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Anjuman Campus,
16, B.N. Reddy Road,
T. Nagar, Chennai - 600 017
Phone : 4856 6559,
98848 17561 (Urgent Calls only)
Visit Website :
www.oittn.com
E-mail : omeiat@yahoo.in

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MEMORANDUM OF ASSOCIATION OF OMEIAT

I. Name: The name of the Association shall be ORGANISATION OF MUSLIM EDUCATIONAL INSTITUTIONS AND ASSOCIATIONS OF TAMILNADU.

II. Aims and Objects of the Organisation:

1. To provide a forum for the various Muslim Educational Institutions and Associations of Tamilnadu to meet periodically for discussing common problems confronting them.

2. To co-ordinate the efforts of the various Muslim Educational Institutions and Associations to achieve their common aims viz, eradication of illiteracy and advancement of education at all levels.

3. To make representations to all the Educational Authorities such as Ministry of Education, Government of India, Universities-Indian and Foreign-University Grants Commission, State Governments, Education Departments and other constituted bodies interested in education on all problems existing and arising from time to time and to act as a liaison body between the member institutions and the afore-mentioned authorities.

4. To periodically review the progress of education--secular and religious--including technical and professional education of Muslims at all levels and to take necessary steps for all round and speedy educational advancement.

5. To collect, print, publish and circulate statistics and all other materials relating to education--secular and religious; such publications to be in the form of bulletins, pamphlets, periodicals and books etc.

6. To safeguard and promote the linguistic, cultural and educational interests of the Muslim Community.

7. To do all such other lawful acts and things as may be necessary incidental and conducive to the attainment of the above subjects or any of them.

8. To frame rules and byelaws to enable the efficient working of the Organisation and the achievement of the above objects.

Published on 01.04.1975 by A.A.Rasheed, General Secretary, soon after registration of OMEIAT.

CERTIFICATE OF REGISTRATION OF SOCIETIES

Act XXI of 1860

S.No.37 of 1974

I hereby certify the ORGANISATION OF MUSLIM EDUCATIONAL INSTITUTIONS AND ASSOCIATIONS OF TAMILNADU (OMEIAT) HAS THIS DAY BEEN REGISTERED UNDER the Societies Registration Act XXI of 1860.

Given under my hand at Madras South, this 16th day of September one thousand nine hundred and seventy Four.

(Sd....)

Registrar of Assurance.

Madras South District.

RULES OF THE ORGANISATION (as amended upto 25.09.2005)

Name of the Organisation:

1. The name of the Organisation shall be ORGANISATION OF MUSLIM EDUCATIONAL INSTITUTIONS AND ASSOCIATIONS OF TAMILNADU (OMEIAT).

Office:

2. The office of the Organisation shall be "Association Gardens," 49. Peters Road, Chennai-14, or at such place as the Executive Board may decide from time to time.

Membership :

3. (a) Membership shall be open to managements of all Colleges, Secondary Schools, Matriculation Schools, Middle Schools, Elementary Schools, Industrial Schools and Arabic Oriental and Religious Institutions managed by Muslims.

(b) Other Societies, Trusts, Wakfs and Associations working for the advancement of Muslims education are also eligible to apply for membership.

(c) There shall be two categories of membership of the Organisations:

(I) Institutional : The annual subscription payable in advance by an institution shall be categorywise as under:

Admission fee.....Rs. 100/-	
Annual Subscription (April to March)	Rs.
1. Professional Colleges	3,000
2. Arts & Science Colleges & Polytechnics	2,000
3. Matriculation Schools & Matric. Hr.Sec.Schools	1,000
4. (i) Aided High I Hr.Sec.Schools, including Oriental Arabic High Schools, Educational Associations, Societies & Trusts .	500
(ii) Aided Middle Schools & Primary Schools	
(iii) Arabic Colleges	
(iv) English Medium Nursery & Primary Schools	
(v) I.T.I.s	
5. Maktabas	100

II. Honorary : The Executive Board may confer Honorary Membership on eminent educationists and individuals who have by their dedicated service contributed to the advancement of education or the furtherance of the aims and objects of the Organisation. Such members will not have any voting rights.

Application for Membership :

(a) Any Muslim educational institution run by a registered Society or Trust or Wakf may apply for membership, duly proposed by an existing member of OMEIAT in the prescribed application form along with the application fee (non refundable). All such applications received 7 days prior to the date of the meeting of the Executive Board shall ordinarily be placed before Executive Board for consideration. The Executive Board shall be at liberty to admit or reject any application without assigning any reason. The institution whose application for membership is accepted shall be informed promptly.

(b) On receipt of information from OMEIAT, newly admitted members shall pay the subscription for the current year within one month. For subsequent years the subscription shall be paid in advance before 30th April and shall be deemed to be in arrears if the same is not paid by the end of June of that year.

(c) The year of membership shall be from April to March

(d) No Institution, which has not paid its subscription as per Rule Is. 100/4 (b) shall exercise any right or privilege of membership Subsequent to Rs. that date so long as the subscription remains unpaid.

(e) If the institution has not paid its subscription till 30th April as set out above, a Registered Notice shall be sent to such institution, and if the institution still does not pay the arrears within one month from the date of the receipt of the Notice, the Executive Board shall have the power to remove the member from the Organisation without further notice and the same may be communicated to the concerned member.

The General Body :

5. (a) The General Body shall consist of all the members of the Organisation who have been admitted as per Rule 4 (a). The institutions will be represented by an authorised representative of each institution who alone will be entitled to vote and continue to represent the institution

at all General Body Meetings unless his authorisation is withdrawn or cancelled by the concerned institution.

(b) Each institution member shall have one vote at the General Body.

6. The Annual General Body meeting shall be held as early as possible after the end of March and at any rate before the end of September of the year

(a) To consider and adopt the Annual Report and the Audited statement of Accounts and Balance Sheet of the Organisation.

(b) To elect the various Office-bearers and members of Executive Board once in three years.

(c) Any other subject with permission of the chair.

7. The General Secretary shall give clear 21 days notice before such a General Body meeting with an agenda of the subjects to be discussed at the meeting.

Quorum:

8 (a) The quorum for a meeting of the General Body shall be twenty authorized representatives of member institutions.

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(b) If the meeting cannot be held for want of quorum, the General Secretary shall send a notice notifying this fact and calling for a meeting within one month and not earlier than 15 days. Such an adjourned meeting can be held without quorum. This cannot be done in the case of an Extra-Ordinary General Body meeting. .

(c) The Report, Audited Statement of Accounts and the Budget submitted as per Rule 6 (a) above shall be taken to have been adopted and sanctioned by the General Body.

9. All business other than those mentioned in Rule (8) shall be decided by a majority of votes of the members present and entitled to vote.

10. Extra-Ordinary General Body meeting shall also be convened by the General Secretary at the direction of the Executive Board for considering any urgent matter or on the written requisition of, atleast, 15 members of the Organisation and such a meeting shall take place within one month of the receipt of written requisition specifying the purpose for which the meeting is to be called. The General Secretary should give 10 days notice of such meeting.

The Executive Board :

11 . All business of the Organisation shall be managed by the Executive Board subject to the Rules of the Organisation and the decisions made from time to time at a meeting of the General Body.

12. The Executive Board shall consist of

(a) One President, five Vice-Presidents, one General Secretary, one Treasurer, three Joint secretaries and one Hony. Legal Adviser.

(b) Twenty five other members with representations to all levels of institutions and with due weightage to charitable and govt. aided institutions which charge nominal fee and cater to the needs of the poor, subject to the following minimum representations on the Executive Board:

1) Primary & Middle Schools eligible for Govt.Aid-	5
2) High/Hr.Sec.Schools eligible for Govt.Aid-	5
3) Arts College eligible for Govt.Aid-	5
4) Matriculation Schools	5
5) English Medium Nursery & Primary Schools	2
6) I.T.I. s or similar institutions	2
7) Arabic Colleges	2
8) Oriental Arabic High Schools	2
9) Professional Colleges	2
10) Associations	3

(c) The twelve office bearers and 25 members of the Executive Board once elected shall continue to hold office for a period of 3 years or till the election of the next Board.

13 (a) Nomination for all posts of the Executive Board shall be proposed and seconded by the authorized representatives of member institutions on the floor of Annual General Body. If the number of nomination exceeds the number of vacancies, the presiding officer will decide the mode of election

(b) Notwithstanding what has been set out in Rule 12, (c) any office bearer or member of the Executive Board will cease to hold office if he ceases to be a member of the institution which

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nominated him and such information is sent by Registered Post by concerned institution to the Executive Board. Such institution will have the power to nominate any other member

(c) The Executive Board will have the power to elect members if a vacancy arises in the Executive Board for any reason. Such co-opted members will hold office in the interim vacancy till the election of the next Board.

14. (a) The Executive Board shall have full powers in all matters of managements and the conduct of all business connected with the affairs of the organisation.

(b) The Executive Board shall ordinarily meet at least once in 4 months and the quorum for such meeting shall be 5.

(c) The General Secretary, on a requisition signed by not less than 5 members of the Executive Board shall summon a special meeting of the Executive Board for the specific purpose mentioned in the requisition within three weeks from the date of receipt thereof.

(d) Before the convening of the meeting, the General Secretary shall give a notice of seven days along with an agenda of the subjects to be discussed.

(e) All business placed before any meeting of the Executive Board shall be decided by a majority of votes of the members present at the meeting.

(f) The Executive Board shall fix the date of the General Body after its consideration and approval of the Annual Report, the Audited Statement of Accounts and Balance Sheet and the Budget.

(g) The Executive Board shall have powers to constitute subcommittees or adhoc committees for any purpose as and when required to facilitate its work.

(h) The Executive Board shall have powers to buy, sell, exchange, mortgage pledge for the purposes and benefit of the Organisation any of its property, movable or immovable, and to raise any loans on the security of the movable or immovable assets of the Organisation.

(i) The Executive Board shall appoint Chartered Accountants every year to audit the accounts of the Organisation and fix their remuneration.

(k) The Executive Board may acquire immovable property and buildings, construct buildings, and purchase furniture and equipment etc.

(l) The Executive Board shall have the power to receive gifts, endowments, grants-in-aid etc., in furtherance of all or any of the objects of the Organisation.

(m) The Executive Board shall have the power to invest the surplus funds of the Organisation against securities, movable or immovable, and to otherwise deal with the same in such manner as may, from time to time, be deemed expedient by the Executive Board of the Organisation and to apply the same and/or the income thereof for or towards all or any of the purposes of the Organisation.

THE PRESIDENT :

15. The President, when present, shall preside at all the meetings and shall conduct the proceedings. But in the absence of the President, one of the Vice-Presidents present at the meeting shall preside and in the absence of President and the Vice-Presidents, the members present shall elect a Chairman for the meeting from among themselves.

GENERAL SECRETARY

16 (i) The General Secretary shall be responsible for :

- (a) carrying out the resolutions and directions of the General Body
- (b) convening of the meeting of the General Body, Executive Board and of Sub-Committees in consultation with the President.
- (c) setting of the agenda in consultation with the President for the meetings of the General body and the Executive Board etc., and for the maintenance of the minutes of their proceedings:
- (d) implementations of the resolutions of the General Body and of the Executive Board and for that purpose to incur the necessary expenditure
- (e) conduct of the correspondence of the OMEIAT.
- (f) maintenance of an up to -date record of all the transactions of the OMEIAT and registers of the stocks and movable assets of the OMEIAT
- (g) The safety and security of all the properties, title deeds and other valuable documents belonging to the OMEIAT.
- (h) An up-to-date list of all the immovable assets of the OMEIAT with their full descriptions, occupants, taxes and income, etc.,
- (i) The maintenance of the OMEIAT's office and other establishments and the regulations and supervision of their work and for that purpose to incur the necessary expenditure in consultation with President.
- (j) The General Secretary shall open separate bank account or accounts with a bank or banks approved by the Executive Board. The General Secretary shall operate such accounts along with the Treasurer or any specified member of the Executive Board as authorized by the Executive Board.

(k) Maintenance of the up to-date membership register.

(ii) It shall be within the competence and power of the General Secretary

- (a) To allocate among the Joint Secretaries the work in connection with the administration of the activities of the OMEIAT and to supervise and check the work done by them.
- (b) To appoint in consultation with President, the staff sanctioned by the Executive Board to fill up vacancies, exercise control over the staff, grant leave to any of them within the limits fixed by the Executive Board and fine, suspend and dismiss any of them for dereliction of duty, indiscipline or inefficiency.; provided that the General Secretary's punitive order, except one of fine not exceeding 3 days pay, shall be subject to revision by the Executive Board.

(c) The General Secretary shall assist the Treasurer in the preparation of the budget and in the presentation of it to the Executive Board

(iii) TREASURER

a) The Treasurer shall be responsible for

- (i) The prompt collection of subscriptions, rents, hundies and donations, realizations of bills and cheques etc., in favour of OMEIAT.

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- (ii) The correct and regular maintenance of the accounts of income and expenditure.
 - (iii) The safeguarding of cash belonging to the OMEIAT by prompt deposit in the banks and bringing the pass book up-to-date;
 - (iv) The annual auditing of the accounts and
 - (v) The preparation of the monthly statement of accounts. The audited statement of accounts for the year to be placed before the Executive Board for its approval.
- b) The Treasurer shall have custody of the cheque books, pass books and challan books and shall see that the cash received on any day is deposited in the bank not later than the next working day.
- (c) The Treasurer shall check the passbooks and also the accounts by reference to the vouchers atleast once a week and see whether vouchers are genuinp. and the expenditure is within the normal or sanctioned limits and whether the accounts are kept in the regular course of business.
- (d) The Treasurer shall have power to give directions to the Accountant regarding the proper maintenance of all accounts, the filing of vouchers and making of full and detailed entries in the books of accounts.
- (e) The Treasurer shall prepare the budget with the assistance of the Secretary and present it before the General Body.
- (f) In the event of the Treasurer being away from Chennai, the Executive Board shall elect one of the Vice Presidents to take charge of his duties his absence.

JOINT SECRETARIES:

17. The Joint Secretaries shall generally assist the General Secretary in the discharge of his duties.

AMENDMENT OF THE RULES:

18. (a) These rules may be amended in any manner by resolution of the General Body passed at the meeting convened for that purpose.

(b) Notice of such amendment must be given by any institution proposing to amend the rules and such notice must reach the General Secretary at least 15 days prior to the meeting of the General Body. The General Secretary shall circulate such resolution or resolutions to the members atleast one week prior to the meeting.

(c) The Executive Board may also suo-mote propose any amendment to the rules. In such case notice need not be given to the Secretary as stated above, but the proposal of the Executive Board shall be circulated to the members one week prior to the General Body meeting.

(d) The rules can be amended only if members holding 2/3 of the voting strength of the members present vote in favour of the amendment.

A.Md. Amiruddin
General Secretary **as amended on 25.09.2005**



ESTABLISHED IN 1974

**ORGANISATION OF MUSLIM EDUCATIONAL INSTITUTIONS
AND ASSOCIATIONS OF TAMILNADU (OMEIAT)**

C. Abdul Hakeem Convention Centre, (The New College Campus),
#147, Peters Road, Royapettah, Chennai - 600 014.

President :

U. Md. Khalilullah, B.Com., FCA
(Chartered Accountant)

Hony. Legal Advisor :

Habibullah Badsha, M.A., B.L.
(Former Advocate General
Government of Tamilnadu)

General Secretary :

Dr. S. Sathikh, B.E., M.E., Phd.
(Former Vice-Chancellor
University of Madras)

Treasurer :

S. Ahmed Meeran, B.Com.
(Managing Director,
The Professional Couriers)

Date:30.07.2019

To
SHREE RAMESH POKHRIYAL 'NISHANK'
Hon'ble Minister of Human Resource Development
Government of India
302-C,,ShastriBhawan, Dr.Rajendra Prasad Road,
New Delhi

Respected Sir,

Sub: NEP 2019 Draft - Comments and Suggestions

The NEP in general appears to be good. **But**

1. There are apprehensions in the minds of under-privileged, socially weak and minority communities in many states.
2. Further it would cost enormous to implement. Whether there is budget provision for this. **Philip G Altbach and Eldo Mathews stated in a recent article(The Hindu), "Higher Education in India has been chronically underfunded"**.
3. The apprehensions arise first from the preamble, that is vague but confirmed in the body of the draft. Particularly in many places the draft **infringes into the states' right**.
4. On pages 25, 26& 27 it is stated, "Drawing from India's Heritage", "Education in India only enriched through the mixing of cultures that arose from the very first invasions, till the arrival of the British. The country has absorbed many of these influences and blend them into a unique culture of its own". "Culturally, India has been, and continues to be, a cradle of great **diversity** in all walks of life,..."

But there are instances in the draft, where Sanscritis focussed on the top, leaving out ancient and classical languages, such as Tamil, far behind. The **Mogul culture already adapted widely in India** is openly objected by the **parivars**. It is feared whether the statements **diversity, "enriched through the mixing of cultures"** are only eyewash. In this context, it is noteworthy to quote Kushwanth Singh that there are 95,300 names of freedom fighters inscribed in India Gate of which 61,945 are Muslim names, While framing the syllabus by NCERT this fear must be allayed,

5. Further a **Three Languages** formula focussing Hindi is prescribed. Many states, particularly Tamilnadu, **have rejected** it. That too from the age of 3 causing great hardship to poor and under privileged students. Hence it must be left to the states to choose 3 or 2 languages. Shailaja Menon (Professor and Program-in-charge, Early Literacy Initiative, Tata Institute of Social Sciences, Hyderabad and Faculty, School of Education, Azim Premji University, Bengaluru) suggested that young children should be taught listening, speaking, reading and writing simultaneously and not sequentially, as in the draft. While the first to be covered in Grade 1-3, the reading and writing postponed to Grades 4-5 in the draft. It must be looked into.

6. It is apprehended that the frequent use of **ancient traditions and Indian traditions** would be translated into only Vedas, Sanskrit, Hindi. Care must be taken to **include the rich traditions of other states, like Tamilnadu,**

7. In the name of **merit, the SC& ST, the Minorities are altogether eliminated** from the scene. The reservations adopted hitherto have no mention anywhere in the draft. In this context it is worthy to quote what the Chairman Dr. Kasthurirangan has stated in a recent interview: **We have no authority to tamper with that (Reservation).**

There are people who need to be supported financially or otherwise because they are underprivileged.....I can't say anything more. But it will be in favour of the fact that we need to ensure that the underprivileged are not condemned to be there. He agrees it is not touched and it may be considered under underprivileged cases.

It is a **violation of the Constitution.** Rights enshrined for the socially weaker sections in the Constitution must properly be upheld.

8. While the RTE requires **neighbourhood schools within one kilometre,** it is not clear whether this will be honoured. **The cluster school complex** may cause distant schools. Though conveyance will be provided, **poor mothers would like to have their children in near proximity to call them or call on them and therefore may not send them to school at all.** Therefore small schools should not be closed. Instead, mostly the teachers may be transported.

9. The draft proposes (p 63) that **parents will be involved to help children in their studies, regardless of their literacy, numeracy and educational status. But the socially weaker community is also financially and educationally weak and both parents go to work, mostly for menial daily wage works. Under these conditions, how are they expected to help?** This may be suitably amended.

10. **The involvement of community and social workers "in every way in school complex", it is feared, may lead to saffronisation of education eventually.** This may be suitably amended to take care to avoid such situations.

11. **While UK and USA systems have been adopted in the draft, it is surprising why 5 state-level examinations are prescribed, at Grades 3,5,8,10 and 12. It is vague as to whether failed candidates will be permitted to continue their studies particularly those in Grades 3,5 and 8. Why Census examinations for Grades 3 and 5? It is feared that those who could not make in the Board examinations after Grades 10 and 12 cannot pursue higher studies. It is proposed that Vocational courses also will be in undergraduate level, to console them. This is thought by many that it is one way of discrimination that denies the underprivileged community in pursuing higher education**

12. NCERT/SCERT is assigned with formulation of curriculum and pedagogy (p 78).

It is this stage that counts important for implementation and it is here any distortion in history and omission of culture of other states or emphasis of unhealthy and controversial subjects could be introduced. It is imperative that the draft of the curriculum and pedagogy developed by SCER.T/SCERT is also subjected to public examination.

In this context, the contributions by Mogul dynasty and Christian Education missions should not be left out. In this context it is important to note, according to Kushwant Singh, there are 95,300 names of freedom fighters inscribed in India Gate of which 61,945 are Muslim names, constituting 65%. There are unique contributions by Muslims to Indian literatures, especially to Tamil literature. It is well-known that over a century the theatre, music and cinema fields their contributions are significant. They should not be left out.

13. In the Draft no provision to study Arabic Language in Secondary School under foreign languages. (Page84 Para P.4.5.10) - Foreign Language offering in secondary School

Arabic is one of the official language in United Nations (UN). The Arabic language is one among the languages spoken by a large number of people in the world. India is getting a heavy amount as foreign exchange through the Indians who are working in Arab countries. Knowing Arabic language would be an additional qualification for our Indians who would like to work in Arab Countries. Not only in India, Arabic is a language liked and learned by a large number of people all over the world. Arabic language has many other significances also.

Provision is given to study French, German, Spanish, Japanese and Chinese languages, but no mentioned about Arabic. This gives a shock and sorrow to the people who are learning Arabic in India and also the people who intend to work in Arab Countries. Hence proper steps may be taken in the Draft to include Arabic language also to study in secondary level under foreign languages.

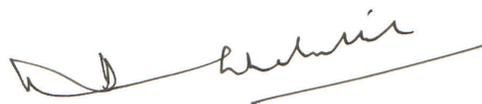
14. HERA, NRF, HERG, NTA, NCF, PSSB and the more are indicators of concentration of powers in Centre. Bui It is stated in p323 justifying this as, **The function of standard setting, accreditation and regulation** will be concentration of power and conflict of interest.

Similarly there are only two funding agents NRF for research and HGRC for higher education. A separate agency for testing NTA, one for curriculum NCF. This is the first time the Prime Minister heads the apex body - RSA – RashtriaShikshaAayog, on educational and other related matters.

15. While liberal education is a major proposal, it is apprehended whether it will lead to saffornisation eventually.

16. Technically, Liberal Education concept is followed mostly from USA; but there, it is the teachers of the subjects who test and evaluable the students, not a central agency like NTA involved. Thus it is farce.

17. **The success however depends on the content of the syllabus, preparation of the teachers and their sincere and effective delivery and the implementation that is yet to be seen.**



U. Mohamed Khalilullah
President - OMEIAT

24.7.2019

To
The Education Minister
The Ministry of Human Resource Development
New Delhi

Sir,

Sub:- Draft New Education Policy 2019 - suggestions to be implemented- Reg.

We appeal to the Government of India that the Draft New Education Policy -2019 [NEP -2019] is unacceptable in the present form as this would lead to deteriorate the opportunity of the Higher Education to the rural, socially and economically weaker sections of the society . We hereby make the following suggestions to be implemented in the NEP -2019.

“It [draft NEP] is against the Constitution, federalism and social justice. Instead of talking about national and people’s development, it places more thrust on caste-based education (Kulakalvi Thittam)’. It violates Constitutional values and the overall federal structure of the country. It did not give importance to the principles of a secular and democratic country. This draft on the education policy promotes Hindutva ideology as it is undermining the reservation system.

The New National Education Policy 2019 Draft is feared to be a move to implement again, the Varna Based System of Education. This Education policy does not cater to the benefits of the Common People. India is a Union of several Ethnic Nationalities. Each Ethnic Nationality differs in their Culture, Economy, Social Lifestyle and Ecology. Hence the idea of One Nation One Education Policy is fundamentally wrong. Each State should be given its right to define its Education Policy.

Many Private schools do not follow the the Right to Education law of 2009. Instead of penalising and regulating such private schools, the government has allowed them to operate freely which run only targeting profits. The government does not allot sufficient funds to provide basic amenities as prescribed in the already existing law. Its a flawed argument that without doing the above necessary steps, the standard of education can be improved just by framing a new education policy alone . Is it right to assess the quality of students, without spending even the prescribed minimum funds ?

In spite of having a ‘Mandatory Passing’ rule for students till the 8th grade, there are still a large number of school drop outs happening. This discontinuation of education is more prevalent among female students. Removing that ‘mandatory passing’ rule in these circumstances will only pave way for rise in child labour as it will increase the school dropout numbers, specially in students coming from rural and economically poor background. Are they perceiving children as machines by asking them to appear for public examinations as early as 3rd, 5th and 8th grade? Finland, a country advanced in education is against the system of Public Examinations. In the Scandinavian countries, the government provides education predominantly without handing it over to private entities. Those countries do not have the system of entrance examinations or public examinations and children are made to join schools as late as 6 year. Whereas the new education policy calls for educating a child right from birth. Releasing a policy decision to conduct a public examination for a 8 year old child should be one of the worst examples of framing policies.

NEP draft recommends to close down smaller schools which have less than 30 students . This move will have adverse effects on the students from rural areas and tribal regions and will also bring down the literacy rate drastically. A HRD ministry report from last year highlights that 37.36% Government Schools enroll less than 50 students. Without trying to increase the student count and teacher count in those schools, Closing those schools abruptly will seize lakhs of students’ chance of getting educated. It will also violate the rule of having one school every 3km.

It is not right to push a student into vocational training right after completing 8th grade. In a society which is not yet advanced in education, trying to indirectly force a student into vocational training at the age of 14 raises concerns and doubts and is seen as an attempt to bring back the Draconian Varna based System in a different name and form.

A Commission named RSA (Rashtriya Shiksha Aayog) will be formed to manage the Education Infrastructure for the entire Indian Union and this RSA Commission will be headed by the Prime Minister. If all decisions related to education in the entire Indian union shall be taken by this commission, does it not interfere and seize the rights of the State School Education Departments? This raises doubts whether Education has been moved from Concurrent List to Central List secretly.

It is also mentioned in the draft that 'Voluntary Service' method shall be applied for teaching in Schools. When there are so many exams and criteria for a person to become a teacher, how can a person without undergoing any of them be allowed to teach in schools? There is also the risk of many people with religious backgrounds entering the teaching space and propagating their religious fundamentalism to students. The Government should come out in open and clarify whether they are planning to handover the Education system and schools to RSS Religious fundamentalists by using the terms 'Voluntary Service' in teaching. This also raises another doubt if the Union Government has intentions to remove permanent teacher concept completely, by bringing in such 'Voluntary Service' methods.

It is an Irony that there is no mention of 'Reservation' system in the entire 488 pages of the New Education Policy. Dr. Babasaheb Ambedkar , the scholar who gave us the Constitution of India, fought hard to give the oppressed and backward classes their education rights through reservation. Reservation is the only system that establishes social justice in India. It is a social injustice to have avoided mentioning the reservation system in the new educational policy. We the people would like to question the government on how it promises development when the policy is framed in such a way to stop the majority of the people from getting higher education.

There also provisions to impose Sanskrit and Hindi in the New Educational Policy. For whose benefit is Sanskrit being imposed in states where literally no one speaks Sanskrit? Why should people's tax money be wasted in teaching Sanskrit? Reviving Sanskrit is Nothing but reviving Manu Shastra and Draining

peoples money for it should be stopped immediately. It is mentioned that law institutes should teach Dharma and Adharma to students . How can Dharma!Adharma which is a system of birth based discrimination be placed in the education system of a country which is a Constitutional Democracy?

The new education policy also makes the Indian education system an open market for multinational corporates to invest and make profits in the name of Public-Private Partnership. Such a move will make education a commodity and be accessible only to the rich and inaccessible to the poor. Hence such Public Private Partnership provision should never be allowed.

The States should get back the Right to decide on the Education Policy. I request to drop the impossible idea of One Nation One Education policy through this letter. A system that does not have reservation will not bring about any change in the society.

Lastly, I urge the Indian Union Government to revoke / take back the New Educational policy which is regressive in nature.

Thanking you

Yours faithfully

Dr.P.Nazeer Ahmed

Gen. Secretary, Osmania Hr. Sec. School

ACTIVISTS, ACADEMICIANS DEMAND WITHDRAWAL OF DRAFT NEP

Sections of activists and academicians have urged the Central government to completely withdraw the draft National Education Policy (NEP) as it goes against the provisions of the Constitution and the principles of social justice.

The State Platform for Common School System-Tamil Nadu (SPCC-TN), in its representation to the Union Minister for Human Resource Development, argued that the draft NEP was against the federal structure of the Constitution, which was unequivocally backed by B.R. Ambedkar and subsequently upheld by judgments of Supreme Court.

P.B. Prince Gajendra Babu, general secretary, SPCC-TN, said the Supreme Court in the

Kesavananda Bharati versus State of Kerala case confirmed that federalism is a feature of the basic structure of the Constitution that cannot be altered. He said the formation of Rashtriya Shiksha Aayog (RSA) or National Education Commission (NEC), proposed in the policy, clearly violated this by centralising all the powers. "The sole foundation of draft NEP is to transfer education from Concurrent list of the Constitution to Union list and the powers to regulate universities from State list to Union list," the representation said.

The Tamil Nadu wing of the All India Save Education Committee (AISEC) also expressed similar concerns and demanded the withdrawal of the draft policy.

Apart from condemning the centralisation of powers, AISEC objected to prioritisation of vocational education to general education. It objected to the proposals to bring anganwadis under the formal school system, formation of school complexes and bringing semester system of exams in schools.

Both SPCC-TN and AISEC said the draft NEP, if implemented, would certainly lead to complete privatisation of education and closure of government-run institutions. Condemning the attempt to impose Hindi and Sanskrit, they observed that the stress on 'India-centric' in the policy went against the idea of 'Unity in Diversity' in the country.

(Source : *The Hindu*, Dt : 20.08.2019)

FIVE YEAR INTEGRATED LAW COURSE DOES NOT SERVE THE INTENDED PURPOSE

Chief Justice of India Ranjan Gogoi has said there is a need to look at the role and functioning of lawyers and a understand why a law graduate's natural choice is not the legal profession in spite of great attractions and opportunities.

The CJI, who was speaking at the seventh annual convocation of National Law University in New Delhi on Saturday, said the purpose of law schools was to bring out lawyers

who would serve the country as prospective leaders of the bar, adjudicators on the Bench and educators and teachers.

He said it was time to analyse whether the five-year law course, as a combined degree in law and arts, had met its objectives. The course was aimed at developing socially conscious lawyers who serve society by developing skills in the field of advocacy, legal

aid, legislation or reforms, he said.

CJI Gogoi also spoke about the hefty fee structures in lawschools and said "if the existing fee structure acts as economical barrier to education, then in a country. like ours, it is nothing short of a tragedy"

(Source : *The Hindu*, Dt : 18.8.2019)

Note : What applies to Law Universities also to all self financial course.

BEYOND THE DEBATE, GOVT. ACCEPTS 65% INDIANS ARE POOR

National poverty line will stand at a per capita expenditure of around Rs. 50 per day in rural areas and Rs. 62 in urban areas

While the Opposition pillories the Planning Commission for using a formal definition of poverty that ensures the percentage of people below the poverty line is lower than what it ought to be, the government has begun moving to a broader and more realistic de facto definition that will include roughly 65 per cent of the population. This notional poverty line will stand at a per capita expenditure of around Rs. 50 per day in rural areas and Rs 62 in urban areas.

>As first reported by The Hindu, the Planning Commission has revised the official poverty headcount ratio down from 37 per cent of the total population in 2004-5 to 22 per cent of the population in 2011-12.

These poverty rates come from applying the Suresh Tendulkar committee's methodology for estimating poverty to draw a poverty line, and using the National Sample Survey Organisation's consumption expenditure data for 2011-12 to see what proportion of the population falls below these lines.

While Planning Commission-derived poverty lines and estimates have been all-important in the past because they are used to draw up BPL lists and allot entitlements, their inappropriateness today is demonstrated by the fact that the government

itself is now moving away from using these numbers altogether. Following the Union Cabinet's clearing of the National Food Security Ordinance, the Planning Commission has estimated that subsidised foodgrain entitlements will cover 67 per cent of the population. Simultaneously, economists advising the Ministry of Rural Development have told The Hindu that the exclusion criteria to be derived from the ongoing Socio-Economic and Caste Census are likely to leave out the top 35 per cent of the population while the bottom 65 per cent will be considered BPL.

"This is a step away from the narrow definition of poverty we have been using, where the line is really what I call a 'kutta-billi' line; only cats and dogs can survive on it," said N.C. Saxena, member of the National Advisory Council, who headed a Planning Commission panel on poverty that recommended automatic inclusion and exclusion criteria. Rural Development Minister Jairam Ramesh said last year that the government was moving towards universalising its social protection schemes, and the Public Distribution System and pensions remained the only schemes that still relied on BPL criteria, Mr. Saxena added. A World Bank study of India's social protection schemes had shown that universal schemes were far

better at actually reaching the poor than those targeted at the poor.

By covering 67 per cent of the population, the government is in effect drawing the poverty line 85 per cent higher than what it is currently drawn at, Planning Commission member Saumitra Chaudhuri told The Hindu. By 2011-12 consumption expenditures, this works out to roughly Rs.1,506 monthly per capita expenditure — or Rs. 50 per day — for rural areas, and Rs. 1,850 per month — or Rs. 62 per day — for urban areas. While India's poverty line has usually corresponded with the World Bank's definition of extreme poverty, which is \$1.25 (in Purchasing Power Parity terms) per person per day, the new notional poverty line would correspond more closely with the Bank's definition of moderate poverty. The \$2 line corresponded with Rs. 45 per day in rural India and Rs. 57 per day in urban India in 2011-12, Bank representatives said on Wednesday.

"It's important to remember that those who aren't poor in our country can still be very disadvantaged," Mr. Saxena said. The Hindu's analysis of the new NSSO consumption expenditure data shows that 90 per cent of rural Indians spend less than Rs. 70 per day, while 90 per cent of urban Indians spend less than Rs. 154 per day.

COURT QUASHES COMMON MEDICAL ENTRANCE TEST

The Supreme Court declared the National Eligibility-cum-Entrance Test (NEET) unconstitutional. The Medical Council of India (MCI) and the Dental Council of India (DCI) had introduced the test for admission to graduate and postgraduate courses. Allowing a batch of petitions, a Bench of Chief Justice Altamas Kabir and Justices Anil R. Dave and Vikramajit Sen said in a majority 2-1 verdict that the test had the effect of depriving the States, state-run universities and all medical colleges and institutions, including those enjoying the constitutional protection, of their right to admit students to MBBS, BDS and postgraduate courses as per their own procedures, beliefs and dispensations, "which has been found by this court in the T.M.A. Pai Foundation case to be an integral facet of the right to administer."

Writing the main judgment, the Chief Justice said: "In our view, the role attributed to, and the powers conferred on, the MCI and the DCI under ... the Indian Medical Council Act, 1956, and the Dentists Act, 1948, do not contemplate anything different, and are restricted to laying down standards which are uniformly applicable to all medical colleges and institutions ... to ensure the excellence of medical education ..."

The Bench said: "The role

assigned to the MCI under Sections 10A and 19A (1) of the 1956 Act vindicates such a conclusion. As an offshoot ..., we ... have no hesitation in holding that the Medical Council of India is not empowered ... to actually conduct the NEET."

The Christian Medical College, Vellore; the States of Andhra Pradesh and Tamil Nadu; several associations of private medical colleges; DD Medical College and DD Hospital, Tamil Nadu; and various individual colleges had filed petitions in High Courts and obtained an interim stay on the applicability of the NEET to them. On the MCI's petitions, these cases were transferred to the Supreme Court.

The Bench said admissions were part of the right of an educational institution to administer, and these could not be regulated except for laying down standards for maintaining excellence in education. In the case of aided institutions, the State and other authorities might direct that a certain percentage of students be admitted by methods other than the one adopted by the institution concerned. However, in unaided institutions, the right to admit students could not be interfered with except for laying down standards to maintain excellence.

"In the case of aided minority institutions, it has been held that the authority

giving aid has the right to insist upon admission of a certain percentage of students not belonging to the minority community so as to maintain the balance of Article 19(2) and Article 30(1) of the Constitution. Even with regard to unaided minority institutions, the view is that while the majority of students to be admitted should be from the minority community concerned, a certain percentage from other communities should also be admitted to maintain the secular character of education in the country in what has been described as a 'sprinkling effect'," the Bench said.

Apart from the legal aspects, the Bench said, "there can be no controversy that the standard of education all over the country is not the same. Each State has its own system and pattern of education, including the medium of instruction. It cannot also be disputed that children in the metropolitan areas enjoy greater privileges than their counterparts in most of the rural areas as far as education is concerned, and the decision of the Central government to support a single entrance examination would perpetuate such divide in the name of ... merit. In a single-window competition, the disparity in educational standards in different parts of the country cannot ensure a level-playing field."

SMALLER DISTRICTS ALONE DON'T ENSURE HIGHER HDI

Comparative study points to role played by other factors

The creation of smaller districts in itself does not lead to progress in human development indicators, according to a comparative study of the findings of two human development reports of the State government.

This assumes significance in the light of the series of splits in existing district boundaries that the government effected in the State recently.

While Virudhunagar and Namakkal have shown perceptible progress over a period of nearly 15 years, Tiruvannamalai, Nagapattinam and Villupuram have remained backward or have continued to be on the decline, the study reveals.

For the purpose of the study, the reports – one prepared in 2003 and another in 2017 – have been taken into consideration. Eleven districts have been taken into account in view of their formation between 1985 and 1997. In 2003, the State had 29 districts whereas, 14 years later, the number rose to 32.

The values obtained by the districts in 2003

and 2017 with regard to the human development Indicator (HDI) index have been compared, though the 2017 Human Development Report has chosen not to compare the two sets of values.

As for the districts that registered improvements in the intervening period, Virudhunagar is ahead of others.

It has become one among the top five districts at the State level, securing the 2nd rank. As per the 2003 report, it was ranked 14th.

Virudhunagar's rise to the top "has been primarily due to its relatively higher per capita income which, in turn, can be attributed to the spread of small-scale industries such as printing and fireworks, and also a vibrant agricultural marketing economy," says the 2017 report.

As for Namakkal, its performance in terms of parameters – life expectancy at birth, gross enrolment in primary and secondary education, and the living standard index – is better than many other districts,

pushing up its value and rank. Compared to the 20th rank it held in 2003, the district is now 14th. At the same time, Namakkal is among the districts with a lower child sex ratio than the all-India average.

As has been mentioned frequently in the public discourse on development, Tiruvannamalai, Villupuram, Nagapattinam and Tiruvarur are among the districts that are, or remain, at the bottom. Their backwardness is attributed to their economy being predominantly based on agriculture, which is not a profitable proposition, an official says.

On the continued backwardness of Perambalur district, another official says that apart from its dependence on farming, the district has a large presence of economically weaker sections, especially among the Scheduled Castes (SCs). According to the 2011 Census, SCs account for about 60% of the overall population of Perambalur.

(Source : *The Hindu*, Dt : 20.08.2019)



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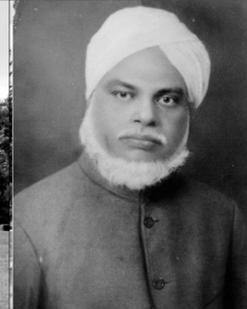
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MANAGEMENT QUOTA STUDENTS CAN'T BE CHARGED MORE

Asserting that merit should not be given the go-by even while making admissions under the NRI quota, the judges said that the fees collected should be used only for subsidising education of students from economically weaker sections.

Sounding a note of caution on the possibility of medical institutions misusing the NRI quota to make money, the Bench suggested that either the Assembly could pass a law to regulate such admissions or the government could issue executive instructions on the subject.

“So long as the State does not do it, it will be for the fee fixation committees, constituted pursuant to the directions of the Supreme Court in the Islamic Academy of Education case in 2003, to regulate,” the judges clarified, while ordering two private medical colleges in Puducherry to refund excess fees collected from students.

Authoring the judgment, Justice Saravanan said that the need for constitution of fee fixation committees, headed by retired High Court judges, in every State and

Union Territory of the country had arisen on account of the tendency of private colleges to charge exorbitant fees in their quest to commercialise higher education and generate profits.

He recalled that the Supreme Court had, in the T.M.A. Pai Foundation case, said: “Since the object of setting up an educational institution is by definition ‘charitable’, it is clear that an educational institution cannot charge such a fee as is not required for the purpose of fulfilling that object. To put it differently, in the establishment of an educational institution, the object should not be to make a profit inasmuch as education is essentially charitable in nature. There can, however, be a reasonable revenue surplus which may be generated by the educational institution for the purpose of development of education and expansion of the institution.”

Higher fee

Stating that the T.M.A. Pai Foundation judgment was revisited by the Supreme Court subsequently in two other judgments, including the one delivered

in the Islamic Academy of Education case, the Division Bench pointed out that the judgment of the apex court in the P.A. Inamdar versus State of Maharashtra case governs the field at present.

A cumulative reading of the three verdicts leads to the irresistible conclusion that private colleges are entitled to collect a reasonable fee, without profit motive, to meet administrative expenses and infrastructural needs and that there cannot be any discrimination between students admitted under government and management quotas, the judges said.

“Higher fee amount can be collected only from students admitted from the NRI quota and such excess money collected from those students can be used for subsidizing the fees of students coming from the economically weaker sections of society. Once fee is fixed, approved by the committee concerned and notified, it cannot be tampered with,” they concluded.

(Source : *The Hindu*, Dt : 27.07.2019)

SUBSTANDARD TEACHER TRAINING COLLEGES TO BE SHUT DOWN

The National Council for Teacher Education has begun the process of weeding out substandard teacher training colleges, as recommended in the draft National Education Policy.

“A reduction in quantity is needed to boost quality... This is a big challenge facing today’s teacher education sector,” said NCTE chairperson Satbir Bedi on Friday, pointing out that the

country produces 19.5 lakh teachers every year, though the annual requirement is less than three lakh.

(Source : *The Hindu*, Dt: 27.07.2019)

UNTOLD TRUTHS OF THREE-LANGUAGE FORMULA

Diversity of languages is one of India's unique strengths. Unlike many western countries, India was never monolingual. There was no war on languages. Until foreign languages and alien thoughts were thrust upon this land, all the Indian languages coexisted harmoniously and had some common vocabulary, common sources and common inspiration contributing to the cultural and emotional unity of the nation. There were many tongues, but the expression was one and aspiration was the same. But the contemporary efforts to break the lingua cultural civilisational continuum of several millenniums are disturbing.

The three-language formula, which is in force for the last five decades, divides the country on the basis of language. If the linguistic reorganisation of states in 1956 was the first linguistic division of the country, the three-language formula (adopted in 1968, reiterated in 1986, 1992, 2005, and though continued as it was, but has aptly been tweaked in Draft National Education Policy (NEP) 2019) was the second.

The very basis of the three-language formula was Hindi-speaking states and

non-Hindi-speaking states. Language should engender unity and harmony, not division and hatred. But unfortunately the above mentioned two painful language divisions still rub the wounds time and again. Over enthusiasm to promote a language or over indulgence in divisive politics by making language a pawn—both are condemnable.

We neither undermine the great need for an Indian Official Language for the Union of India, nor want to hinder Hindi's present natural growth in all the states of India. There are many ways to popularise a language. The question is how best Hindi could be promoted without creating any heartburns and also how best the development of other languages could be achieved at the same time.

But a larger and serious destruction of the social fabric and cultural foundation of India is going on unnoticed and unabated through the three-language formula. English, the only option as a second language in the three-language formula, is a compulsory language by default throughout India. First and third languages have options of mother tongue, regional language or 8th Schedule languages,

but not second language English. Hence English is the only language compulsorily learnt all over the country till today. This fact is seldom discussed. Opposing English is one thing and opposing the idea of making one language compulsory is another.

The Draft NEP 2019 in P4.5.4, elaborately speaks about the dominance of English language in the country and the need to break it: “.. this power structure of language (English - supplied) must be stopped at the earliest”. A careful study of all the NEPs and all the National Curriculum Frameworks (NCFs) till date including this Draft NEP 2019 suggest that the root cause for English language hegemony in India is English being the only compulsory language in the three-language formula.

This de facto 'Compulsory English' is either not understood or was quietly accepted by the educationists and the people who are at the helm of policy making. We understand the importance of English as a language and have no hatred towards it. The question is whether we should make only one language compulsory, that too a foreign tongue.

Though the NEP and the NCF clearly state that the three-language formula

should be implemented “till the last year of secondary education” i.e. Standard 10, it is not implemented uniformly in the country. There were three patterns in implementing it till recent years except TN and Puducherry; 1) From Standard 6 to 10 in most state boards; 2) Standard 8 to 10 in a few of the state boards; 3) Standard 6 to 9 in two national boards under MHRD, i.e. CBSE and NIOS and one private board CISCE.

The greatest irony is that the MHRD did not implement in toto—the Act itself got passed in Parliament i.e. NEP and NCF—in the very boards directly under MHRD. Since CBSE is the trendsetter, state boards have started following CBSE pattern i.e. two languages in Standard 9

and 10 to overcome the unfair disadvantage their students face in the Class X Board Exam. This has resulted in the discontinuation of study of many languages in Standards 11 and 12 and in UG and PG. Hence the three-language formula should continue till the last year of secondary education, i.e. till Class X, irrespective of when it starts.

The story repeats in higher secondary, i.e. Standard 11 and 12 of CBSE. While all the state boards have two languages in Class 11 and 12 as per NEP and NCF, only the three national boards, CBSE, NIOS and CISCE have not complied with the policy. They have only one language—English. Hence no Indian language is studied in the plus-two level. This is

one of the root causes for the decline of Indian languages in universities.

Since today’s children and parents are intelligent enough to decide which languages to choose, making any language compulsory by default or by design would be counterproductive. There are numerous attractive ways to promote a language to the desired extent. So, instead of prescribing a set of languages, Draft NEP 2019 should give the freedom to choose “any three languages of 8th Schedule of the Constitution or official languages of the Union of India” as offered in the scheme of studies by the Boards of Secondary Education. This is a win-win solution for all.

(Source : Indian Express, Dt : 11.06.2019)

A POLICY TO REGULATE COACHING CENTRES

In May, a deadly fire at a coaching centre in Surat snuffed out 22 young lives. The rate of suicides in Kota, where many students converge to prepare for entrance exams, remains high. And yet, the coaching industry is rapidly growing. Data from the National Sample Survey Office’s 71st round reveal that more than a quarter of Indian students (a stupendous 7.1 crore) take private coaching. Around 12% of a family’s expenses go towards private coaching, across rich and poor families

alike.

What purpose do coaching institutions serve in society? Do they enhance human capital? If they do, they serve the same purpose as schools and colleges. But if they don’t, then they are imposing a huge emotional cost to society. They crush creativity. In most cases, they only help a student to swiftly secure marks in some entrance exam, which is widely understood to be a sign of merit. This is a questionable connection. To signal merit, exams are only one criterion, and not

necessarily the best one. So, coaching institutions exist to help people achieve only one idea of merit. This is a small benefit. They do not enhance human capital. Confining students in classrooms and making them study subjects they often hate destroys their natural talent. Hence, the social cost of these institutions outweighs their benefit by far. The industry needs a re-look.

Unregulated spaces

First, why must anything be regulated? Economic theories suggest that when markets fail, governments

need to be brought in. Market failure may occur because of the presence of externalities or asymmetry in information. Governments are also important because they act to coordinate moral norms. On all these counts, coaching institutions emerge as the proverbial villains. Hidden behind legislations meant for tiny shops (Shops and Establishment Act) as 'other' business, they run an empire of evening incarcerations that arrest creative freedom. The big ones draw an entire generation of young minds and systematically erode their imagination. They ignite psychological disorders in students, undermine mainstream education, impose huge opportunity costs to students, charge an exorbitant fee which is often untaxed, and yet remain unaccountable (several court cases on breach of promise of refund are underway). This paints a picture of coaching centres as market bullies. The social costs are exacerbated by the absolute disregard for the well being of students, who are shoved into tiny rooms with little ventilation, let alone a fire exit. Society bears the burden — only for the sake of finding out who is marginally better than the other in cramming for some exam.

The building in Surat had an illegally constructed terrace. It had a wooden staircase that got burnt, thus disabling any possibility of escape. It had no fire safety equipment, nor

any compliance or inspection certificate. The response of the State government was to shut down all coaching institutions in Gujarat until fire inspections were completed. This was a typical knee-jerk reaction.

The building which caught fire was located in a premise that was supposed to be a residential space, according to the approved plan of 2001. In 2007, a two-floor commercial complex was illegally built. It was legalised in 2013 under Gujarat's regularisation laws. The other floors where the fire broke out were constructed illegally later. With such patterns of violating the laws, these inspections will only serve a tick-mark purpose. But here is the point. Although government measures are more emotional than rational, they have achieved the purpose of drawing our attention to coaching centres. In the last six months, three fire incidents have involved coaching institutions in Gujarat.

Valueless idea

Why do people start coaching institutions? Barring a few exceptions, coaching institutions sell a valueless but costly idea. Only those enterprises which have no value themselves play with the law. To blame the systemic flaws in the implementation of safety laws and to blame corruption in the government is to normalise the lack of integrity in the entrepreneur who decided to violate the law. To harp on lapses by the

government is to turn a blind eye towards what kind of ethics we are drawing out of our enterprises, particularly those which purport to provide 'education'. Coaching institutions, of course, are not necessarily ethical entities. Most of them do not add to the value of education.

While the reason for the growth of coaching institutions is the entrance exam culture of India, what is urgently required is a policy on regulating them. Some States have already passed laws to regulate the coaching industry — centres have to register with the government and meet certain basic criteria — for instance, they cannot employ teachers of government-recognised schools. Existing State laws, however, do not evince a consistent rationale that could aid in framing national regulations. There is also the Private Coaching Centres Regulatory Board Bill, 2016 in discussion. A PIL was recently filed in the Supreme Court on regulating coaching institutions. But we must recognise that a bad law is worse than no law. While the discourse being triggered is a welcome step, it is now important to ensure regulations that emerge are agile, forward-looking and empowering.

(Source : The Hindu, Dt : 28.06.2019)



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PUBLIC CONSULTATION MEETS ON EDUCATION POLICY NOT SO PUBLIC

The draft National Education Policy was released just a day after the BJP returned to power at the Centre. In Tamil Nadu, public consultation meetings on the draft was anything but public. They were held in a 'hush-hush' manner, leaving no space for dissent, claimed academicians and politicians.

From the very beginning, the draft has sparked controversies by proposing a three language 'formula' and closure of sub-optimal government schools.

Film actors and other celebrities took to public platforms, expressing their disappointment with the draft policy. On the other hand, even officials of the school education department were unaware of the consultations.

Why it's important

Before any draft policy is presented in Parliament, public opinion on the same must be formally recorded. In this case, The HRD ministry had delegated various State authorities to conduct workshops on the NEP and submit reports by July 31.

In Tamil Nadu, it was Kendriya Vidyalaya (KV) in Chennai and the State Council for Education Research and Training (SCERT) that conducted the consultations. But, a large number of stakeholders were unaware of the meetings.

In the consultation held by KV in Chennai, only about a dozen people participated. Members from the Thanthai Periyar Dravidar Kazhagam (TPDK) stormed into the meeting, demanding that the KV authorities collect feedback from them and other public outfits also. The meeting ended abruptly without collecting any feedback.

K Ramakrishnan of TPKD told Express that very few heard about the consultation as it was not publicised enough. "We learned that even the few participants of the meeting had been invited personally by the management. We were promised by KV that the meeting would be held again, it was not."

Principal of the school M Manickaswamy told Express that the management had issued a statement to the Press Information Bureau and found no need to conduct the consultation again. "We have already submitted the feedback report based on suggestions from the public. Around 12-15 participants attended the meeting," he said. The SCERT has conducted a few meetings at multiple locations in the State. However, most people were unaware of these meetings.

In Coimbatore, members from various groups including Marumalarchi Dravida Munnetra Kazhagam (MDMK) gate-crashed a

meeting held by the SCERT. "We were told that entry would be allowed only upon invitations and we heard about the meeting only when it was midway. They closed the meeting and we were not allowed to participate," said V Eshwaran from the MDMK.

Chief Education Officer of Coimbatore R Murugan told Express that a 'stakeholders' meeting was conducted in the district on instructions from the SCERT. However he refused to comment when Express asked if he had placed advertisements in newspapers and given the meeting publicity.

Similar incidents were recorded in both Tiruchy and Madurai. In Tiruchy, members political and social outfits tried to stop the event, urging the government to conduct the meeting again after giving larger publicity. It is unclear if meetings were held in other districts.

Three chief education officers and a few top officials of the School Education Department were unaware of any consultations held. "I think the SCERT conducted the meetings. We were unaware of it," said a senior official. While an official from the SCERT told Express that only workshops were conducted, another argued that the consultations were held properly and that there was reason to conduct them again.

Teachers should register protests, urge volunteers

A one-day meeting on draft National Education Policy was conducted by Nagara Kalvi Mempaatu Kuzhu, a group of volunteers working on education, at Tindivanam. Retired professors A Marx, C Kochadai and P Sivakumar spoke at the meeting in which teachers from government and private schools, teacher training graduates and

college students took part. A Marx, said, "The policy has an immediate effect on students, so it is very essential that we create a dialogue about it to increase awareness among parents and public.

Send condemnatory messages to govt: Udhayanidhi

Chennai: In his first political statement after taking over as DMK youth wing secretary, Udhayanidhi Stalin urged

the public and party cadre to send messages to the Union HRD Ministry, condemning the draft education policy. In a release on Sunday, he said even as the Centre was waging a war against Tamil by imposing Hindi, the State government was maintaining a silence. The DMK student wing secretary too had made a similar appeal.

(Source : The New Indian Express, Dt : 29.07.2019)

'THE EDUCATION SYSTEM NEEDS A OVERHAUL, NOT FINE-TUNING'

The Chairman of the committee which finalised the draft National Education Policy, 2019, on Board exams, teacher training and improving the quality of research

The K. Kasturirangan Committee, which submitted the draft National Education Policy to the Ministry of Human Resource Development in May, has invited comments on the document till June 30. Mr. Kasturirangan, chairman of the committee and former head of the Indian Space Research Organisation, talks about the features of the policy. Edited excerpts: How was the committee constituted?

The work on the present policy started in Smriti Irani's time [when she was Union Minister of HRD]. After eliciting opinions from a cross-section of society, the T.S.R. Subramanian committee was

set up. In parallel, there was a report from the MHRD. I was called by Prakash Javadekar, who was the [HRD] Minister then. There were some issues with the Subramanian report which we were asked to revisit. We also had the MHRD report. We were asked to use all this and come up with a report which did not have issues and which could withstand the next 20 or even 30 years of India's development. But when we studied it, we felt that what was needed was not a fine-tuning of the existing policy but a re-look. So, we started with a clean slate.

While the idea of school complexes sounds good in urban and semi-urban areas, what about areas where access to schools is a problem?

Sarva Shiksha Abhiyan had put forth [the idea] that within a specified distance there should be a school. Schools have come up, but

there are many schools which have only six students or only one teacher. This is not the idea of school education. There is no playground, there is no idea of a societal interface with the child.

Wherever we have a cluster of schools, we can move to this concept of school complexes a little faster. School complexes will grow fast in some places. And that will give us information on how to operate in the more complex systems. We are not talking about overnight change. We can't do that in a country with such diversity. Geographically if the schools are not easily connected, we have to provide facilities like cycles [to students].

You mentioned India's complexity. There are several iniquities which cannot be ignored. Given this, why does the policy have just half a page on the education of Dalits and OBCs?

At different places we have touched upon the education of underprivileged classes, including setting up special education scholarships for them and selecting teachers from amongst them for local requirement. Don't just read the title of Dalit or underprivileged and see the paragraph under that. Read the whole document and you will see in several places we revisit this question with respect to that area. If you take the sum total of that, you will see the whole picture of what we are saying.

The typical problems faced by Dalit children are different from those faced by economically backward children from a different caste. Do you address this?

If you bring solutions for Dalit students into the educational process, it may be a tall order for education to deal with it. This is a societal problem. What we have tried to do is make sure that Dalits do not suffer for want of opportunities. What opportunities? Access to education — you can go to nearby places and study as well as others. Second, Dalits will get 100% scholarship. Many small concessions given by the government will be retained and, if necessary, upgraded.

The policy suggests several Board exams each semester for eight semesters. Isn't the load a lot more than it is now?

Students can take the

Board exams as soon as they are thorough with a particular subject. In case they are not happy with the outcome of that exam, they can take it again in another six months. There is nothing sacrosanct about writing the exam at a particular time and doing well. [It is not as if] their future is ruined if they don't perform well in the exam.

Once exams are completely digitised, the student can give the exam. And if he finds he has scored well, he has completed the exam. Another aspect is that as he gets more and more credits as he passes more exams, these credits can be carried forward. So we think this system provides minimal pressure. And we do away with rote learning; it is a formative test.

Can this not be achieved within the existing system?

The existing system has intrinsic issues. There are several thousand schools with merely six or eight students. Or only one teacher. What kind of satisfactory model can you develop around this for school education?

The school exam system has to be changed. The exam system is difficult because youngsters are stressed by the rote learning approach. Teachers have to be retrained or new teachers have to be brought in because the pedagogy is going to be very different. The whole system has to undergo a change, so fine-tuning the existing system to achieve the level

of aspiration projected here doesn't seem to be feasible.

The draft policy advocates an extreme degree of centralisation. Even though education is in the Concurrent List now, State autonomy is not really considered in this.

We are aware that education is in the Concurrent List. States have a major responsibility. They have the school. Every State will have its regulatory body set up by the school. Accreditation will be separated from regulation, but the accreditation process will lead to some aspects of regulation.

Whereas the national frame-setting will provide the guidelines for framing the curriculum, and a pedagogy for that, it is up to the State to decide what will be the curriculum and pedagogy. Similarly, like the national accreditation authority, you have the State accreditation authority. This policy will enable the State to considerably innovate, bring in new ideas, and try to create dynamic changes. There is always a consultation process that is available with the Centre with respect to the four or five bodies which will control education. But that in no way will put direct control on what is happening at the State level.

You are talking about public education. But there is an advisory to shut down standalone teacher education institutions across the country as soon as possible. Your

comments?

Teacher education institutes have mushroomed in the thousands. I don't want to talk about how they have operated, what kind of degrees have been given and what the outcomes have been. School teachers are going to build the youth of tomorrow. We think school teachers should come from higher education institutions. Transfer them to higher education institutions, give them a four-year B.Ed. They can be given liberal education for two years followed by areas in which they will be teaching. They have to be given comprehensive knowledge, learn pedagogy and communication skills. And make sure that they can frame curriculum.

What is the time period over which this transformation can happen?

Existing Anganwadi teachers can be trained in six months. Those with two-year education degrees can be transformed in a year. And for the future you have a four-year course. So, within four years we should be able to get people. But we also need a throughput — it is a large number. We think we need to put this on a priority.

There is extreme centralisation of research in higher education.

I think centralisation and decentralisation have meaning when there is a scale in which they operate. In India, research is 0.69% of the

GDP. Compare this with the U.S. where it is 2.4% or 2.5% of the GDP. So, centralisation has no meaning when you are talking about this kind of money. There is no question of any "isation". Currently, if you look at the outcome in terms of papers, it is just improving because of the university support being given by the Department of Science and Technology (DST). If you look at the number of patents, it is 30,000 or 40,000 compared to 6,00,000 and 7,00,000 in the U.S. and even more in China. Even in this, about 70% of the patents come from NRIs. So, if you look at the overall scenario of industrial outcomes, social outcomes, strategic outcomes, and the kind of money that is going into this, and the number of papers, patents and such parameters, India is not at all in a happy situation.

One of the reasons is that nearly 93% of university students go to state universities which are pathetic in terms of research quality. Second, the research itself, though well supported, is mostly given to institutions where there is some capability. So you get more funding for institutions like the Tata Institute of Fundamental Research or a CSIR lab, or a DRDO lab, or ISRO. Some of the Central universities and IITs do get some funds, but it is not sufficient. I think one needs to improve considerably the money and along with it the infrastructure and the

number of researchers who will contribute.

We always talk about the percentage of GDP going into research. When are we going to talk about the research going into GDP?

How do you propose to achieve this?

So, we thought there should be a [national] research foundation. It should be all encompassing, including science, engineering, social sciences and humanities.

First of all, the competitive grant from DST and other institutions... we will [have a] similar thing with respect to the university system, primarily. But it does not stop other institutions from asking for money, and it will be done on a competitive basis.

The second is seed capabilities in a university system so that they can start undertaking research. Seeding can be in any area depending on what the universities' interests are and what the local demands are. There are many scientists who are retired. They can go and mentor the universities. They will be given a remuneration, they can research, produce papers, even take students for the first five or 10 years. The place gets operational.

The research foundation will enable research grants from government institutions. This is the third element.

There are industrialists. They always say we are ready to give money, but

we don't get any output. So, create a tighter system of monitoring. The government will help with this kind of monitoring, evaluation and mid-term correction. This can improve the confidence of industry. This will create a new generation of researchers who will teach the next generation of learners. With this nexus between teachers and learners, the university will have a different kind of atmosphere.

Schools have come up, but there are many which have only six students or only one teacher. This is not the idea of school education.

What does the policy say about reservations?

We have no authority to tamper with that. But what we have done is, there are people who need to be supported because financially or otherwise they are underprivileged. We

need to make sure that this is strictly enforced. And that there is no room for misuse of that kind of thing by institutions. And suggest if there are any inadequacies in the implementation that need correction. Beyond that I can't say anything more. But it will be in favour of the fact that we need to ensure that the underprivileged are not condemned to be there.

(Source : The Hindu, Dt : 27.06.2019)

'A TRAINING PROGRAMME IS JUST THE BEGINNING, AND NOT THE END'

Training programmes should be outcomedriven. So, a mechanism to assess the impact of a training programme should be built into it.

Jacob Jesuroon, head People Function, Access Healthcare, points out that the assessment should be taken step-bystep, and he illustrates the idea with one of the training systems followed at his company.

Step one: The immediate response to a training programme.

When a training programme has been completed, feedback is sought from the participating employees about the trainer, training content and training environment.

Step two: The effectiveness of a training programme is gauged from how much it has improved workaday behaviour. "So, after the

training is done, we have 30 days of on-the job coaching, which is essentially about observing the extent of behaviour and capability improvement of employees.

Wherever necessary, the trainer works with the participants to ensure that lessons taught during the training are reiterated," says Jesuroon.

If the trainer had identified any specific need for the employee, 45 days of personalised coaching is provided to them. Following this, they are issued a certificate.

Jesuroonsays, "It take time to exhibit competitiveness, so we measure the overall effectiveness of a training initiative at the 120th day. We are happy seeing any improvement above 20% and a continuous learning attitude," says Jesuroon.

Outcome metrics of an effective supervisor training

programme are: managing their team, providing for a productive work environment, empowering their team, and providing employees with the right career opportunities in the organisation.

Another indicator of effective supervisor programme is the happiness quotient of the team members, measured every day through an internally developed app called "Happiness Meter."

Jesuroon says that it is the job of line managers to support the career goals of employees.

"Line managers have to ensure their team members are upskilled from time to time and are growing internally," says Jesuroon, adding that they insist that at least 70% of the members in a team are promoted once in two years.

(Source : The Hindu, Dt : 21.08.2019)

BRIDGING THE GAP BETWEEN LEARNING AND PERFORMANCE

Reliance Nippon Life Asset Management Limited runs what it calls 'CEOs Club', a talent pool development programme that is aimed at grooming future leaders internally.

As part of this programme, every two years, 50 top-performing employees from the 300 localities of the company are selected for a two-year programme.

This elite group is taken through various developmental initiatives and mentored by the top leadership. They also get

cross-functional exposure and opportunity to work on live projects. So, learning and performance seamlessly woven together. "This year's, KPI (Key Performance Indicator) for sales team was developed by members of the CEO Club themselves," says Rajesh Derhgawen, chief human resources officer, Reliance Nippon Life Asset Management Limited.

Career progression is another factor that determines the success of development programmes. "From the last three batches, we have had 18 regional heads and five fund

managers. Besides, national positions have been filled by talent from the CEOs Club," says Derhgawen, adding that 50% of key roles got filled this way in the last financial year.

Besides savings for the company, this internal talent development programme helps identify leaders who understand the culture of the organisation very well and can therefore be effective from day one onwards, says Derhgawen.

(Source : *The Hindu*, Dt : 21.08.2019)

EDUCATION IN INDIA VS EDUCATION IN JAPAN

CAN SETTING IMPROVE THE QUALITY OF EDUCATION IN GOVT SCHOOLS?

Education is a shared commitment between dedicated teachers, motivated

students and enthusiastic parents with high expectations -Bob Beauprez (b.1948), American politician

Discerning readers would notice that the American politician stresses on people -teachers, students and parents. We, in India, have some additional factors -one of them being the pursuit of socialistic equality with which we started our Republic. This

is illustrated best by a story -perhaps apocryphal.

The Japanese held an exhibition in Tokyo of crabs from all over the world. In the hall where they were exhibited in large glass jars with lids, the Indian exhibit-jar didn't have a lid. Visitors were wondering about this aspect and the Indian minder of the jar had to answer queries on this. He explained that those crabs which attempted to climb to the top of the jar in a bid to escape were pulled down by

the other crabs and, so, there was no need for a lid. Thus, equality for us is pulling down rather than pushing up. The Indian educational scene, as elsewhere, is a combination of people, as noted in the above quote, and, as important is the setting, private

and government schools. The latter is generally marked by poor students, de-motivated teachers and indifferent or greedy babus..

(Source : *The New Indian Express*, Dt : 18.03.2019)

GO MULTIDISCIPLINARY

The UGC has set up a panel to consider giving multiple degrees to students from the same university or from other universities. How will this pan out?

Many changes are being proposed to uplift the quality of Indian education. One such initiative being taken by the University Grants Commission (UGC), is to consider allowing students to opt for multiple degree courses simultaneously. A lot of deliberation took place earlier to consider this. However, it was rejected almost immediately. It has resurfaced again owing to the rapid change in technology as there is a demand for professionals who are multidisciplinary. This is leading to a vast majority of people wanting to pursue specialised courses besides their regular degree programmes. That is why the idea of giving multiple degrees is being reconsidered once again.

Today, job aspirants need to learn multiple skills within a short span. It is difficult to achieve this by joining a regular course that flows at its own pace. So, allowing a student to pursue multiple courses, simultaneously, through different modes (regular/online/distance/part time), can help make

them future-ready. It will allow students to acquire knowledge and skill in related or unrelated areas, without spending extra years on studies.

Healthy fusion

Although the option to acquire specialised skills through online certifications from various platforms such as Udacity, Edx, Neptel, and so on, are also available to a student today, but these are not degree programmes. Hence, the deliberation of offering multiple degrees is a welcome move. A lot of caution needs to be exercised before allowing the students to obtain multiple degrees though. There should be some criteria of shortlisting the institutes which can be allowed to offer multiple degrees to students. The mushrooming of institutes without statutory approvals and requisite infrastructure and resources should not be allowed. We are a country where over 80% of engineering graduates are found unemployable every year. Such a move, without the right restrictions, may lead to unqualified students getting degrees for the sake of it, without enabling them to acquire the right knowledge and skills. Another important consideration in

the implementation of this idea could be whether it should be allowed for every student irrespective of his or her calibre or to a select few. Students should be allowed to pursue multiple degrees from a single institute and in a limited set of disciplines, only if he/she clears a minimum eligibility criteria prescribed specifically to pursue two degrees simultaneously. Otherwise, many students will opt for this initially, but may end up losing out on both degrees due to excessive study load.

The recognition of the multiple degrees also needs to be ensured in the ecosystem. The main hurdle in this kind of a system will be the acceptability, not only by the industry but also in the government organisations where the rules need to be modified to allow these students to be eligible on the basis of any degree. If the implementation of this idea is executed in the right spirit and with caution, the ultimate gainer will be the student in particular, and industry in general, as it would lead to availability of highly trained and knowledgeable manpower in limited time.

(Source : *The Hindu*, Dt : 19.08.2017)

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பேராயத்து நிறைந்த புதிய தேசிய கல்விக் கொள்கை திரும்பப் பெற வலியுறுத்தி நாடு முழுவதும் எதிர்ப்பலைகள்

ஜூன் 1 ஆம் நாள் மத்திய அரசு வெளியிட்ட புதிய தேசிய கல்விக் கொள்கை வரைவு 2019 கல்வியாளர்கள், மாணவர்கள், ஆசிரியர்கள், சமூக ஆர்வலர்களிடையே மிகப்பெரும் கலக்கத்தை ஏற்படுத்தியுள்ளது. 484 பக்கங்களைக் கொண்ட இந்த வரைவு அறிக்கை எல்லா மொழிகளிலும் முழுமையாக வெளியிடப்படவில்லை. ஆங்கிலத்திலும், இந்தியிலும் மட்டுமே முழுமையாக வெளியிடப்பட்ட இந்த அறிக்கை குறித்த கருத்துக்கேட்பிற்கு போதிய அவகாசம் அளிக்கப்படவில்லை.

இந்தக் கல்விக் கொள்கை வரைவை ஆய்ந்தறிந்த கல்வியாளர்கள் அனைவரும் ஒட்டுமொத்தமாக இதில் திருத்துவதற்கான எந்த அம்சமும் இல்லை. மாறாக இது முழுமையாக திரும்பப் பெற வேண்டும் என்று கருத்து தெரிவித்துள்ளனர். இந்தக் கல்விக் கொள்கையின் தீய திட்டங்களை மக்களுக்கு கொண்டு சேர்ப்பதற்காக பல்வேறு தளங்களில் தொடர் முயற்சிகள் முன்னெடுக்கப்பட்டு வருகின்றன.

ஐமாஅத்தே இஸ்லாமி ஹிந்த் இந்த

கல்விக் கொள்கையின் அபாயங்களை விளக்கி சென்னை, கோவை, திருச்சி, மன்னார்குடி, நாகர்கோவில், கடையநல்லூர் போன்ற பல பகுதிகளிலும் கருத்தரங்குகளை நடத்தியுள்ளது. இந்த கருத்தரங்குகளில் பேராசிரியர் அ. மார்க்ஸ், பேராசிரியர் அருணன், வழக்கறிஞர் தமிழன் பிரசன்னா, பேராசிரியர் ஹாஜாகனி, முஹம்மது முபீன், வி.எஸ். முஹம்மத் அமீன், முனைவர் ஹஜ் முகையதீன், மதுக்கூர் இராமலிங்கம், ஊடகவியலாளர் குமரேசன், செ.நடேசன், பஹ்ருத்தீன் அலீ அஹமத், முத்துநிலவன், பேராசிரியர் அய்யம்பிள்ளை போன்ற ஆளுமைகள் கலந்து கொண்டு கருத்துரை வழங்கினர்.

ஐமாஅத்தே இஸ்லாமி ஹிந்த் சார்பாக தமிழக பள்ளிக் கல்வித்துறை அமைச்சர் செங்கோட்டையன், புதுச்சேரி முதல்வர் நாராயணசாமி, புதுச்சேரி முதல்வரின் நாடாளுமன்ற செயலாளர் லட்சுமி நாராயணன் ஆகியோரைச் சந்தித்து இக்கல்விக் கொள்கையின் அபாயங்களை விளக்கி தமிழக அரசும், புதுச்சேரி அரசும் இந்த வரைவை நிராகரிக்க வேண்டும் என வலியுறுத்தினர்.

நடைமுறைச் சிக்கல் நிறைந்த வரைவு

புதிய கல்விக் கொள்கை வரைவு குறித்து பல்வேறு தரப்பினர் தொடர்ந்து பேசியும், எழுதியும் வருவது மகிழ்ச்சிதான். ஆனால் இன்னும் இது குறித்து கல்வி நிறுவனங்களில் பரவலாக பேசப்படவில்லை என்பது வருத்தமாக உள்ளது. மிகப்பெரிய அறிக்கையாக இந்த வரைவு உள்ளது. இதில் கூறிய பிரச்சனைகள் குறித்து அனைவரும் அறிந்ததே. ஆனால் இந்த வரைவில் அவற்றுக்கான உரிய தீர்வுகள் கொடுக்கப்படவில்லை. கூறப்பட்டுள்ள தீர்வுகள் ஏற்றுக்கொள்ளக் கூடியதாகவோ நடைமுறை

சாத்தியமானதாகவோ இல்லை. இந்தியாவின் சமூகச் சூழலை நோக்காமல் இந்த வரைவு தாக்கல் செய்யப்பட்டிருக்கிறது என்பது நன்றாகத் தெரிகிறது. பெரும்பாலான மக்கள் வறுமை நிலையில் இருக்கும்போது மூன்று வயதிலிருந்தே கல்வி வழங்க நடவடிக்கை என அறிக்கை கூறுகிறது. இந்த வரைவில் அதிகமான நடைமுறைச் சிக்கல்கள் இருக்கின்றன.

- பாரதிதாசன் பல்கலைக்கழக பொருளியல் துறை முன்னாள் தலைவர் பேரா. அய்யம்பிள்ளை

கல்விக் கே எதிரான கல்விக் கொள்கை

தேசிய கல்விக் கொள்கை கல்வித் திட்டம் மட்டுமல்ல, இது அரசியல் திட்டம். இந்தி திணிப்பு சமஸ்கிருதம் மூலமாக இந்துத்துவா திணிப்புக்கான முயற்சிகளை முன்னெடுத்துள்ளது. இந்தியா பன்முக பண்பாடு கொண்ட நாடு. இந்துக்கள், இஸ்லாமியர்கள், பார்சிகள் என எல்லாரும் சேர்ந்து போராடித்தான் சுதந்திரம் பெற்றோம். கல்விதான் நல்ல மாற்றத்திற்கு வழி வகுக்கும். தாய்மொழிகளில்தான் கல்வி என்பது உலக நாடுகளில் நடைமுறையில் உள்ளது. இதில் வளர்ந்த நாடுகளும் அடங்கும். உத்திரப் பிரதேசத்தில் இந்தி தேர்வில் பத்து லட்சம் பேர் தோல்வி அடைந்துள்ளனர். அதற்கு காரணம் அங்கு அனைவருக்கும் இந்தி தாய்மொழி அல்ல. அவர்கள் தங்களது தாய்மொழியை விட்டு விட்டு இந்தி மொழியை ஏற்றுக்கொண்டதன் விளைவு தான்.

கல்வியில் வட மாநிலங்களைவிட தமிழ்நாடு அனைத்து விதத்திலும் உயர்ந்துள்ளது. வடமாநிலங்களில் கல்வியும் இல்லை, கல்விக் கேற்ற வேலையும் இல்லை. டாக்டர் ராதாகிருஷ்ணன் கல்விக்குழு எல்லோருக்கும் கல்வி என்பது குறித்து பேசியது. கோத்தாரி கல்விக்குழு அடித்தட்டு மக்கள் முன்னேற்றம் குறித்து பேசியது. தேசியக்கொடியின் மூவர்ணம் அனைத்து சமூக மக்களையும் குறிக்கும். தற்போது வந்துள்ள கல்விக் கொள்கை கல்வியை காலிமயம் மற்றும் வணிக மயமாக்கும் வகையில் உள்ளது. தேசிய கல்விக் கொள்கை என்கிற இந்த தலைப்பே தவறு, இது கல்விக் கே எதிரானது

- தமுஎகச மாநில செயற்குழு உறுப்பினர் கவிஞர். நா. முத்துநிலவன்

பின்னோக்கி இழுக்கும் கல்விக் கொள்கை

கல்விக் கொள்கை என்பது மக்களின் நலனிலும், புதிய சவால்களை எதிர்கொள்ளும் வகையிலும் இருக்க வேண்டும். ஆனால் தற்போது வந்துள்ள கொள்கை வரைவு நாட்டு மக்களின் நலனை கருத்தில் கொள்ளாமல் தயார் செய்யப்பட்டுள்ளது. மக்களை பிற்காலத்திற்கு இழுத்துச் செல்லும் வகையில் உள்ளது. நாட்டின் பன்முகத்தன்மையை சீர்குலைக்கும் அம்சங்கள் உள்ளன. மூன்றாவது வகுப்பிலிருந்து பல கட்டங்களில் பொதுத் தேர்வு எனும்போது, பள்ளிகளில் மாணவர்களின் இடைநிறுத்தம்

அதிகரிக்கும். தேசத்தின் கல்வி சதவீதம் குறையும் அபாயம் உள்ளது. பல அரசுப் பள்ளிகளை மூடும் அவலநிலை ஏற்படும். கிராமப்புற ஏழை மாணவர்கள் பெரிதும் பாதிக்கப்படுவார்கள். மாநில உரிமைகளைப் பறிக்கக்கூடிய, தனியார்மயத்தை ஊக்குவிக்கக்கூடிய இந்தக் கல்விக் கொள்கையை மத்திய அரசு திரும்பப் பெறவேண்டும்.

- ஜமாஅத்தே இஸ்லாமி ஹிந்த், கல்வித்துறை மாநில செயலாளர் முனைவர் ஹஜ் மொய்தீன்

கல்விப் பரவலைத் தடுத்து நிறுத்தும் தீய திட்டம்

‘என் பரம்பரையில் நான்தான் உயர் பட்டப்படிப்பு படித்தவன். என்னுடைய அப்பா, தாத்தா படிக்க-வில்லை. நான் படித்தபிறகு என் பிள்ளைகள், பேரப்பிள்ளைகள் படிக்கத் தொடங்கியிருக்கின்றார்கள். கல்வி எல்லாருக்கும் கிடைக்க வேண்டும்.’

“ஆனால்” கல்வி கற்கின்ற உரிமை பிராமணர், சத்திரியர், வைசியருக்கு மட்டுமே. கல்வி கற்பிக்கின்ற உரிமை பிராமணர்களுக்கு மட்டுமே

உண்டு. சூத்திரர்களுக்கு கல்வி கற்கின்ற உரிமை இல்லை” என்று மநு (அ) தர்மவாதிகள் எழுதிவைத்துள்ளார்கள். பஞ்சமர்களுக்கும், சூத்திரர்களையும் அடக்கி ஆள்கின்ற கருவி கல்வி என்பதை மநு(அ)தர்மவாதிகள் உணர்ந்துள்ளார்கள். அதனை நவீன வடிவத்தில் அறிமுகப்படுத்துவதுதான் புதிய தேசிய கல்விக் கொள்கை.

கல்விக் கொள்கை என்பது கல்வியை

ஆழப்படுத்தி அகலப்படுத்த வேண்டும். அனைவருக்கும் இலவச, தரமான பொதுக் கல்வி அருகமைப் பள்ளிகளில் வழங்க வேண்டும். ஆனால் இது எதுவுமே இந்தக் கல்விக் கொள்கையில் இல்லை. மாறாக கல்விப் பரவலைத் தடுத்து நிறுத்துவதற்கு என்றே இந்த புதிய கல்விக் கொள்கை திட்டமிடப்பட்டுள்ளது.

மொழிச்சுமை, கடினமான அதிக தொடர்

தேர்வுகள், நிர்வாகக் குவியல் என்ற மூன்று படுபயங்கர ஆயுதங்களால் கல்விப் பரவலைத் தடுக்கின்ற வேலையை அடிப்படையாகக் கொண்டுதான் இந்த புதிய கல்விக் கொள்கை திட்டமிடப்பட்டுள்ளது. இதனை உடனடியாகத் தடுத்து நிறுத்த வேண்டும்.

- தமிழக மக்கள் ஒற்றுமை மேடை
ஒருங்கிணைப்பாளர் பேராசிரியர் அருணன்

BILL GATES OF INDIA என்கிற அஜீம் பிரேம்ஜி

இந்தியாவின் பில்கேட்ஸ் எனப் புகழ் பெறும் அளவுக்குத் தகவல் தொழில்நுட்பத் துறையில் சாதனை படைத்தவர் அஜீம் பிரேம்ஜி. மிகப்பெரிய நிறுவனமான விப்ரோவின் தலைவராகவும் இந்தியாவின் மிகப்பெரும் பணக்காரராகவும் திகழ்ந்து தயாள குணத்தாலும் சமூகப் பங்களிப்பு காரணமாகவும் அறியப்பட்டவர்.

தமது சொத்தில் பாதியைச் சமூகத்துக்குக் கொடுப்பதாக வாக்களித்து 2013ஆம் ஆண்டு தொடங்கி இந்த ஆண்டு கடந்த மார்ச் வரை சமூக சேவைக்காக வழங்கியது மொத்தம் ரூ.52,000 கோடி. தொடக்கக் கல்வி, கற்பித்தலின் தரத்தை மேம்படுத்துவதிலும் அவர் கவனம் செலுத்தியது ஆச்சரியம். பிரிவினைக் காலத்துக்கு முன்பு கராச்சியில் 1945இல் பிறந்த அஜீம் பிரேம்ஜி பாரம்பரியமான வணிகக் குடும்பத்தைச் சேர்ந்தவர். அவரது தந்தை முஹம்மது ஹாஸிம் பிரேம்ஜி 'பர்மாவின் அரிசி மன்னர்' என அழைக்கப்பட்டார்.

இந்தியாவின் உள்நாட்டு வர்த்தகத்தை வலுப்படுத்தும் நோக்கத்தில் 1977இல் வெளிநாட்டு நிறுவனங்களை வெளியேற்ற இந்தியா முடிவு எடுத்தபோது, ஐ.பி.எம். போன்ற நிறுவனங்கள் உருவாக்கும் வெற்றிடத்தை நிரப்ப அஜீம் பிரேம்ஜி முயற்சி மேற்கொண்டார். பெரும் தொகையைக் கணினியில் முதலீடு செய்து வெஸ்டர்ன் இந்தியன் வெஜிடபிள் பிராடக்ட்ஸ்



(விப்ரோ) நிறுவனத்தை உருவாக்கிச் சாதனை படைத்துள்ளார்.

மென்பொருள் நிறுவனங்கள் சந்தித்த ஓய்2கே பிரச்சினையில் தீர்வு காண மற்ற நிறுவனங்களுக்காக இலட்சக்கணக்கில் மென்பொருள் நிரல்களை விப்ரோ எழுதிக் கொடுத்தது பெரும் வரவேற்பைப் பெற்றது. வணிகக் கலாச்சாரத்தின் இலக்கணத்தைக் கற்றுக் கொடுத்து உயர்ந்து நிற்கிறார்.

இவருடைய சாதனைகள் பல. செல்வத்தை பெறுவது அல்லாஹ்வின் அருள். அதனை மற்றவர்களுக்கு உண்மையில் பயன்படுமாறு செலவழிப்பது மனிதனின் உன்னத செயல். இவ்வாறான செயல்கள்தான் அவருக்கு முடிவு இல்லாத மறுமையில் பயன்படும். அவர்களின்

குடும்பத்தாருக்கும் இம்மையிலும் மறுமையிலும் பயனளிக்கும்.

அஜீம் பிரேம்ஜி அவர்கள், விரும்பி இருந்தால் பல பெரிய பல்கலைக் கழகங்களை பெரிய நகரங்களில் தாஜ்மஹால் போன்ற கட்டிடங்களை கட்டி, அவற்றில் ஆடம்பர வசதிகளையெல்லாம் அமைத்து IIT, IIM ஏன் அதற்கும் மேலான கல்வி நிலையங்களை நடத்தி, அதன் தலைவராக ஆகி, நிறைய புகழும் பெற்று இருக்கலாம். மேலும் மேலும் செல்வத்தை சேர்த்துக்கொண்டு இருக்கலாம்.

ஆனால் அவரே உணர்ந்து இருந்தார் IITக்கு போகுமுன் Medical College போவதற்கு முன், Ph.D வாங்குவதற்கு முன் B.E. ஆவதற்குமுன், மாணவர்கள் +2 வரை நன்கு படித்து இருக்கவேண்டும். +2 சேருவதற்கு முன் SSLC வரை நன்கு படித்து இருக்கவேண்டும். அதற்குமுன், அவர்கள் துவக்க பள்ளிகளில் படிக்கவேண்டும். இதுதான் முதல்படி. நடுநிலைப்பள்ளி இரண்டாவதுபடி, 8ம் வகுப்பு வரை - 9ம் வகுப்பும், 10வது வகுப்பும் மூன்றாம்படி, மிக முக்கியமான படி. இந்த படியை தாண்டாமல் யாரும் +2ல் சேர முடியாது. எந்த பட்டப்படிப்பும், எந்த டிப்ளோமா படிப்பும் முடியாது.

அது மட்டுமல்ல 9ம், 10வது வகுப்பில் இருப்பவர்கள் அநேகமாக 14, 15, 16 வயதில் இருப்பவர்கள். பருவம் அடைந்தவர்கள் தாமாகவே யோசனை செய்து, எது நல்லது, எது கெட்டது என்பதை தெரிந்து கொள்ளலாம்.

மேல்படிப்பிற்கு போவதாக இருந்தால், எந்த படிப்பு, எந்த தொழிற்பயிற்சி, தம்மை ஆளாக்கும் என்பதை அவர்கள் பெரிய அளவுக்கு தெரிந்துக்கொள்வார்கள். மேலும் அதை உறுதிப்படுத்த அல்லது மாற்ற, அதிக விவரம் தெரிந்தவர்களை அணுக, அவர்களின் ஆலோசனைகள் பெற, தயங்கமாட்டார்கள்.

இன்றைய நிலையில் எல்லோருக்கும் மேற்படிப்புவருமானம் அடைய பயனளிப்பதில்லை, அதற்கு மாறாக சுயமாக, ஏதாவது தொழிலை, அல்லது பணியை ஆரம்பிப்பதும் நல்ல முயற்சி

என்பதை அவர்கள் ஏற்றுக்கொள்வார்கள்.

ஆகையால் இந்த கட்டத்தில் உள்ளவர்கள் சீரான படிப்பும், பயிற்சியும் நல்லொழுக்கமும் பெற்றுவிட்டால், அது அவர்களின் வாழ்க்கையை விரும்பத்தக்கதாக ஆக்கிவிடும், நாட்டின் நல்ல குடிமக்களாகவும் அவர்கள் திகழ்வார்கள்.

இத்தனை காரணங்களாகதான், அஜீம் பிரேம்ஜி அவர்கள் கல்லூரி படிப்பைவிட பள்ளிப்படிப்பின் தரத்தை நாடு முழுவதிலும் உயர்த்தும் முயற்சியிலே ஈடுபட்டு இருக்கிறார்கள். படிப்பின் தரத்தை உயர்த்தவேண்டும் என்றால் கல்வி நிர்வாகிகளின் தரத்தை உயர்த்த வேண்டும் என்பதையும் உணர்ந்து, அதற்காக மட்டும் ஒரு பல்கலைக்கழகத்தை Azim Premji University என்ற பெயரில் ஆரம்பித்து, M.A. (Education) மற்றும் M.A. (Development), என்ற இரண்டு வருட PG Courses நடத்தி வருகிறார்கள். இந்த படிப்பும், அதற்கான கட்டாய ஹாஸ்டலும் முழுக்க முழுக்க இலவசம். அதில் சேருபவர்கள் தரம் வாய்ந்தவர்களாக இருக்கவேண்டும்.

தமிழ்நாட்டில் முஸ்லிம்கள் நடத்திகொண்டு இருக்கும் எல்லா கல்வி நிர்வாகங்களும் தரம் வாய்ந்த Graduates களை தேர்ந்து எடுத்து அவர்களை M.A. Education படிப்புக்கு பிறகு விண்ணப்பிக்க செய்ய வேண்டும். இவர்கள் இதே படிப்பை படித்து தேர்ந்தவர்களை ஒவ்வொரு கல்லூரியும், ஒவ்வொரு மேல்நிலைப்பள்ளியும், ஒவ்வொரு மெட்ரிகுலேஷன் பள்ளியும் தம் பணியில் அமர்த்தி, தாளாளர்களின் முழு நேர உதவியாளர்களாக இவர்களை அமர்த்திக்கொண்டால், இன்ஷா அல்லாஹ் நம் கல்வி நிலையங்களும், கிறிஸ்தவ மிஷனரி கல்வி நிலையங்களின் தரத்தை அடையலாம்.

உண்மையான கல்வியே செல்வம்!

ஒரு நாட்டின் முன்னேற்றத்திற்கும் முழு வளர்ச்சிக்கும் மறுமலர்ச்சிக்கும் மகிழ்ச்சிக்கும் இன்றியமையாதது அறிவூட்டும் கல்வியாகும். கல்வி என்பதற்கு கல்லுதல் அல்லது தோண்டுதல் என்று பொருள். நூல்களை நன்கு ஆழ்ந்து ஆராய்ந்து அறிவைப் பெறுவதனால் கல்வி எனப்பட்டது.

உண்மையான கல்வி

வாழ்வை உயர்த்துகின்ற கல்வி, வற்றாத ஜீவநதி கல்வி, நாவில் நடமாடும் நற்கல்வி எனக் கூறிக்கொண்டே செல்லலாம். மனிதச் சமுதாயம் பண்பாட்டில் திளைத்து நீடித்து நிலைத்துத் தழைத்துச் செழித்து நிற்கவும், மானிடரை ஒளிமிக்க பாதைக்கு அழைத்துச் செல்லும் அணையாவிளக்கு கல்வியாகும். கால வெள்ளத்தால் அடித்துச் செல்லப்படாமல் காலந்தோறும் அழியாது வாழ்வது கல்வி ஒன்றேயாகும். இடையறாமல் இதயத்தில் தோண்டும் எண்ணங்களை வெளிப்படுத்துவது உயரிய கல்வியாகும். கல்வியைக் கற்றுத் தேர்ந்தால் ஒற்றைச் சிறகிலும் பறக்கலாம். தோளில் பூமியை நிறுத்தலாம். இவ்வாறான கல்விதான் நம் பள்ளிகளிலும், கல்லூரிகளிலும் புகுத்த நாம் கடமைப்பட்டிருக்கிறோம்.

இறைவனே அறிவுக்கும் கல்விக்கும் ஆதாரமாக விளங்குகிறான். எனவேதான் ரப்பீ ஸித்தீ இல்மா - இறைவா! எனக்குக் கல்வி ஞானத்தை அதிகப்படுத்துவாயாக (குர்ஆன்: 20: 114) எனக் குர்ஆன் கூறுகிறது. இதற்கு மேல் கல்வியின் சிறப்புக்கு வேறு அத்தாட்சி என்ன இருக்கிறது? முஸ்லிம்களின் வேதமறையான திருக்குர்ஆனில் இறைவனால் அருளப்பட்ட முதல் வசனம்தான் இக்ரஃஃ-ஓதுக. படி என்ற திருவசனம்தான்.

சீனா சென்றேனும் சீர்கல்வி தேடுக என நபிகள் நாயகம் (ஸல்) நவீன்றுள்ளார்கள். அரபகத்திலிருந்து சீன நாடு வெகுதொலைவில் இருந்தாலும் கல்வியைத் தேடிச் சென்று கற்றுக்கொள்வதற்காக அவ்வாறு

கூறியுள்ளார்கள். இஸ்லாம் கூறுகிறது. ஆண்-பெண் இருவருக்கும் கல்வி அவசியம். முக்கிய முதற்கடமையென வலியுறுத்திச் சொல்கிறது. “கல்வியைக் கற்பதில் என்னாசை விடுப்பேன். மூடத்தனத்தை முழுவதும் முறியடிப்பேன். பழுதில்லாக் கல்வியை வெற்றிப்படியாக்குவேன். பாரோர் தடுத்தாலும் என் கல்விப் பயணத்தை விடாது தொடர்வேன்” எனக் கூறியிருப்பது கல்வியைப் போற்றும் கருத்தாகும்.

கல்விக்காக, கல்வி வளர்ச்சிக்காக ஒருவர் எடுத்து வைக்கும் ஒவ்வொரு காலடியும் சொர்க்கத்திற்கு அழைத்துச் செல்லும் நற்பாதையாகும் என நபிகள் நாயகம் (ஸல்) அவர்கள் நவீன்றுள்ளார்கள். மேலும் கற்பவர், கற்பிப்பவர், கற்பவருக்கு உதவுபவர் என்னைச் சேர்ந்தவர்கள் என நபிகள் நாயகம் (ஸல்) அவர்கள் சிறப்பித்துக் கூறியுள்ளார்கள். “உங்களுள் ஈமான் (இறைநம்பிக்கை) கொண்டு, கல்வி ஞானம் கொடுக்கப்பட்டவர்களுள் வாழ்க்கையில் பல உயர்வுகளை இறைவன் வழங்குகிறான்” (58: 11) எனத் திருக்குர்ஆன் கூறுகிறது. நபிகள் நாயகம் (ஸல்) அவர்கள் திருமக்காவிலிருந்து புனிதமிக்க மதீனாவிற்கு வருகைதந்த போது அவர்கள் முதல் வேளையாக மஸ்ஜித்நபவீ பள்ளிவாசலைக் கட்டி முடித்தார்கள். அப்பள்ளியில் அவர்கள் செய்த முக்கியமான பணி, பள்ளிவாசலை ஒட்டியே, திண்ணைப் பள்ளிக்கூடத்தை நிறுவி கல்விக்குப் பெருமை சேர்த்தார்கள் படிக்காத “உம்மி” நபிகள் நாயகம் (ஸல்).

உயர் பள்ளிகளும் கல்லூரிகளும் பல்கலைக் கழகங்களும் பேரறிஞர்களும் விஞ்ஞான மேதைகளும் சிந்தனைச் சிற்பிகளும் தோன்றுவதற்குக் காரணகர்த்தாவாகத் திகழ்வது திண்ணைப் பள்ளிகளே ஆகும் என வரலாற்றாசிரியர் ஹமீதுல்லாஹ் கூறியுள்ளார்.

இஸ்லாமிய மார்க்கம்

கல்வியைச் செல்வத்தைவிடப் பெருஞ் செல்வமாக மதிக்கிறது. எனவே இந்தியத்

திருநாட்டை நல்லாட்சி செய்த முஸ்லிம் மன்னர்கள் கல்வி, கலை, இலக்கிய வளர்ச்சியில் அதிக அக்கறைகொண்டு, கல்வி-கலைக் கூடங்கள், மத்ரஸாக்கள் ஏற்படுத்த முன்னுரிமை கொடுத்தார்கள். சுல்தான் இப்ராஹீம் ஜோன்பூர் மாகாணத்தில் அறிவியல் பள்ளிகளையும் கல்லூரிகளையும் நிறுவினார். அம்மன்னர் ஷிராஸ் எனப் போற்றப்பட்டார். ஜோன்பூர் உயர்கல்வியின் பட்டணமாக, சிறந்த தலைநகராக, நீண்டகாலமாக சிறந்து விளங்கியது குறிப்பிடத்தக்கது. கல்வியாளனின் உள்ளத்தின்முன் கடலும் ஒப்பாகாது.

வாழ்க்கையின் போர்க்களத்தில் ஆயுதம் ஏந்தவில்லை. எழுதுகோலை ஏந்தினேன். காலம் செல்லச் செல்ல கல்வியே ஆயுதமானது என ஒரு கவிஞர் கூறுவது முற்றிலும் உண்மைதானே? யாவற்றையும் படைத்த உம் இறைவனின் திருப்பெயரைக் கொண்டு ஒதுவீராக. மனிதனுக்கு அவன் அறியாதவற்றையெல்லாம் கற்றுக்கொடுத்தான் (96: 5-6) என அருள்மறைகூறுகிறது. அவன்தான் எழுதுகோலைக் கொண்டு கற்றுக்கொடுத்தான் என்பதே முதல் இறைச்

செய்தியாகும். அறிந்தோரும் அறியாதோரும் சமமாவார்களா? என் இறைவன் கேட்கின்றான். மண்ணுக்கும் விண்ணுக்கும் இடையே உள்ள இடைவெளியைவிட மிகப் பெரியது உயர்கல்வியாகும். போதிக்கும்போது புரியாது. கல்வியின்றிப் பாதிக்கப்படும் போதுதான் தெரியும் என்பது பழமொழியாகும். பழைய மொழியானாலும் அதில் அர்த்தம் உள்ளது.

நபி சுலைமான் (அலை) அவர்களிடம் இறைவன், “சுலைமானே! உமக்குக் கல்வி வேண்டுமா? ஆட்சி வேண்டுமா?” என்று கேட்டபோது, “எனக்குக் கல்வியைக் கொடு” என்றார். “அப்படியா, இது உமக்குக் கல்வியையும் அத்துடன் ஆட்சியையும் கொடுக்கிறேன். கல்வியாளர்களால்தாம் நல்லாட்சி செய்ய முடியும். எனவேதான் ஆட்சியையும் கொடுத்துள்ளேன்” என்றான் இறைவன். பாருங்கள்! கல்வியைக் கேட்டதால் சுலைமான் நபிக்கு ஆட்சியும் கிடைத்தது.

உள்ளத்தில் உண்மை, வாக்கினிலே தெளிவு, தொழிலில் திறமை, அறிவில் கூர்மை இவையே கல்வி கற்றவர்களின் குறிக்கோளாக அமைய வேண்டும். இறைவன் அதற்கு அருள்வானாக!

(நன்றி : இனிய திசைகள், ஆகஸ்ட் 2019)

மாணவர்களை விரட்டியடிக்கும் குலக்கல்வித் திட்டம்

15 வயதுக்குள் 60 தேர்வுகளை மாணவர்களின் மீது திணித்து பள்ளியிலிருந்து அவர்களை விரட்டியடிக்கும் புதிய தேசிய கல்விக் கொள்கை வரைவை முற்றிலுமாக மத்திய அரசு திரும்பப் பெற வேண்டும்.

பிரதமரின் நேரடிக் கட்டுப்பாட்டில் நாடு முழுவதும் ஒரே பாடத்திட்டத்தின் மூலம் மாநிலங்களின் உரிமை பறிக்கப்பட்டு இந்து, இந்தி, சமஸ்கிருதம், இந்துத்துவா என்ற ஒற்றைக் கலாச்சார நோக்கத்தோடுவருங்காலத்தலைமுறை மீது பாதிப்பை ஏற்படுத்தும் இந்த வரைவு அறிக்கை மீது பொதுமக்கள் போதிய கவனம் செலுத்தாதது கவலையளிக்கிறது. பல மொழிகள் உள்ள நாட்டில் அதுவும் இணையத்தில் மட்டும் 484

பக்க அறிக்கையை இந்தி, ஆங்கிலத்தில் மட்டும் வெளியிட்டு அவசரகதியில் கருத்துக் கேட்பது அரசியல் அமைப்புச் சட்டத்துக்கு எதிரானதாகும். அனைத்து மாநில பண்பாட்டுக்கும் மதிப்பளித்து அந்தந்த மாநிலங்களே தங்களுக்கான பாடத்திட்டத்தை வகுத்துக் கொள்ள ஏதுவாக கல்வி மீண்டும் மாநிலப் பட்டியலுக்கு கொண்டு வரப்பட வேண்டும்.

ஐந்தாம் வகுப்பிலேயே தொழிற்கல்வியைத் தேர்ந்தெடுக்க வேண்டும் என்பது மீண்டும் குலக்கல்வி முறையைக் கொண்டுவருவதாகும்.

- மதுக்கூர் இராமலிங்கம்

(நன்றி : சமரசம்)

செய்யது அம்மாள் பொறியியற் கல்லூரி



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- ❖ அண்ணா பல்கலைக்கழகத்தால் அங்கீகரிக்கப்பட்ட நான்கு ஆராய்ச்சி துறைகள்
- ❖ அண்ணா பல்கலைக்கழக அளவில் 166 ரேங்குகளை பெற்ற கல்வி நிறுவனம்
- ❖ அனுபவம் வாய்ந்த முனைவர் பட்டம் பெற்ற பேராசிரியர்கள்
- ❖ கல்வி பயில உகந்த சூழ்நிலை
- ❖ அண்ணா பல்கலைக்கழக தேர்வுகளில் இராமநாதபுரம் மாவட்டத்தில் தொடர்ந்து முதலிடம்
- ❖ பல்வேறு துறை ஆராய்ச்சிகளை மேற்கொள்ள இந்திய அரசு நிறுவனங்களிடமிருந்து நிதி உதவி பெற்றுள்ளது
- ❖ தரம் வாய்ந்த ஆய்வகங்கள் மற்றும் தன்னிகரற்ற உட்கட்டமைப்பு
- ❖ மிக குறைந்த செலவில் நிறைவான பொறியியல் கல்வி
- ❖ தகுதி வாய்ந்த மாணவர்களுக்கு கல்வி கட்டணத்தில் சலுகை
- ❖ AICTE - ல் திருந்து 6 ஆராய்ச்சி திட்டங்களுக்கு நிதி பெறப்பட்டுள்ளது
- ❖ TNSCST - ல் (தமிழ்நாடு அரசு) திருந்து இறுதி ஆண்டு மாணவர்களுக்கு பயிற்சி வழங்க நிதி பெறப்பட்டுள்ளது.
- ❖ IIT Bombay, National Cyber Security Cell, ICTACT, MSME, தமிழ்நாடு மாசுக்கட்டுப்பாட்டு வாரியம், MNRE மற்றும் Oracle Academy ஆகிய நிறுவனங்களுடன் எங்களது கல்லூரி புரிந்துணர்வு ஒப்பந்தம் மேற்கொண்டுள்ளது.
- ❖ கல்லூரியில் சிறப்பாக செயல்பட்டு வரும் Placement Cell மூலமாக மாணவ, மாணவிகளுக்கு பன்னாட்டு நிறுவனங்களில் வேலை வாய்ப்பு பெற்றுத் தரப்படுகிறது.

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CSE	32
EEE	48
ECE	68
Mechanical	95
CIVIL	29
MBA	13

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سے عام اصلاحی باتوں کے ساتھ ساتھ فکری پہلو پر بھی خطاب کریں۔ جمعہ کے خطابات، سیرت اور اصلاح معاشرہ کے جلسوں اور تعلیم یافتہ دانش وروں اور عصری درس گاہوں کے طلبہ و طالبات کے درمیان پروگراموں کے ذریعے اسلام کی حقانیت اور آخرت کے ساتھ ساتھ دنیا میں بھی کامیابی کے لیے اسلامی تعلیمات کی ضرورت و اہمیت کو دلائل کے ذریعے سمجھایا جائے۔ دل سے بھی خطاب ہو اور دماغ سے بھی، جیسا کہ اس وقت مسلم پرسنل لا سے متعلق چند مسائل پر تفہیم شریعت کے پروگرام رکھے جاتے ہیں اور بجز اللہ اس کے بہتر اثرات مرتب ہوتے ہیں۔

دوسرا اہم کام جو اسی سے متعلق ہے، یہ ہے کہ جیسے ہم علم کلام کو پڑھتے ہیں اور ایمانیات کی تفصیلات سے واقف ہوتے ہیں، اسی طرح ہم اسلامی معتقدات کی عقلی بنیادوں کو بھی جاننے کی کوشش کریں؛ کیوں کہ انسانی عقل ہر بات کا ادراک کر لے یہ ضروری نہیں؛ لیکن یہ بھی ایک حقیقت ہے کہ خدا کا کوئی حکم عقل کے خلاف نہیں ہو سکتا۔ سلف صالحین اور خاص کر ماضی قریب کے علماء میں حجۃ الاسلام حضرت مولانا محمد قاسم نانوتویؒ کے یہاں اس کی بہترین مثالیں ملتی ہیں۔ انھوں نے کتنی قوت کے ساتھ اور آفاق و انفس کی دلیلوں سے ایمانیات کو ثابت کرنے کی کوشش کی ہے؛ لہذا جیسے ہم فقہ کو پڑھتے ہیں، ہم احکام شریعت کے ساتھ ساتھ شریعت کے اسرار و مقاصد کا بھی مطالعہ کریں، اسی طرح آج اعدائے اسلام، اسلام پر جو سوالات اٹھاتے ہیں، ہمیں ان سے بھی واقف ہونا چاہیے اور علمی و فکری اعتبار سے اس کے رد کے لیے تیار رہنا چاہیے۔ کسی فوج کے فتح مند ہونے کے لیے یہ بات کافی نہیں ہے کہ وہ صرف اپنے ہتھیار سے واقف ہو؛ بلکہ یہ بھی ضروری ہے کہ وہ اپنے دشمنوں کے ہتھیار سے بھی آگاہ ہو۔

فکری اعتبار سے عیسائیت، ہندومت یا دیگر ادیان باطلہ کا مقابلہ دشوار نہیں ہے؛ کیوں کہ ان کے پاس نہ کوئی دلیل ہے نہ عقل و خرد کے شواہد اور نہ عقلاے روزگار کی تائید؛ لیکن لادینیت کے پیچھے ان مغربی مفکرین کی قوتیں ہیں جن کو کھوٹے ہونے کے باوجود سکے رائج الوقت کی حیثیت حاصل ہو گئی ہے۔ ضرورت ہے کہ علماء اس پہلو سے اسلام کا مطالعہ کریں۔ آج کے مسلمہ طرز استدلال کے مطابق اسلام کو پیش کریں، اس موضوع پر لکھیں، اس کو اپنی علمی کاوشوں کا موضوع بنائیں اور اس طرح کے مضامین کو دینی جامعات کے نصاب میں شامل کریں؛ ورنہ اس فتنہ کا اثر بہت خراب ہوگا۔

اللہ تعالیٰ اس فتنہ سے اُمت کی حفاظت فرمائے اور علمائے اُمت کو پوری فکر مندی اور ذہانت کے ساتھ اس سے نبرد آزما

ہونے کی توفیق عطا فرمائے۔ + + +

ساتھ عائلی زندگی کا تعلق چوں کہ فرد کی نجی زندگی سے ہوتا ہے؛ اس لیے اس میں بھی احتیاط کے ساتھ اور تدریجی طور پر کاٹ چھانٹ کی جائے۔ مغرب کی اس ریشہ دوانی سے شاید ہی کوئی مسلم ملک محفوظ ہو۔

دوسرے: مسلمانوں کے جدید تعلیم یافتہ لوگوں میں ایک ایسا گروہ پیدا کیا جائے، جس کے نام تو مسلمانوں کے سے ہوں، جو اپنے آپ کو مسلمان کہتے ہوں اور جو مسلمانوں کی بہت سی سماجی تہذیبی روایت کو اپنائے ہوئے ہوں؛ لیکن حقیقی معنوں میں اسلام پر ان کا یقین نہ ہو، وہ حدیث کا انکار کرتے ہوں، جو چیز مغربی مفکرین کے نزدیک ناقابل قبول ہو اور قرآن مجید میں اس کا ذکر آیا ہو، اس کی دُور از کار تاویل کرتے ہوں، شریعت کے جن احکام کو مغرب کی طرف سے خلاف عقل قرار دیا جاتا ہے، ان کو عارضی اور وقتی عمل قرار دے کر ان سے دامن بچاتے ہوں، وہ اسلام کا ایک ایسا ایڈیشن تیار کرنے کی کوشش کریں، جس میں مغرب کے جذبہ لذت اندوزی اور شہوت پرستی میں کوئی رکاوٹ باقی نہیں رہے۔ یہ کام قریب قریب ایک ہی زمانہ میں مصر اور ہندوستان میں شروع ہوا۔ علمائے ربانیین کی کوششوں اور اسلام کی اپنی طاقت کی وجہ سے عوامی سطح پر انھیں اس سلسلے میں کوئی خاطر خواہ کامیابی حاصل نہیں ہو سکی اور مستشرقین کی طرف سے بھی غدا فراہم کرنے کے باوجود وہ اس میں ناکام ہی رہے اور ان شاء اللہ آئندہ بھی ناکام ہی رہیں گے، واللہ متّٰم نوره ولو کره الکافرون۔

لیکن انفارمیشن ٹکنالوجی کی ترقی کے اس دور میں ایک نئی صورت حال پیدا ہو گئی ہے اور وہ یہ کہ جو جھوٹ اور جعل سازی کتابوں کے دینیوں میں پڑی رہتی تھی، اب میڈیا اور بالخصوص الیکٹرانک میڈیا کے ذریعے اس کو لمحوں میں ہر کچے کچے مکان میں پہنچا دیا جاتا ہے، اور میڈیا اس فلسفے پر عمل کرتا ہے کہ جھوٹ کو اتنا دوہراؤ کہ وہ سچ ہو جائے۔ بد قسمتی سے نہ مسلمانوں کے پاس اپنا میڈیا ہے، اور نہ نیشنل اور انٹرنیشنل میڈیا ان کی آواز لوگوں تک پہنچاتا ہے؛ اس لیے جدید تعلیم یافتہ لڑکوں اور لڑکیوں کے ایک حلقے میں شکوک و شبہات کے کانٹے بونے جارہے ہیں۔ جیسے کمیونسٹ روس کے عہد ترقی میں مسلمانوں میں ایک اچھا خاصا دین بیزار گروہ پیدا ہو گیا تھا اور اپنے آپ کو ترقی پسند قرار دیتا تھا، اسی طرح اب پھر ایسا گروہ اُبھر رہا ہے، جس نے اسلام بیزاری کا راستہ اختیار کیا ہے۔ حدیث کا انکار، قرآن مجید کی تشریح و توضیح میں دُور از کار معنی آفرینی، قانون شریعت پر اعتراض، اسلامی شعائر کا تمسخر، ڈاڑھی کا استہزاء، غیر مسلموں کے ساتھ نکاح کے بڑھتے ہوئے واقعات، مسلم سماج میں بڑھتی ہوئی بے ججابی، مخلوط تعلیم کی طرف رجحان، خاندانی زندگی کی قید سے آزادی اور خاندان کا بکھراؤ، ہم سایہ قوموں کے مذہبی تہواروں میں شرکت اور اس کو انسانیت دوستی کا نام دینا، مسلمانوں کے زیر انتظام عصری تعلیمی اداروں میں مخلوط کلچرل پروگرام اور غیر اسلامی یونی فارم اور اس کے باوجود مسلمانوں کی طرف سے اس کی پذیرائی وغیرہ وہ باتیں ہیں، جو ایک سیلاب بلاخیز کی طرح آگے بڑھ رہی ہیں۔ یہ ایک تہذیبی اور فکری ارتداد ہے۔ یہ ایسا ارتداد ہے جو دبے پاؤں آتا ہے اور ایک سست رفتار زہر کی طرح کسی قوم کے پورے وجود میں پھیل جاتا ہے۔

اس وقت اس فتنہ کا مقابلہ علماء کی ایک بڑی ذمہ داری ہے اور اس کے لیے دو باتیں ضروری ہیں: ایک یہ کہ علماء نمبر و محراب

دفاعِ اسلام علمائے کرام کی ایک اہم ذمہ داری

علمائے دین انبیاء کے کرام کے وارث ہیں۔ اس لیے انبیاء سے جتنی ذمہ داریاں متعلق تھیں، سلسلہ نبوت کے تمام ہونے کے بعد یہ ساری ذمہ داریاں علمائے اُمت کے کاندھوں پر آگئی ہیں۔ ان میں ایک اہم ذمہ داری ”مجادلہ حسنہ“ ہے، یعنی بہتر طور پر دلیل و برہان کے ساتھ اسلام کا دفاع۔

اللہ تعالیٰ کا ارشاد ہے:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ. (النحل: ۱۲۵) ”(اے رسول!)

آپ اپنے رب کے راستے کی طرف حکمت اور عمدہ نصیحت کے ذریعے بلائیے اور ان سے بہتر طریقے پر بحث کیجیے۔“

اس آیت میں دیکھیے۔ قرآن مجید میں موعظت کے لیے ”حسنہ“ کی صفت استعمال کی گئی؛ لیکن مجادلہ کے لیے اسم تفضیل کا صیغہ استعمال کرتے ہوئے فرمایا گیا: وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ۔ موعظت میں دل سے خطاب ہوتا ہے اور ناصحانہ اُسلوب کافی ہو جاتا ہے، اور مجادلہ میں دماغ سے خطاب ہوتا ہے اور دلائل و براہین کی ضرورت پیش آتی ہے۔ موعظت حسنہ، غافلین کے لیے کافی ہو جاتی ہے، یعنی ان لوگوں کے لیے جو ناواقفیت، لاعلمی اور غور و فکر نہ کرنے کی وجہ سے راہِ راست سے منحرف ہو گئے ہوں، اور جدال احسن ان لوگوں کے لیے ہے، جو انکار و جحود میں مبتلا ہوں۔ بعض دفعہ یہ انکار لوگوں کی زبان پر آ جاتا ہے، اور بعض دفعہ ماحول، روایت اور خاندانی پس منظر وغیرہ کی وجہ سے زبان تو خاموش رہتی ہے؛ لیکن دل اس کا مریض ہوتا ہے اور اس میں شکوک و شبہات کے کانٹے چبھتے رہتے ہیں۔ اگر کبھی ایسے ماحول میں انسان پہنچ جائے، جس میں کوئی ٹوکنے اور روکنے والی زبان موجود نہ ہو تو دل کا خیال زبان پر آ جاتا ہے، یہ فکری ارتداد کا فتنہ ہے، جو تیزی سے مسلمانوں کی نئی نسل اور اپنے آپ کو دانشور خیال کرنے والے طبقے میں درآ رہا ہے۔

آج بھی اُمتِ مسلمہ کی غالب ترین اکثریت اسلام پر بھرپور یقین رکھتی ہے، اور ایمان کی جڑیں ان کے دل و دماغ کی گہرائیوں میں پیوست ہیں؛ اس وجہ سے جس طرح مغرب و مشرق کی دوسری قوموں نے اس فلسفہ کو قبول کر لیا، مسلمانوں کو فتح کرنے میں انھیں کامیابی حاصل نہیں ہو سکی؛ اس لیے مغرب نے مسلمانوں میں سے دو طبقوں کو اپنا آلہ کار بنانے کی کوشش کی اور اعتراف کرنا چاہیے کہ انھیں اس میں ایک حد تک کامیابی بھی حاصل ہوئی۔ ایک: مغرب نواز فرماں رواؤں کو مسلم ملکوں پر مسلط کرنا، جنھیں عوامی انتخاب کے ذریعے نہیں؛ بلکہ فوجی انقلاب کے ذریعے تختِ اقتدار پر پہنچایا جائے، اور ان سے جبر و تشدد کے ذریعے مغربی نظام حیات کو نافذ کرایا جائے، اسلام کے قانونِ تعزیرات، قانونِ مالیات، سیاسی نظام اور تعلیمی نظام کو تو ختم کر ہی دیا جائے، ساتھ

لیکن آپ جو کام کر رہے ہیں اس کو ہم سراہتے ہیں، ہم اس کی قدر کرتے ہیں اور ہم خود اس کی ضرورت سمجھتے ہیں ﴿﴾

لیکن اس حل کی بنیادی شرط کو نہ بھولئے :

اگر آپ چاہتے ہیں کہ سو فیصد دین کے مطلوبہ تصور کے ساتھ نئی نسل کیلئے عصری تعلیم کا نظم کریں تو صحیح دینی فکر والوں کی قیادت و سرپرستی ہی میں ورنہ کم از کم ان کی نگرانی ہی میں یہ تعلیمی نظام قائم ہونا چاہیے، ورنہ خطرہ ہے کہ اسلام اور مسلم اسکولوں کے نام سے شروع ہونے والی ہماری اس تعلیمی تحریک میں غیر محسوس طریقہ پر فکری آزادی اور ترقی کے نام سے غیر اسلامی چیزیں شامل نہ ہوں اور ہمیں اس کا احساس بھی نہ ہو۔

اس میدان میں کام کرنے والوں کے پیش نظر ہمیشہ یہ بات رہنی چاہیے کہ اس تعلیمی نظام کے ذریعہ ان کو بنیادی طور پر نئی نسل کو ایمان و اخلاق پر قائم رکھنے کی کوشش کرنی ہے، ان کا نعرہ اور مشن یہ ہو کہ تعلیم بہانہ و ذریعہ ہے اور ایمان پر باقی رکھنا نشانہ ہے، اگر اس نیت کے ساتھ نئی نسل کو ایمان پر باقی رکھنے کی کوششیں ہوں گی تو ہمارا یہ عصری تعلیمی مشن بھی دعوتی مشن کہلائے گا اور عند اللہ ہم ماجور ہوں گے، ورنہ پہلے سے موجود ہزاروں اسکولوں و عصری درسگاہوں میں اضافہ کے علاوہ ہمارے تعلیمی مشن کی کوئی امتیازی اور اسلامی شناخت نہیں ہوگی۔

میری زندگی کا مقصد تیرے دین کی سرفرازی
میں اسی لیے مسلمان میں اسی لیے نمازی

فرقوں نے قائم کئے ہیں بلکہ بہتر ہونا چاہئے، مسلمانوں کو ہر میدان میں سبقت لے جانے کی کوشش کرنی چاہئے اور پھر اس کا ڈسپلین، رکھ رکھاؤ، اس کی صفائی اور اس کا نظم و نسق وہ ہر طرح سے ایسا ہو کہ کھاتے پیتے لوگ اور جن کا معیار زندگی بلند ہے وہ اپنے بچوں کو وہاں بھیجنے میں ذرا بھی تامل نہ کریں، آپ سب جانتے ہیں کہ میں مدرسہ کا آدمی ہوں، اب بھی مدرسہ ہی کا خادم ہوں اور عربی مدارس کی دعوت دیتا ہوں لیکن اسی کے ساتھ میں آپ سے یہ کہہ رہا ہوں کہ اب آپ زمانہ کو سمجھئے، زمانے کے تیور کو سمجھئے اور آپ ہر جگہ ایسے اسکول قائم کیجئے جہاں اچھے، خوشحال اور تعلیم یافتہ لوگ اپنے بچوں کو بے تکلف بھیجیں، آپ یہ امید نہ رکھیں کہ سب عربی مدارس میں آجائیں گے، یہ ہو جاتا تو بڑا اچھا تھا لیکن ہر تمنا پوری نہیں ہوتی ہے، اس کا ہمیں لحاظ رکھنا چاہئے کہ ایسا نہیں ہو سکے گا، ان کے لیے ایسے اسکولوں کو قائم کرنا اب بہت ضروری ہو گیا ہے کہ جہاں بقدر ضرورت دینیات سے واقفیت ہو جائے، وہ نماز اور روزے کے پابند ہو جائیں، اردو پڑھ لکھ سکیں اور اسلام کی خوبی کا نقش ان کے دلوں پر قائم ہو جائے، وہ اپنے مسلمان ہونے پر فخر کریں اور اس کی کوشش کریں کہ مسلمان رہیں اور پھر دوسرے یہ بھی کہ ان اسکولوں میں آپ کے بچے ان کے برابر تیار ہوں جو غیر مسلم اسکولوں میں پڑھتے ہیں بلکہ آپ کا تعلیمی نتیجہ ان سے بہتر ہونا چاہئے، آپ کے بچے جب وہاں جائیں چھٹی میں یا اوپری ہائی اسکول وغیرہ میں داخل ہوں تو وہ ان کے مقابلہ میں بہتر ہوں، اگر آپ اس میں کامیاب ہوئے تو بڑی خدمت انجام دیں گے اور کبھی یہ نہ سمجھئے گا کہ آپ کوئی غلط کام کر رہے ہیں، کوئی صاحب اگر آپ کو اس میں وسوسہ پیدا کر دیں کہ میاں:- کہاں کس جھنجھٹ میں پڑے ہو، سیدھے سیدھے ایک سرائے بناؤ جہاں مسافر ٹھہریں یا کسی لنگر کا انتظام کرو یا مسجد میں ایک اور منارہ بنا دو، دو منارے ہیں اس میں ایک اور منارہ بن جائے، تو آپ کبھی ایسے آدمیوں کی بات میں نہ آئیے گا، ہم لوگ بھی دین کا تھوڑا بہت علم رکھتے ہیں، خدا کے فضل سے دینی مدارس ہی کی خدمت میں لگے ہوئے ہیں

لیے تیار نہ ہوں، اس کے لیے صرف قرآن مجید ناظرہ مکمل پڑھانے، دعائیں یاد کرانے اور سیرت نبوی وغیرہ کے اسباق رٹانے سے کام نہیں چلے گا بلکہ عقائد اور اللہ کی صفات و کمالات، اس کی بے پناہ قدرتوں و اختیارات کے واقعات و حقائق کو بچوں کو ایسا گھول گھول کر پلایا جائے کہ اللہ رب العزت کی عظمت و قدرت اور اس کی ذات عالی اور نبی رحمت ﷺ کی محبت ان کے دل و دماغ میں رچ بس جائے اور دنیا کے کسی بھی گوشہ میں جانے پر ان کے قدم ڈگمگانہ سکیں، لیکن جو لوگ روشن خیالی اور ترقی پسندی کے شوق میں اعلیٰ عصری و معیاری تعلیم کے جنون میں اپنی معصوم اولاد کو غیر مسلموں کی گودوں میں دینے سے بھی نہیں کتراتے اور جو خود بھی دین کی بنیادی باتوں سے ناواقف ہیں تو وہ اپنی اولاد کیلئے گھروں میں مستحکم دینی تعلیم کا نظم کریں گے اس کی ان سے امید نہیں کی جاسکتی، ایسے لوگوں کو اور ان کی نسلوں کو فکری ارتداد سے بچانے کا حل صرف یہ رہ جاتا ہے کہ ہم ان کیلئے ان مشنری اسکولوں کا متبادل پیش کریں، اس کے لیے مفکر اسلام حضرت مولانا سید ابوالحسن علی ندویؒ کی ایک بصیرت افروز تقریر کا اقتباس ملاحظہ کیجئے جو مولانا نے ۱۹۷۱ء میں امریکہ و یورپ کے دعوتی دوروں سے ہندوستان واپس آنے کے بعد اجین مدھیہ پردیش میں مسلم وکلاء کے مجمع میں خطاب کرتے ہوئے کہی تھی

مولانا فرماتے ہیں ﴿ما ٹیسری اسکول، نرسری اسکول، کنڈرگارڈن وغیرہ قسم کے مدارس اب نہایت ضروری ہو گئے ہیں، ہم مسلمانوں کو توجہ دلائیں گے کہ اب صرف کنویں بنانا اور صرف مسجد کے مقابلے میں مسجد بنانا صرف یہی ایک نیکی کا کام نہیں ہے بلکہ بڑی نیکی کا کام یہ ہے کہ آپ اس نئی نسل کو بچائیں اور ایسے معیاری اسکول قائم کریں جن کا انتظام، جن کے اساتذہ کی سطح یعنی کوالیفیکیشن، ان کا تجربہ کسی طرح سے دوسرے اسکولوں سے کم نہ ہو جس کو دوسرے

ہمارے والدین کی خوش فہمی ہے کہ بچوں کو قرآن ناظرہ، نماز کا طریقہ اور چند دعائیں گھر میں سکھا دینا کافی ہے۔

ایسے اسکولوں کو بھی قائم کرنا ہے جو مشنری اسکولوں کے معیار سے کم نہ ہوں۔ دینی تعلیم و تربیت میں بھی کمی نہ رہے۔ فیس وغیرہ کے سلسلے میں غریبوں کا پورا لحاظ کیا جائے۔

مفکر اسلام حضرت مولانا سید ابوالحسن علی ندویؒ

مفکر اسلامؒ کی بصیرت و فراست:

آج سے ۱۳/۱۴ سال قبل جامعہ اسلامیہ بھٹکل میں مفکر اسلام مخدومی حضرت مولانا سید ابوالحسن علی ندویؒ سے مینگلور کے ایک اخبار کے ایڈیٹر نے انٹرویو لیتے ہوئے یہ پوچھا کہ مولانا!۔ آپ کے نزدیک اس وقت ملت اسلامیہ ہند یہ کدور پیش سب سے اہم مسئلہ کیا ہے؟ مولانا نے اس کا جو جواب دیا اس پر اس اخبار کے ایڈیٹر نے لکھا کہ میں یہ سمجھ رہا تھا کہ مولانا بابر مسجد/شاہ بانو کیس/تعلیمی انحطاط یا مسلمانوں کے لیے روزگار وغیرہ، اس میں سے کسی اہم مسئلہ کو مرکزی و محوری مسئلہ بنا کر اس کی تشریح کریں گے، لیکن مجھے سخت حیرت ہوئی مولانا نے جب یہ فرمایا کہ ملت کا سب سے اہم مسئلہ میرے نزدیک اس وقت ان میں سرایت کرنے والا فکری ارتداد اور غیر شعوری طور پر دینی و اسلامی مظاہر پر عمل پیرا ہونے کے باوجود ان میں بڑھتا ہوا ذہنی الحاد ہے جو اعلیٰ و عصری تعلیم کے شوق میں غیر اسلامی اور مشنری اسکولوں و کالجس کی بدولت مسلمان گھرانوں میں سرایت کر رہا ہے۔

آخر اس کا حل کیا ہے؟ :

اس پوری بحث کے بعد سوال یہ پیدا ہوتا ہے کہ آخر پھر اس کا حل کیا ہے؟ اس کا سب سے بنیادی حل تو یہ ہے کہ ہم اپنی اولاد کو دینی مدارس میں بھیجیں اور ان کو حافظ قرآن اور عالم دین بنائیں لیکن بقول مفکر اسلامؒ ہماری عین خواہش کے باوجود زمانے کے حالات و نفسیات کو دیکھتے ہوئے یہ عملاً ممکن نہیں کہ ملت کے سو فیصد بچے مدارس میں داخلہ لیں، تو پھر اس کا ممکنہ حل یہ ہے کہ ہماری اولاد کو ہم بچپن ہی سے اتنی مضبوط دینی تعلیم سے آراستہ کریں کہ ایمان و اسلام کے سلسلہ میں دنیا کے کسی بھی بڑے منصب و عہدہ پر فائز ہونے کے باوجود وہ کوئی مصالحت کے