

'THE EDUCATION OF MUSLIMS IN U.P.'

Report of the Sub-Committee appointed by the Provincial Muslim Educational Conference United Provinces to examine from the Muslim point of view, the Report of the "Primary and Secondary Education Re-organisation Committee".

Aligarh
September, 1939.

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FOREWORD

In the 15th Annual Session of the Provincial Muslim Educational Conference U.P. which was held at Aligarh on the 9th and 10th of April, 1939, a Committee was appointed to examine as soon as it was published, from the Muslim point of view the 'Report of the Primary and Secondary Education Re-organisation Committee'

The Committee met in Sultan Jehan Manzil, the Head Office of the All-India Muslim Educational Conference Aligarh on the 6th and 7th of August and again on September 10, 1939. The following members of the Committee were present:—

- (1) Nawabzada Liaqat Ali Khan, M.A. (Oxon), President,
Bar-at-Law, M.L.A., General Secretary,
All-India Muslim League.
- (2) Khan Bahadur Moulvi Mohd. Obaidur Rahman Member.
Khan M.L.A., Treasurer, Muslim University, Aligarh.
- (3) Prof. A. B. A. Haleem, B.A. (Oxon), Bar-at-Law, Pro-Vice-Chancellor, Muslim University, Aligarh. „
- (4) Prof. A.M. Kureishy, M.A. Chairman, Department of Mathematics, Provost, Sir Syed Hall, Muslim University, and Hony. Joint Secretary, All-India Muslim Educational Conference, Aligarh. „

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| (5) | Moulana Syed Tufail Ahmad, Ex-M.L.C.,
Manager, Muslim University City High
School, Aligarh. | Member. |
| (6) | Khan Bahadur Moulvi Mohd. Bashiruddin
Editor, Al-Bashir, Manager, Islamia High
School, Etawah and Hony. Secretary, U.P.
Muslim Educational Conference. | „ |
| (7) | Prof. Rashid Ahmad Siddiqi, M.A, Chairman,
Department of Urdu, M.U., Aligarh. | „ |
| (8) | Mr. Aley Ahmad Suroor, M A., Lecturer,
Department of Urdu M. U., Aligarh. | „ |
| (9) | Dr. Afzal Husain Kadri, M.Sc., Ph.D. (Alig.),
Ph.D. (Cantab), Lecturer, Zoology Depart-
ment, Muslim University, Aligarh. | „ |
| (10) | Mr. Syed Altaf Ali Brelvi, B A. (Alig.). Head
Assistant, All-India Muslim Educational
Conference, Aligarh. | „ |
| (11) | Moulvi Irshad Ali Khan, M.A., L.T., Head-
master Faiz-i-Aam, High School, Meerut. | „ |
| (12) | Moulvi Mohd. Yahya, M.A., LL.B., Advocate,
Budaon. | „ |
| (13) | Nizamuddin Husain Nizami, Editor, Zulqar-
nain, Hony. Joint Secretary, U.P. Muslim
Educational Conference, Budaon. | Convener. |

Khan Bahadur Moulvi Syed Aley Ali Naqvi, M.A., Inspector of Mohammadan Schools U.P., at Convener's request had also been deputed by the Director of Public Instruction, Allahabad to participate in the deliberations of the Committee and his presence proved of much help to us,

The Committee examined the "U. P. Primary and Secondary Education Re-organisation Committee Report" in detail, and took into special account all such recommendations embodied in the said report as adversely or otherwise affect the interests of Muslim Education.

The conclusions arrived at in the Committee are herewith published in the form of a Report and it is hoped that the U. P. Government and the Public at large would thereby be able to understand fully the needs and the grievances of the Muslim Community.

It is my most pleasant duty to acknowledge with gratitude the patience and learning of the President, Nawabzada Liaquat Ali Khan who guided the proceedings of the Committee with great tact and ability.

My thanks are specially due to Nawab Sadr Yar Jung Bahadur Moulvi Mohd. Habibur Rahman Khan Sahib Sherwani and Professor A. M. Kureishy the Honorary Secretary and Joint Secretary of the All-India Muslim Educational Conference Aligarh who provided all sorts of facilities for holding the meetings of the Committee at Aligarh. Without their help it would not have been possible for the U. P. Conference to carry out its duty towards the Muslims of this Province.

I also desire to record my appreciation of the services of Mr. Syed Altaf Ali for very ably drafting the Report and that of Professor A. B. A. Haleem, Khwaja Manzoor Ahmad Sahib, Mr. Aley Ahmed Suroor, and Dr. Afzal Husain Kadri for sparing their valuable

time for revising the Report to the entire satisfaction of all the members of the Committee.

Nizamuddin Husain Nizami,
Convener and Joint Secretary,
Provincial Muslim Educational Conference,
United Provinces.

Sultan Jehan Manzil,
Aligarh.

Dated 22nd. September, 1939.

PART I.—INTRODUCTION.

The Muslim Educational Conference is keenly alive to the defects of the present system of education. It has always felt that education as it is being imparted to-day is incomplete, superficial and ineffective. It is incomplete because it does not take into account the education of the whole personality; it is superficial because it neglects to relate studies to the real environment of the child, and it is ineffective because it results in wastage of an unparalleled character. The Conference has constantly demanded that the present system should be replaced by a more dynamic and vitalising ideal. It has laid great emphasis on free and compulsory Primary Education, because it is not possible to realize the dream of a healthy, vigorous and intelligent body politic, without a sound basic education. This Primary Education has to be a self-sufficient unit, but it must also be related to secondary and higher education.

The Conference has always felt that the present method of learning must be supplemented by doing, thus bringing into play all the active forces of the child and making him a useful unit of society. The Conference has also emphasized the need of providing Education through the Mother-tongue of the child as the real benefits of Education can only accrue through the medium of the Mother-tongue. No doubt this is being done in our primary classes but the arbitrary distinction of the Vernacular and Anglo-vernacular schools has so far been a stumbling block in the realization of this ideal.

We are glad to note that the U. P. Government is alive to the handicaps and hurdles in the way of education in these provinces and has appointed several Con-

mittees to examine this question in all its aspects and bearings. The report of the Primary and Secondary Education Re-organization Committee is before us and the University Committee is expected to finish its deliberations shortly. We welcome the report as a serious attempt to solve the most important problem in this province and have no hesitation in endorsing its basic principles generally. But we feel that there are two drawbacks in this report. It does not take into account the Muslim point of view expressed through the Muslim Educational Conference in its forty demands. Secondly in its zeal for the furtherance of the culture of the majority community, it has failed to appreciate the special nature of the religious and cultural safeguards which the Muslims rightly demand for their self-development and indirectly the betterment of the country as a whole. We first propose to show that there has been a surprising lack of statesmanship in refusing to consider the educational needs of the Muslims and reading too much of political bargaining into them. Later we will point out what changes are necessary to make this scheme acceptable to the Muslims of this province.

(1) After the publication of the Wardha Scheme in December 1937, the Provincial Muslim Educational Conference U. P., which held its session on 30th January, 1938, at Etawah under the Presidentship of the Hon'ble Dr. Syed Mahmood, Minister of Education, Bihar, while reiterating its forty demands, which were considered reasonable by three successive Education Ministers of these Provinces this Conference approved the basic Principles of the Wardha scheme and appointed a sub-committee to examine it in detail. The sub-committee held its meeting at Aligarh on March 16, 1938 under the Presidentship of Professor Abdul Majid Kureishy and in a most sympathetic spirit suggested certain necessary safeguards for the Muslims. These safeguards were

communicated to the Hon'ble Minister of Education on March 18, 1938. The report of the sub-committee was also submitted to the All-India Muslim Educational Conference and the latter body convened two important meetings of educational experts on July 22, and August 5, 1938. Dr. Zakir Husain Khan the author of the Wardha scheme also participated, and the deliberations of these meetings of experts were sent to the Government of U.P. in the form of 17 Resolutions but these presentations failed to elicit any response from the Government.

(2) In the meantime, on April 1, 1938 the late Khan Bahadur Moulvi Fasih Uddin moved a resolution in the U.P. Assembly, that immediate effect be given to the Forty Muslim Educational Demands. But by sheer force of Majority the Government compelled M. Fasih Uddin to withdraw his resolution, and the promise of the Hon'ble Mr. Sampurnanand, Minister of Education, on this occasion that the whole matter was under his consideration and that justice would be done, still remains unfulfilled.

(3) Again on April 2, 1938 the personnel of the two sub-committees to report on the Re-organisation of Primary and Secondary Education in these Provinces was announced. Professor Abdul Majid Kureishy, Hony. Joint Secretary, All-India Muslim Educational Conference, appealed to the Hon'ble Minister to grant representation to the Conference and to allow it to present the case of Muslim education. His suggestions were flatly turned down and the Hon'ble Minister of Education in his letter of April 19, 1933 wrote that "No useful purpose will be served by entering into a discussion in this connection".

(4) In spite of this indifference on the part of the Hon'ble Minister of Education, the Hony. Secretary

of the Conference, Nawab Sadr Yar Jung Bahadur, got the case of Muslim education prepared in the form of a book *viz.*, "The Struggle of Muslims in Education". The difficulties and disappointments of Muslims in the field of education from 1857 down to the present time were vividly recounted in this book and its copies were sent to all the members of the Government in the last week of May, 1938; but with the exception of His Excellency the Governor, no member of the Government even cared to acknowledge its receipt.

(5) In spite of this marked indifference on the part of the Ministers the Conference persisted in its efforts, and not only keenly watched the proceedings of the sub-committee appointed by the Government for the Re-organisation of Primary and Secondary Education, but also appointed a Committee in the last session of the Provincial Muslim Educational Conference held at Aligarh on April 9, and 10, 1939, under the Presidentship of Nawabzada Liaquat Ali Khan, M.A. (Oxon), Barr-at-Law, M.L.A., to examine in detail as soon as it was published, the report of the above-mentioned Government Committee. The said report was not available till the 26th. of June, 1939 and our Committee met at Aligarh on the 6th and 7th of August, 1939 to consider it.

(6) It may be recalled (see The Struggle of Muslims in Education (Page 61) that the Hon'ble Minister of Education had informed the Conference in his letter dated April 9, 1939 that:—

"After our Committee has submitted its report and the Government has arrived at certain definite conclusions it may be desirable—I say this hypothetically—to consult certain bodies as to how to implement those conclusions as regards particular communities".

This 'hypothetical' promise, as was expected, remained only on paper and the Government not only

gave absolutely no opportunity of 'consultation' to the Conference, but also began to 'implement' the conclusions of the committee even before the publication of the Report. To take for example:—

- (a) Under Chapter X, Page 92 of the Report a Central Teachers' Training College at Allahabad and other centres for the training of teachers for Basic Schools at different places have been opened and are working in full swing.
- (b) The all important and controversial recommendation No. 84 (Page 143 of the Report) regarding the 'non-Government Aided Anglo-Vernacular schools and colleges' has also been given effect to, and a committee of eleven members appointed by the Government (U.P. Gazette dated 22nd July, 1939) has already finished its work in its meetings held at Allahabad in the first and second week of August, 1939.

7. In the above mentioned Committee only one Muslim (a lady—apparently not in touch with educational work) was included. The Hony. Joint Secretary, U.P. Provincial Muslim Educational Conference, sent a letter to the Hon'ble Minister of Education on July 26, 1939, and requested him to include at least one more Muslim acquainted with the educational requirements of the community, and when this request was ignored, Nawab Sadr Yar Jung Bahadur, Moulvi Mohd. Habibur-Rahman Khan Sherwani, Hony. Secretary of the All-India Muslim Educational Conference, sent the following telegraphic protest to the Hon'ble Minister of Education on August 7, 1939:—

"The All-India Muslim Educational Conference strongly condemns the constitution of the Committee, appointed

to examine the administration of non-Government Aided Anglo-Vernacular schools and colleges. The Conference expresses its want of confidence in the committee for want of adequate and effective Muslim representation and regrets that the protest, in this behalf submitted by the U.P. Muslim Educational Conference was ignored by the Government”.

Probably it was due to this protest that the personal Assistant to the Education Minister replied to the Hony Joint Secretary of the Provincial Conference on August 16, 1939:—

“That I am desired to inform you that the Committee has either already finished its work or is about to conclude its business very shortly, and in these circumstances it will not be at all useful to consider the question of adding to the personnel of the committee at this stage”.

8. The representations, appeals and protests on behalf of the All-India and Provincial Muslim Educational Conferences having proved ineffective, a requisition signed by Dr. Sir Zia Uddin Ahmad, K. B. Obaidur Rahman Khan, K. B. Bashir Uddin, Moulvi Tofail Ahmad, Moulvi Nizam Uddin Hassan Budauni and Professor Abdul Majid Kureishy was sent on August 6, 1939 to the Director of Public Instruction to hold a meeting of the Provincial Muslim Education Committee, which is a Semi Official body to consider the recommendations of the ‘Re-organisation Committee’.

9. Even to this requisition, no reply came, and the Government of U.P. finally published their Resolution on August 12, 1939, accepting with a few minor amendments the recommendations of the ‘Re-organisation Committee’. His Excellency the Governor of U.P. also, in spite of the solemn declaration of Lord Zetland, the Secretary of State for India, on April 8, 1937, that if the educational interests of the minorities suffer the Governors will use their special powers, gave his assent to

this resolution and failed to take Muslim interests into consideration.

As a result of the passing of the Government resolution the inauguration ceremony of the new Educational Scheme was celebrated on August 15, 1939, showing that the Government were absolutely determined to carry out their programme without consulting public opinion especially the opinion of the minority community.

PART II.—THE REPORT.

Basic Principles.

In the foregoing pages we have made it clear that the Mussalmans are prepared to participate in a scheme for the spread of education on the right lines, and that this committee endorses generally the following basic principles of the new system of education.

- (i) That there should be a uniform system of compulsory primary education for all children both in rural and urban areas.
- (ii) Compulsory primary education should be provided free on a nation-wide scale and should extend over seven years.
- (iii) Education should be co-related with one or more forms of manual and productive work and with the social and physical environment of the child.
- (iv) The medium of instruction should be the language of the province.

(Page 37, E. R. C. Report).

In the above principles the following points are however to be taken into consideration.

- (i) and (ii) For a uniform system of compulsory and free education on a nation-wide scale for all children both in rural and urban areas the Government according to the calculations of Dr. Sir Zia Uddin Ahmad will have to incur, besides the capital expenditure of Rs. 10 Crores on buildings and equipments, etc., Rs. 11.25 Crores per annum to impart education on new lines. As such a huge sum of money cannot be procured for a very long time to come, the Government will be

compelled to start free compulsory education on a limited scale—and in selected areas. These selected areas should be such as contain a substantial proportion of Muslims and not such as are inhabited predominantly by Hindus. The Muslim population is scanty and scattered in the rural area, and is mostly concentrated in the urban area and it is essential in the interest of Muslim education that due attention should be paid to the education of the urban population of the province. In cities also, on account of the growing communal tension, the population has been segregated into Hindu Mohallas and Muslim Mohallas, and therefore while establishing new schools Muslim Mohallas should not be ignored.

- (iii) In selecting subjects for vocational education the social and physical environment of such children should also be kept in mind as belong to those classes of Muslims whose occupations are not shared by the Hindu Community. For example in localities populated by butchers and hide-merchants, etc., adequate provision should be made for the teaching of tanning and allied subjects.
- (iv) Urdu being the common language of the Province we cannot reconcile ourselves to the attempt to establish Hindi in the name of Hindustani, as we are afraid is being done to-day. This Hindustani is over-sanskritized and does not represent the language of the people. The common elements of this language are only to be found in Urdu which, in the words of The Right Hon'ble Sir Tej Bahadur Supru, is an indivisible heritage of

both Hindus and Muslims. The advocates of Urdu are more national than communal and they should not be blamed for championing the cause of a language which is spoken and understood throughout the Province by Hindus and Muslims alike and which alone can be the *Lingua Franca* of the country. The same cannot be said of modern Hindi—Hindustani. It is not understood by everyone in the Province nor is it spoken by more than a handful of learned men who seek to manufacture and impose a new language on the Province. No doubt the language used in the Primary classes will be a simple one and so the question of over-persianization does not arise. It is extremely regrettable that there is a strong movement amongst the Hindus to dissociate themselves from everything that has even the slightest tinge of Indo-Muslim culture about it.

Pre-Basic Education

Education in the Basic Schools according to the recommendation of the Re-organisation Committee Report was to begin from the age of 7 (pp. 38 and 39, paras 14 to 16) and for children of pre-school age it was suggested 'that arrangements should ordinarily be made by private agencies'. The Muslim Community due to its poverty cannot make such arrangements and their old net work of innumerable private Maktabs has been destroyed beyond the possibility of revival. This Committee therefore felt that till such time as the Government established infant schools on a large and elaborate scale, compulsory free education ought to begin from the age of six. It is gratifying to learn from the Government Resolution of August 4, that it has now been decided.

by the Government that the basic education stage will begin from the age of six and not from the age of 7 (and last till the age of 13).

Girls Education.

On the subject of girls education the Committee reiterates the Resolution of the All-India Muslim Educational Conference of August 5, 1938 that separate provision should be made for the education of boys and girls. If however financial considerations render this impracticable at this stage, girls may receive education with boys in mixed schools (of both rural and urban areas), till the age of 9. Thereafter provision for the separate education of girls is necessary. Provision should also be made for exemption from attendance in Government Basic Schools of those Muslim girls for whose education parents are able to make other satisfactory arrangements.

In the selection of the Basic craft for girls due weight should be given to the fact that their needs and aptitudes are different from those of boys.

The Government Committee has recommended that at least 25 per cent of teachers employed in Basic Schools should be women and that there should be at least two women teachers in every school. We are of the opinion that it is not desirable to employ men and women together, and that women teachers only should be employed in schools in which girls are taught up to the age of nine.

As the Government is contemplating to employ 60,000 (sixty thousand) women teachers for the Basic Schools it is extremely necessary that separate training centres for women should be opened, as otherwise qualified Muslim women who observe Purdah will find no place in the new Educational system.

Denominational Institutions.

This Committee does not agree with the view expressed in the Re-organisation Report that denominational institutions are incompetent and harmful. Denominational institutions have a history behind them, which stretches over three quarters of a century. The reports of various committees of Muslim Educationists *e.g.* the Memorial of the National Mohamman Association, Calcutta, 1882, the Aligarh Committee Report, 1913, the Karamat Husain Committee Report, 1914, the Lucknow Conference Report, 1934 unanimously emphasize the need of preserving such institutions. This demand is not political but on cultural grounds.

We feel that Muslims as a community require something more than can be given to them in general institutions. Their religion, history, and culture, provide an essential background without which their education is not complete. We wish to emphasize that this background will help the Muslims to be better citizens of this country. We are aware of the fact that some of these institutions have been run badly in the past, but we cannot concede the principle that the maintenance of these institutions is detrimental to the best interests of the country. The right of having separate denominational institutions was conceded to them as early as 1871 and has materialised in the form of various schemes including the Meston Scheme of Muslim Education. The Government Committee has reviewed the institutions established under the Meston Scheme in detail. The existing condition of Maktabs and Islamia schools is largely due to the paucity of funds, inadequacy of supervision and lack of Government encouragement. We, however, feel that the Maktabs and Islamia schools are capable of becoming efficient, if the handicaps to which we have drawn attention are removed.

The special features of the present Muslim Educational scheme are:—

- (1) That the pupils learn through their Mother-tongue.
- (2) That the books prescribed for Maktabs are approved by a special Muslim Text Book Committee.
- (3) Muslim teachers impart instruction.
- (4) The schools are inspected mainly by the Muslim inspecting staff.
- (5) Provision is made for both religious and secular education.
- (6) Provincial and District Mohammadan Education committees have been instituted to advise and assist.
- (7) Friday is observed as a holiday.

In spite of the fact that these provisions do not fully satisfy the Mussalmans, the Maktabs and Islamia Schools are extremely popular among the Muslim masses (vide Report of the Inspector of Mohammadan Schools, 1938).

Although these schools are only 12% of the total number of the public primary institutions, the percentage of Muslim students in these schools is 44. The rest being distributed in the 88% of the remaining public institutions.

We, therefore, strongly object to the recommendations of the committee suggesting the abolition of Islamia schools. Early steps should, however, be taken to improve them in consultation with the Provincial Muslim Education Committee and the Provincial Muslim Educational Conference.

We also feel alarmed at the inadequate representation of Muslims in the teaching staff of public institutions. This state of affairs lends support to the demand for separate denominational institutions.

The Mussalmans have been persistently demanding the introduction of vocational guidance and teaching of crafts since 1913. They are, therefore, not opposed to the proposal to introduce craft as a means of imparting education. They would welcome it in their Maktabs and schools.

It may be added here that Maktabs are suffering from the deficiency of trained teachers and this retards the efficient working of the educational machinery in general and the Muslim institutions in particular.

In the event of the introduction of the new scheme of education in these provinces, we suggest:—

- (1) That the Maktabs should be retained with their special features.
- (2) Local Government should sanction more funds to improve the efficiency of Maktabs and other Muslim institutions.
- (3) There should be a separate training school for the teachers of Muslim Maktabs.
- (4) The purview of the Provincial and District Muslim Education Committees should be extended to all branches of Vernacular education in order to make them more representative and effective.
- (5) The powers of the Inspector and Deputy Inspector of Mohamman schools should be increased with regard to transfer, leave and other arrangements of teachers of Mohamman schools.

6. These recommendations are intended to cover Maktabs of boys as well as of girls.
- (7) That the aid being given to the Arabic and Persian Madrasas should not be discontinued and that the post of the Inspector of Arabic and Persian Madrasas should be retained.

Syllabus.

We have carefully considered the syllabus suggested by the Re-organisation Committee, and offer the following observations:—

- (1) The syllabus suggested for classes I and II needs extensive revision in view of the fact that the age limit has been lowered from 7 to 6.
- (2) Among the optional subjects Arabic and Persian find no place in the syllabus of upper classes of Basic education.
- (3) At the secondary stage the choice of optional subjects in the arts colleges is extremely limited. As music will not usually be offered by Muslim boys, and dancing is particularly obnoxious to Muslim sentiments they will have no alternative but to take up drawing and painting. The number of optional subjects should be increased so that a wider choice may be available.

Examinations.

The Re-organisation Committee has recommended the abrogation of the present system of Examinations and its substitution by promotion based on intelligence test and record of general efficiency in schools. The intelligence tests have not yet emerged from the experimental stage and it is not advisable to make +1

the basis of promotion without sufficient trial. We have nothing to say against the use of general efficiency records in schools but existing conditions in this country do not appear to be favourable for a satisfactory working of the system. While agreeing with the committee in their denunciation of the present system of examinations which does not provide a real test of efficiency, we think that the Government has been wise in retaining examinations for the present.

Training of Teachers.

The problem of the training of Muslim teachers is of the utmost concern to us. The entire education of the Muslims is suffering from a dearth of trained Muslim teachers, specially in the primary stage. We, therefore, hold that the pace of training Muslim teachers should be accelerated. The main difficulty of those who wish to be employed as teachers is that they are not able to get admission to training schools and colleges. And the prospects are not very bright in future as very few Muslims are being admitted to the refreshers' courses under the new scheme. This will ultimately prove extremely injurious to the cause of Muslim education. We, therefore, hold that:—

- (1) No less than 30% Muslims should be admitted to the refreshers' course and other training centres.
- (2) That the teachers in Maktabs should be provided with all possible facilities in this connection.

The Selection and Supply of Text-books.

The question of selection and supply of text-books is of the greatest importance from our point of view. While postponing our criticism of the constitution of the

committee for advising on the text-books for a latter stage, we wish to point out here that the text-books specially of social sciences, history, and language should meet the requirements of the Muslim community and receive their approval before they are taught in the schools. We are definitely of opinion that social studies should not be exploited for political ends as it would be derogatory to the cause of education if different and conflicting political creeds are propagated through them. Likewise, the books of language and history also require careful scrutiny and any matter harmful to the Muslim culture and language should not be included therein. The Urdu books should be prepared with extreme care and the following important considerations should be kept in view:—

- (1) The structure of the language may not be altered.
- (2) A gradual advance in style should be maintained to relate it with the study of literature at the latter stage.
- (3) The common language readers prescribed at present do not represent the language of the province.
- (4) Every effort to establish Hindi under the cover of Hindustani must be strongly combated.
- (5) Books of language and social studies should always be prepared by men of repute and learning.
- (6) They should not include the stories of religious apostles and prophets because their adequate treatment to the satisfaction of their respective followers is not possible.
- (7) The right of selection of text-books for Mak-tabs by a Muslim Text-book committee should be maintained.

The Control of Education.

We have great misgivings regarding the method of controlling education as envisaged under the report. The report places the entire control of education in the hands of the Government which is tantamount to undermining the spirit of public enterprise. We strongly protest against the constitution of the various boards, specially the Provincial Board of Education proposed in the Report. This also applies to the Auxiliary Board and the Board of Basic Education. The representation of Muslims in these Boards is extremely meagre and ineffective. The Muslims should have 30% representation in all these Boards, the same as they enjoy in the Legislatures. The Muslim representatives should also possess the full confidence of their people, being invariably elected by the Muslims themselves.

Our Committee after having considered all the aspects of changes in the present education and seriously taking into account the existing conditions, has come to the conclusion that in order to watch the progress of Muslim education and to remove such misgivings as may arise from time to time, a "Provincial Muslim Standing Advisory Board" be constituted. The formation of this board is essential for the removal of suspicions which may arise in the minds of the Mussalmans regarding the new scheme. It must have the official recognition of the Government and should be consulted on every matter which affects the education of Muslims. This Board should include the representatives from:—

- (1) Muslims members of the Assembly and Council.
- (2) Provincial Muslim Educational Conference U.P. (Budaon).
- (3) All India Muslim Educational Conference (Aligarh).
- (4) Muslim University, Aligarh.

Miscellaneous Topics.

Religious Education:—The problem of religious instruction in Government and aided schools deserves serious attention. The Re-organisation Committee did not arrive at a definite conclusion on this point and left it to the State to decide. The Government resolution, dated 12th August, 1939 is also silent about it. The importance of Religious education for Muslims cannot be over-emphasized. The right of religious education in the Government and aided schools has already been granted to us and we insist on its retention.

Festivals and Extra-Curricular Activities:—We regard the inclusion of festivals in the extra-curricular activities as fraught with danger of tension and communal bitterness. The festivals in this country are mostly religious and it will not be possible for Hindus to participate, for example in the Baqrid celebrations just as the Mussalmans will not be able to associate themselves with the rites of Holi, Devali etc. Our past experience assures us that the inclusion of these festivals in the school activity has been employed to thrust the culture of the majority over the minority and has many times led to grave disorders. The list of extra curricular activities is fairly comprehensive and it is not desirable to add to the difficulties of school management by including in the list communal festivals.

Recognised Non-Government Institutions and Grant-in-Aid:—Regarding the security of service in the aided schools, we agree with the opinion of the Re-organisation Committee. We hold that due provisions should be made for the security of service in all institutions public or private, but it is not necessary to give the Government absolute powers to interfere in the management and working of these institutions. These institutions represent the sublime efforts of their benefactors and they should be allowed to run them on sound lines.

We, therefore, differ with the recommendations of the Re-organisation Committee regarding the changes in the constitution of the Managing Committee, specially those which provide for the nomination of two Government representatives in them. In the same way, we are opposed to the recommendation (No. X, p. 144) regarding the appointment of teachers from the register maintained by the Provincial Board of Education with the approval of the Inspector of schools. In the absence of adequate number of Muslims in the Provincial Board, as well as, amongst the Inspectors it is not fair to the Muslim institutions to ask them to relinquish the right of selecting suitable candidates through their own managing bodies.

The educational policy of the previous Government was to produce a desired type of individual fitted for Government services only. As the aim of the present Government is radically different we do not see any need for a rigid state control. We are afraid that the regulations for the recognition of the schools which are already strict have been further tightened. This will impede public efforts for the expansion of education in our Province.

Regarding the Grant-in-Aid, we again wish to refer to the 10 demands of the Muslims formulated in the Lucknow Conference. The Muslim institutions should be provided with adequate grant and 30% of the Government contribution to the aided schools should be spent on Muslim institutions and furtherance of Muslim Education.

The future of the Islamia High Schools also deserves serious consideration. We fear that if the Government does not help the Muslim High Schools liberally they will remain Basic Schools and the Secondary Education

