

Non-Brahmins (Hindus)	5 out of 12 seats.
Brahmins	2 out of 12 seats.
Muslims	2 out of 12 seats.
Anglo-Indians and Christians.	2 out of 12 seats

Harijans	1 out of 12 seats

Due regard had also to be paid to the admission of students from backward and unrepresented communities.

With effect from the current academic year the proportion has been revised as follows:-

Non-Brahmins (Hindus)		6 out of 14 seats.
Back ward Hindu communities		2 out of 14 seats.
Brahmins	..	2 out of 14 "
Harijans	..	2 out of 14 "
Anglo-Indians and Christians.	..	1 out of 14 "
Muslims	..	1 out of 14 "

This proportion is based on the proportions fixed for public services. The same proportion is observed in respect of admissions to the other professional Colleges such as the Medical Colleges, the Agricultural Colleges and the Veterinary College. No such proportion has been fixed for Govt. Arts Colleges.

The Muslim College for Men was a College mainly intended for Muslims till the current academic year; non-Muslims could be admitted only up to 25 % of the sanctioned strength. This year the Govt. transferred the Intermediate Classes of the Presidency College to the Muslim College to enable the latter College to develop itself into a post-graduate and research institution. It was found that the Muslim College could take in the Intermediate classes from the Presidency College without difficulty. As the Govt. were not maintaining in the City any Arts Colleges for men other than the Muslim College, provision had to be made for admission of students of all communities to the Intermediate Class therein. The transfer was not aimed at doing harm to the Muslims. The Govt. have directed that for admission to the Intermediate classes, the rules relating to denominational Colleges should be followed; that is, while there should be rigid proportions in which different communities and classes should be admitted the great

are should be exercised in seeing that due represen-
cation was given to Muslims and certain others. In
the B.A., B.Sc., and Honours classes of the College
75 % of the seats continue to be reserved for Muslims.

It will be seen from the foregoing remarks that no discrimination whatever is sought to be made by this Govt. against Muslims, but in fact we are trying to be as sympathetic as possible to them

Yours sincerely,

To

Janab Moulana Abdul
Kalam Azad,
Hon'ble Minister for
Education,
Govt. of India,
New Delhi.

Copy to the Secretary to the Govt. of India, Ministry of Edn., Education Work (Letter No. F 6-2/48 Pol. 8-48) Despatched 28/10/48

GOVERNMENT OF MADRAS.
Education & Public Health Department.

D.O. No. Ms.2674 , Edn.

Fort St. George
Madras,
26th October 1948.

Dear Moulana Saheb,

Subj:- Grievances of Muslims.

Ref:- Your letter dated 21-8-1948.

My colleagues and I have examined in detail the complaints made against this Government by Haji Moulvi M. Nazeer Hussain Saheb in his Presidential address at the Annual Meeting of the General Body of the Muslim Educational Association of Southern India, Madras.

2. One of the complaints is that in the matter of imparting education in primary classes through the medium of the mother-tongue of the children, facilities have been refused for pupils whose mother-tongue is Urdu. The policy of this Government is that the regional language, that is, the language that is spoken in the particular area, should be the medium of instruction in schools. The regional language is also generally the mother-tongue of the pupils inhabiting that area. The recognized regional languages of this province are Tamil, Telugu, Malayalam and Kannada.

In bilingual areas, both the languages spoken are the media of instruction and in multi-lingual areas like the City of Madras, all the languages spoken are allowed to be the media. In such areas provision for instruction through the different languages is made if the number of pupils to whom instruction has to be given in the language concerned justifies the introduction of such arrangement.

English was hitherto the medium of instruction in most of the secondary schools. In order to overcome difficulties during the transition period, exemptions from the use of the regional language as the medium of instruction are granted, but such exemptions are given only for one year at a time and for valid reasons. In most of the districts of Tamil Nad and in the entire

P.T.O.

Malabar district, the regional language is also the mother-tongue of the Muslims. The difficulty arises only in certain parts of the Bidar district and Gulbarga district where the mother-tongue of muslims is Urdu and where most of the muslim schools in these areas have been having Urdu as the medium of instruction.

In standards I to V of elementary schools for Muslim boys and girls, where the mother-tongue of the pupils is Urdu, Urdu continues to be the medium of instruction. The Government have ordered that these separate schools for Muslims should be continued for a period of five years from the current School year. The question of change over to the regional language as medium of instruction will be considered at the end of the period. The Government have ordered that from the current year the study of the regional language should be begun from the III Standard and that the change-over of the medium of instruction from Urdu to the regional language in the Higher Elementary schools and Higher Elementary Training schools in areas where Urdu speaking Muslims live, should be made from the year 1951 when the present pupils of III Standard who study the regional language will reach the VI Standard. In secondary schools for Muslims, the regional language is the medium of instruction from the current school year. Where there are difficulties in adopting the regional language as the medium of instruction in any particular case, the question of exempting the institution from adopting the regional language as the medium of instruction is considered. In secondary schools, Urdu can be studied as a second language by the Muslim pupils.

It will thus be seen that the policy referred to in the third paragraph of the D.O. cited is being followed in this Province at present in respect of these Muslim schools. This may be reviewed at the end of five years.

3. Another complaint made against this Government in the address is that the Government College for Muslim Women was abolished. The College was opened in 1946. There were only fourteen girls in the College in the B.A. Class, of whom three were Muslims; one of the three Muslim women elected to join

the College for Muslim men. In the Intermediate class there were only 9 Muslim girls. Government genuinely felt that it was not worthwhile to maintain a separate College for Muslim women with such a poor strength. I trust that this view will be shared by the Government of India also. While this Government were considering the question of converting the College into a general institution for women open to all communities alike, Mr. V.L. Ethiraj, who had previously announced his intention of opening a College for women in Madras and who had deposited with the University sufficient funds for the purpose, and who was finding it difficult to get a suitable building for his proposed College, wrote to the Hon'ble the Minister for Education that he would be prepared to run the College if the buildings and equipment were transferred to him. The Government accepted Mr. Ethiraj's offer and handed over the buildings and equipment of the Muslim College for Women to him for a period of 5 years.

The expenditure on the College for Muslim women was shared equally between this Government and the Central Government. The statement in the address that the College was established entirely out of the Central funds is not correct.

It may be added here that sufficient facilities exist in this Province for the Muslim women who come forward to join College classes. They can still seek admission into the Ethiraj College for Women which has replaced the Government College for Muslim women. And the Government have also specifically reserved 5 per cent of the seats in the Queen Mary's College (for Women), Madras, for Muslim girls.

4. It was stated in the address that the Government refused building grants for the Muslim Orphanage and that they did n give sites to Anjumane-Himayathe-Islam for the constructi of hostels for boys and girls. This is untrue. Th no refusal of building grants for the Orphanage. Orphanage authorities sent up to Government an Rs 10 lakhs for the construction of buildi to simplify the plans and send them aga

scheme was considered very high. The Correspondent of the Orphanage has now submitted revised plans for the construction of a boys' hostel at an estimated cost of Rs. five lakhs and the Government have agreed to give a grant of Rs. 35,000/-. I may mention here that in view of our finances the Government have fixed maximum limits for grants for educational institutions and that the maximum amount for an Orphanage is Rs. 35,000/-.

The request of the Anjuman for the assignment of sites for the construction of hostels for boys and girls was first refused. On further representation from the Anjuman, it has been asked whether it is agreeable to the admission of non-Muslims in the hostel. Its reply is awaited.

5. As regards the complaint relating to the reduction of the proportion of Muslim students in Government Colleges, I may invite attention to this Government's letter No.1517, Education, dated 9-6-48, in which the policy of the Government in respect of communal representation for admission to Colleges has been explained at length.

Prior to 1947 there was no Government order fixing rigid proportions in which different communities and classes were to be admitted to Govt. Engineering Colleges; but instructions had been issued that the greatest care should be exercised in seeing that due representation was given to non-Brahmins, to all minority communities, to muslims, Scheduled castes and women. In 1947 the Govt. ordered that the following proportion should be kept in view in making admissions to Engineering Colleges:-

Non-Brahmins (Hindus)	..	5 out of 12 seats.
Brahmins	..	2 out of 12 seats.
Muslims.	..	2 out of 12 seats.
Anglo-Indians and Christians.		2 out of 12 seats.
Harijans	..	1 out of 12 seats.

Due regard was also directed to be paid to the admission students from backward and unrepresented communities.

With effect from the current academic year the proportion revised as follows:-

ahmins (Hindus)	..	6 out of 14 seats.
Hindu communities	..	2 out of 14 "
	..	2 out of 14 "
and Christians.		1 out of 14 "
	..	1 out of 14 "

This proportion is based on the proportions fixed for public services which is based on the population ratio. The same proportion is observed in respect of admissions to the other professional Colleges such as the Medical Colleges, the Agriculture Colleges and the Veterinary College. No such proportion has been fixed for Government Arts Colleges: the instructions issued before 1947 continue to apply to them.

The Muslim College for Men was a College mainly intended for Muslims till the current academic year; non-Muslims could be admitted only up to 25 % of the sanctioned strength. This year the Government transferred the Intermediate Classes of the Presidency College to the Muslim College to enable the Presidency College to be developed as a post-graduate and research institution. It was found that the Muslim College could take in the Intermediate classes from the Presidency College without difficulty. As the Government were not maintaining in the City any Arts Colleges for men other than the Muslim College, provision had to be made for admission of students of all communities to the Intermediate Class therein. The transfer was not designed to do harm to the Muslims. The Government have directed that for admission to the Intermediate classes, the rules relating to non-denominational Colleges should be followed; that is, while there should be no rigid proportions in which different communities and classes should be admitted the greatest care should be exercised in seeing that due representation was given to Muslims and certain others. In the B.A., B.Sc., and Honours classes of the College 75 % of the seats continue to be reserved for Muslims.

It will be seen from the foregoing remarks that no discrimination whatever is sought to be made by this Government against Muslims, but in fact we are trying to be as sympathetic as possible to them.

Yours sincerely,

To
Janab Moulana Abul
Kalam Azad,
Hon'ble Minister for Education,
Government of India, New Delhi.

P.T.O.

Copy to the Secretary to the Government of I[illegible]
Ministry of Education, New Delhi, (with reference
to letter No. F.6-2/48 P dated -8-48).

My colleagues and I have examined in detail the complaints made against this Government by Maulvi M. Nazeer Hussain Saheb in his Presidential address at the Annual Meeting of the General Body of the Muslim Educational Association of Southern India, Madras.

2. One of the complaints is that in the matter of imparting education in primary classes through the medium of the mother-tongue of the children, facilities have been refused for pupils whose mother-tongue is Urdu. The policy of this Government is that the regional language, that is, the language that is spoken in the particular area, should be the medium of instruction in schools. The regional language is also generally the mother-tongue of the pupils inhabiting that area. The recognised regional languages of this province are Tamil, Telugu, Malayalam and Kannada.

In bilingual areas, both the languages spoken are the media of instruction and in multi lingual areas like the City of Madras, all the languages spoken are allowed to be the media. In such areas provision for instruction through the different languages is made if the number of pupils whom instruction has to be given in the language concerned justifies the introduction of such arrangement.

In standards I to V of elementary schools for boys and girls, where the mother-tongue of the pupils is Urdu, Urdu continues to be the medium of instruction. Government have ordered that these separate schools

(P.T.O.)

...instruction from Urdu to the regional langua...
...other Elementary Schools and Higher Elementary Training...
...in areas where Urdu speaking Muslims live, should be made fr...
the year 1951 when the present pupils of III Standard who st...
the regional language will reach the VI Standard. In se...
schools for Muslims, the regional language is the medium...
instruction from the current school year. Where there are...
difficulties in adopting the regional language as the mediu...
of instruction in any particular case, the question of exem...
the institution from adopting the regional language as the
medium of instruction is considered. In secondary schools,
Urdu can be studied as a second language by the Muslim pupils.

3. Another complaint made against this Government in the address is that the Government College for Muslim Women was abolished. The College was opened in 1946. There were only fourteen girls in the College in the B.A. Class, of whom three were Muslims; one of the t ree Muslim women elected to join the College for Muslim men. In the Intermediate class there were only 9 Muslim girls. Government genuinely felt that it was not worthwhile to maintain a separate College for Muslim women with such a poor strength. I trust that this view will be shared by the Government of India als . While this Government were considering the question of converting the College into a general institution for women open to all communities alike, Mr. V.L. Ethiraj, who had previously announced his intention of opening a College for women in Madras and who had

(CONTD.)

G.O.No.Ms.2674 Edn.

GOVERNMENT OF MADRAS

Fort St.George, Madras,
28th October, 1948.

-5-

With effect from the current academic year the propor... tion has been revised as follows:-

Non-Brahmins (Hindus) ..	6 out of 14 seats.
Backward Hindu communities.	2 out of 14 seats.
Brahmins. ..	2 out of 14 seats.
Harijans. ..	2 out of 14 seats.
Anglo-Indians & Christians.	1 out of 14 seats.
Muslims. ..	1 out of 14 seats.

This proportion is based on the proportions fixed for public services which is based on the population ratio. The same proportion is observed in respect of admissions to the other professional Colleges such as the Medical Colleges, the Agricultural Colleges and the Veterinary College. No such proportion has been fixed for Government Arts Colleges: the instructions issued before 1947 continue to apply to them.

The Muslim College for Men was a College mainly intended for Muslims till the current academic year; non-Muslims could be admitted only up to 25 % of the sanctioned strength. This year the Government transferred the Intermediate Classes of the Presidency College to the Muslim College to enable the Presidency College to be developed as a post-graduate and research institution. It was found that the Muslim College could take in the Intermediate classes from the Presidency College without difficulty. As the Government were not maintaining in the City any Arts Colleges for men other than the Muslim College, provision had to be made for admission of students of all communities to the Intermediate Class therein. The transfer ... classes, the rules relating to ... admission ... Muslims. The Govern-

rigid proportions in which different communities and classes should be admitted the greatest care should be exercised in seeing that due representation was given to Muslims and certain others. In the B.A., B.Sc., and Honours classes of the College 75 % of the seats continue to be reserved for Muslims.

It will be seen from the foregoing remarks that no discrimination whatever is sought to be made by this Government against Muslims, but in fact we are trying to be as sympathetic as possible to them.

Yours sincerely,

G.P.R

To

Hon'ble Janab Moulana Abul Kalam Azad,
Minister for Education,
Government of India,
NEW DELHI.

Copy to the Secretary to the Government of India, Ministry of Education, New Delhi, (with reference to letter No. F.6-2/48 P dated -8-48).

Secretary, E. & P.H.

Please see herewith the letter of Moulana Azad to H.Pr. The points that have been raised are A, B, C, D, and E. A is a matter for services about which we need not go into. With regard to B, C, D, and E, notes may be prepared and put up.

ISA
23848

H.M. Education.

SECRETARIAT, EDN. AND P. H. DEPT.
18 AUG
62599A
GOVERNMENT OF MADRAS

Sectional notes have been placed below on B, C, D and E. Dev may see with ref to Veterinary and Agricultural colleges before circulation

31/8/48.

No information is available as to whether the Anjumane-Himayatul-Islam orphanage, referred to at 'e' on p21 cf, has been refused a grant for building purposes. ~~Perhaps Hon'ble Minister might have passed orders direct in the matter, may be asked~~ The matter may be verified by a reference to the D.P.I. A draft T.M is submitted.

approved 9.9.

2.9.48.

Please see the note on pages 4 & 4(a) of Sectional notes as re. the Muslim Orphanage referred to —

6.9.48.

The notes of this dept have been

59862 fc 8H

added on p. 6 below of the technical notes below. The file may be returned to H.O.H.

6

Edn and P.H Dept

The file may be circulated to H. dll. (Edn). with ref to the minute on the previous page. H.H (O.H) and H.H (Agr.) also may see

Box

Secret Pt II

This H.H (Agl. College)

8.9.48

10 SEP 1948 6E/48-1
ASST. SECRETARY TO GOVERNMENT
EDUCATION AND PUBLIC HEALTH DEPT.
6B898A 8-9-48

Box

Or 17

After H.H.s P.H + Agr. are consulted pass up to me.

ISA
17-9-48

Subject to my remarks in the Sectional Note

ISA 17/9

2 SEP 1948
GOVT OF MADRAS

2nd (b) 2) 3 cal
4 cal + 6

The file may be circ'd to H.H (Edn)

DSM 20/9/48 S

Hy 21/9/48

H. (Edn.)

Box

Or 19/9

See sectional notes. After H.Pr. has seen, a draft reply may be submitted.

ISA
5-10-48

The file may be circ'd to H.Pr

DSM 5/10/48 S

Hy

H. Pr.

Box

Let me see the draft

Or 27/9

O.I.P.R 9/10

A draft is submitted (25) S

DSM 16/10/48 AS IV 16/10/48

SH 18/10/48

H. (Edn.) H.Pr.

It is not a matter of mere circulation to H.Pr., but it must be signed by him.

ISA

O.I.P.R 26/10

M. 26/10/48

To be issued over the Signature of H.Pr.)

GOVT OF MADRAS
26 OCT 1948

O.S.D 19/10

The fair copy of the letter to Maulana Azad is kept below. May be circulated to H.Pr. for favour of signature.

26-10-48

27/10/48

Box

Circulated to H.Pr.

The letter has been despatched to Maulana Abdul Kalam Azad. The fair copy circulated by this office was re-typed by H. dll (Edn) 's personal clerk under instructions from H. dll. and the trouble taken and portraits A and B on pages 35-36 ante were also omitted. A copy of the letter as sent to the Maulana will be found on pp 41-46 cf. A copy of this letter has also been sent to the Govt of India Ministry of Edn. These papers may now be put away.

Hy 29/10/48.

DSM 30/10/48 S

Hy 2/11/48

Sectional Notes

(28)

57

Mother tongue as medium of instruction:-

The complaints of the Muslim Educational Association of Southern India are that

(1) Urdu has not been recognised as the medium of instruction in schools for Muslims and

(2) Urdu has not been recognised even as a cultural language.

2. Item (1) above:- The Govt. have decided that the regional languages should be the medium of instruction in schools in this Province. The regional language is the language that is spoken in a particular area and it is generally the mother tongue of the pupils inhabiting that area. The recognised regional languages of this Province are, Tamil, Telugu, Malayalam and Kannada. In bi-lingual areas, both the languages are the medium of instruction. In multi-lingual areas like the City of ~~the~~ Madras, all the four languages are the media of instruction. Provision for instruction through the medium of the regional languages concerned in bi-lingual and multi-lingual areas will be made with ref. to the number of pupils to whom instruction will have to be given in a particular regional language, if their number justifies such arrangement being made. English was hitherto the medium of instruction in most of the secondary schools in this Province and in order to overcome the difficulties during the transition period, exemptions from the use of the regional language as the medium of instruction are granted only for one year at a time and that ~~too~~ for valid reasons - The use of the 'regional language' instead of the mother tongue as the medium of instruction affects, Urdu speaking Muslims, ~~Oriyas~~ Oriyas, Gugarathis and other communities who do not know the regional languages.

In standards I to V of elementary schools for Muslim boys and girls, where the mother tongue of the pupils is Urdu, Urdu is the medium of instruction. The

The Government have ordered that from the current year the study of the regional language should be begun from the III Standard and that the change-over of the medium of instruction from Urdu to the regional language in the Higher Ele. and Higher Elementary Training schools in areas where Urdu-speaking Muslims live, should be made from the year 1951 when the present pupils of III standard who study the regional language will reach the VI Standard. In secondary schools for Muslims, the regional language is the medium of instruction from the current school year. This has been ordered with the consent of the leading members of the Opposition in the Legislative Assembly - Vide G.O. No. 266 Edn., dated 7 -2- 48 - If there are difficulties in adopting the regional language as the medium of instruction in any particular case, the question of exempting the institution from adopting the regional language as the medium of instruction will be considered. (A) 4-5

Item (2) on p.1 ante:- According to the recent reorganisation of Secondary Education, Urdu can be studied as a second language by the Muslim pupils - vide G.O. 1394 Edn., dated 29-5-48 and G.O.1643 Edn., dated 26-6-48. The contention of the Association is not therefore tenable. (9) 1-4.

The resolution of the Government of India regarding the medium of instruction is Urdu under separate consideration and will be submitted for orders after the remarks of the D.P.I. are received.

It will be seen from the above note that the policy referred to in the third para of the D.O. on pages 11-12 of, is being adhered to in this Province.

I am not for agreeing to this request more than what is allowed at x. It is impossible to provide for medium of instruction in mother tongue

2(a) (22) 53

It must be borne in mind that in most portions of Tamil Nad and in the entire Malabar, the regional language is the mother tongue of Muslims also. The difficulty is only in certain portions of Andhra where the Muslims have Urdu as their mother tongue. Most of the Muslim schools existing in these areas even today, have Urdu as the medium of instruction.

52

p 19 c/f

Go No: 831 Edn
17.4.48

(B)

p 19 c/f

(M)

p 2-3 n/f of

Go No: 2818 PW
5-8-48

(N)

Abolition of Government College for Muslim Women

(28)

537

The Govt. College for Muslim Women, Madras, was opened in 1946 in the buildings of the Govt. Hobart Secondary and Training School for Muslim Women, Royapettah. One half of the expenditure incurred on the scheme was met from the grant given by the Govt. of India for post war schemes. The statement in the speech that the College was established out of 'Central' funds is not correct.

The circumstances under which the college was transferred to Mr.Ethiraj from the current academic year are explained in the minute of H.M.(Edn.) on pages 9-10 n.f of G.O.No.393, Edn., dated 28-2-1948.

The Muslim Educational Association of South India was not consulted before the Govt. decided to hand over the college to Mr.Ethiraj. After a decision had been taken the Association requested that the college might be handed over to it. But in view of the promise made to Mr.Ethiraj the Association was informed that its request could not be complied with.

The question has been raised whether it is not a fact that the Hobart Secondary and Training School was established from subscriptions raised by the Muslim Community more than half a century ago to perpetuate the memory of the Late Lord Hobart and whether the Govt., who are only trustees, have power to transfer a portion of the buildings of the school to Mr. Ethiraj. This question is separately under examination. The conclusion so far arrived at is that so long as Govt. continue to maintain the school there is no question of breach of faith and that their action in having transferred the college to Mr.Ethiraj is in order. The question is, however being examined further in consultation with Legal.

Attention is invited to a letter from the Govt. of India on the same subject on pp.1-9 c,f,

21/8/48.

OBM 3/9/48

3(a)

The Question of the transfer of the College to Mr. Ethiraj is not because we wanted to reduce facilities for Moslem Education. The Moslems are agitating on sentimental ~~reasons~~. Considerations. We cannot maintain a Govt College for 22 Moslem girls + all those 22 or any number of Moslem girls will be admitted there but the govt can save the recurring expenditure. This may be pointed out to Maulana Saheb.

With regard to the abolition of the Government College for Muslim Women, I must state here that there were only 3 women students in the Junior B.A. class and there were only about 9 students in the Intermediate class and there was no justification for maintaining a separate women's college as such. Now, this college has been handed over to Mr. Ethiraj but a reservation of a 5% on the model of Harijans has been made for Muslim girls in the Queen Mary's College, the premier Government institution for women.

5.10.48

(29) 4/57

Separate file

Building grants to Muslim Institutions.

The complaints of the Association are:-

(1) Grant of sites to the Association for construction of hostels for boys and girls,

(2) Refusal of building grant for the Muslim Orphanage, and

(1) above:- In G.O. Ms. No. 970 Revenue, dated 26-4-48, the Government refused to grant any land to the Association for the construction of a hostel. On a further representation from the Association for reconsideration of the above orders, the Association has been asked to state whether it is agreeable to certain conditions regarding the admission of Non-Muslim students, etc., before the question is taken up again and reconsidered. The reply from the Association is awaited.

1/9/48 Hon 3.9.48

Item (2) above apparently has reference to the application of the correspondent- Muslim Orphanage, Madras, for a building grant made in 1946 to the D.P.I. for the Construction of buildings for the orphanage, consisting of school buildings for boys, hostel buildings for boys, workshop shed hospital mosque superintendent's quarters, school and hostel buildings for girls etc at an estimated cost of Rs 12.5 lakhs. The Director on his own initiative advised the management to take up the project after the price of building materials came down —

It is now proposed to proceed with a part of the above

para 9 Director's letter on p.30 of the linked file (65845 Dis Circle)

para 1 p.34 of the linked file

4(a)

that is, hostel for boys, at a cost of Rs 5 lakhs - The management has just now submitted its applicatn for a half-grant, & this has been received through the Director on 4.9.48 The plans & estimates in respect of the work need scrutiny by the Consulting Architect - The question of including the work in the list of approved Works is dealt with in the linked file -

6.9.48

VR 6-9-48

With regard to building grant for the Muslim Orphanage, it is a lie to say that the building grant to the Muslim Orphanage was refused. When they approached the Government with an estimate of ten lakhs, ~~they~~ they were asked to simplify the building in view of the Government's policy to simplify buildings for educational institutions and resubmit their plans. They have not cared to do so till recently.

This Government have set certain maximum limits for grants to educational institutions, i.e. Rs.4,000 for elementary schools, Rs.35,000 for high schools, Rs.50,000 for second grade colleges and Rs.75,000 for first grade colleges. This Orphanage has been considered as a secondary school and the building schemes have been approved and put on a par with secondary schools for a maximum grant for Rs.35,000.

TSA 5-10-48

30 5

ADMISSION OF MUSLIMS INTO COLLEGES

- - Arts and Engineering Colleges

Prior to 1947 there was no Govt. order fixing rigid proportions in which different communities and classes were to be admitted in to Govt. Arts and Engg. Colleges; but instructions had been issued that the greatest care should be exercised in seeing that due representation was given to Non-Brahmins, to all minority communities, to Muslims, to scheduled castes and women.

In 1947, the Govt. ordered that the following proportion should be kept in view in making admissions to Engineering Colleges:--

Non-Brahmins (Hindus)	5 out of 12 seats
Brahmins	2 out of 12 seats
Muslims	2 out of 12 seats
Anglo-Indians & Christians	2 out of 12 seats
Harijans	1 out of 12 seats

Due regard was also to be paid to admission of students from backward and unrepresented communities.

From the current academic year the communal proportion has been ~~raised~~ revised as follows:--

Non-Brahmins (Hindus)	6 out of 14 seats
Backward Hindu Communities	2 out of 14 "
Brahmins	2 out of 14 "
Harijans	2 out of 14 "
Anglo-Indians & Christians	1 out of 14 "
Muslims	1 out of 14 "

This proportion is based on the proportion fixed for recruitment to public services. No such proportion has been fixed for Govt. Arts Colleges; the previous orders stand.

The Muslim College for Men was a college mainly intended for Muslims till the current academic year; Non-Muslims could be admitted upto 25 per cent of the sanctioned strength of the college. In the current

academic year the Govt. transferred the Intermediate classes of the Presidency College to the Muslim College to enable that college to devote more time for post-graduate and research work. It was found that the Muslim College could take in the Intermediate Classes from the Presidency College without much difficulty. As the Govt. are not maintaining in the city any Arts College for men other than the Muslim College, provision had to be made for the admission of students of all communities to the Intermediate Classes in the Muslim College. The transfer of the Intermediate classes to the Muslim College was not effected to do any special harm to the Muslims. The Govt. have directed that for admissions to the Intermediate Classes the rules relating to non-denominational colleges should be applied. In respect of B.A., B.Sc. and Hon. Courses, the existing reservation of 75 per cent of the seats for Muslims will continue.

page 67 ante
G.O. No: 1253 Edn (S) 17.5.48

Medical Colleges. The communal proportion referred at 'A' on p. 5 ante was adopted in the case of admissions to Medical colleges for quite a long time. With effect from the academic year 1948-49 the communal proportion was revised as at 'B' on p. 5 ante.

Agrl and Veterinary colleges

The seats available for students from within the Province have been distributed among the various Districts on a population basis. Subject to this, the communal proportion is observed as far as possible.

Ms. 15-16 & 27
G.O. 2317 Edn dt 20-5-47.

H/Edn has already wrote this A IV to Hon'ble CM on 8.9.48.