

E JPH (1947) Department.

MS. SERIES.

G.O. NO. 1964 Edu

Dated 9th September 1947.

[Despatch Abstract.]

Schools and Colleges - Anti-religious
 or irreligious propaganda by the members
 of the teaching staff - Prevention -
 Amendments to Madras Educational
 Rules and Grant-in-Aid Code -
 Orders passed.

Back Papers.

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

Further Papers.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.
Ms	2680	Edn	16.12.1947				

LA gn Ms 1832 Edn 22.7.48



திருவள்ளூர் கழகம் ரென்காதி.

20-ம் ஜூன் 3 பிள்ளைய விசு

(4-6-47)

உலர்:- T. P. பழனி அ அங்கலிங்கம். MA BL, M.O.L
ஜெ.வி. செந்தி.

இது கனரகம் பின் ④ ✓

கிஸ்மிக் கூட உங்களை, சில சமயங்களில் உங்களை.
 திரைப்படம் கொடுத்ததையும், திரைப்படம்
 குறிக்கவும் பதித்தும் மறுத்தும் திரைப்படம்
 (பாத்திரங்களைக் கொடுத்ததையும்) இவ்வாறு மூன்று
 கிஸ்மித் மூன்று பதங்களை கொடுத்தும் இவ்வாறு
 கிஸ்மித் மூன்று பதங்களை கொடுத்தும் இவ்வாறு
 திரைப்படம் கொடுத்தும் இவ்வாறு கொடுத்தும் இவ்வாறு,
 இவ்வாறு கொடுத்தும் இவ்வாறு கொடுத்தும் இவ்வாறு.

தித்தகைய குழந்தைகளை அறிவிப்பதன் மூலம் மனம்
சுபரிதமாக இருப்பதற்கு உதவியாக இருப்பதால்
பாடலிடுகின்ற படித்திருக்க, அது அறிவிப்பதால்
தித்தகைய குழந்தைகளை அறிவிப்பதன் மூலம்

பெருகண்ட சிவமொழி, பெருகண்ட
சுருகண்ட சிவமொழி

(பெரும்) ௧௭. ௧௮. மீதுட்டி அட்டான்.

gds. 4-6-47

(A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.)

09. കനകലിംഗം.

Obunni

திருவாய்மொழி கருகம்

தென்காடி.

51806

A

28 JUN 1947

Recd.
24/6/47

gms
26/6/47

B

Secretary, E.& P.H.

Please see herewith a resolution forwarded by Sri T.P. Meenakshisundaram Pillai, ex-head of the ~~the~~ Dept. of Tamil in the Annamalai University. It refers to certain offensive and anti-religious propaganda made by certain tamil pandits in schools. I have sent certain cases about it also previously to which till now I have not received any reply. The D.P.I. may be asked to consider the matter and to suggest how these people should be prevented from taking advantage of their positions in schools and doing such mischievous and anti-religious propaganda.

The matter is growing and I think it calls for urgent action.

I have asked for information about certain questions asked in an examination in the Coimbatore College in Tamil. I have not ^{received} ~~heard~~ anything about it. That may be expedited.

TSA
20.6.47
H.M. Education.

3

Edy JPH(BI) Dept.

Please see the resolution and the minutes of HMC (Edy) on pp 1-2 ante re: the anti-religious propaganda. Action had already been taken in the matter and a reference has been made to the DPP. vide the note on pp 1-4 of separate action seems necessary. Maybe filed.

2. Action has been taken separately in A. section with reference to portion marked B in HMC minute on page 2 ante

18/6/47

18/6/47

AS IV 2/7/47
S 2/7/47

D.O.

Office of the Supdt. of Sanskrit schools,
Madras (6) dated 26.6.47.

Dear and Respected Sir,

As per your instructions given to me at the time of my interview on 10.6.47, I am submitting a short note regarding the various causes that have led to the Niriswaravada and other undesirable things among the people at large and particularly among the student population and the remedies therefor. Before the final preparation of this note I had conversation with both Tamil and Sanskrit Pandits of various communities and others interested in the subject. I trust this humble note of mine will meet with your kind approval.

I could not arrange for an appointment on the phone as I was told that you were too busy the whole of last week, and I read from to-day's paper that you are going to simla to-morrow by plane. Due to a sprain in my leg as a result of a fall from the cycle, I am not able to have the pleasure of personally handing over this note to your goodself. Hence I am sending the same through the peon. I shall deem it an honour and privilege if I would be given an opportunity to meet you after you return on 3rd July 1947.

With best regards,

Yours Sincerely,

T. S. Balasubrahmanyam

Hon'ble Mr. T.S. Avinashilingam Chettiar,
Minister for Education,
Government of Madras,
Fort St. George, Madras.

Lodged Asst
18/6/47
2/7/47

தற்கால நிலையில் மாணவர்களை உடையே ஆதி
 தியேஷ்டம், மகத்தியேஷ்டம்; பிறமுதலியின்மை
 யும், கடவுளே இவ்வாறு சான்று கூறு நான் திகத்த
 தன்மை கொண்டு "கண்டதே காட்டு கொண்டதே
 கோலம்" என்று ஒரு கோட்பாடும், வேறுமொழி
 கிளத்தூற்று வதற்கான பல சூழ்ச்சிகளின்மை கன்
 துண்ட வ டாடுகின்றன. நம் நாட்டை நாலே
 யுட்குரிய வேண்டிய காலத்தில் இத்தகைய
 சூழ்ச்சினைங்கள் காணப்படுவது மிகத்தீவிரம்
 தருவதேயாம்.

இந்த சூழ்ச்சினைங்கள் உண்டாகக்

காரணங்கள் யாவை? சாஸ்திர ஆசிரியர்களால்
 தற்கால மாணவர்களுக்கும் ஒரு சில ஆசிரியர்களால்
 அந்நியத்தில் கலந்து கொள்வது, நான்திக வாதித்ததை
 கைக் கொண்டு ஒரு சில ஆசிரியர்களால் வெளியில்
 களும் தங்கள் கொள்கை கிளப்பப்படுவது, வகுப்பில்
 பாடம் சொல்லுவதற்குப் பதிலாக வகுப்புத் தியேஷ்ட
 தையும், மகத்தியேஷ்டத்தையும் போதித்தும், இவக்
 தியம் போதித்திருக்காலத்தில் அதில் உள்ள உண்மை
 கருத்தினை யெடுத்து விளக்காமல், மேன்மையான
 வாய்க்கைக்குகந்து நிதினை யெடுத்துநிறுத்தாமல்
 கீழ்மையான உவதுவதுகளை யெடுத்துக் கூறுகின்
 இவக்கியங்களைக் கொடுத்தேன்மும், என்று விளக்கு
 வது, இவக்கியங்களை எல்லாம் ஒரு சிலரது துக்கி
 யென்று போதும்பது, மக்களை வேறுபடுத்தி அதன்

காரணமாக நடந்த வரும் சம்பந்தினைக்கொ
 அவ்வச்சங்கங்களில் வரவழைத்து வாழ்த்துவிடு
 வது, அத்தகைய பத்திரிகை கருத்துக்கொடுக்க
 செய்து வது, ஏடுவகுப்பினரைக் கற்றுத்தருக
 னாணம் செய்து மற்றெருவகுப்பை உயர்த்திக்
 கூறு வரும் புத்தகங்களைப் பரட்டாக வைத்து
 முதலிய பலவாம்.

மேலும் ஏடுவகுப்பின் முக்குப் பாடங்களை
 போதிக்கும் ஆசிரியர்களின் நிலையிலும், தகுதியிலும்
 னுதியத்திலும் வேறுபாடுகொட்டி ~~இவர்களை~~ ஏடு
 கள் ஆசிரியர்களை இழிவு படுத்துவதும், அதற்கு
 ஆக அவ்வாசிரியர்களுக்கு வெறுப்புத் தோன்றி
 து வேறுப் பிரசாரம் செய்யக்காரணமாகின்றது.
 உதாரணமாக உயர்நிலைப்பள்ளியில் (தனது) உயர்
 போதிக்கும் ஆசிரியர்கள் இது தீவிரமாக
 வினாபாதிக்கின்றனார், அவர்களாவார் என்.டி.
 பட்டம் பெற்றவர்கள், ^{தாய்மொழியா} ~~தமிழ்ச்சாசிரியர்கள்~~, வட
 மொழியாசிரியர்கள் என்.பவராவார்கள். இம்
 தீவிரத்தினாலும் அவரவர் போதிக்கும் கல்வியி
 கை தேர்ந்தவராவர். அவரவர்கள் உதவி
 குறையும் ஏன், போதிக்கும் மாணவர் வகுப்பு
 ஏன். இங்ஙனமென, தாய்மொழியாசிரிய
 களும் வட மொழியாசிரியர்களும் தங்களது உத
 முக்குகற்ற னுதியத்தைப் பெறுதல், தீவிரப்பெ
 று போதிக்கும் என்.டி ஆசிரியர்கள் ~~இவர்களை~~
 இவர்களது உதவியத்தைக்கொட்டிவும் அதிகம்

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பழுவைத் தான் பல வேண்டி வேறு பாடுகள் உண்டா
கின்றனா. இந்த வேற்றுமை தாரணமாகவே
இவ்வேதம் யாசிரியர்களும், மற்று முன்னவர்களும்
தாய்மொழி யாசிரியர்களைச் சேர்ந்தவர்களை
யும் இழிவு படுத்தி கின்றனர். இவ்வாறு செய்வது
இழிவு படுத்தப்படும் ஆசிரியர்கள் மணத்தில் பலவித
வேறுபாடுகள் உண்டாக்கிகின்றது. ஆனால் ஆசிரி
யர்கள் உயர்ந்து நோக்கமுடையவராகியிருந்தால்
மே, ~~தன்னை~~ மற்று கொண்டு உடையவராகியிருந்தால்
வேண்டும் என்று அடக்கி அடக்கி வந்தாலும், இந்த
ஆசிரியர்களும் மக்கள் வகுப்பைச் சார்ந்தவர்க
ளானால், புகை கொடுமையை அவர்களால் தாங்க
முடியுமா? "புகை வந்திடப் படுத்தும்" என்றது போலல்லவா
ஆதலால் இழிவு படுத்தவது பரிசுரிக்க உடல்களின்
காணும் சேதங்களை நிகழ்த்தி சூதனமை யான கார
ணமாகின்றது.

இவ்வாறு சேதங்களை நிகழ்த்தி வளரவிடுவது
அவ்வது கொண்டு விடுவதே நாட்டைச் சேலுத்தது
விடும். அன்புதான் யாண்டும் சேர்ப்புக் கொள்ளப் பின்வாங்க
மாட்டார்கள். மேலும் இவற்றை நிகழ்த்தியே தீரவேண்
டுமென்பதையும் சேர்ப்புக் கொள்வார்கள்.

இத்தகைய சேதங்களை நிகழ்த்தி உடையவர்க
ளாகிவது எவ்வாறு?

முதன் முதலில் இழிவு படுத்தப்படும் ஆசிரி
யர்களது ஹதயத்தையும், நினைவையும் மற்று
ஆசிரியர்களின் நினைக்க உயர்ந்தவது என்று

ஐயத்தினாலும், மகத்தினாலும் சூதனியன்
 கொண்டு வந்திருப்பான் நிகழின் இரக வண்ணம்
 செய்வது வரகு வண்ணம் செய்வது திரண்டு.
 ஐயவர்க ஸ்திரியர்கள் வெளியிற் சென்று
 மகத்தினால் நிகழின் தனிமைமயிதும் துவைந்
 திரண்டு செய்வதைத் தடுப்பது திரண்டு. இவ்
 கியங்களைப் பேரத்தினங்களைத் தான் அந்ன் உயரிய
 கருத்தினாலும், நயங்களை யும், நிகழினாலும்
 எடுத்து வற்புறுத்தி அறிவுறுத்தல் நான்.
 துவைந் நிகழின் உண்டாகும் நான் கிளப்புக
 மகத் தைவகத்தினத்தின் கருது. மகத்தினால்
 திரண்டுமையையும் திரண்டதையும் கருதித்
 நான் கிளப்புக உண்டாகத் தான் தான். அவர்
 அவர் மகத்தினால் உயரிய கருத்தினாலும்
 மகத் தைவகத்தினத்தின் நான் கிளக்கித் தான்
 தைவத்தின் தான். துவைந் தைவத்தின் மகத்தினால்
 கிளப்புக நிகழின், வரகு வண்ணம் தான் உயரிய
 அவற்றைப் பட்டி கருதுவது, செய்வது தான். அவற்றை
 அறியவார், துதிவார் இம் திரண்டு திரண்டு
 அடக்கித் தடுக்கத் தடுக்கத் தான் தான் தான்
 திரண்டு. மகத்தினால் உயரிய நிகழினாலும்
 உண்டாகினாலும் தான் தான் தான் தான் தான்
 தான் தான் தான் தான் தான் தான் தான் தான்
 தான் தான் தான் தான் தான் தான் தான் தான்

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தான் கிள டிசுப்பாட்டாக வைத்துக்கொண்ட
 படிக்கத் தெய்தல் பத்தி. மேலும் சாதேஷம்
 சிமென்டினால், அங்கு தாய்மொழியை முதன்மையாக
 கொண்டு கற்று, நமக்குத் தெரிபரண வேறு
 மொண்டின்று மொழி கிளயும் கற்றுள் அங்கு
 கற்றுத்தல் பதினென்று. இத்தகைய வதிகளும்
 கிளை போன்ற இன்னும் பலமுறையுள்ளும் திற்பா
 வ டெரணைவர், ஆசிரியர் களிடை துருண்ட
 வடமும் சேதும் கிளவ் கிளவ் சேருவாறு விவக்
 கல் கட்டும். இவ்வொட்டும் கிளவ் கிளவ்
 மேல்க்கித்தேருதும் துறப்புடனும் பற்றிக்
 கள்ளாடுகிள நடைபெறுமாறு தெய் வதே துறப்பு
 தே துறப்பணி யாகும்.

7870
25/6/47

~~Please see the 2nd page 1st~~

ET 84 (3)

~~may be lodged.~~

Mr
7/7/47

Fort St. George,
Camp: Waltair,
13th July, 47.

Dear Mr. Abdul Sattar Sahib,

I hope by this time you would have taken action in the matter of the son of the poet Sri V. Ramalingam Pillai. I am herewith sending another of his letter. I am also getting complaints against the headmaster stating that he is sowing communal hatred in schools. I shall be glad if you will kindly enquire into the matter and do the needful.

Anti-religious propaganda and contempt against religion is being spread by certain teachers in schools. It is the intention of Government that strong action should be taken against any such propaganda and against those who want to corrupt young minds and in a way which affects the feelings of millions in this country. If the headmaster of the Namakkal High School is really making such propaganda ~~as~~ as alleged by the people, I shall be glad if you will kindly enquire into the matter and report.

Khan Sahib G. Abdul Sattar
Sahib, Collector of Salem.
Copy to the Secretary, E. & P.H. ✓

Yours sincerely,
(Sd) J.S.K.

11
E & P H (M)

Please see the letter overhead.
No action seems necessary. ^{all the}
~~be filed~~ collector's report is received. He
may be reminded on 1.8.47 if the report is
not recd by that date

17/7/47
W
17.7.47

17.7.47

D.O.

Salem Collector's Office,
Dated 19.7.1947.

Dear Mr. Avanasalingam Chettiar

29 JUL 1947

26 JUL 1947

MINISTER FOR EDUCATION

I received your letter dated the 13th July 1947
with its enclosure purporting to be of Mr. V. Ramalingam Pillai of Namakkal. I will enquire

you by Mr. V. Ramalingam Pillai of Namakkal. I will enquire
into the matter and do the needful. I would not tolerate
any anti-religious propaganda and communal hatred in schools.
I shall take strong action as suggested by you against any
such propaganda which would go a good deal to prejudice the
young minds.

In regard to the admission of the Poet's son
I may inform you that he has been recently admitted into the
school at Namakkal.

With kind regards.

E & P H (M)

Yours sincerely,

May be filed with the papers
in the main file.

Sent to Pub
Legal

(G. Abdul Sattar)

To

The Hon'ble T.S. Avanasalingam Chettiar, B.A., B.L.,
Minister for Education,
Government of Madras, Fort St. George,
M a d r a s.

C.No. 52858-B1/47.

14
Education and Public Health Department (B1).

SCHOOLS AND COLLEGES - Anti-religious or irreligious propaganda by the members of the teaching staff - Prevention - Amendments to Madras Educational Rules and Grant-in-Aid Code - Orders passed.

From the Director of Public Instruction, No. 1308-B4/47 dated the 17th July 1947.

ORDER MS.NO. 1964 EDUCATION, dated 9. 9. 1947.

It has been brought to the notice of Government that members of the teaching staff in certain educational institutions are indulging in anti-religious or irreligious propaganda. That is a type of activity which the Government must sternly discountenance, and in order to prevent it the Government have decided that rule 154 of the Madras Educational Rules should be amended so as to include within the definition of misconduct 'the expression of views which are calculated to bring into hatred, ridicule or contempt the beliefs or practices of any religion, within the precincts of the school or outside'. The rule is expressly designed to cover activities outside the schools also, since such activities cannot fail to have a re-action on the school itself and on the children of the locality.

15
-2-
2. The Government consider that such propaganda by members of the teaching staff in colleges should also be prevented. They have decided that in cases where teachers are found indulging in such propaganda and the managements persist in employing them, the Director of Public Instruction should have the power to disallow grants for the individual teachers or even for the institutions themselves.

3. The Director of Public Instruction is requested to submit necessary amendments to the Madras Educational Rules and to the Grant-in-Aid Code at an early date.

To

The D.P.I. ✓

The D.I. & P. ✓

Anti-religious or irreligious propaganda in schools
H.M. (Edn) desired to have suggestions as to the steps to be taken to counteract the evil of teachers in schools spreading anti-religious or irreligious propaganda. B

There is no doubt that the evil exists. It is perhaps more in evidence in the Tamilnad than in the other areas of the Province, more prevalent outside the ranks of teachers than among them, and, among teachers, more pronounced in the case of Tamil pandits than others; but to the extent that it prevails in the schools it is certainly a danger-signal calling for prompt and effective action.

The evil came to pointed notice recently when the Government's attention was drawn to certain questions of an objectionable nature which had been set in the papers for class-examinations in a ^{Govt or Jhul} school (in Coimbatore). In that connection it was arranged that a circular should be issued so as to prevent such questions being set in school examinations.

That, however, obviously touches only the fringe of the problem. Teachers who are inclined to set such questions are likely, by example and precept, to propagate in the class room directly or indirectly, views of the kind embodied in such questions; and the real problem is to prevent that.

There should be no question of the right of Government to do that. While freedom to express atheistic or agnostic views, or to criticise religious beliefs and practices, is a concomitant to the freedom of thought and speech ^{which} ~~while~~ a democratic way of living postulates, it is subject, for one thing, to the corollary that the exercise of such freedom is not 'provocative' to believers in religion, or believers in other religions, as the case may be; and, for another, it is legitimate to contend also that ^{it} exercise should be confined to the field of play of adult minds. In the present context both these factors of limitation are important, the latter of them preponderantly so.

At present our scheme of instruction in schools is secular. Religious instruction is not permitted as part of the curriculum in schools under public management (except in the case of Muslim schools). We have recently decided that in schools under private management, where religious instruction is compulsory, the conscience clause should operate. But these arrangements are in furtherance of a policy of religious neutrality on the part of the State and not because of any doubt as to the value of religious instruction. The whole background of thought among the overwhelming majority of the population is a belief, in varying degrees of refinement, and in varying degrees of conformity to tenets, practices and ritual, in the efficacy of religion itself. And the State has the right to say that whatever freedom there might be even to attack the foundations of religious beliefs, for adult minds playing on adult minds, the immature minds of pupils in schools should not be exposed to such blasts; and the State can, I consider, legitimately take up the position that instruction in schools should not be put in the hands of persons who hold views against established religions or against religion itself. There should be no place in schools for such persons as teachers.

If this is conceded then the problem can be solved as follows:-

(I. No teacher's certificate should be issued in any type of training institution unless and until the candidate has signed a declaration to the following effect:- (I do not belong to any party or sect that holds or propagates irreligious views). I shall not, so long as I am a teacher, do or say anything, at school or outside, which is calculated to bring into hatred, ridicule or contempt the beliefs and practices of any religion, or to wound the religious susceptibilities of the followers of any religion. religion.

II. Breach of this declaration should entail cancellation of the teacher's certificate.

III. Teachers at present employed in schools should also be directed to subscribe to this declaration within a period of, say three months - on pain of cancellation of their

certificates otherwise. The certificates of those who do not subscribe should be cancelled; those who subscribe will, further, be subject to II above. above, 14
[IV. As indicated in the discussions, the scheme need not extend to colleges. For those who intend to take up, or remain in, teaching only in colleges, the declaration need not be insisted on; but then the certificates to be hereafter issued will have to be so worded, and the existing certificates will have to be so modified, as to be operative only for employment in institutions of university grade.

When discussing this question H.M. (Edn) was inclined to take the view that a requirement as at 'P' above would not be expedient. For the general reasons I have indicated I consider that even that requirement would not be unjustifiable. But even if that particular item is given up, the rest of the scheme as outlined in I to V, may, I suggest, be considered.] above,

After H.M. records his views the case may be sent u.o. to the D.P.I. and on receipt of his reply the question may be further examined, in consultation with other departments concerned, and put up for orders.

51816
26 JUN 1947
25 JUN 1947
The matter is a very important one. It is also one which requires immediate action. Cases have been reported that in many schools especially Tamil Pandits instead of ^{teaching} ~~teaching~~ to literature, are going about defaming National Heroes and Heroines and instilling poison in the minds of people. I think some immediate and stern action is very necessary. [This note has been put up on discussion with me and I approve of it except for P.] As this is a very important matter, I would like H.P.M. to see it. H.P.M. may kindly see.

O.P.R.
26/6

TSR
25.6.47

At a later discussion with H.P.M. under that name his

control over aided colleges. In my opinion, it is better to leave the colleges alone for the present. If, however, Government insist that there should be some check even on aided colleges in this regard, the Grant-in-Aid Code will have to be amended so as to empower the Director to disallow the grant for an individual teacher or even for the whole institution if the management persists in employing a teacher, who, in the opinion of the Director, has indulged in the expression of irreligious views. Sub-para 2 of Para 2, Chapter I of the Grant-in-Aid Code will have to be suitably amended.

D.P.L.

To The Secy to Govt.
Edn & P.H. Dept.

Education & P.H. Department (B1).

Please see the U.O. reply from the Director of Public Instruction on pages 5-6 above. He considers that the declaration referred to on pages 2-3 ante is not necessary and suggests that rule 154 of the Madras Educational Rules ~~may be~~ ^{amended suitably} under which he has powers to cancel or suspend certificates of teachers employed in elementary and secondary schools. ~~He also suggests that it is better to leave the colleges alone for the present and that if, however, the Government insist that there should be some check even on aided colleges~~ sub-para 2 of para 2 of the Grant-in-Aid Code will have to be amended suitably. For orders whether the Director's suggestions may be accepted.

2. Before the file is circulated, Legal may be consulted U.O. as to whether the presumption in para 4 on page 5 ante is correct.

Para 3 of DP9's note - It is in my opinion that a declaration was taken from the teacher in the school. By law we are not to take a declaration from a teacher who is not a member of the school. It is not a declaration by the teacher but a declaration by the school. It is not a declaration by the teacher but a declaration by the school. It is not a declaration by the teacher but a declaration by the school.

24/7/47
25/7/47

M

as - for me the books will be a declaration. I think, however, it is necessary.

Para 4 of DP9's note - Perhaps the DP9 is thinking of Sec. 153A G.P.C. Proceedings take time - it is better to settle the matter. There would be the danger of disturbing in each case the law as to the intention of promoting a religious belief between "different classes" of persons. It is not a declaration by the teacher but a declaration by the school. It is not a declaration by the teacher but a declaration by the school. It is not a declaration by the teacher but a declaration by the school.

A

Para 5 of DP9's note - I have indicated already my view that where the teacher is not a member of the school, the declaration should not be taken. It is not a declaration by the teacher but a declaration by the school. It is not a declaration by the teacher but a declaration by the school. It is not a declaration by the teacher but a declaration by the school.



25/7/47
8144

Legal.
Pub..

LEGAL DEPARTMENT.

Section 153-A, I.P.C. refers to promoting feelings of enmity between different classes and has no application to the case. Section 295-A will apply only if the religious feelings of any class are wounded and section 298 will apply when the religious feelings of any person or persons is wounded; but in both cases it is necessary to prove the intention to wound religious feelings. Neither section 298 nor 295-A will apply to irreligious teachings which do not in terms attack the religion or beliefs of any class or individual.

30747 - S. 1000
31/7/47

Pub

Legal n.o. 8744/47-11
31/7.

Public (Elections) Dept.



CN^o. 3339
2/8/47

The notes from p.1 ante may be perused. The views of the E. & P.H. Secretary may be concurred in.

6/4/47

4/8/47

6/8/47

Asst Secy / CS

C.P.A.

Edn & P.H. (B.I.) Dept.

Pub (Sh) no. 3339/47-1

6-847

The Legal Department have noted that both the sections 298 and 295-A of I.P.C. will not apply to irreligious teachings which do not in terms attack the religion or beliefs of any class or individual. So it is necessary to provide for regulating the conduct of a teacher outside the school insofar as irreligious teaching is concerned.

63692

The file may now be circulated for orders whether in order to prevent anti-religious propaganda in schools by ^{school} teachers rule 154 of the M.E.R. may be amended as suggested by the D.P.I. at X on page 5 ante ^{with the addition suggested by A on p 7 ante} and whether in addition a declaration should be obtained as suggested in the Secretary's note at pp 2-3 ante for the reason mentioned at M on page 6 ante. Orders may also be taken whether the conduct of teachers in aided colleges should also be controlled as in the case of aided secondary schools and if so whether the Grant-in-Aid Code may be amended as suggested at T on page 6 ante.

63692
7/8/47

9-8-47

11/8/47

H. (Cm.)

H.M.

H.E.

I have gone through the remarks of the D.P.I. and the Secretary, E. & P.H. Deptt. The points raised by the D.P.I. are that the appropriate course for putting an end to the anti-religious propaganda indulged in by some teachers, would be to take action under M.E.R. 154. The D.P.I. suggests that the rule may be amended to include within the definition of misconduct the expression of views which are calculated to bring into hatred, ridicule or contempt the beliefs or practices of any religion within the precincts of the school. He suggests that if the teacher offends outside the precincts of the school, he may be left to the ordinary law. I think that is a wrong point of view. An expression of the opinion of the teacher outside the school also reacts on the school itself and the children of the locality and so, the amendment may be such as to include within the definition of misconduct, the expression of views which are calculated to bring in hatred, ridicule or contempt, the beliefs or practices of any religion within the precincts of the school or outside.

2. The second point that he has raised is whether professors in colleges should also be brought in. I think it is better that we bring the college lecturers also and the amendment suggested by the D.P.I. to do

this in his note may be accepted.

3. The Secretary, E. & P.H. Deptt. has suggested that apart from these things, an undertaking may be taken from every teacher who is already in service ⁱⁿ in training schools and colleges on the lines suggested above that he will not take part in anti-religious propaganda. I think it may not be advisable to take the signature from all existing teachers who must be in the whereabouts of about 30,000. It may be made as a condition for ^{admission} appointment ^{of} teachers in training schools hereafter or when their certificates are issued. I think there is some undertaking which is given by teachers on leaving their training, that they will observe certain rules of conduct. If there is no such undertaking, I think it is necessary to prescribe one that they will conduct themselves with dignity consistent with the prestige of the country. If there is already an undertaking, a copy of it may be forwarded to the Government so that they may suggest suitable amendments to it. This may be examined and put up. In the meantime, orders on the other two matters may issue. The final orders on the actual amendments may be put up before issue.

25.4.2281

29 AUG 1947

25/8/47

G.P.R.
23/8

TSA
13-8-47



H.P.M.

H.E.

29 Aug 47

29 AUG 1947

Edu + P.H. (B.I.) Dept.

A draft order is submitted below for approval. A copy of the same may be sent to the Director for information and release to the press. Action will be taken separately on para 3 of the minutes.

of H.M. (Edu) above

W.
5.8.47

I have offered in
draft. Please



A clean o/c of the draft order is put up below.

W.
6.8.47

(L.F. also for order)
TSA
8-9-47