

me (1919) Department.

Education

Ordinary SERIES.

G.O. No. 802

DATED 25. 6. 19

[Despatch Abstract.]

Religious Neutrality in Schools

requesting the S.P.D to inform the
Missionary Educational Council of South
India that the Govt have no intention
of departing from the policy of religious
neutrality hitherto followed by them and that
they are in general agreement with the
conclusions of the Council as to what would
constitute a violation of that policy.

HOME (EDUCATION)

DEPARTMENT.

Received



Registered

191

Subject.

Submitting for the consideration of the Government a memorandum on the policy of religious neutrality in schools prepared by the Missionary Educational Council of South India.

ENCLOSURES

No.

Spare copies

No.

8534/18

Station

Madras

Dated the

11 November

191

From (Name) The Hon'ble Mr. M. S. Muniamma, Director of Public Instruction.
(Designation)

To The Secretary to the Government of Madras,
Home (Education) Department.

Sir,

I have the honour to submit herewith at the request of the Rev. D. S. Leith, Secretary, Missionary Educational Council of South India a memorandum on the policy of Government regarding religious neutrality in schools, drawn up for the consideration of the Government by the Missionary Educational Council. The Secretary of the Council also informs me that the Council desires to know whether the Government consider that the memorandum embodies correctly their policy in the matter.

2. In section 5 of the memorandum the Council mentions four points any of which in its opinion would constitute

2/
constitute a violation of the policy of religious neutrality. I have no remarks to offer in regard to the first and the third points as their practice would undoubtedly constitute a breach of religious neutrality.

(E) 3. The second and fourth points are not so clear. In connection with the second, I would invite your attention to G.O.No.404 Educational dated 10-5-12 granting permission to the imparting of religious instruction in Muhammadan schools under public management subject to certain restrictions. There seems to be no breach of neutrality in this order but apparently the Council does not appear to have in view the Government order and seem only to refer to the practice referred to on page 5 of the memorandum, of commencing school meetings with Hindu prayers. Such a practice was once reported as being followed in a Government girls' school but it was done without authority and was stopped.

4. As regards the principle enunciated in point 4, it is, I consider, too sweeping and the policy of Government and the practice of the department cannot be made to depend upon prepossessions as to the merits of Indian Art or the attributes of Hindu deities. A good series of pictures might on occasion be recommended though admittedly it would have to be done with extreme care. A copy of circular referred to by the Council on page 5 is enclosed for information.

I have the honour to be,

Sir,

Your most obedient servant,

Ra. Arne.

for Director of Public Instruction.

miss
14/11

V.R/12-11

3/ 3
RELIGIOUS NEUTRALITY IN SCHOOLS.

1. The Government Policy of Religious Neutrality in Schools.

"The attitude of Government as regards religion (is) one of neutrality - abstention from teaching in public schools, abstention from interference with teaching in privately managed schools."

(Hd put up)
This statement appears in the Sixth Quinquennial Review of the Progress of Education in India. (Volume I - page 22). It sums up all the authoritative pronouncements that have been made on the subject, from the despatch of 1854 to the Resolutions of the Government of India of 1915. The following quotations show it to be the declared policy of the Government:--

The Despatch of 1854 says:-- "These (i.e. -- Government) institutions were founded for the benefit of the whole population of India; and in order to effect their object it was, and is, indispensable that the -- education conveyed in them should be exclusively secular." (Section on Religious Instruction). "The system of -- grants-in-aid which we propose to establish in India will be based on an entire abstinence from interference with the religious instruction conveyed in the schools -- assisted." (Section on Education to be encouraged by -- grants-in-aid).

The Education Commission of 1883 in dealing with the expressed desire that culture and religion should not

para 54, p. 21
of book put up.

para 5-3, p. 13
of book put up.

p. 459 of
Commission's
Report (M. S. P.)
para 449 + 450
9-12

not be divorced says that "in Government institutions this desire cannot be gratified." (paragraph 526). It agrees with the principle as to grants-in-aid laid down in the Despatch and quoted above. (paragraph 514).

para 5, p. 11
9/8/04 215-1
6/4/04

The Government of India in their Resolution of 11th March 1904 say, "It is the settled policy of Government to abstain from interfering with the religious instruction given in aided schools. Many of these, maintained by native managers or by missionary bodies in various parts of the Empire, supply religious and ethical instruction to complete the educational training of their scholars. In the Government institutions the instruction is, and must continue to be, exclusively secular."

para 5, p. 3
7/8/04 394 V
1/5/13

The Government of India in their Resolution of the 21st February 1913, in the paragraph dealing with 'Direct religious and moral instruction' speak of the "Government of India as bound to maintain a position of complete neutrality in matters of religion."

2. Reasons for this policy.

para 84, book
p. 214, M. S. P.

The reasons for this policy are to be found in the Despatch and in the statement which appears in the Imperial Gazetteer of India (Volume IV. Chapter xiii) published under the authority of the Secretary of State for India. The reason, according to the Despatch, is "to prevent the slightest suspicion of an intention on our part to make use of the influence of Government for the purpose of proselytism." In harmony with the extract from the Despatch given in the preceding paragraph, the

5
- 3 -
the Gazetteer of India states:--

p. 447y
Rel put up.
"The existence in India of creeds differing widely from one another and from the faith of the -- ruling power has made it essential for the State to assume a position of strict religious neutrality in its relations with public instruction. This principle was emphatically asserted in the Despatch of 1854 and has ever since been rigidly enforced. No religious instruction is given in Government schools; and provided only it -- imparts sound secular instruction, a private institution is equally entitled to Government aid whether it teaches the religion of the Bible, the Shastras, or the Koran."

In short, there are so many faiths in India that Government cannot, even if it wished, support them all, and any recognition of religion which falls short of this exposes Government to the suspicion of sectarianism or proselytism. In the interests of all concerned, therefore, the only policy is one of abstention. In 1854, because of the position taken up by some -- advocates of Indian Education, the principle of Religious neutrality required to be carefully stated so as to make it perfectly clear that Government would not employ its schools for the propagation of Christian religion. At the present time the religious neutrality principle -- requires to be as emphatically stated so as to make it equally clear that schools and colleges under public -- management are not to be employed for the propagation of non-Christian religions.

3. Alternative to this policy.

In the history of education in India only one alternative has been mentioned, and it has been mentioned only to be dismissed. In Chapter VII. paragraph 526 of the Report of the Education Commission, the Commission says:--

"The declared neutrality of the State forbids its connecting the institutions directly maintained by it with any one form of faith; and the alternative of giving equal facilities in such institutions for the inculcation of all forms of faith involves practical difficulties which we believe to be insuperable."

In the opinion of the Commission, while Government remains neutral, that is to say entirely abstains from providing for religious instruction in schools and colleges under public management, its impartiality cannot be impugned. But when it endeavours to provide facilities for every form of religious instruction it commits itself to a course which it cannot carry out in its entirety; and failure to carry it out in its entirety is equivalent to Government partiality in religious matters. An alternative which would land Government in this position is no alternative; and this is as true to-day as it was in 1885.

4. Departures from this policy.

In the Sixth Quinquennial Review Mr. Sharp --

p. 23 of Mr. Sharp's
report.
(John W. P.)

Mr. Sharp speaks of what he calls 'concessions' in --
connection with the Government religious policy, for
example, the religious instruction which is permitted in
the United Provinces and in the Punjab. But in both
these provinces the religious instruction is given out of
school hours, it is not imparted by teachers on the regu-
lar staff, and it is not financed out of public funds.
These 'concessions' therefore cannot be described as --
departures from the avowed policy of Government.

The Missionary Educational Council has brought
to the notice of the Education Department, formally and
informally, certain indications of departure from the
avowed policy of Government. For instance, an informal
representation was made as to the practice of conducting
Hindu worship at the opening of a school under public --
management. The Council learned that subsequently the
practice was discontinued. Again a representation was
made to the Director of Public Instruction with regard to
a circular which he had issued and which included the
names of Hindu religious pictures as suitable for school
use. The Director stated that he could not agree with
the Council in regarding this as a breach of neutrality;
the position of Government was that in matters of --
education they should impartially deal with all religions
and recommend books and pictures dealing with religion
provided they were educationally suitable. The Council,
believing as it does that the difficulties in the way of
carrying out this policy are 'insuperable,' regrets that
any countenance should be given to it, and trusts that

that Government will make it perfectly plain that its policy of neutrality includes abstention from -- recommending what is specifically religious quite as much as abstention from teaching what is religious.

The Council has had its attention drawn on more than one occasion to what have been called -- 'exceptional arrangements' in certain Muhammadan Schools under public management. It cannot but think that the provision of these arrangements is not in accord with the Government's declared policy of "complete neutrality in matters of religion."

5. Conclusions as to what constitute violations of this policy.

The Government have plainly stated that in schools under public management "the instruction is, and must continue to be, exclusively secular" and that it is their "settled policy to abstain from interfering with the religious instruction given in aided schools." The Council concludes that the following would constitute violations of the Government policy of religious neutrality:--

- (1) the giving of religious instruction in a school or college under public management within school or college hours and as a regular part of the work of the institution;
- (2) the conducting of any form of religious worship in a school or college under public management;

para 25-
p. 11 of pp. 215
6.4.04
f. 10-4

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(3) the giving of grants from public funds to teachers of religion as such in schools or colleges under public or private management;

(4) the official recommendation of religious books and pictures for use in schools or colleges under public or private management.

P. G. M. Reith

Secretary,

The Missionary Educational Council
of South India.

PROCEEDINGS OF THE DIRECTOR OF PUBLIC INSTRUCTION

DISPOSAL NO. 8132 DATED 9th DECEMBER 1916

Read again Proceedings R.C. No. 418 of 1916 dated 18th August 1916.

The Inspectors of the schools and the Inspectresses of Girls' schools are informed that the marginally noted pictures have since been considered as suitable for being hung up on the walls of schools and for school use and they are accordingly requested to be good enough to notify this fact to the correspondents and managers of schools under their control.

X

Pictures.

For hanging on the walls of schools.

I. A. K. Johnston's Natural History Plates.

1. The Lion
2. The Elephant.

"A.L." Composition and conversational Aids.

1. South Africa-Typical Scene in up-country market town.
2. Street Scene in China.
3. Street Scene in Egypt.

"A.S." Scenes in Other lands.

1. Scenes in Greenland and Lapland.
2. " " Russia and Siberia.
3. " " Canada.
4. " " Holland.
5. " " Switzerland.

Illustrations of Drawings by H. S. Sarna.

1. Avatars of Vishnu and Preservation of the World.
2. Ramayana - The Great War.
3. Marry whom you love and Love whom you marry.

Black's Travel Pictures.

1. The British Empire - Europe.

Sd./B.H. Stone,
Director of Public Instruction.

B. S. Sarna
B. S. Sarna

To.

The Inspectors of Schools including the Inspector of European
and Training Schools.

The Inspectresses of Girls' Schools.

Copy to Messrs. W & A. Johnston & Co., Ltd., London.

" E. J. Arnold & Son, Educational Publishers, Leeds.

" A & C. Black Ltd., 4, 5 and 6, Soho Square, London.

" M. R. R. M. S. Sarma, No. 2, Office Venkateshala Madali Street
Triplicane.

(True copy)

N. a. a. m.

for Director of Public Instruction

Page 3 of C.F.

paras 4 & 5 of
Educational policy
P. 3 of G.O.394/
1-5-13. (V)

pages 3 & 4 of
G.O.691/29-9-11 (W)

Page 3 of G.O.1293/
11-10-17. (X)

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Home (Education) Department.
C.No.2840 A. From the D.F.I.R.C.No.8534, dated
14-11-18.

Subject: Memorandum on the policy of religious
neutrality in schools, prepared by the
Missionary Educational Council of
Southern India.

The Missionary Educational council of Southern
India submits a memorandum prepared by it on the
Government policy of religious neutrality in
schools and desires to know whether the Government
consider that the memorandum embodies correctly
their policy in the matter. As explained by the
council, the policy of Government in the matter of
religious instruction is one of complete neutra-
lity. At the same time, the tendency of ^{the} existing
systems of education to develop the intellectual
at the expense of ^{the} moral and religious faculties
has engaged the attention of the Government of
India and the Local Government. In 1911 the
former ^{govt} suggested that local committees on which
Indians might be largely represented should be
appointed to consider whether any practical
measures could be taken which would remove the
defects of the present system and influence the
rising generation for good. A committee was
accordingly appointed by this Government. The
committee recommended that moral instruction on a
theistic basis should be given in all secondary
and higher elementary schools. As regards
religious instruction, it commended this as a

pages 46 to 49 of
G.O. ibid. (X)

G.O. ibid (X)

P. 6 of G.O. 1293/
11-10-17. (X)

desirable subject of instruction. The Director considered that the authoritative introduction of religious teaching into schools under public management would not be in accordance with the principle of religious neutrality. The Government have, after consideration, left out for the present the question of providing for religious instruction and have approved as an experimental measure a scheme for imparting moral instruction in four Government secondary schools. No detailed reply has yet been sent to the Government of India pending consideration of the results of this experiment.

2. As regards the existing practice in regard to religious instruction, it is submitted that no classes for religious instruction are now held in any school under public management except schools for Muhammadans. Special arrangements have been made in the latter class of institutions. In G.O. No. 358 Educational, dated the 25th May 1905, the Government accorded permission to the Muhammadan Educational Association ^{of Southern} to impart religious instruction in the Madrasa-i-Azam on the following conditions:-

- (1) that the instruction is given out of school hours and does not interfere in any way with the school curriculum;
- (2) that no boys are admitted to the religious instruction classes without the written consent of their parents or guardians;
- (3) that, if at any time a room in the school building cannot be spared, the Association will be required to make other arrangements; and
- (4) that at any time the Government may

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withdraw the permission to use the room.

(E) In G.O.No.404 Educational, dated the 10th May 1912, the Government granted permission to the staff of Muhammadan schools under public management to teach the Koran and give religious instruction in the school premises subject to the conditions that the instruction was given out of school hours without interfering in any way with the school curriculam and that no pupil was admitted to the religious classes without the written consent of the parent or guardian. The Missionary Educational council states that it cannot but think that the provision of these arrangements is not in accord with the Government's declared policy of complete neutrality in matters of religion. Apparently, the council has overlooked the observations of the Court of Directors in para 34 of their Educational Despatch of 1854 extracted below:-

"Considerable misapprehension appears to exist as to our views with respect to religious instruction in the Government institutions. Those institutions were founded for the benefit of the whole population of India; and, in order to effect their object, it was, and is, indispensable that the education conveyed in them should be exclusively secular. The Bible is, we understand, placed in the libraries of the colleges and schools, and the pupils are able freely to consult it. This is as it should be; and, moreover, we have no desire to prevent, or discourage, any explanations which the pupils may, of their own free will, ask from the

p. 8 of cf.

p. 21 of book put up.

masters upon the subject of the Christian religion, provided that such information be given out of school hours.

3. In schools under private management the managers are at liberty to make such arrangements as they think fit for religious and moral instruction.

4. In para 4 of its memorandum, the council desires Government to make it perfectly plain that its policy of neutrality includes abstention from recommending what is specifically religious quite as much as abstention from teaching what is religious. It is submitted that it is not possible to secure unanimity of view on the question whether a publication is specifically religious or not. Besides the Court of Directors in their despatch quoted above raised no objection to the introduction of the Bible in school libraries and the student consulting it. That being so, it does not appear that Government can object to the provision of books relating to other religions and their consultation by the students.

5. In para 5 of its memorandum, the Missionary Educational Council considers that certain matters specified therein would, if allowed, constitute violations of Government policy of religious neutrality. These are noticed below:-

(1) the giving of religious instruction in a school or college under public management within school or college hours and as a regular part of the work of the institution.

p. 6 of go. No 1293 (2)
11.10.17

p. 7 of.

The D O I and the Govt.
must be the sole
judges of the matter

p. 8 of.

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Para 2 pages 1&2 C.F

The D.P.I concurs in the view that this would constitute a breach of the principle of neutrality. It is submitted that there would be no breach of neutrality if all religions were treated alike and instruction given to pupils in their own faith. As it is not possible for Government to make such an arrangement, they have decided that instruction in schools under public management should be purely secular. It is submitted that the proposition as framed is somewhat wide and that there will be breach of neutrality only if instruction is given in a particular faith to the exclusion of others.

(2) the conducting of any form of religious worship in a school or college under public management.

The Director is doubtful whether this would constitute a violation of the accepted policy. He points out an instance in which, in a Government girls' school, work began with Hindu prayers. As this was done without authority, it was stopped. It is observed from the Punjab Government's reply to the Government of India in regard to religious and moral instruction that, in Government and Board schools in that province, no religious teaching is provided but that the practice of beginning school work with prayer is not uncommon in Government high schools. It does not appear that this practice prevails in any other province. The Punjab Government presumably considers that this is not a breach of the principle of neutrality.

para 3, p. 2 gcf

para 3, p. 61 g
 80. 1457 (14)
 17-11-17

17

(3) the giving of grants from public funds to teachers of religion as such in schools or colleges under public or private management.

The D.P.I agrees with the Missionary council that this will constitute a violation of the Government policy. Here again there will be no breach of neutrality if all ^{faiths are} ~~have~~ treated alike but this is not possible under ~~the~~ present ^{conditions} ~~circumstances~~. The Bengal Government recommended that under certain circumstances the cost of employing teachers for religious instruction might be paid from state funds, but the Government of India have not yet passed any orders on the proposal.

(4) the official recommendation of religious books and pictures for use in schools or colleges under public or private management.

The Director remarks that the principle enunciated in this "is too sweeping and that the "policy of Government and the practice of the "department cannot be made to depend upon pre- "possessions as to the merits of Indian art or "the attributes of Hindu ~~deities~~". It is submitted that the D.P.I's view seems to be correct. ~~It~~ It will be very difficult to decide whether a book or picture is specifically religious. ^(of India) The Government have distinctly recommended the inclusion in text books of stories pertaining to the Hindu or Muhammadan religion (vide para 2 (iv) of letter No.595 dated 3-4-13, printed in G.O.No.557 Educational, dated 12-6-13, and also para 5 of the resolution printed on page 3 of G.O.No.394 Educational, dated 1-5-13). Many books recommended by the Text book committee for

p. 2 of cf.

para 13 of Bengal govt's
reply. p. 978. 1457 (H)
17-11-17

p. 2 of cf.

K

VIII

V

p. 2 of 80. 393 ©
7-5-12

p. 4 of ibid

p. 4 of cf.

p. 4 supra

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use in the lower classes of schools contain 18
stories from Indian religious literature. Several
text books in vernaculars used in schools and
colleges relate to Indian ~~mythology~~ ^{mythology, & historical,} In these
cases, however, it is more the literary ^{than} the
religious aspect of the works that is taken into
consideration. The same is the case in regard to
pictures also. In 1911 the Government of India
brought to the notice of local Governments, the
desirability of supplying to schools pictures
produced by the better class of Indian art ^{ists} and
in memo No. 160-2, Educational, dated 17-2-12, the
Government approved the Director's proposal
to produce wall pictures for schools illustrating
Indian History and ~~mythology~~ ^{mythology}. In the absence,
however, of suitable drawings for reproduction,
the proposal was subsequently dropped (G.O. No.
1032 Educational, dated 2-9-14.) Almost all Indian
pictures are likely to bear on religious subjects;
and it is doubtful whether on this account such
pictures should be excluded from schools under
public management. The Director states that "a
"good series of pictures might on occasion be
"recommended though admitted ~~by~~ it would have to
"be done with extreme care". In view of these
facts, it is doubtful if the Missionary councils
arguments under this head can be considered to
be justifiable. In this connection, attention
is solicited to para 4 supra
6 ~~As~~ As stated in para 1 above, the whole
question of religious and moral instruction in
schools has been under correspondence for sometime

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between the Government of India and the local Governments. The question how far deviations from the present accepted policy can be allowed will apparently be decided by the Government of India after the results of the experiments now being made in several Provinces are known. please see letter to the Government of Bihar and Orissa on page 60 of G.O.No.1457 Home (Education) dated 17-11-17. In the meanwhile it does not appear desirable that the Government should bind themselves to any hard line of action as suggested by the Missionary council. It will always be open to the council to bring to the notice of the D.P.I and the Government any flagrant breaches of neutrality in the matter of religious instruction in individual schools under public management. It does not in fact appear that the occasion for the present memorandum has been the infraction of any rule or policy. It seems to be intended more as a representation to the Government of India and the local Government not to deviate from the declared policy as the result of the consideration of the general questions above referred to. We may merely say that pending final orders of the Government of India on the general questions now under their consideration, the Government are unable to advise the council as desired.

S.K.28-11-18.
N.K.12-12-18.

~~Under~~ Under the direction of Mrs. Galloway (and Pearson) this file was sent down by the Private Secretary. I have discussed the question raised herein with the Hon. Member now in charge of Education and proceed to reply.

I begin with the arrangement made at the Queen Mary's College, Madras, for religious instruction and worship. I fear that the Secretary has not kept quite distinct the individual as student receiving secular instruction in the College qua student and the same individual as a resident in a Hostel which takes the place of her home. As students no arrangements are made for religious instruction or worship, as residents in a hostel facilities are offered to them to attend religious instruction in the faith to which they belong in the same way - as far as is possible - as they would be offered facilities for receiving religious instruction were they residing in their own homes, ~~under~~ under the guardianship of their parents, instead of in the hostel. There is in this arrangement no ^{violation} ~~violation~~ of the policy of religious neutrality. Nor is this case raised by the Missionary Educational Council of Southern India, though it is more than probable that the arrangements made in the Queen Mary's College are known to members of the Council. I turn now to the ^{four} "Conclusions as stated

Constitute violations of this policy" which forms
para 5 of the Memorandum of the Council.

(1) This may be accepted as a violation of religious
neutrality. Religious instruction has never been
given in a school or college under public management
within school or college hours and as a regular
part of the work of the institution. The case
of the arrangements made in certain Muhammadan
schools under public management is referred to
in the Memorandum of the Council. The conditions
under which religious instruction is given in these
institutions are laid down firstly in 1905 in
G.O. No 358 S.P. S. 25.5.05 with reference to
the instruction that might be given to students
attending the Madrasa-i-Azam, Madras, and
secondly in G.O. No 404 S.P. S. 10.5.12 with
reference to the instruction that might be given to
pupils in any Muhammadan school under public
management. The conditions are stated on pp
2-3 (see lined blue) of these notes, and clearly
do not ~~authorize~~ allow the instruction
offered to come under violation No. (1) of the
Memorandum of the Missionary Council. The instruction
is to take place out of school hours and it does
not form a regular part of the work of the
institution. I should also have before passing
to the next ^{violation} ~~part~~ that up to this point we have
been dealing with religious instruction and

(Y)
in 1912

(E)

not with religious worship.

(2) The Council deals with religious worship in this sub para of para 5 of its memorandum. ^{of the} Govt. and the S.P. Dept. have never permitted any form of worship in ~~the~~ schools and colleges under public management, and we may - if we are to continue the policy which has been accepted hitherto - agree with the Council that this Govt. would consider the conducting of any form of religious worship in a school or college under public management as a ~~violation~~ ^{Council} violation of policy. The ^{Council} Ministry apparently desires to draw a distinction - quite clear in theory, but often shadowy in practice - between religious instruction and religious ^{prayers} worship, a distinction that we accept. The Govt. is not bound to an interpretation that may be given to "Religious Material" by the Punjab Govt, whose action is referred to on page 5 of these notes, no matter how desirable it may be considered to be, to have such action uniform over India in a question of ~~the~~ ^{such} importance as that of "Religious Material". All the facts are in ^{the} possession of the Govt. of India, and if that Govt. consider that uniformity in this matter is essential it may ~~also~~ take the initiative in bringing the provincial interpretations of members into harmony with one another.

(3) We may agree that the giving of grants

from public funds to teachers of religion as
such in schools under public or private management
 is a ~~clear~~ violation of our policy. I cannot
 agree with the policy recommended by the Govt. of
 Bengal (vide p. 6 of these rules). I consider that
 a compulsory course of moral instruction, which
 can be delivered by the ordinary staff of the
 school or college, has a distinct ethical value
 in education and ~~proves~~ that it is the
 safest compromise in this country at the
 present time in matters religious and ethical.

(4) The Council object to the official recommendation
 of religious books and pictures for use in schools or
 colleges under public or private management. ~~and~~

Text books, etc. prepared to be used in schools are referred to the Text Book Committee ~~and~~ for opinion and a list of ~~Q.F.~~ books, "approved for use in recognized schools for non-European" is published annually by the D.P.S., who almost without exception merely accept the ~~Q.F.~~ recommendations of the Text Book Committee. The Text Book Committee only excludes from its list those books which are manifestly unsuitable; it does not specifically recommend books. From this list of approved books "managers and headmasters of schools under private management are at liberty to select such books as they may deem most suitable" (vide R.R., Rule 86). There is no recommendation of books either religious or non-religious for use in schools or colleges under private management.

(Text - 2) A restricted list of "books selected for use in schools under public management" is published every third year and books are selected by headmasters and inspectors from this list for use in schools under public management. (vide R.R., Rules 85 and 91). It is very rarely that a book is specifically recommended for use in schools - except in some technical subject. Books are, of course, prescribed for examination purposes both by the University and by the D.P.S., but such books are unobjectionable from the religious standpoint. No book of a religious character is contained in the

p. 10. f.

(in Sept. 7 1918)

above mentioned list was recommended for publication
for use in schools under public or private management
The present reference is ~~made~~ due to a large extent
to the issue of the Report of the D.P. No. 8152 S. 9.12
by Sir Henry Stone, wherein he informed the inspecting
agency that the Illustrative Drawings of "Sama: "Arthurs
of Kishore" - a copy of which is in this file, "Divine characters"
- were considered (by him) suitable for being hung up on
the walls of schools and for school use and advised
inspecting officers to notify this fact to corresponding
and managers of schools under their control. The
Text Book Committee was of opinion that these drawings
were not suitable for being placed on the walls of
schools but that they might be found useful for
illustrative purposes by teachers dealing with African
subjects. Sir Henry Stone did not accept the opinion
of the Text Book Committee. He went further and
purchased two copies of a "Panorama Educational
Picture Book", by Sama which included the pictures
of these "Divine characters" and supplied them to
certain Govt. Training Schools for teachers and
lecturers. If these pictures were to be used
as intended by the Text Book Committee as material
to the study of African literature no objection could
have been taken to them but I consider their
purchase objectionable on two grounds: ^{in the} first place
it is practically impossible to restrict their use to
non-religious purposes and in the second place

I find from a circular letter signed by Samana that he is advertising these Panorama Boxes "for the purpose of religious and moral instruction."

I accept it that the interpretation that Govt. gives now to "Religious Neutrality" is the same as heretofore. We cannot therefore approve ~~of~~ of diagrams or pictures ~~which~~ which are to be used in schools for religious purposes. I propose therefore to submit to any order that Govt. may issue in this matter to withdraw ~~the~~ approval of this Dept. ~~from~~ to the use of Samana's religious pictures in recognized schools. Govt. may agree that item (4) of para 5 of the Memorandum of the Secy. to the Missionary Ct. Council would be a breach of Religious Neutrality.

I might then suggest that Govt. inform the Missionary Council that it has no ~~approval~~ intention of departing for the policy of religious neutrality which it has hitherto ~~accepted~~ accepted and that it is in general agreement with the Council in its conclusion as to what would constitute a violation of that policy.

The above appears to me the logical outcome of an adherence to the policy of the Govt. of heretofore. It has, of course, been claimed that the very fact that aid is given to an institution wherein religious instruction is given is a violation of the policy.

Para 10 of Letter (P)
13.9.18

or where religious
instruction given is
optional

Neutrality consists in awarding aid to those institutions only wherein no religious instruction is compulsory. To accept this would be to change completely our attitude towards this question of religious neutrality. There appear to be three possible attitudes: (1) we may give aid to all recognized schools and allow each school to make ^{instruction in} whatever religion it thinks fit ~~or~~ compulsory to all its pupils (this is our present policy) (2) we may give aid only to those schools in which no religious instruction is given (3) we may give aid to those schools in which each child is compelled to undergo some religious instruction facilities being provided for instruction in all the beliefs of the children attending school. No (2) supra is the position that is provided for in Sections 56, 57 of the Draft Indian Elementary Bill, and which is known generally as the acceptance of a conscience clause. No (3) supra is the position of certain educationalists who maintain that all instruction should be coupled with religious instruction. I am in favour of retaining our present policy with the addition of compulsory moral instruction.

Siraj Dinji mentions that Articles 69-71 of Vol II of the Swarth Quinquennial Review of the Progress of B.P. India (1912-17) deal with religious and moral instruction and a Conscience Clause in different parts of India.

page 31 + 32 of Vol. put up.

+ chd. to brief.

not for comm.
to the Missionary
Council

The foregoing note, is Mr. Littlehales' note, ^{the} outcome of a protracted discussion which we had on this very controversial subject. I accept his conclusions & propose to issue orders accordingly. Mr. Littlehales himself had better see the final draft before issue; & the case shd. first be circulated to His Excellency. As His Excellency is now on tour, the Secy may prepare the requisite draft (which shd. cover the case of Sarnes' religious drawings) in consultation with Mr. Littlehales. It will serve to crystallize the conclusions and clarify the issues.

L.H.
S.T.G.

A draft order is submitted for approval (The Missionary Educational Council has not addressed Govt direct & it does not therefore appear to be necessary to send a reply to Govt from Govt.)

2. The D.P.T. may be requested to state whether he approves the draft.

8/8
10/7/19
11/8
12/16/19

Ch
T.G.
S

Box 47
22-6-19.

30 19

I enclose two drafts; one is
briefer than the other.

The Council probably (but I
am not certain) desires it to be
understood that we have been
in practice contravening the
formulae set out in para 5; so
the longer draft definitely denies
any such allegations.

In neither draft, do I indicate
what is permissible. This will
simply lead to further correspondence.

Mr 19/6/19

Redn. u. o. 2840A-1
19.6.19

D P I (uo)

u. o. Camp No. 140/19 221-6-9

I prefer the shorter draft
with the alterations made in pencil.

Home (Est.) Dept.

For orders as to circulation

to H.E. the Governor.

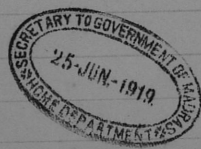
Ca
W. 6/19
Mr 23/6/19

HM

L. J. 22/6/19

W. 24. 6. 19

H.E.



(Para 3 not to be communi-
cated to the Missionary
Council).

Religious neutrality in schools. Requesting the D.P.I. to inform the Missionary Educational Council of South India that the Government have no intention of departing from the policy of religious neutrality hitherto followed by them and that they are in general agreement with the conclusions of the Council as to what would constitute a violation of that policy.

READ AGAIN G.O. No. _____, dated _____ 191

” ” ” ” 191

READ ALSO:—

C. No. 2840-A, From the D.P.I. R.C. No. 8534/18 dated 14-11-1918

" " " ", " ", " " 191

” ” ” ” ” ” ” ” 191

ORDER.

Mis.

No. 802, dated 25.6. 1919

The D.P.I. is requested to inform the Missionary Educational Council of South India that the Government have always adhered to the policy of religious neutrality in educational matters ~~as~~ laid down for their guidance by the Govt. of India and the Secy. of State, that they have no intention of departing ~~from it till it is altered or varied~~ ^{therefrom} and that they are in general agreement with the Council in its conclusions in para 5 of its memorandum as to what would constitute a violation of the accepted policy.

2. The Government observe that the Director in his Proceedings Dis.No.8132, dated the 9th December 1916, has accorded approval to the use in recognized schools of certain drawings prepared by *one*

284
M.S. Sarma relating to the 'Avatars of Vishnu' and 'Ramayana' the Great War'. As it is ~~obvious~~ not possible to restrict the use of the pictures to non-religious purposes, the Director is requested to withdraw the approval to their use in schools accorded in his proceedings quoted above.

'Mahabharata'

Ms
13/6/49
A
17.6.49

My
23/6/49

To

The D.P.I.
(para 1 alone to be communicated to the Missionary Council).

This note should also be typed in the original fair copy.

When given for copying
When copied
When examined
When signed

191

AD AGAIN G.O. No.
191

DATED

REPLY No.

ENCLOSURES TO C. No.

ORDER OF GOVERNMENT

A A A A A A A

OF GOVERNMENT.

STATEMENT WITH DITTO.

PAPERS NOT FILED UP, BEING MEANT FOR DISPATCH IN ORIGINAL.

N.B.-

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