

Law (1926) Department.
Education

Ordinary SERIES.

G.O. No. 965

DATED 26-5-1926

[Despatch Abstract.]

Legislative Council.

Budget motion--recognition of the Indian Christian
Clergy and Pastors as secondary grade teachers--notes
recorded.

BACK PAPERS.

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

FURTHER PAPERS.

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DEMAND XIX - EDUCATION (TRANSFERRED)

Mr. J.A. Saldanha : -

9. 226 567
971 To reduce the allotment of Rs. 11,13,000 for Grants to Non-Government Secondary Schools by Rs. 100

(To urge the recognition of Indian Christian Clergy and pastors as secondary school teachers (if not professors in Colleges) according to their education and training".

Law (Education) Department.

One of the points urged by the deputation of the Kanara Indian Christian Civil League that waited on the Honourable the Minister for Education at Mangalore in October last was that members of the Indian Christian clergy of South Kanara and the pastors of Kanara Evangelical Mission might be recognised as secondary trained teachers entitled to grant from Government when ~~employed~~ employed as teachers in mission schools.

The reply given thereto/ that the Educational rules ~~do~~ not permit of this request being complied with. The Honorary Secretary has since formally written to Government on the subject and his letter has been referred to the Director of Public Instruction for remarks. The M.L.C. may perhaps be told that the question is now under examination.



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* Mr. J. A. SALDANHA :—"I beg to move

'that the allotment of Rs. 11,13,000 for grants to non-Government secondary schools be reduced by Rs. 100.'

"This is to urge the recognition of Indian Christian clergy and pastors as secondary school teachers (if not professors in colleges) according to their education and training. I have to bring to the notice of this House that a large number of Indian Christian clergy, both Catholic and Protestant, are now entrusted not only with parochial work but with education. In South Kanara every pastor and every Catholic clergyman is bound to be a teacher as well as a pastor. We find from experience that they are fully equipped for this purpose. I shall show how the training received by the secular clergy fits them up for such work. No person is admitted into a seminary unless he is a Matriculate or a S.S.L.C. holder. After passing the Matriculation or S.S.L.C., he has to undergo a long training before he is sent out. The first two years are given to the study of Latin, if he is not already a Latin scholar. Next comes rhetoric. Lord Curzon's book on elocution deals exhaustively with rhetoric. Rhetoric is a subject that covers a wide field. It deals not only with composition but with oratory and also teaching. It appeals not only to masses but to children. So, the whole course of rhetoric is a training course very useful in teaching. Then the other courses have no bearing on education dealing as they do with philosophy, science, theology, etc. During all this time the seminaries have to do what is called preaching and teaching

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doctrine week after week. As to Protestant pastors, I can say that they are trained not only in theology but also in teaching and preaching. A good deal of their time is spent in teaching. So they are eminently fitted to be teachers. Government have very kindly granted some very important concessions to the Jesuit fathers who are well known and famous in the world as teachers. I hope the concession given to the Jesuit fathers will be given to the Indian Christian clergymen and pastors. The concession made to European members of the Society is this :

'All European members of the Society of Jesus, Indian members who are graduates and are certified by the Superior-General of the Mission to have completed their novitiate and juniorate, and Indian members who are undergraduates and are likewise certified to have completed the full course of study and preparation prescribed by the Society (namely, two years novitiate, two years juniorate, and three years philosophy and science) may be ranked as if they held collegiate trained teachers' certificates.'

"Now, Sir, exactly corresponding courses are adopted in seminaries. They have got no novitiate which is asceticism ; but have got something very like the juniorate for two years. The course of training in philosophy is two years instead of three years. So they have to undergo more or less similar courses. What I now seek is this. The Indian clergy and pastors who are being appointed to look after parishes and congregations, have to attend to education and are in charge of elementary schools. We do not claim that they should be recognized as professors. That question will arise if they are to teach in colleges. What I ask and press for is that they should be treated as secondary trained teachers' certificate holders. This request has been pressed in the local papers, but I do not know if the cuttings are sent to the hon. Minister. I believe both the associations, the S.K. Catholic Association and the Indian Christian Association, the Civil League with Protestant and Catholic members at Mangalore, made this representation to the hon. Minister when he came there. What was the reply? The reply was that they must conform to the rules and the necessary investigation would be made. I am afraid no investigation has been made. The present district medical officer knows little of what is going on in the seminaries."

* The hon. the PRESIDENT :—"What has the district medical officer to do with this question?"

* Mr. J. A. SALDANHA :—"I mean the district educational officer. Most people could hardly know what takes place in the seminaries. If one undergoes training for ten years, it is a course which is longer than the course for LL.B. or M.A. Such courses are given at Mangalore, Pondicherry and Trichinopoly. Recently two Indian Christian priests who had studied in these seminaries after a short stay at Rome obtained the degree of Doctor of Divinity and another priest from Kottayam got the degree of Doctor of Philosophy. They are eminent degrees qualifying them to be professors in the colleges. Considering the high degree of culture these priests and pastors are required to attain to, I request the hon. Minister to recognize them as fit to be teachers, at least as secondary grade teachers. Then that will enable them to get the grants which they will not otherwise be entitled to."

* The hon. Rao Bahadur Sir A. P. PATRO :—"Sir, I am very glad that the hon. Member has given so much information to this House as to the training given in the seminary at Mangalore (Mr. J. A. Saldanha : 'also Pondicherry and Trichinopoly') and in Pondicherry, Trichinopoly and elsewhere. No doubt, hon. Members are very much interested to know how well these brethren in charge of those institutions are doing. But we are now

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concerned not so much with their courses of study in religion, philosophy and theology, but with the particular standard of education necessary, so that they may be recognized as certificated teachers. The rule in this Presidency is that grants are given to institutions employing teachers who are recognized as trained teachers under certain conditions. We have training schools and colleges wherein the teachers will have to undergo a course of training to qualify themselves as teachers. Certificates are issued to them, that they are eligible to be teachers of the secondary grade, or teachers in colleges and licentiates in teaching. Therefore, if we apply the rules as they are now in force, and if we are bound to carry out these rules, these brethren to whom reference was made so eloquently by the hon. Member from South Kanara would not come under the category of the rule, read out by him, and that rule will show that they have to pass an examination corresponding to our examination here, and if it is certified by the head of their order that they have undergone the necessary two years' course, then they are recognized as teachers. Even the brethren who have qualified themselves in the seminaries, if they will satisfy the rules, will be entitled to an approved teacher's certificate. The rule is:

'All European members of the Society of Jesus, Indian members who are graduates and are certified by the Superior-General of the Mission to have completed their novitiate and juniorate, and Indian members who are undergraduates and are likewise certified to have completed the full course of study and preparation prescribed by the society (namely, two years' novitiate, two years' juniorate and three years' Philosophy and Science) may be ranked as if they held collegiate trained teachers' certificates. Indian members, who are undergraduates and who are similarly certified to have completed only their novitiate and juniorate, may be ranked as if they held secondary trained teachers' certificates.'

"The concession is given in favour of those members of the Society of Jesus and to the brethren who are also trained by these people. If they are graduate Indian members, they are recognized under certain conditions as having had training equivalent to the college training, and undergraduates who undergo certain courses of training are also recognized as being equivalent to secondary grade certificated teachers. Therefore, exemption is given to that particular class of people under those conditions. Otherwise, exemption cannot be given. The same view expressed by the hon. Member was pressed upon me when I was in Mangalore, and we discussed the matter thoroughly, and I had to tell the deputation that it is not possible to relax the rule and allow other people to be recognized as trained teachers. They are indeed very useful people; selfless work is done by them; service in all directions is rendered to the people: they set a noble example of work and sacrifice. But so far as educational work is concerned, we cannot recognize them as trained teachers or to be eligible for any grant under the Educational Rules, nor are the institutions in their charge entitled to any grants. Therefore, I am sure, the hon. Member will agree that if the brethren qualify themselves to come under rule 14, the Government will be prepared to give them the necessary concession of exemption, and give them approved certificates, so that when they are in charge of institutions they will become eligible for grants."

* The hon. the PRESIDENT:—"What about the people who do not belong to the Society of Jesus? Mr. Saldanha's contention was that this concession which applied only to members of the Society of Jesus should be extended to the Indian clergy."

* The hon. Rao Bahadur Sir A. P. PATRO:—"It applies only to the members of the Society of Jesus. The rule itself says: 'Indian members,

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who are graduates and are certified by the Superior-General of the Mission to have their novitiate and juniorate, and Indian members, who are undergraduates and are likewise certified to have completed the full course of study and preparation prescribed by the society, may be ranked as if they held collegiate trained teachers' certificates.' The rule with regard to the second class of men who are eligible for secondary grade teachers' certificates is: 'Indian members, who are undergraduates and who are similarly certified to have completed their novitiate and juniorate, may be ranked as if they held secondary trained teachers' certificates.' So under this rule, it is absolutely necessary that in order to get the exemption which is given to the members of the Society of Jesus they should qualify themselves for the certificate and then they will be entitled to ask for grants-in-aid."

* Mr. J. A. SALDANHA:—"These rules apply only to European and Indian members of the Society of Jesus. I want to know whether a similar concession can be given to Indian clergy who are not members of the society. I ask for a similar concession to be given to the secular clergy where they can get a certificate of that sort."

* The hon. Rao Bahadur Sir A. P. PATRO:—"It is apparent, Sir, that there is a difference between the two classes of people. In the first class they belong to the Society of Jesus; it is an order the members of which are trained under certain conditions where there is strict discipline, and educational instruction. In the case of the secular members, there is not that discipline and culture necessary to qualify themselves to come under this rule. Therefore the secular members cannot claim to be so well qualified as the brethren in the Society of Jesus, and they are therefore not entitled to be recognized as teachers."

* Mr. J. A. SALDANHA:—"Still I have to make one request to the hon. the Minister. Of course, what is called the religious order of the Society of Jesus is bound by certain vows such as poverty and obedience, by which the secular clergy are not bound. So far as the necessary culture that is required to qualify them to be teachers is concerned, they are fit to be recognized and I have no doubt the Indian clergy receive practically the same amount of culture. This is a point which requires further investigation, though we can talk for hours together here about it. What I request is that the hon. the Minister should order an investigation into the matter and see whether the secular clergy who have received practically the same amount of education and training as the members of the Society of Jesus should not be entitled to the very limited concession which I claim for them."

* The hon. Rao Bahadur Sir A. P. PATRO:—"With regard to the last point suggested by the hon. the Mover, we have investigated the whole thing . . ."

* Mr. J. A. SALDANHA:—"The hon. Member did not take that into consideration then."

* The hon. Rao Bahadur Sir A. P. PATRO:—"We have revised the rules and published them in the *Fort St. George Gazette*, as hon. Members will see from G.O. No. 1212, dated 24th July 1924. Those rules were revised by a special officer, and they have also been brought up to date. The rules and the appendices were published in the *Fort St. George Gazette*, and received

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the approval of Government on the 24th July 1924. These rules were discussed before final orders were passed. I am afraid that nothing more could be done."

* Mr. J. A. SALDANHA:—"This question was never raised before. I feel that the hon. Member is not very much inclined to consider it. I am sorry however to have to withdraw the motion."

The motion was by leave withdrawn.

(to the D.P.G.)
The reply to the reference referred to
at 'A' on p. 1 ante has not been received. When
the Director's recommendations are received
these notes will be put up in the file. In the
meantime, the papers may be recorded,
extract of the council proceedings being
communicated to the Director.

Order 9658/26.5.26
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Revised

Copy to the D.P.G. with
extract of
Feb. Dec. 20.5.26

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Budget motion -

Recognition of the

Indian Christians

clergy & pastors as Sec.

grade teachers - noted -

When given for copying _____
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READ AGAIN G.O. No. _____, DATED
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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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