

Law (Educ) (1926) Department.

mis SERIES.

G.O. No. 1048

DATED

7. 6. 1926.

[Despatch Abstract.]

Educational Rules -

Pupils belonging to backward classes - Fee concession
under Rule 92 - Not to be withdrawn if they become Christians
while holding the concession.

BACK PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.
Ltr 19980-1				Ltr 2529 C/28-1			
17.7.25				28/8/25			
C/o 628				Rev 674 C/24-1			
16.4.26				9-5-24			
C/o 429							
24.3.26							

FURTHER PAPERS.

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

From

S. Bhaggyiam Mudaliar, B.A., L.T.,

(Asst. Headmaster, St. John's College),

No. 152, Saliar Street,

Tinnevely Town.

To

The Hon'ble Rao Bahadur, A.P. Patro Avergal,

Minister of Education,

M A D R A S.

Honoured Sir,

According to the revised Madras Educational Rules, Converts to Christianity belonging to the backward classes are not allowed the half-fee concession which their non-christian brethren enjoy. Those affected by this rule have prepared a memorial which is herewith submitted for your Honour's favourable consideration and orders.

I beg to remain,

Honoured Sir,

Your most obedient Servant,

S. Bhaggyam

Enclos:-

1. The memorial of the convertsto Christianity belonging to Tinnevely District.
2. Extract from the Fort St. George Gazettee pages 247-248 dated 23rd June, 1925..
3. Copy of the Dis. No. 3711/25 dated 28th Sept.1925 of the D.P.I.
4. Copy of the R.C. No. 741/25 of the D.E.O. dated 1-12-25.

To

The Hon'ble Rao Bahadur, A.P. Patro, Avl.,
Minister of Education,
M A D R A S.

The humble memorial of the undersigned converts to Christianity
belonging to Tinnevely District,

Most Respectfully Showeth:

The memorialists represent ^{five} ~~four~~ of the backward classes
mentioned in the revised Madras Educational Rules Chapter VI Rule
92.

According to a notification in the Fort St. George Gazettee
pages 247--248 dated 23rd June 1925, the backward Classes mentioned
in Chapter VI Rule 92. of the revised Madras Educational Rules,
have been divided into two classes:---

I. Depressed Classes.

II. Castes other than the Depressed Classes.

It is stated in the notification that converts to Christianity
from communities comprising group I shall not forfeit their eli-
gibility to the half-fee concession merely because of their
conversion to Christianity.

The heads of Schools and Colleges have received communications
from the Government that full fees should be levied from Christian
pupils belonging to Group II (Dis. No. 3711/25 dated 28th Sept. 1925
of the D.P.I.) and the special scholarships awarded to converts to
Christianity from the above mentioned classes and castes should not
be drawn and paid to the scholarship holders until the Director of
Public Instruction passes final orders on the subject. (R.C. No.
741/25 of the D.E.O. dated 1-12-25: copies of the two references
appended herewith).

The memorialists beg to state that the withdrawal of the
half-fee concession and the special consideration shown in the
matter of awarding scholarships to pupils belonging to Group II

(11)
(X)

irrespective of their religions till now, is a serious handicap to the educational progress of the converts of these communities who are as backward and as poor as non-christians of the same group.

That the memorialists beg to point out that it should not be supposed that they are advanced in education or are in receipt of special privileges from the authorities of Christian schools in the matter of their education.

That the amount of money that the Government may hope to save by withdrawing this concession from ~~Christ~~ Christians of Group II will be infinitesimally small as the number of christian pupils in different schools, who are paying half fees, is very small as can be verified from statistics. In point of literacy these classes are in no way better than their non-christian brethren

The memorialists beg to remind the benign Government that it is their duty to bring the Christians of Group II also forward so that they may be on a par with other communities and act their part in life as well as other communities.

Therefore the humble memorialists pray that your honour may be pleased to move the Government to grant half-fee concession to the Christians of Group II and continue the special treatment given till now in the matter of awarding special scholarships also the Christians of the Backward Classes as is done in the case of non-christians of those communities.

(11)
The Govt
have
declined
to
consider
the
petition
at
29.12.1925

Signature	Residence	base
S. Bhagyan Mudalar	Tinnevely	Kaikolai
D. P. Saal	Tinnevely	Gatti
V. Samuel	Tinnevely	Iluman
A. Christopher	Palamcottah	Idaiyan
M. Guanasundaram	Palamcottah	Reddi

[Faint handwritten text, likely bleed-through from the reverse side of the page. The text is mostly illegible due to fading and bleed-through.]

A. Antony

சென்னை நகரம்

S. Thomas

சென்னை

சென்னை

சென்னை

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S. P. P. P.

சென்னை

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P. S. S. S.

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M. Bantiah Mudaliar

P. S. S. S.

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Fort St. George, May, 19, 1925.

(G.O. No. 855, Law (Education)).

No. 142--Under rule 92 of the Madras Educational Rules a pupil belonging to one of the backward classes shall be allowed to pay half the standard rates of fees in a secondary school or a college if his parents are so poor that the grant of the half-fee concession is necessary to enable him to continue his studies. It has been brought to the notice of Government that converts to Christianity from backward classes are denied on their conversion to Christianity the half-fee concession to which they were eligible prior to their conversion and that this practice entails hardship on such of the converts as originally belonged to the depressed classes.

The Government are pleased to direct that the half-fee concessions to which poor pupils of the depressed classes are otherwise eligible should not be denied to them because of their conversion to Christianity.

2. The following amendment to the Madras Educational Rules is notified:---

A M E N D M E N T.

Appendix 17-A will be altered as follows:--(Chapter VII, Rule 92, List of backward classes).

The following may be regarded as backward classes or castes:-----

I Depressed Classes.

- | | | |
|------------------------------------|-----------------------------------|--|
| 1. Annadian. | 29. Kapu. | 57. Mundala. |
| 2. Badaga. | 30. Karumbalan. | 58. Nakkale. |
| 3. Bagata. | 31. Kattunayakan. | 59. Nalkedaya. |
| 4. Baira. | 32. Khond. | 60. Nayadi. |
| 5. Bakuda. | 33. Konda Dora (Criminal Tribe) | 61. Oddan. |
| 6. Bavuri. | 34. Konda Dora (Aboriginal Tribe) | 62. Padayachi (Villayan Kuppam) |
| 7. Bellara. | 35. Koracha. | 63. Paidi. |
| 8. Boya. | 36. Koraga. | 64. Pallan. |
| 9. Chalavadi. | 37. Koravan. | 65. Pambada. |
| 10. Chenchu. | 38. Kota. | 66. Pamula. |
| 11. Cheruma. | 39. Koya. | 67. Panian. |
| 12. Chuckler. | 40. Kudubi. | 68. Panu. |
| 13. Dandasi. | 41. Kurichan. | 69. Parriyan (Adi Dravidas of Tamil and Adi Andhras of Telugu districts) |
| 14. Domba Dasari. | 42. Kurumba. | 70. Paravan. |
| 15. Domba. | 43. Lambadi. | 71. Polaiyan. |
| 16. Dommara. | 44. Madari. | 72. Poraya. |
| 17. Enadi. | 45. Madiga. | 73. Raneyar. |
| 18. Godaba. | 46. Madugar or Medavar. | 74. Relli. |
| 19. Godda. | 47. Maila. | 75. Savara. |
| 20. Gond. | 48. Mala. | 76. Bembadavan. |
| 21. Haddi. | 49. Malsa or Malasar. | 77. Semman. |
| 22. Holey. | 50. Malayali. | 78. Sholagar including Panis. |
| 23. Idiga (including Setti Baliga) | 51. Marati. | 79. Tatapu. |
| 24. Izula. | 52. Maravan. | 80. Toda. |
| 25. Jogi. | 53. Mavilan. | 81. Toti. (Tottiyen). |
| 26. Kada (Kadan). | 54. Melakudi or Kudiyan. | 82. Valaiyan. |
| 27. Kallan. | 55. Moger (Mara or Kaipullas). | 83. Valluvan. |
| 28. Kana or Kaniyan. | 56. Muduva. | 84. Vettuvan. |
| | | 85. Yerukala. |

Fort St. George, May, 19, 1925.

(G.O. No. 855, Law (Education)).

No. 142--Under rule 92 of the Madras Educational Rules a pupil belonging to one of the backward classes shall be allowed to pay half the standard rates of fees in a secondary school or a college if his parents are so poor that the grant of the half-fee concession is necessary to enable him to continue his studies. It has been brought to the notice of Government that converts to Christianity from backward classes are denied on their conversion to Christianity the half-fee concession to which they were eligible prior to their conversion and that this practice entails hardship on such of the converts as originally belonged to the depressed classes.

The Government are pleased to direct that the half-fee concession to which poor pupils of the depressed classes are otherwise eligible should not be denied to them because of their conversion to Christianity.

2. The following amendment to the Madras Educational Rules is notified:--

A. M. R. D. M. R. T.

Appendix IV-A will be altered as follows:--(Chapter VII, Rule 92, List of backward classes).

The following may be regarded as backward classes or castes:--

I Depressed Classes.

- | | | | | | | | | | | | | | | |
|--------------|-------------------|-------------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|--------------|
| 57. Mundala. | 59. Kappu. | 61. Kattunayakan. | 63. Kottar. | 65. Kottar. | 67. Kottar. | 69. Kottar. | 71. Kottar. | 73. Kottar. | 75. Kottar. | 77. Kottar. | 79. Kottar. | 81. Kottar. | 83. Kottar. | 85. Kottar. |
| 58. Nakkala. | 60. Kattunayakan. | 62. Kottar. | 64. Kottar. | 66. Kottar. | 68. Kottar. | 70. Kottar. | 72. Kottar. | 74. Kottar. | 76. Kottar. | 78. Kottar. | 80. Kottar. | 82. Kottar. | 84. Kottar. | 86. Kottar. |
| 59. Nakkala. | 61. Kattunayakan. | 63. Kottar. | 65. Kottar. | 67. Kottar. | 69. Kottar. | 71. Kottar. | 73. Kottar. | 75. Kottar. | 77. Kottar. | 79. Kottar. | 81. Kottar. | 83. Kottar. | 85. Kottar. | 87. Kottar. |
| 60. Nakkala. | 62. Kattunayakan. | 64. Kottar. | 66. Kottar. | 68. Kottar. | 70. Kottar. | 72. Kottar. | 74. Kottar. | 76. Kottar. | 78. Kottar. | 80. Kottar. | 82. Kottar. | 84. Kottar. | 86. Kottar. | 88. Kottar. |
| 61. Nakkala. | 63. Kattunayakan. | 65. Kottar. | 67. Kottar. | 69. Kottar. | 71. Kottar. | 73. Kottar. | 75. Kottar. | 77. Kottar. | 79. Kottar. | 81. Kottar. | 83. Kottar. | 85. Kottar. | 87. Kottar. | 89. Kottar. |
| 62. Nakkala. | 64. Kattunayakan. | 66. Kottar. | 68. Kottar. | 70. Kottar. | 72. Kottar. | 74. Kottar. | 76. Kottar. | 78. Kottar. | 80. Kottar. | 82. Kottar. | 84. Kottar. | 86. Kottar. | 88. Kottar. | 90. Kottar. |
| 63. Nakkala. | 65. Kattunayakan. | 67. Kottar. | 69. Kottar. | 71. Kottar. | 73. Kottar. | 75. Kottar. | 77. Kottar. | 79. Kottar. | 81. Kottar. | 83. Kottar. | 85. Kottar. | 87. Kottar. | 89. Kottar. | 91. Kottar. |
| 64. Nakkala. | 66. Kattunayakan. | 68. Kottar. | 70. Kottar. | 72. Kottar. | 74. Kottar. | 76. Kottar. | 78. Kottar. | 80. Kottar. | 82. Kottar. | 84. Kottar. | 86. Kottar. | 88. Kottar. | 90. Kottar. | 92. Kottar. |
| 65. Nakkala. | 67. Kattunayakan. | 69. Kottar. | 71. Kottar. | 73. Kottar. | 75. Kottar. | 77. Kottar. | 79. Kottar. | 81. Kottar. | 83. Kottar. | 85. Kottar. | 87. Kottar. | 89. Kottar. | 91. Kottar. | 93. Kottar. |
| 66. Nakkala. | 68. Kattunayakan. | 70. Kottar. | 72. Kottar. | 74. Kottar. | 76. Kottar. | 78. Kottar. | 80. Kottar. | 82. Kottar. | 84. Kottar. | 86. Kottar. | 88. Kottar. | 90. Kottar. | 92. Kottar. | 94. Kottar. |
| 67. Nakkala. | 69. Kattunayakan. | 71. Kottar. | 73. Kottar. | 75. Kottar. | 77. Kottar. | 79. Kottar. | 81. Kottar. | 83. Kottar. | 85. Kottar. | 87. Kottar. | 89. Kottar. | 91. Kottar. | 93. Kottar. | 95. Kottar. |
| 68. Nakkala. | 70. Kattunayakan. | 72. Kottar. | 74. Kottar. | 76. Kottar. | 78. Kottar. | 80. Kottar. | 82. Kottar. | 84. Kottar. | 86. Kottar. | 88. Kottar. | 90. Kottar. | 92. Kottar. | 94. Kottar. | 96. Kottar. |
| 69. Nakkala. | 71. Kattunayakan. | 73. Kottar. | 75. Kottar. | 77. Kottar. | 79. Kottar. | 81. Kottar. | 83. Kottar. | 85. Kottar. | 87. Kottar. | 89. Kottar. | 91. Kottar. | 93. Kottar. | 95. Kottar. | 97. Kottar. |
| 70. Nakkala. | 72. Kattunayakan. | 74. Kottar. | 76. Kottar. | 78. Kottar. | 80. Kottar. | 82. Kottar. | 84. Kottar. | 86. Kottar. | 88. Kottar. | 90. Kottar. | 92. Kottar. | 94. Kottar. | 96. Kottar. | 98. Kottar. |
| 71. Nakkala. | 73. Kattunayakan. | 75. Kottar. | 77. Kottar. | 79. Kottar. | 81. Kottar. | 83. Kottar. | 85. Kottar. | 87. Kottar. | 89. Kottar. | 91. Kottar. | 93. Kottar. | 95. Kottar. | 97. Kottar. | 99. Kottar. |
| 72. Nakkala. | 74. Kattunayakan. | 76. Kottar. | 78. Kottar. | 80. Kottar. | 82. Kottar. | 84. Kottar. | 86. Kottar. | 88. Kottar. | 90. Kottar. | 92. Kottar. | 94. Kottar. | 96. Kottar. | 98. Kottar. | 100. Kottar. |
| 73. Nakkala. | 75. Kattunayakan. | 77. Kottar. | 79. Kottar. | 81. Kottar. | 83. Kottar. | 85. Kottar. | 87. Kottar. | 89. Kottar. | 91. Kottar. | 93. Kottar. | 95. Kottar. | 97. Kottar. | 99. Kottar. | |
| 74. Nakkala. | 76. Kattunayakan. | 78. Kottar. | 80. Kottar. | 82. Kottar. | 84. Kottar. | 86. Kottar. | 88. Kottar. | 90. Kottar. | 92. Kottar. | 94. Kottar. | 96. Kottar. | 98. Kottar. | | |
| 75. Nakkala. | 77. Kattunayakan. | 79. Kottar. | 81. Kottar. | 83. Kottar. | 85. Kottar. | 87. Kottar. | 89. Kottar. | 91. Kottar. | 93. Kottar. | 95. Kottar. | 97. Kottar. | 99. Kottar. | | |
| 76. Nakkala. | 78. Kattunayakan. | 80. Kottar. | 82. Kottar. | 84. Kottar. | 86. Kottar. | 88. Kottar. | 90. Kottar. | 92. Kottar. | 94. Kottar. | 96. Kottar. | 98. Kottar. | | | |
| 77. Nakkala. | 79. Kattunayakan. | 81. Kottar. | 83. Kottar. | 85. Kottar. | 87. Kottar. | 89. Kottar. | 91. Kottar. | 93. Kottar. | 95. Kottar. | 97. Kottar. | | | | |
| 78. Nakkala. | 80. Kattunayakan. | 82. Kottar. | 84. Kottar. | 86. Kottar. | 88. Kottar. | 90. Kottar. | 92. Kottar. | 94. Kottar. | 96. Kottar. | | | | | |
| 79. Nakkala. | 81. Kattunayakan. | 83. Kottar. | 85. Kottar. | 87. Kottar. | 89. Kottar. | 91. Kottar. | 93. Kottar. | 95. Kottar. | | | | | | |
| 80. Nakkala. | 82. Kattunayakan. | 84. Kottar. | 86. Kottar. | 88. Kottar. | 90. Kottar. | 92. Kottar. | 94. Kottar. | | | | | | | |
| 81. Nakkala. | 83. Kattunayakan. | 85. Kottar. | 87. Kottar. | 89. Kottar. | 91. Kottar. | 93. Kottar. | | | | | | | | |
| 82. Nakkala. | 84. Kattunayakan. | 86. Kottar. | 88. Kottar. | 90. Kottar. | 92. Kottar. | | | | | | | | | |
| 83. Nakkala. | 85. Kattunayakan. | 87. Kottar. | 89. Kottar. | 91. Kottar. | | | | | | | | | | |
| 84. Nakkala. | 86. Kattunayakan. | 88. Kottar. | 90. Kottar. | | | | | | | | | | | |
| 85. Nakkala. | 87. Kattunayakan. | 89. Kottar. | | | | | | | | | | | | |

II Castes other than the Depressed Classes.

- | | | |
|-------------------------------|----------------------------------|--------------------------|
| 1. Agamudaiyan. | 30. Jangam. | 59. Mutracha. |
| 2. Agasa. | 31. Kabbera. | 60. Muttiriyar. |
| 3. Ambalakaran. | 32. Kadaiyan. | 61. Odde. |
| 4. Ambattan. | 33. Kaduppattan (Malabar). | 62. Odiya. |
| 5. Are Mahrati. | 34. Kaikolan. | 63. Oriya. |
| 6. Atagara. | 35. Kalal (Kalali). | 64. Palli. |
| 7. Atchukatlavanda. | 36. Kalavanthula. | 65. Pangadikara. |
| 8. Balelika. | 37. Kamma. | 66. Pattanvan. |
| 9. Bandi. | 38. Kammavar. | 67. Patnulkaran. |
| 10. Bestha. | 39. Kannadiyan. | 68. Perike. |
| 11. Bhandari. | 40. Kelasi. | 69. Picebignnta. |
| 12. Billava. | 41. Kharvi. | 70. Pusala (Pusalavadu). |
| 13. Bondili. | 42. Khatiri. | 71. Rajapuri. |
| 14. Chaptagara. | 43. Khodala. | 72. Reddi (Ganjam). |
| 15. Devadiga. | 44. Kottiya. | 73. Saliyan. |
| 16. Devalkar. | 45. Kumbara. | 74. Samagara. |
| 17. Devanga. | 46. Kuruba. | 75. Sourashtra. |
| 18. Dudekula. | 47. Kuruman. | 76. Sedan. |
| 19. Galada Konkani. | 48. Kusavan. | 77. Sugali (Sukali). |
| 20. Gammalla. | 49. Labbai. | 78. Telaga. |
| 21. Ganika. | 50. Lingayat. | 79. Thorian. |
| 22. Gatti. | 51. Madivala. | 80. Tigala (Tigla). |
| 23. Ganda (Tulu or Kanarese). | 52. Male. | 81. Togata. |
| 24. Gavara. | 53. Mangala. | 82. Tondaman. |
| 25. Golla. | 54. Mappilla. | 83. Tsakala. |
| 26. Gudigara. | 55. Moili. | 84. Uppara. |
| 27. Idaiyan. | 56. Modi Banda. | 85. Vaduvan (Vadugan). |
| 28. Iluvu. | 57. Muchis (including Chitaris). | 86. Vannan. |
| 29. Jandra. | 58. Mukkuvan. | 87. Velama. |

It shall be competent to the Director to add to the above list any other similar classes or castes or persons following similar occupations.

Converts to Christianity from the communities comprising I above shall not forfeit their eligibility to the half-fee concession merely because of their conversion to Christianity.

(Sd) V. T. KRISHNAMA ACHARIYAR,
 Secretary to Government.

PROCEEDINGS OF THE DIRECTOR OF PUBLIC INSTRUCTION.

Dis. No. 3711/25. M A D R A S. Dated 28th Sept. 1925.

Read:-- Government Memorandum No. 2886-C-H. Law (Education) dated

22nd September 1925.

The concession granted in G.O. No. 885 Law (Education) dated the 19th May 1925, is applicable only to Indian Christian pupils who or whose parents being to one of the depressed classes mentioned in Section 1 of the list appended to the G.O.

Converts to Christianity from ~~backward~~ backward classes other than the depressed classes are not eligible for the concession.

(sd) V.T. Krishnama Achariyar,
Secretary to Government.

Communicated to the Educational Officers including the Agency Educational Officer, and the Inspectresses of Girls' Schools.

(By order)

(Sd) A. Narayanasawmi,
Senior Superintendent.

L.Dis. No. 1035/25 dated 13-10-25.

(Copy) forwarded to the Correspondents of all Secondary Schools and the Deputy Inspectors of Schhols in continuation of this office Dis. No. 280/25 dated 14-7-25.

(Sd) K.V. Subbaiya.
District Educational Officer,
Tinnevelly.

S.V. 14-10-25.

(40 copies)

1. Agamudaiyan.	30. Jangam.	59. Marudaiyan.
2. Agas.	31. Kober.	60. Marudaiyan.
3. Ambikar.	32. Kober.	61. Odde.
4. Ambattan.	33. Kadugan (Malabar).	62. Odde.
5. Ane Marudaiyan.	34. Kallai (Kallai).	63. Odde.
6. Ane Marudaiyan.	35. Kallai (Kallai).	64. Odde.
7. Ane Marudaiyan.	36. Kallai (Kallai).	65. Pongadikar.
8. Balakrishna.	37. Kamma.	66. Pongadikar.
9. Balakrishna.	38. Kamma.	67. Pongadikar.
10. Balakrishna.	39. Kamma.	68. Pongadikar.
11. Balakrishna.	40. Kamma.	69. Pongadikar.
12. Balakrishna.	41. Kamma.	70. Pongadikar.
13. Balakrishna.	42. Kamma.	71. Pongadikar.
14. Balakrishna.	43. Kamma.	72. Pongadikar.
15. Balakrishna.	44. Kamma.	73. Pongadikar.
16. Balakrishna.	45. Kamma.	74. Pongadikar.
17. Balakrishna.	46. Kamma.	75. Pongadikar.
18. Balakrishna.	47. Kamma.	76. Pongadikar.
19. Balakrishna.	48. Kamma.	77. Pongadikar.
20. Balakrishna.	49. Kamma.	78. Pongadikar.
21. Balakrishna.	50. Kamma.	79. Pongadikar.
22. Balakrishna.	51. Kamma.	80. Pongadikar.
23. Balakrishna.	52. Kamma.	81. Pongadikar.
24. Balakrishna.	53. Kamma.	82. Pongadikar.
25. Balakrishna.	54. Kamma.	83. Pongadikar.
26. Balakrishna.	55. Kamma.	84. Pongadikar.
27. Balakrishna.	56. Kamma.	85. Pongadikar.
28. Balakrishna.	57. Kamma.	86. Pongadikar.
29. Balakrishna.	58. Kamma.	87. Pongadikar.

It shall be competent to the Director to add to the above list any other similar classes or castes of persons following similar occupations. Converts to Christianity from the communities comprising I above shall not forfeit their eligibility to the half-free concession merely because of their conversion to Christianity.

(Sd) V.T. Krishnama Achariyar,
Secretary to Government.

Copy of Dis. No. 3711/25, dated 28th Sept. 1925, of the D.P.I.

PROCEEDINGS OF THE DIRECTOR OF PUBLIC INSTRUCTION.

Dis. No. 3711/25. M.A.D.A.S. Dated 28th Sept. 1925.

Read:-- Government Memorandum No. 2886-Q-H. Law (Education) dated

22nd September 1925.

The concession granted in G.O. No. 885 Law (Education) dated the 12th May 1925, is applicable only to Indian Christian pupils who or whose parents being to one of the depressed classes mentioned in Section I of the list appended to the G.O.

Converts to Christianity from ~~any~~ backward classes other than the depressed classes are not eligible for the concession.

(Sd) V.T. Krishnam Achariyar,

Secretary to Government.

Communicated to the Educational Officers including the Agency Educational Officer, and the Inspectresses of Girls' Schools.

(By order)

(Sd) A. Narayanasami,

Senior Superintendent.

I. Dis. No. 1035/25 dated 13-10-25.

(Copy) forwarded to the Correspondents of all Secondary Schools and the Deputy Inspectors of Schools in continuation of this office Dis. No. 280/25 dated 14-7-25.

(Sd) K.V. Subbaya.

District Educational Officer,

Tinnevely.

S.V. 14-10-25.

(40 copies)

C. No. 120C- From Mr. M.R. Rg.

S. Bhaggyiam Mudaliar.

Tinnevely, dated 29-12-25-

Educational concessions and scholarships to converts from backward classes.

End. No. 120C-1 of 24.1.26.

Referred to the

D. P. O. for remarks.

To

The D. P. O. with c.f. in order to be put for
Reminder: on receipt
after issue.

DESPATCHED

22 JAN 1926

23rd January 1926

Forwarded to the Hon. Minister for Education for favourable consideration.

Conversion to Christianity from backward or other classes should not be taken as a reasonable ground for withdrawing the special concession of school fees, or award of scholarships to the members of the above mentioned communities, which have been enjoyed by them previous to their conversion. After all what kind of special help is given to the converts by the Christian Missionaries? Nothing but spiritual. All those days in which Missionaries gave concession and helps to the converts have gone. Classes who were given concession previous to their conversion to Christianity should not be penalised by Government. When a class is backward in education, concession - should be extended by Government irrespective of religion. Such - penalties on the backward classes will simply mean that Government penalises Christianity. In my opinion there should be no two groups such as depressed and backward classes as regards Education is - concerned. There must be only one group as "backward" only. I request the Hon. Minister to take early steps to have this distinction removed. Already by the notification in the Fort St. George Gazette pages 247 - 248 dated 23rd June 1925 the grants of many of Christian schools which had the concession of half fees and award of scholarships have been disproportionately reduced and the Managers even think of closing them as they are at a loss.

Law (Causa) copy
A *notar* copy of the same petition received from one Bhaggyam Hoor. has been referred to the S.P.D. U.S. End. below. The Director's remarks may be *referred*
24.1.26. *26/1*

22
23

1926

Forwarded to the Hon. Minister for Education for favourable consideration.

consideration.

Conversion to Christianity from backward or other classes should not be taken as a reasonable ground for withdrawing the concession of school fees, or award of scholarships to the members of the above mentioned communities, which have been granted by the Government to their conversion. After all what kind of help is given to the converts by the Christian Missionaries? But spiritual. All those days in which Missionaries gave conversion and help to the converts have gone. Classes who were given concession previous to their conversion to Christianity should not be prejudiced by Government. When a class is backward in education, concession should be extended by Government irrespective of religion. Such penalties on the backward classes will simply mean that Government penalises Christianity. In my opinion there should be no two groups such as depressed and backward classes as regards Education is concerned. There must be only one group as "backward" only. I request the Hon. Minister to take early steps to have this distinction removed. Already by the notification in the Fort St. George Gazette dated 24-1-1926 dated 28th June 1926 the grant of any of Christian schools which had the concession of half fees and award of scholarships have been disproportionately reduced and the Managers even think of closing them as they are at a loss.

A petition of the
some petitioners
has been referred to the
1926



Ref. on Cur. No. 99 D/26, dated 9th April 1926.

Submitted.

I do not support the request of the petitioners.

P. H. Sturt
for Director of Public Instruction.

P.V.S.12/4

To

The Secretary to Government,
Law (Education) Department.

12/4



8/14 (Sd. Ch 299c)
2/2/26
No. 2-120/26.

GOVERNMENT HOUSE.

Madras,

30th January 1926.

Dear Mr. Krishnamachari,

Ms 2-12 C. 6-

Please see the enclosed memorial addressed to His Excellency. His Excellency's impression ^{was} is that the decision on the general question referred to in the memorial was that conversion ~~into~~ Christianity should not deprive converts of educational concessions. Is it a fact that the concessions are allowed only to converts from communities comprising Group I i.e. depressed classes, as stated in the memorial?

Yours sincerely,

M.R.Ry.Rao Bahadur V.T.Krishnamachariar Avl., C.I.E.,
Secretary to Government, Law Dept.

my hon^{ble} Member & others who have
noted appear to have missed the
real point of this question, that
is not whether Christiana Courts
should receive the concession, but
whether the concession was granted
before the pupil became a
Christian. If so it surely cannot
be refused. Conversion cannot
mean increased financial ability

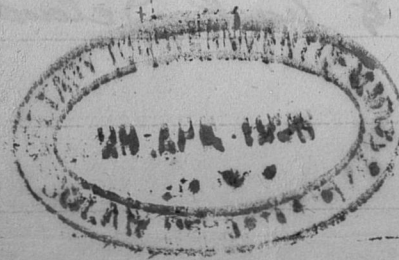
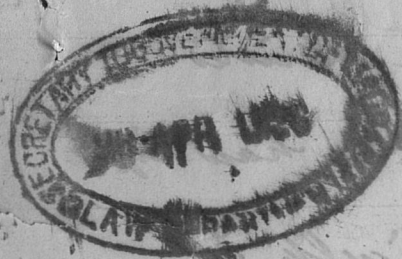
to pay. The question of finance cannot be
affected, as the "backward class" had it before. I sh^d. like my hon^{ble} Member
to consider this before the issue of draft.
27. iv. 26.

M 2

VTK

9.4

Put up the existing rules in
regard to this concession & a clear
note explaining the purpose - D.S.O.
make a note on this before the question
being placed before the Advisory Committee
27. iv. 26



The answer to the P.S. Enquiry is in the P.S. Enquiry

para 4 at page 2
G.O. No. 855-25
19-5-25

2. Prior to 1924, the concession under Rule 92 of the Madras Educational Rules was not granted to Christian converts. In 1924, the question of the extension of the concession to the converts was examined. The Advisory Committee on Education and Registration who were consulted on the subject passed the following resolution:-

p.s. did.

~~They are not members of the depressed classes.~~

'Converts to Christianity from among the depressed classes should continue to get the concessions that would have been allowed to them but for their conversion. *
~~In the case of converts from 'backward' classes, the 'poverty' test should be enforced.~~

This recommendation of the committee was accepted by the Government and orders were accordingly issued in G.O. No. 855 Law (Education), dated 19-5-1925. Since then two representations, one from the Kanara Indian Christian League and the other from the Catholic Association were received requesting that the concessions sanctioned in G.O. No. 855 Law (Education), dated 19-5-1925 should be extended to converts to Christianity from castes other than those classed as 'Depressed'. The latter was informed that the Government could not accede to the request.

In December last Mr. J.A. Saldhana asked the Government interpellated the Government on the same subject.

3. A copy of the memorial forwarded by the P.S.G. has been received direct in the office and referred to the D.P.I. for remarks with this Department Endt. No. 120 C/26-1, dated 21-1-1926 and his reply has not been received yet.

4. With the above information the file may be submitted to M₂ and H.E.

New 233/26
This maybe
awaits
V.T.
P.S. Enquiry
8/12/26

152nd line
final 2/23
10-11-26
H.E.

7/2/26
m₂
H.E.

29 MAR 1926

[Issued as Encl. No. 120 E/26-1 d. 21-1-26] p.c.f.

C. No. 1182 E. From the S.O.D., R.O.C.

No. 995/26, dated 9-4-26.

p. 13 c.f.

The S.O.D. does not support the ~~renewed~~ request of the petitioners. A draft order is subd.

now
17/4
19.4.26

R
20/4
S

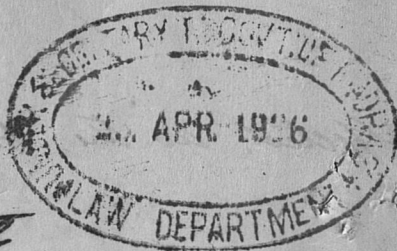
V.T.K.
21.4

M2

H.E.

M2

H.E. the Gov



The concession was extended to ~~backward~~
from the depressed classes & not to backward
from backward classes, which list is
so heavy that on the question of
finance, the Dept. did not agree it is
not desirable to extend the concession.
Mr. Littlehales was totally opposed to the
concession, the advisory committee advised
it to depressed classes - there is no hardship
at all in these cases. It is difficult to
apply the rules in practice to 'backward' classes.
D. S. S.

p. 3 of notes to
G.O. 8552 (M)
19.5.25

Copy of the
Committee on
G.O. 8552
19.5.25
(M)

(Reference M.2's note on previous page.)

p. 12 of G.O. 12128

(D)

24.7.24

Rule 92 of the Madras Educational Rules
which specifically applies to secondary schools
and colleges runs as follows:-

"Fees in all institutions shall be
levied at half the standard rates from Muhammadans
Oriyas, girls and members of backward classes and
castes whose parents or guardians are so poor that
the grant of this concession is necessary to enable
them to continue their studies. The production of
a certificate to that effect signed by an Honorary
Magistrate, a President of a local board, a dis-
trict secondary education board or a district
educational council, a chairman of a municipal
council, a sub-magistrate or an officer of the
Revenue Department of not lower rank than a deputy
tahsildar should be required in cases of doubt.

In the case of pupils belonging to the
depressed classes the certificate may also be
signed by a District Labour Officer, a President
of a Union Board, a President of a Panchayat Court
established under the Madras Village Courts Act,
1888, as amended by Madras Act II of 1920, a Pre-
sident of a village Panchayat constituted under
the Madras Village Panchayat Act, 1920 or by a
member of a District Board or a Taluk Board."

Para 2 - p. 1 of notes to G.O.
8552, d. 19.5.25 (M)

p. 1 - 3 of G.O. 855
(M) 19.5.25

Para 3 - p. 3 - vide

2. In 1924 Rao Sahib E.C.M. Mascarenhas,
Vice-President of the Catholic Association, South
Kanara, urged on the Government the desirability
of securing to Indian Christian pupils of backward
origin the half-fee concession under the rule
quoted above. As the departmental practice was
not clear the question was referred to the Direc-
tor of Public Instruction for remarks. Mr. Little-
hales, the permanent Director, sent an exhaustive
report on the question. As regards secondary
schools and colleges, he reported that between
1914 and 1921 half fee concessions claimed for
Christian pupils had been admitted provided the
pupils were shown to have originally belonged to
castes or classes recognised as backward. He
pointed out that after 1921 a change of policy was
adopted and that he was refusing the grant of half
fee concessions to Indian Christian pupils in
general as the community was not included in the

list of backward classes and concluded by saying that it was illogical to recognise the antecedents of a pupil once he had changed his religion and gone over to Christianity which did not accept a system of castes. He, however, asked for the orders of the Government as to the practice the Department should adopt in future.

3. The question was placed before the Advisory Committee for Education. The Committee passed the following resolutions:-

(1) Converts to Christianity from among the depressed classes should continue to get the concessions that would have been allowed to them but for their conversion;

(2) In the case of converts from 'backward classes' the poverty test should be enforced.

4. Some difficulty was felt in interpreting the recommendation of the Advisory Committee. It was pointed out that in the Educational Department the criterion for fee concession should be, as it has always been, backwardness in point of literacy and poverty. Consistently with this policy, it was felt necessary to recognise a list of depressed classes that should be considered backward in point of education and that the poverty test ought not to be relaxed. The list of backward classes was therefore slightly added to and divided into two groups:

(1) depressed classes; and

(2) classes other than depressed-and a

G.O. was issued to the effect that converts to Christianity from among the depressed classes shall not forfeit their eligibility to the half fee concession simply because of their conversion to Christianity. It has been noted further that the concession is applicable to Indian Christian

p. 5 of notes to

Go. 855 W. (M)
19.5.25

* who are not members of the depressed classes

p. 6 of notes (M)

Go. 855 W. (M)
19.5.25

pupils who or whose parents belong to any of the depressed classes. Memo 2886/C-1, dated 22-9-25.

5. Representations have been since received asking that the concession allowed to converts from the depressed classes should be extended to converts from ~~all~~ backward communities who are not among the depressed classes. The Government have consistently been declining to accede to the request. In this connection attention is invited to the notes (page 3) to G.O. No. 117 Law (Genl), dated 12-1-26. The Hon'ble the Finance Member has noted therein that a "Christian convert becomes a member of a very powerful and influential community" and that, though special questions might arise in respect of land where the Labour Department might legitimately intervene on behalf of Christian communities, it was doubtful whether special action was justified in the educational sphere.

6. In regard to H.E's query at page 3 ante it is submitted that the pupil being a member of the community classed as backward ~~was~~ entitled to the fee concession before conversion and after conversion, as he becomes a member of a community (Viz., Indian Christian) which is not reckoned as backward for educational purposes, he becomes ineligible for the concession.

Go. 108.26

Go. 1075

20
The question rarely arises in the simple form of a pupil applying for the continuance of a concession which he enjoyed before his conversion. In almost all the cases that arise the father (or in some cases the grandfather) of a pupil became a Christian and the basis of the claim is that, as before his conversion, the father or grandfather belonged to a community classed as "backward", the fee concession should be extended to the pupil in question.

(M) (2)
2. G.O.No: 855 Law(Edn) dated 19-5-25 recognised such a claim in the case of the members of the depressed classes. The D.P.I asked how far back he had "to go to discover whether or not a child now a christian was or was not of Panchama origin" and he was informed that there was no need to go beyond the father of the pupil. In the case of the members of the depressed classes, conversion does not often mean improvement in economic conditions or mode of living for one generation and the concession is an equitable one.

(M)
3. In the case of the castes classed "backward" conversion usually implies a rise in their economic and social status. There is also the difficulty in actual working of a rule such as that advocated, which the D.P.I has indicated in the notes to the G.O quoted above. He says:--"It is not an easy matter for our inspecting officers to investigate whether or not a christian is of backward origin and I regret to say that the statistics furnished by schools are not always as reliable as they might be". The depressed classes are usually known and recognised as such. There is no such demarcation in regard to "backward classes" and their list is being added to from time to time.

M 2

C 4

H.E. the Gov

V.Tr.

12.5.

I may be at fault, but the notes do not seem to me to deal specifically with the issue raised by His Excellency, which is not whether an Indian Christian should be entitled to a concession on the ground that his father or grandfather belonged to a backward class when he became a Christian. I agree that we cannot possibly conduct researches of that kind. Even in respect of depressed class converts we ~~do~~ ^{do} not go beyond the father. The suggestion of His Excellency was much more restricted and merely amounted to this: that where a pupil in a school enjoyed a concession that concession should not be withdrawn because he became a convert ~~by~~ ^{while} withholding it. I cannot make sure from the notes what the attitude of the Education Department is to that restricted proposition.

H.M.
14-5-26.

SSR.

Paragraph 1, p. 7 ante

pp. 2-3 &

p. 7 ante

I said at the beginning of my note ^{of the 12th May} that a case like the one referred to by H.M. C₄-that of a concession being withdrawn from a pupil belonging to one of the backward classes because he became a convert while holding it--arises rarely. Mr. Grieve says that he has not had a single case of this sort in his experience. The concession is not withdrawn on this account and there is no objection to an order being issued covering such cases.

2. The question raised in the memorial is a different one--the grant of concessions "to Indian Christians of backward classes origin". To this the remarks in paragraphs 2 and 3 of my note apply.

V.T.
15/5.

M₂
C₄
H.E.

On the point at 'A' in the previous page, there is hardly any such case; but the concession to Indian sons of backward classes ~~origin~~ ^{cannot} be extended. If a ^{student} ~~boy~~ is in the enjoyment of the concession, he is not deprived of this. But to students of backward origin, it is difficult in practice to apply the concession -

80

17/5-26

A From para 6 of the note on page

6 it would appear that he is
 dissatisfied. If so I see no
 reason to differ from what I
 understand to be his Excellency's
 opinion on this point.

Let
 15/5/26

p 3 ante

There seems to be complete agreement
 on the specific point raised by me
 in my previous note. Let an Order
 be issued to cover this.

G.
 19.5.26.

Draft

VTK
 28.5

A revised draft is Awd. It is
 perhaps desirable to make an addition to
 the Madras Edl. Rules. Paragraph 2 of the
 draft is for orders. Finance may perhaps
 peruse before issue.



CR
 27/5

VTK
 26/5

Fin 40

San no. 299 C/1



Finance (Exp)

May be perused and returned
 to Law (Edn).

POP
 29.5.26
 29.5.26

VSK
 29.5.26

S
 31.5.26

Fin. no. 15956 Exp. 1.
 2.5.26.

Law

n. En 1719C
 26/6

Law (Edn)

For orders as to issue of drafts.

B
 2.6.26

CR
 3/6



27

Amendment.

At the end of Appendix 17-A the following shall be added as a sub-paragraph:

"A pupil belonging to any of
"the classes included in Group II above
"who is in receipt of the half-fee con-
"cession shall not however be deprived
"of it if he becomes a Christian while
"holding the concession."

24.5.26

15/5

VIK
bp

4 of 8558
(M) 19.5.26
a note to be made
and the religion

To

The D. P. I. q & o
Copy to the Law (Genl) Dept.
" L.S.G. Dept.
" Finance Dept.
" A.G. through Finance
" S.G.P. (for publication
of para 2 in Gazette)

Gazette 15/4/26
DESPATCHED
8th JUN 26

given for copying
in copied
then examined
then signed

192

READ AGAIN G.O. No.
192

DATED

CURRENT No.

ENCLOSURES TO C. No.

ORDER OF GOVERNMENT

A A A A A A A

LETTER OF GOVERNMENT

STATEMENT WITH DITTO.

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IN ORIGINAL.

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