

## **CHAPTER - I**

### **INTRODUCTION**

The three legendary wise men, being guided by the bright dazzling comet, carried precious gifts to the Infant Jesus born at Bethlehem. Likewise, the Jesuit Fathers carried the most precious gifts of Jesus in the form of Gospels of truth to the entire humanity. Spiritually inspired by the glorious act of Jesus for the redemption of mankind and enthused by the unflinching faith and fervent desire for propagating the messages of love, the Jesuit Fathers set out to different parts of the Globe. They were like the beacons of Light, and Lanterns of Hope and sources of Solace to the Millions of people subjected to some sort of suffering or deprived of some or all that is due to them in the society. They launched their services with great Missionary zeal being unmindful of the great ordeals that they would encounter in due course.

St. Ignatius Loyola founded the Society of Jesus, one of the largest religious orders of the Catholic Church during the Reformation period. Ever since its inception, the Jesuit Society has been rendering great yeoman services to humanity wherever and whenever needed. Their Missionary works had costed their lives, too, on many an occasion but they accepted such fatal ends as Divine calls with super human courage and great resolve by surrendering their will to the well of God.

A band of Jesuit Samaritans on Missionary services set foot in the Indian soil in the 16<sup>th</sup> century. The Missionary Fathers gradually moved on to Tamil

Nadu and established the Madura Mission. The Missionary works included the propagation of the Gospel Truths and thereby inspiring the natives to embrace the Christian Faith. Only with the advent of the French Jesuit Fathers, the Missionary works were extended to other dimensions of life like social reformation, education and so on, over and above the religious conversions.

In Tamil Nadu the New Madura Mission began its work among the economically oppressed, socially suppressed and religiously relegated people. The Jesuits were conscious of the fact that 'the Jesuits serve Christ' the form of apostolate and the priorities underlined are secondary only to this. Though the Mission's primary objective was purely religious, they had to change the order of priority and place reformation of the Tamil Society as the first in the hierarchy. For bringing in radical changes for the better in the society, enlightenment and refinement were the basic requisites. These basic requisites could be possible only with education. Therefore the Jesuit Fathers began their Missionary works with more focus on social reformation and education.

The apostolate whole heartedly worked for ushering in an equalitarian society from out of a caste ridden and fragmented Tamil Society. They propagated that God created man in His own image and therefore all are equal before the eyes of God. They also preached that discrimination on the basis of caste or community was a sin. They strove hard to bring about a critical awareness among the oppressed and the marginalised poor, the most important of them

being the so called untouchables, the Dalits. To accomplish this, importance of education is considered as an oldest apostolate of the Jesuits. They strongly believed that only with the light of education, the darkness of ignorance could be dispelled. So the Jesuit Fathers launched their Missionary works with the foundation of education in the communities through memorable deeds, monumental structures and selfless sacrifices.

Education aims at imparting total formation of human beings and helping them to grown up as responsible persons. It is both external and internal.<sup>1</sup> It is a planned interaction within an institution, devised specially resulting in the desired modification of behaviour of the individuals involved”.<sup>2</sup>

The aim of education is that it must become an effective instrument of social change and the part played by the teacher should be suitable for this purpose.<sup>3</sup>

Education opened the doors of the East to the West. The influence of the West can be traced in every sphere of modern Indian life. The social reforms in the Hindu society, the movements for emancipation of women and for the removal of untouchability were mostly due to western education.<sup>4</sup>

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<sup>1</sup> B.N.Desh, **Principles of Education**, Neelkamal Publications Private Limited, New Delhi, 2002, pp.2-3.

<sup>2</sup> Regunath and B.D. Shadia, **History and Educational Theory and Practice**, Pattiala, 1964, p.8.

<sup>3</sup> Khanna, **Technology of Teaching**, New Delhi, 1982, p.79.

<sup>4</sup> S.D. Kanna, **History of Indian Education and Its Contemporary Problems**, New Delhi, 1974, p.82.

The educational system of any country is a representation of the country's culture and tradition.<sup>5</sup> In ancient India, education was a private affair of the people, managed entirely by the Brahmins with the children of kings and Brahmins attending the school. With the coming of the Muslims too, the situation did not change. But both the categories were insisting on imparting Higher education.<sup>6</sup>

### **Higher Education**

India had patronized higher learning even in the ancient days.<sup>7</sup> Some of the ancient seats of Higher education in North India were Taxila at the beginning of the Christian era, Ujjain, in the early centuries and Ayodya, Nalanda and Pataliputra during the Gupta period. In South India three Tamil **Sangams** in Madurai, and Kancheepuram were enlightened citadels of learning. Religion, economics, philosophy, medicine, literature, language, wealth, salvation and rebirth were the major disciplines of study. But the ancient Indian higher education was confined to the higher classes and did not serve the needs of the general masses.

Lack of logical thinking and reasoning, caste communal and religions discriminations, mass illiteracy, denial of access to education and social, economic and intellectual backwardness of the people were some of the important factors for the deterioration of higher leaning in India. Caldwell

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<sup>5</sup> A.P. Sharma, **Contemporary Problems of Education**, New Delhi, 1984, p.2.

<sup>6</sup> A.C. Agarwal, **Modern Indian Education and Its Problems**, New Delhi, 1987, p.1.

<sup>7</sup> James S. Dennis, Anderson and Ferrier, **Christian Missions and Social Progress**, London, 1899, p.19.

wrote that when he visited Tirunelveli in 1841, “the first rudiments of higher education were unknown, even vernacular education was generally unknown or was at the most rudimentary level”.<sup>8</sup>

### **Missionaries in the forefront**

Education is the first weapon of the Missionary.<sup>9</sup> The service rendered by the Missionaries to the cause of education in India was immense and invaluable. The Christian Mission in the field of education did a lot of work.<sup>10</sup> The spread of education in country like India where people with strong linguistic affinity to their native vernacular languages is really a tough task. What the Missionaries did in this regard is really noteworthy. They started learning the native languages of the people to spread their message among them. They had to work among the lowest classes of the society who were ignorant of any other language except their own.<sup>11</sup> The Missionaries also found that street preaching, one of the methods of spreading the Gospel, was listened to

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<sup>8</sup> Robert Caldwell, **A History of Tinnevely**, Asian Educational Services, New Delhi, 1989, p.80.

<sup>9</sup> **Imperial Census of India, 1881, Operations and Results**, The Presidency of Madras, Vol.I, Madras, p.81.

<sup>10</sup> V.D. Mahajan, **Advanced History of India**, Chand and Company Pvt. Ltd., New Delhi, 1973, p.355.

<sup>11</sup> J.P. Nail Nullah Syed, **Student’s History of Education in India (1800-1973)**, The Macmillan Company of India Limited, New Delhi, 1974, p.115.

only by people of low castes and not by caste Hindus who could be reached only through English.<sup>12</sup>

The Missionary education propagated Western ideas and values in the society. The changes created by the Missionaries in the intellectual and ideological spheres were far-reaching than the changes introduced by them in policies and administration.<sup>13</sup>

### **Catholic view of Education**

The Christian Missionaries played a major role in educating and enlightening the Indians. Education was considered to be the most suitable medium of spreading the Gospel. With this purpose, a large number of educational institutions were founded all over India. Women's education was also made a part and parcel of the overall development strategy. As Tamil poet Bharathidasan says that an illiterate woman is a barren land where shrubs and bushes may grow but not good children. It is very much true for an educated woman can be an instrument of change not only within her family but also in the society at large. They considered women's education as the major thrust area of their operations and resolved to take up the challenge of giving education to women. However their attempt in this regard proved to be a Herculean task. Against all odds like lack of support, incompatible cultural traits non-acceptance and the like rendered the exercise less effective.

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<sup>12</sup> M.A. Sherring, **History of the Protestant Missions in India, 1706-1871**, Trubner and Company, London, 1874, p.475.

<sup>13</sup> Mathew, **Christian Missions Education and Nationalism**, Anamika Prakasam, New Delhi, 1988, p.80.

The credit of breaking the classroom concept of education too goes to the Missionaries in India who took much interest in educating the adults and training them to earn their livelihood.<sup>14</sup> In India, notwithstanding the peculiar difficulties and obstacles, which the Christian Missionaries encountered, they dared to insist upon the education of adults and only gradually realised their goals by reaping, the fruit of their patient labour. Throughout the vast Province of Madura, no one came forward, to extend support, to the Missionaries socially and materially in opening the educational institutions.<sup>15</sup>

Catholic education has its own goals. The main goals of such education are the integral formation and holistic development of personality, which would enable one to play his/her role in the community, society, nation and in the world at large. The specific goal for opening catholic school in a particular locality is to educate the economically unsound people such as the poor, the socially ostracized, the harijans, the intellectually gifted but the spiritually deprived.<sup>16</sup>

The teaching office of the Catholic Church descends Jesus Christ Himself and has been exercised by the Church for the last two thousand years. Recently the Pope has condensed the entire policy in his encyclical “On the Christian Education of Youth”, which every educator in India would do well

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<sup>14</sup> S.N. Mukerjee, **Education in India Today and Tomorrow**, Archanya Book Depot, Baroda, 1988, p.32.

<sup>15</sup> R. Rajalakshmi, **Higher Education of Women in Modern India**, New Delhi, 1993, p.31.

<sup>16</sup> J.C. Houpert, S.J., **Editorial-Education of Girls**, 4<sup>th</sup> April 1938, p.91.

to pursue. Our direct aim is to give Catholic boys and girls the best possible education in both religious and secular subjects; and its indirect aim is to give the values of Christianity to Non-Christian also.<sup>17</sup>

Education, the Pope set forth, is essentially, a social work. The three necessary societies, in the bosom of which man is born, should concur therein-the family and civil society, which are of the natural order, and the Church, which is of the supreme order. In education the church holds, the first place and she has a double title of the supernatural order to exercise this mission-the word of Christ. This has given to her the mandate and the magisterium, “GO, teach all nations”, and the spiritual maternity, because she engenders, feeds and forms souls to adopt the life of Grace. It is, then in full right and prejudice to the state, for the church in no way opposes her to the institutions in each nation. Conforming to the legitimate disposition of civil authority; she is always ready to tune understanding with that authority to regulate the impediments that may arise in a common accord.

The educational mission of the church extends first to her own children and then also to all others throughout the world, as one sees by the thousands of schools founded by her mission in regions not occupied by christians. This action of the church is not in opposition to the rights of the family, the state and individuals. But the church is, beyond all others, whatsoever, the educating medium-not only by her sacraments and rites, but by the

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<sup>17</sup> **Idem.**

multiplicity of her institutions benefiting the formation of youth in piety. It is in the school that the church and the family come together, in a perfect ethical unity with moral fervour, the sanctuary consecrated to christian education.

### **Jesuit Education**

The Society of Jesus landed in India and started the work of educating and preaching the Gospel to the poor Indians along the coasts first. Jesuit education aims at developing the full potential of God's word, a just and peaceful world by developing the students to the fullness of their potential and men and women of conscience with complete and compassionate commitment to others. They were striving hard mould people intellectually mature, morally upright, socially committed and spiritually enlightened.

The Jesuit institutions strove to champion a spiritual vision of the world in the face of materialism, a concern for others in the face of discriminations and regionalisation, simplicity in the face of consumerism, and the cause of the poor in the face of social injustice of all kinds. The ideals of Jesuit education, calls for a life of justice and loving service to their fellow men with harmony in co-existence.

The Jesuits undertook such an enterprise in the footsteps of St. Ignatius, St. Francis Xavier, Beschi, Robert de Nobili and St. John de Britto. The motto that drove them forward is: "Towards Liberation Together with the

poor/Dalits". This motto has its theoretical and practical content. Theoretically education should aim at accomplishing total progress to human beings, helping them to grow up as responsible citizens. Education of any christian is cooperation with God's own, cosmic design and just action.

The aim of Jesuit education is social change, that is upliftment of the poor. To fulfill this aim, the Jesuits committee, after a long discussion regarding the constitution, administration, working and the like decided on the starting of Jesuit Colleges and the Pope Gregory VIII approved it.

The colleges started by the Jesuits were classified as:

- a) Colleges exclusively, meant for the students who aspire for fatherhood called as Formation College
- b) Colleges for those who aspire to become fathers and for the lay people, and
- c) Colleges for other students.<sup>18</sup>

After 240 years of service, the Jesuits, in Tamil Nadu, started the St. Joseph's College at Nagapattinam in 1845, the first of its kind during the first half of the nineteenth century. Later in 1883 it was shifted to Tiruchirapalli. Since its inception they had been starting schools and colleges all over the state.

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<sup>18</sup> Interview with Rev. Fr. Victor, Rector, Archives, Shembaganur, Kodaikanal, dated 29.9.2005.

Information relating to the colleges run by them in Tamil Nadu are presented in Table.1.1.

**TABLE 1.1**  
**Jesuits Colleges in Tamil Nadu.**

Sl.No	Year of Establishment	Name of College	Place
1	1843	St. Joseph's College	Tiruchirapalli
2	1923	St. Xavier's College	Palayamkottai
3	1925	Loyola College	Chennai
4	1950	St. Xavier's College of Education	Palayamkottai
5	1972	Arul Anandar College	Karumathur.

**Source:** Annual Report, 450 Years of Educational Service by Jesuits.

### **Geographical Distribution**

Realising the concept of neighbourhood, attempts were made primarily to admit students of the neighbourhood and the surrounding areas (as per the districts allotted) for the UG courses. For the PG and M.Phil. courses, a certain amount of mobility, with flexibility within the State are to be permitted. In general, students from other states should not be admitted at the cost of students from Tamil Nadu. But clerics and religious personnel from other states may be admitted. Even though Pondicherry is not a civil district of Tamil Nadu, it is considered so, it is exempted from these restrictions. In line with the recommendation of the Higher Education

Commission, the following civil districts in Tamil Nadu were allotted to the colleges to realise the concept of neighbourhood.

1. **St. Joseph's College:** Tiruchirapalli, Thanjavur, Pudukkottai, Sivagangai, Ramnad, Dindigul, Nagapattinam, Coimbatore, Namakkal, Erode, Nilgiris, Cuddalore, Villupuram, Karur, Ariyalur, Perambalur, Pondicherry.
2. **St. Xavier's College:** Kanyakumari, Tuticorin, Tirunelveli, Virudhunagar, Sivagangai, Ramnad.
3. **Loyola College:** Chennai, Kanchipuram, Vellore, Thiruvallur, Thiruvannamalai, Villupuram, Salem, Dharmapuri, Pondicherry.
4. **Arul Anandar College:** Madurai, Dindigul, Sivagangai, Ramnad, Virudhunagar, Theni.
5. **St. Xavier's College of Education:** the whole of Tamil Nadu. Pondicherry Diocese can be left out, as there is a B.Ed., college.<sup>19</sup>

### **Study Area**

#### **Tiruchirapalli - St. Joseph's College**

Trichinopoly was how the English called the present Tiruchirapalli. The word Tiruchirapalli is derived from **Trisira** the three headed and **Palli** a town. The place is called Trisirapalli in the local puranas.<sup>20</sup> Though there were many

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<sup>19</sup> **Corporate Policies of the Jesuit Higher Education**, Jesuit Madurai Province, Dindigul, 2002, pp.27-28.

<sup>20</sup> B.S. Baliga, **Gazetteer of the Trichinopoly District**, Madras, 1987, p.1.

interpretations, the most acceptable etymology is that there lived a **rishi** named **Cira** in a cave behind the Rockfort. He was a pious and holy man. So people called him **Thiru Cira** with respect. In due course, the place where he lived was called **Tiruchirapalli** after his name. Palli means a living place.<sup>21</sup> It is a centrally located inland district of Tamil Nadu far away from any coastal line. It has an area of 1,114 square kilometers, constituting about 8.51 per cent of the total area of Tamil Nadu. Namakkal and Perambalur districts in the North, Thanjavur District in the East, Pudukkottai and Madurai Districts in the South and Dindigul, Karur and Namakkal districts in the West border. The river Cauvery adds additional beauty to this district.<sup>22</sup>

St. Joseph's College, started at Nagapattinam in 1844, had rather an arduous beginning, with one Father teaching one pupil under a Palmyra – leaf shed. In 1846 the fathers and two students died of cholera. In 1848, the building was reduced to dust in a fire accident. With the willing cooperation and support of the people, it was rebuilt on a larger scale within the shortest span of a fortnight.

In 1882, the college made great progress owing to the rapidly growing demand for higher education. Nagapattinam was found to be too small and too far from access to many people. Father Leo Barbier took the bold step of shifting the college to Tiruchirapalli. After great ordeals in its way through the first few years encountering trials and oppositions from the existing

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<sup>21</sup> Interview with K. Subramonia Pillai, Hindu Poosari, Tiruchirapalli, dated 5.4.2006.

<sup>22</sup> B.S. Baliga, **op.cit.**, p.1.

colleges, St. Joseph's College progressed by leaps and bounds. For a long time this was the only Catholic college in South India commanding reputation from places far beyond the limits of the Presidency. This college is functioning to this day as a great centre of learning. It has proved to be a fruitful nursery of priestly and religious vocations to the missions of South India. The full list mounts up with 657 priests, including five Bishops of whom four Bishops and 2 Priests of seminaries are still remembered the most with great reverence.<sup>23</sup>

### **Tirunelveli - St. Xavier's College and St. Xavier's College of Education**

Tirunelveli is the district of Madras presidency situated in the southern end of the Indian peninsula. It lies between 8°9' and 9°43' north and 77°12' and 78°23' east and has an area of 5389 square miles.<sup>24</sup> In shape it is rough triangular. Its boundaries are the Gulf of Mannar on the east and south, the Travancore hills on the west, and Ramnad District on the north. Tirunelveli District was a unit of the Madras Presidency as defined for revenue purposes. The District of Tirunelveli was formed in 1801 with S.R. Lushington as its first Collector and the first executive head of the District. In 1986 it was bifurcated into Chidambaranar District and Tirunelveli District.<sup>25</sup> However,

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<sup>23</sup> **Imperial Gazetteer of India, Provincial Series, Madras, Vol.II**, Government Printing Press, Calcutta, 1908, p.257.

<sup>24</sup> **Ibid.**, p.289.

<sup>25</sup> Proceedings of the Government of Tamil Nadu, Jurisdiction – Reorganisation of Tirunelveli District / G.O.M.S.No.535/Revenue Department/dt. 23.4.1986.

the study area is confined only to Tirunelveli District as it existed before bifurcation.

Tirunelveli was pronounced as Tinnevelly by the Britishers and its capital Palayamkottai, was pronounced as Palayamcottah. The population of the district in 1881 was 16,99,747.<sup>26</sup> Tamil has always been the language of the district which is spoken with greater purity here than in the northern districts. The meaning of the term Tirunelveli is “The Sacred Paddy hedge”. “Tiru” in Tamil means Sacred, **Nel** - paddy and **Veli** - hedge.<sup>27</sup> Tamiraparani is an important river of the district. This river unlike other Indian rivers is fed by both monsoons, the south – western and the north – eastern. The remaining lands are barren and rocky and covered by woods and jungles.<sup>28</sup> In general the appearance of Tirunelveli cannot be said to be picturesque except of the foot of the Western Ghats and along the river valley where alone the country is wild and beautiful.<sup>29</sup>

The Jesuits after a great struggle with the Government authorities for the acquisition of land to the proposed college started the St. Xavier’s College at Palayamkottai in 1925. It has completed 81 years of service and running as a first grade college in the jurisdiction of the Manonmonium Sundaranar University.

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<sup>26</sup> H.R. Pate, **Madras District Gazetteers Tirunelveli District**, Government Press, Madras, 1917, p.2.

<sup>27</sup> Robert Caldwell, **op.cit.**, p.88.

<sup>28</sup> F.J. Western, **The Early History of the Tirunelveli Church**, Chennai, 1950, p.108.

<sup>29</sup> Land Revenue Settlement and Abolition of Intermediary Tenures in Tamil Nadu, Madras, 1977, pp.492-493.

## Madras - Loyola College

Madras, the capital of the Madras Presidency and the third largest town in the Indian empire was built in a straggling fashion on a strip of land 9 miles long, 2 to 4 miles wide, and 27 square miles in extent, on the shore of the Bay of Bengal. Its highest point being only 22 feet above the sea and it is intersected by two streams, the Cooum and the Adayar, of which the former with all the sewages and garbages of city enters the sea immediately south of Fort St. George, in the centre of the city, and the latter near the southern boundary. Madras was founded in 1639 during the reign of Charles I. Masulipatnam, the then company's head quarters on the coromandal coast, was hampered by the unfriendliness of the officials of the kingdoms of Golconda, within which it lay and by its distance from the native weaving and dyeing centres. In August 1639, Francis Day, chief of the subordinate factory at Armagon, South of Masulipatnam, obtained a grant of half the revenues of Madraspatnam and permission to build a fort there and that fort was named Fort of St. George after England's patron Saint. In honour of the local Nayak's father Chennappa, the settlement, as distinct from the town of Madras itself, was called Chennapattnam, but the natives now apply the name Chennapattanam to the whole town.<sup>30</sup>

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<sup>30</sup> W. Francis, **Madras Gazetteer**, Cosmo Publications India, 2001, Vol.I, pp.497-502.

During nearly a quarter of a century, the ecclesiastical male demands to the Jesuits of Madurai, to found a University College in the capital city of Madras. But it was Archbishop Aelen who at the end of the First World War took practical and definite steps towards the realisation of this idea. As a first step, in 1918 he invited the Jesuits to run St. Gabriel's High School, at George Town in Madras. He thought rightly that from this position of vantage they would explore the city and its suburbs and fix a suitable location for the proposed college. Under the pressure of the Archbishop and the active encouragement of Father Ledochowski, General of the Society in Rome, the plan took shape, St. Joseph's College Tiruchirapalli, was asked to provide men and the preliminary funds necessary for the venture. As the donations expected to flow from the West did not materialise, Father Bertram who had won a great reputation as an educationist during his fifteen years as Principal at Tiruchirapalli, was chosen to be the founder of the New College. Thus in 1925, when he was fifty-five, Fr Bertram came over with a skeleton staff of seasoned men selected out of the Staff of St. Joseph's College and with two Jesuits lent by the English Province, Fathers Murphy and Burrows, started in June 1925 the institutions which are now one of the best known and reputed University colleges.<sup>31</sup>

### **Karumathur - Arul Anandar College**

Karumathur is a tiny hamlet, which is 22 kms. from Madurai city, located on Madurai-Theni state highway. This village comes under Chellampatti

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<sup>31</sup> **A Great Indian Jesuit**, Father Jerome D. Sousa, Gujarath Sahitya Prakash, Anand, India, 1896, pp.107-111.

Panchayat Union in the Usilampatti Taluk of Madurai District.<sup>32</sup> In Karumthur, the De la Salle Brothers started De la Salle College in 1970 to cater to the needs of the poorest of the poor.<sup>33</sup> It is a highly backward area and away from urban infrastructure. The college has an area of 37.47 acres.<sup>34</sup> In the year 1972, when the task of managing this college was entrusted with the Jesuits of Madurai Province, the first province to be established in the whole of India, they changed the name of the college to Arul Anandar College, naming it after the patron Saint of South Tamil Nadu, St. John de Britto, a Jesuit Missionary from Lisbon who was beheaded in this province.<sup>35</sup>

In the context of the emerging social, economic, political and cultural changes arising from globalisation, privatisation, commercialisation, communalisation, environmental degradation, violation of human rights and the fast changing science and technology, the Jesuits of Madurai Province in higher education are called to respond in the light of the Gospel values and the Ignatian Magis through their 'preferential option for the poor/Dalits' to work for a better environment in nature and society and to train responsible persons. This in concrete terms would mean integral formation by promoting a humanistic society in which men and women would become agents of

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<sup>32</sup> **Records of the Office of the Village Panchayat**, Chellampatti, Madurai District, 1999.

<sup>33</sup> **NAAC Report, 2001**, Arul Anandar College, Karumathur, p.3.

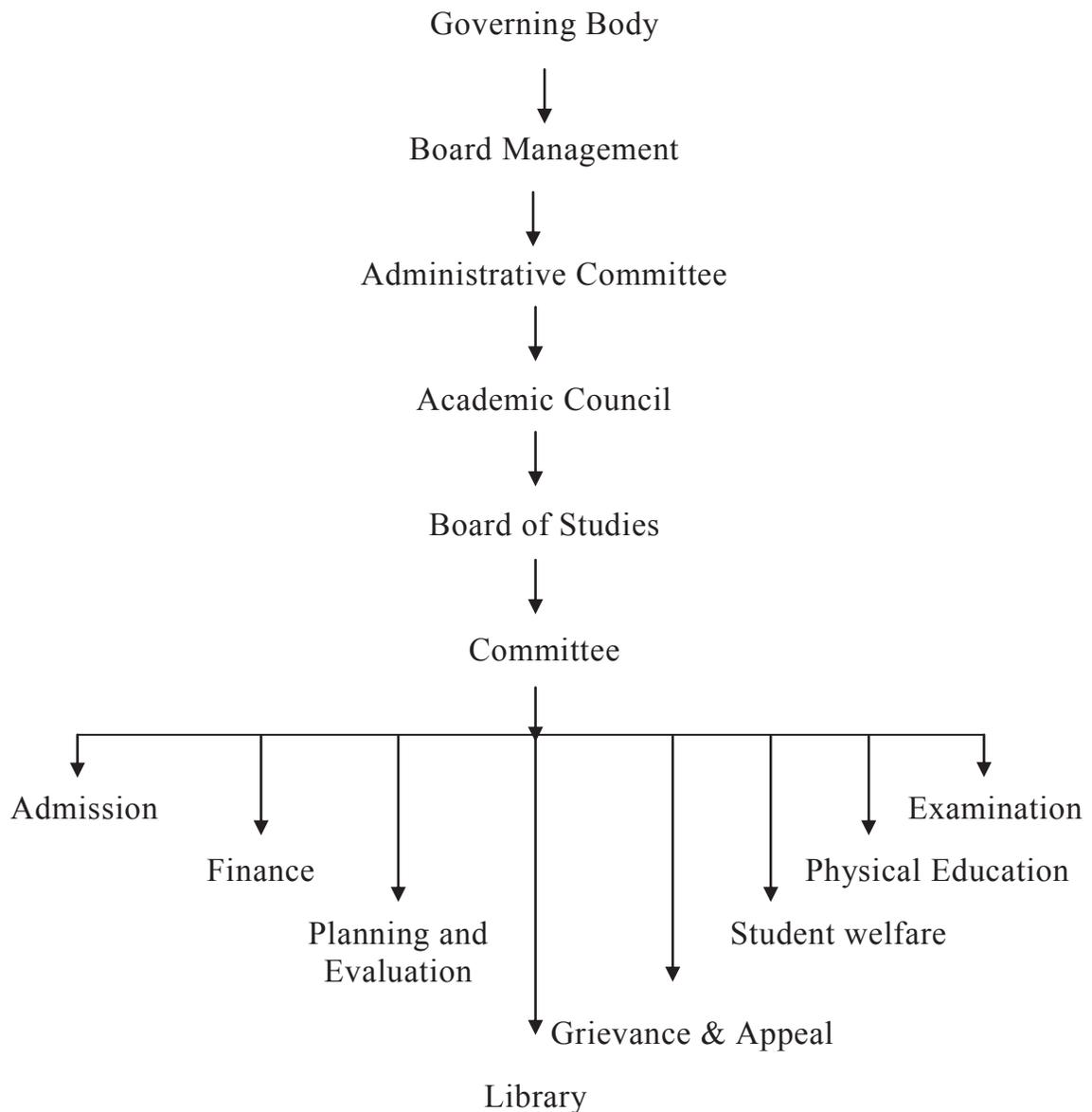
<sup>34</sup> **Annual Report 2004-2005**, Arul Anandar College, Karumathur, p.5.

<sup>35</sup> **Golden Jubilee Souvenir 1952-2002**, Jesuit Madurai Province, Dindigul, 2002, p.177.

social change working for the establishment of a just society, with a focus on the excluded and the marginalized Dalits.<sup>36</sup>

### **Organisational Structure in Jesuit Colleges**

The organisational structure of the Jesuits educational institutions is the same in all the five colleges. It runs as follows.<sup>37</sup>



<sup>36</sup> **Corporate Policies of the Jesuit Higher Education, op.cit., p.10.**

<sup>37</sup> **Ibid., pp.23-24.**

## Jesuits and Secondary Education

French Jesuit Missionaries set foot in India in order to preach the Word of God in Tamil Nadu. A few Jesuits with vision decided to preach the Gospel through the educational apostolate. As a result they started many primary schools. At first a school was started in Nagapatinam in 1844, which was shifted later to St. Joseph's College, Tiruchirapalli. Thus, the Goal of the Society of Jesus to impart Primary and Secondary Education to the poor section of the society became true by continuous opening of schools all over the state. Later, many schools were promoted as High Schools and Higher Secondary Schools (1979). The various Higher Secondary Schools, which had been established by the Jesuits in Tamil Nadu, are given in Table 1.2.

**TABLE 1.2**

### Higher Secondary Schools established and run by Jesuits in Tamil Nadu

Sl. No.	Name of the School	Place	Year of Establishment
1	St. Joseph's Higher Secondary School	Tiruchirapalli	1844
2	St. Xavier's Higher Secondary School	Palayamkottai	1880
3	St. Xavier's Higher Secondary School	Tuticorin	1884
4	Campion Higher Secondary School	Tiruchirapalli	1888
5	St. Mary's Higher Secondary School	Dindigul	1908
6	St. Mary's Higher Secondary School	Madurai	1908
7	De Britto Higher Secondary School	Devokottai	1943
8	Carmel Higher Secondary School	Kottar	1943
9	St. Arulanandar Higher Secondary School	Oriyur	1963
10	Loyola Higher Secondary School	Kuppayanallur	1993

**Source:** Golden Jubilee Souvenir 1952-2002, Jesuit Madurai Province, Dindigul, 2002.

Every year thousands of poor students are benefitted and some hundreds are employed. The Jesuits schools are the agents of social change. They have been known for discipline, excellent academic achievement and character formulation and hence the cream of the society continues to flock to their schools.

The late seventies of the 20<sup>th</sup> century saw the Jesuit schools opening their door increasingly to the poor strata of the society. The English medium sections of the Society were closed, paving the way for the poor to feel at home in the Jesuit schools. Hence the most under-privileged of the society were able to continue their studies.

### **Sources for the Study of Jesuits in Tamil Nadu**

The Society of Jesus, founded by Ignatius Loyola, was one of the largest religious orders of the Catholic Church. Ignatius Loyola said “the more universal your work, the more divine it becomes.” Within thirty years of his founding the Order, his men were working in every continent at every form of apostolate and educational field. Within one hundred years, the Jesuits were a force to be reckoned with practically in all walks of life along which men sought and sometimes secured power and glory. There was no continent, the Jesuits did not reach, no known language they did not speak and study, no culture they did not explore, no work in humanism, in the arts,

in popular education they did not undertake and did better than anyone else, no form of death by violence they did not undergo.

They set foot on the Indian soil in the sixteenth century. Though their object was mainly and profusely religious, the Hindu Society and religion attracted their attention. Through their keen observation of men and matters, they gathered valuable insights into the political, social and economic conditions of South India in the 17<sup>th</sup> and the 18<sup>th</sup> centuries. Their long stay and experience in India and their ability in learning the vernacular languages facilitated the missionaries make accurate observations which enabled them to record their experiences. John Lockman remarks: “No men are better qualified to describe nations and countries than the Jesuits”.

The Jesuits freely mingled with the people and made many personal observations, which they have recorded in their diaries, manuscripts, palm leaves, and books. The incidents were recorded and presently kept in the Jesuit Archives at Shembaganur, Kodaikkanal. They serve as a veritable mine of information shedding light on the customs and manners of the Tamil society. The Jesuit records greatly help to correct the prejudiced or incomplete notices, furnished by the native literatures like the Ramappayan Ammanai. They also enable us to construct the social history of the Tamils during the later medieval and pre Modern Periods. The history of the Jesuits in Tamil Nadu could be studied from a variety of sources available in many places that can be divided into Primary and Secondary.

### **Primary Sources**

The primary sources constitute Letters, Records and Gazetteers. The primary data for this thesis have been collected from the Archives, Churches, Congregation's records and Documentation Centres at the Colleges. Over and above this information, data have also been collected from the Published Diaries, Annual Reports, unpublished papers, letters, books, pamphlets, articles, and the constitution connected with church and congregation history.

The primary sources are presented in the congregational Archive of the Jesuits, Shembaganur, Kodaikkanal. The letters of connectivity of origination of Colleges, affiliation, felicitation and the like were collected from respective colleges. Information relating to general education was gathered from Cannimara library, the Tamil Nadu State Archives, Madurai, Chennai. and Jesuit education from St. Paul's Seminary Library, Tiruchirapalli.

### **Letters**

The important primary sources for the study of Jesuits are their annual letters. The founder of the Society, St. Ignatius Loyola, realized that for the preservation and growth of the Society, it was essential to secure union among its members, and also to maintain contact between 'subjects' and 'superiors'. The result was the regular reports from the Provincials and Rectors to the Superior General. The Provincials and Rectors depended on their subjects for their reports. This is the origin of the massive collection of Annual letters in the Jesuit Archives. The letters relevant to the early Indian Mission are mostly in Italian, Portuguese and Latin languages. They were later translated into French and published by Rev. Fr. Bertrand. R.

Sathyanaatha Aiyer has translated those documents into English having a bearing on the political history of Tamil Nadu in 1924. A few of these records were obtained from a French compilation work, 'edifinates et curieuses', published in 1829-32. John Lockhman has translated some pieces into English and incorporated them in his 'Travels of the Jesuits'. The late Rev. Fr. Leon Besse, S.J., summed up the results of his laborious study of these documents in his *La Mission de Madure* (Trichinopoly, 1914).

The letters are very clear and trustworthy and speak highly about the Tamil people's social and cultural life. Though many of these letters are to be found in J. Bertrand's second, third and fourth volumes of '**La Mission de Madure d' apre's des Documents in 'edits'**' in French, many of them are available at Shembaganur with almost accurate English translations, done by Fathers Pujoo S.J. and A.Sauliere S.J. They are entitled as **Annual Letters of the Madura Mission**, available in many volumes.

Letters of Fr. Antoni Vico, Fr. Emmanuel Martins, Fr. Balthazar de Costa, Fr. Antoni de Proenca, Fr. Andrew Freyre, Fr. John de Britto, Fr. Peter Martin, Fr. Diaz Anto, Fr. De Bouzes, Fr. Joseph Beschi, Fr. Felix Maria Orti, Fr. Julius Ceasar Potenza, and some others have been chosen for the study. These letters explain the difficulties encountered by the Jesuits due to the political chaos that prevailed then. They deal at length with the civil strife in the Nayak country of Madura, the war between Tanjore and the Maravas, the Mysorean invasions of Tiruchirapalli, the Mughal expeditions and the Navayet conquest of the country.

The letters from India not only furnish detailed descriptions of the work of evangelization accomplished by the missionaries amidst many difficulties, but also they contain much interesting information on the milieu in which they laboured. These accounts present colourful sketch of the local scenes and customs, of religious creeds and practices, and also of some notable events in History.

### **Records**

Besides these letters, the Government and Protestant records are also highly complementary. They throw more light on the conversion activities, baptizing the dying ones, raise and fall in the Christians' strength, inclement weather, movement of Fathers, recital of the prayers during feasts and Holydays by the christians, and the dispensation of the sacraments. They also give accounts of the miseries of the christians due to famines and pestilence. These documents, however still suffer from a dearth of facts, pertaining to other economic conditions like slavery and tax system.

### **Secondary Sources**

#### **Books**

Alphonso Carlos, O.S.A. **Documenta Indica**, Bertrand's S.J. **La Mission De Madure**, Castles, J. S.J. **The Madura Mission, The Conversion Policy of the Jesuits in India**, by Heras, Mundadan, A.M., **The Portuguese Settlements in Mylapore, Indian Church History Review, III**, Thekkedathu **The Christianity in India** in Five Volumes are important sources of information for the construction of the history of the early Jesuits

The books written on Fathers John de Britto and Constantine Joseph Beschi, such as **Red Sand** authored by A. Sauliere S.J., **Life of the Blessed John de Britto S.J.** – Proto Martyr – 1693 by his brother Fernao Pereira De Britto, **The Sacred Scimitar** by Fernum Mabel, **From Royal Page to Martyr – The Blessed John de Britto** by Hency Doering S.J. **John de Britto – Missioner and Martyr** by J.C. Houpert S.J., **Madura Mission Annals** (the Annual reports of St. John de Britto-S.J.) published by the Catholic Trust Society of India, Tiruchirapalli, **Father Beschi of the Society of Jesus – His Times and His Writings** by Leon Besse S.J are also sources of valuable information.

Another important source on the catholic side is the **Letter on the State of Christianity** based on the original letters of Abbe Dubois, a French Jesuit Missionary who came after 1773. He spoke from the experience of thirty-two years of unrestrained intercourse among the natives of India of all castes, religions and ranks. This account helps to study the enculturation, heathenish practices and moral degradation among the christians and their condition after the suppression of the Society of Jesus in 1773.

One of the earliest works on the Jesuits of the New Madura Mission was presented by English Jesuit Mission in 1852 [Strickland William, **The Catholic Mission in Southern India**, London, 1865]. The literature on the history of the Modern Jesuit Mission of Madura in French are abundant. Among these the most important ones to be counted are A.Jean SJ., *Le Madure*, **L'ancienne et la nouvelle Mission**, 2 vols., Desclee, 1894; D.

Cuchen, S.J., **Cinquante and su Madure**, 2 Vols., 1889. The above works written in the last decades of the 19th century were meant for the French readers. The first modern account of the New Madura Mission in French appeared in 1914 to commemorate the first centenary of the restoration of the Society of Jesus. This work by Fr. Leon Besse is a heavily documented anthology of the numerous parishes of the Madura Mission [Leon Besse, **La Mission de Madure**, Trichinopoly, 1914]. There are several monographs on the NMM that appeared in the early part of the present century. General history on the Society of Jesus was undertaken to mark the fourth centenary for satisfying the European audience, the main benefactors of the mission and the potential missionaries.

Another important source **Nobili and His Times** is a Doctoral thesis of Fr.S. Rajamanickam S.J. known as **The Father of Tamil Prose** and his other publications based on research such as **Robert de Nobili on Indian customs** and **Robert de Nobili on Adaptation**. These are also highly relevant to this research. These sources along with Vincent Cronin's **A Pearl of India** sheds more light on the Nobilian methods of conversion, adaptation of Hindu customs, concessions granted to the christians and the problems of caste during his times.

Books like Carltons J.H. Haye's **Modern Europe to 1870**, Eric Cocherane's **The Late Italian Renaissance**, Will Durant's, **The Story of Civilization**, Kenneth Scot latour-ette's, **A History of Christianity**, John Correia Alfonso's **The Jesuits in India, Jesuit letters and Indian History and the**

**Indian Vision of India.** Brodrick's **Saint Francis Xavier**, V.Bengart Williams **A History of the Society of Jesus**, M. Arumai Raj's **Seventeenth Century Tamilagam as Gleaned from Jesuit letters**, P. Thomas's **Christians and Christianity in India and Pakistan**, J.C. Houpert's, **Madura Catholic Mission**, C.J.Castet's, **Madura Mission**, Feroli's **The Jesuits in Madura**, R.Caldwell's **Political and General History of the District of Tirunelveli**, Miranda's **Father de Nobili**, T. Sundar Raj's **The History of the old Jesuit Mission of Madurai**, K.M. Panikar's **A History of Kerala**, J.Wicki's **The Portuguese Padroado in India**. J.S. Chandler's **History of the Jesuit Mission**, A Feroli's **Jesuits in Malabar**, Strickland's **Catholic Mission in Southern India**, J. Thekkedathu's **History of Christianity in India**. Vol.I., George Schurhammer's **Francis**, Bertrand's **La Mission de Madure**, Saulire's **The Life of Father de Nobili**, Feroli's **Jesuits in Malabar**, Henry Heras's **The Aravidu Dynasty of Vijayanagar**, and R. Sathyanatha Aiyer's **History of the Nayaks of Madurai** have also provided ample material for this Thesis.

### **Journals and Periodicals**

The Jesuit Journal and Periodicals constitute separate category of evidences. Some of the outstanding periodicals are **Caritas**, **The Messenger of the Sacred Heart**, and **The Kings Rally** now **The Rally**. Some of the vernacular magazines like **Catholica Sathiya Pothini** and the **Pothana Vishaya ponkottu** also highlight on the work of the Jesuits in the New Madura Mission. Jubilee Souvenirs, travelogues, menologies and magazines of the Jesuit Institutions and Biographies of Missionaries are also other sources of

information. Textbooks, tracts and religious literature written by the Jesuits are available. Works on literature both in English and regional language, medicine and Indian studies provide relevant information for this study. Jesuit administrators have prepared survey maps, census reports and statistical data.

### **Non-Jesuit Sources**

The reports of the Protestant Missionary Boards contain a lot of references to the Jesuit interactions, strategies and activities. Government records throw more light on the Jesuit work in various fields. The list includes proceedings of the Government relating to the various departments, findings of the Royal Commissions, District Gazetteers, Census Reports, Statistical Tables, Memorials and Petitions to the Government, Municipal records and University papers. They illustrate the secular side of the Jesuit contribution. The print media provide important evidence for contemporary events and their value for historical investigation cannot be ignored. English and vernacular Newspapers and Newsmagazines Catholic and non-Catholic journals furnish a lot of useful information on the Mission work. The self-respect movement magazines printed at that time present a critical analysis of the Society's work. For contemporary history there are materials in mission magazines, province newsletters, school and college annuals, and other occasional publications.

Besides the aforesaid information the Jubilee Souvenir of the Fourth Centenary of the Society of Jesus, Golden Jubilee Souvenir of the Jesuit

Madurai Province, Dindigul were also consulted. In order to collect secondary data relating to Jesuits' higher education, teacher education and their contribution to the society through outreach programmes, the following publications were referred. Silver Jubilee Souvenirs of the five colleges, Golden Jubilee Souvenirs of the four colleges. Diamond Jubilee and Platinum Jubilee Souvenirs of the three colleges, Centenary Memorial Volume, Centenary Souvenir and Sesquicentenary Commemoration volume of St. Joseph's College, Tiruchirapalli and various Annual Reports of the five colleges since their inception to till date.

### **Objectives of the study**

The study has specific objectives as far as the social impact is concerned.

They are:

- (a) To trace the origin and development of the Society of Jesus in India in around and Tamil Nadu that constitutes the study area.
- (b) To highlight the significance of all the (four) educational institutions started and established in order to impart higher education to the needy people and to trace their growth.
- (c) To evaluate the various services rendered by the non-formal organisations rendering outreach activities in the (four) colleges under different names and their social impact.
- (d) To present a review of Teacher education as imparted by the Jesuits.

- (e) To study the social conditions prevailing in the country at the time of the arrival of Jesuits and to highlight the role-played by the Jesuits for the all round development of the Dalits.
- (g) To present the findings and conclusion of the study.

### **Methodology**

The Methodology followed in this thesis is descriptive as well as interpretative. The data relating to the advent of the Portuguese, the foundation of the Society of Jesus in India, their arrival in Tamil Nadu and the Missionary work done are descriptive. The higher education imparted by the Jesuits through the five educational institutions, contribution to the society through outreach programmes, and the measures taken by the Jesuits for the upliftment of the dalits are dealt with analytical or interpretative approach. The information collected under different headings have been carefully classified. Efforts have been taken to prevent over-lapping of events in the interest of a lucid presentation. The historical events are given in a proper sequence.

### **Data Collection**

The study is based on both primary and secondary data which show light on the study. The primary sources constitute letters, diaries, gazetteers and reports, which are preserved in the Archive of the Jesuits at Shenbaganur, Kodaikkanal. The letters relating to their origin, affiliation and the like which were available in respective colleges also were referred to information relating to contribution of the Jesuits to the society were gathered by way of interviews conducted with the old students, public around the colleges and

Rev. Fathers who worked and who have been still serving the society. Data concerning general education were collected from the Tamil Nadu State Archives of Chennai and Madurai, Cannimara Library, Chennai and Jesuit Education from St. Paul's Seminary Library, Tiruchirapalli.

### **Limitations**

Though the researcher has referred to almost all the records pertaining to the Jesuits, in educational institutions, and in various archives and libraries, some records were not accessible to the researcher. Some were found in a very damaged condition. So the researcher had to limit herself to the information available. Most of the sources found in French and Latin could not be consulted, as the researcher had dialectical difficulties with these languages. The researcher had to rely on the available translations for a few source materials.

The study covers an unreasonable length of time (1542-2000) such a long period is very much necessary to study the evolution of certain missionary principles and the educational institutions that the Jesuits established. Hence the study period could not be restricted to a convenient length of duration. The study concentrates more on the social impact of Jesuits' higher education. So it has not studied every missionary principle that they experimented and followed in Tamil Nadu. It is hoped that inspite of the above limitations, this work might be an addition to the realm of historical knowledge by giving a clear picture of the Jesuit higher education and its social impact. Being a christian, there is every possibility of the author to be

unconsciously biased or partial in her treatment of the subject of this kind, inspite of her best effort to be unbiased. If such a shortcoming is pointed out by any researcher or anybody else, the author keeps her mind open to accept his or her suggestions with utmost modesty and will correct herself accordingly.

### **Review of Literature**

Numerous Mission histories have dealt with the growth of Catholic Church in India. Because of the vastness of its scope, they have scarcely treated the role played by the Jesuits in the growth of the Church in India in general and Tamil Nadu in particular. In spite of the fact that the Society of Jesus had in its fold a galaxy of historians like Fathers J. Bertrand, H. Hosten, H. Josson, L. Besse, H. Heras, D. Ferroli, there is ironically no history of the Society of Jesus in India. Fr. D. Ferroli has authored a book entitled “The Jesuits in Malabar” in two volumes. The development of the Catholic Church in Tamil Nadu under the Stewardship of the Jesuits, no doubt, is dealt with in these two volumes but only as part of the Malabar provinces and also in general nature. Also there are certain valuable histories like Schurhammer’s St. Francis Xavier, **His life His Times** (three volumes), Fr. Besse’s, **Fr. Beschi of the Society of Jesus, His Times and Writings** and Saulier’s, **Red Sand**. Even though they are relevant to the area of the study, which this thesis intends to rely on, they are concerned only with the missionary activities of the individual Missionaries. No attempt was made (it was also not the intention of the authors to do so) to systematically study their mission’s principles or methods.

A few attempts have been made as far as the Jesuit mission principles and conversion methods are concerned. Joseph Franz Schulte's **Valignano's Mission Principles for Japan** is a major work on the Mission's Principles of Jesuits. But it must be noted that Japan and China are given a great deal of treatment over Indian Missions not to speak of Tamil Missions. Fr. J. Castets has written an article entitled "Missionary Methods of St. Xavier" in the 'Examiner'. As the title suggests that it studies only about the methods employed by St. Xavier; as such its scope ends with this paravas and the Pearl Fishery Coast where St. Xavier laboured. The conversion policy of the Jesuits in India is a monograph of Fr. H. Heras. The aim of this article is to refute two specific allegations against Jesuit conversion methods.

1. Force was employed to promote conversion.
2. Conversions were materially motivated.

Fr. Heras is not at all impartial in the treatment of subject.

It is clear from what is stated and listed above that much work has not been done on this particular aspect of the Jesuit's experience. One reason for the neglect of this area perhaps is the lack of sufficient source materials. As Fr. S.G. Perera in his "Portuguese Missionary Methods" adds "If you study the Portuguese methods of conversion from the sources available, you will be started at the result you will find that they give very little information, good or bad about methods of conversion".

It has been observed that mostly, only Jesuits have written about their mission. It is natural that they have written their histories and essays only

from the religious point of view. In spite of their best contributions to the Indian Jesuit historiography, they are not free of subjectivism. Almost all of them, no doubt, are treasure houses of information. Yet it is equally true that the authors made no special effort to be impartial. Often they give merely the Jesuit view, if the authors are Jesuits or religious view, if they belong to other religious orders, regarding the events they have narrated. What is needed today is an earnest and honest attempt to see the missionary activities of the Jesuits from a secular point of view. What is imperative today is a people's perspective especially the people among whom the Jesuits laboured and this thesis is a humble attempt in this direction.

### **Chapter Scheme**

This study is presented in six chapters:

The first chapter "**Introduction**" deals with the overall view of education in general and the five Jesuit institutions functioning in Tamil Nadu in particular. A description regarding the geographical jurisdiction of the five colleges covering all the thirty districts of Tamil Nadu has been presented.

The second chapter "**Advent of the Jesuits in Tamil Nadu**", describes the advent of the Portuguese and the French foundation of the Society of Jesus in India. Christianity in India, the outcome of the seed sown by St. Thomas, is shown as progressing with the establishment of Catholic and Christian Missionaries. Jesuits arrival in Tamil Nadu, followed by the Missionary work of St. Francis Xavier, Fr. Criminali, Fr. Robert de Nobili, Fr. Martinz, St.

John de Britto, Fr. Constant Joseph Beshi is discussed in this chapter. The suppression and the revival of the New Madura Mission are also analysed.

The third Chapter, “**The Vision of Jesuits and Higher Education**” analyses the educational contribution made by St. Joseph’s College, Tiruchirapalli (1884-2006) St. Xavier’s College, Palayamkottai, (1923-2006), Loyola College, Chennai (1925-2006) and Arul Anandar College, Karumathur (1972-2006). Followed by this, describes the various courses being offered by these Jesuit colleges. The erstwhile St. Joseph’s College (Nagapattinam, 1845-1883), the process of evolution of these colleges against a repulsive and uncongenial atmosphere with the undaunted spirit and untiring work of the Jesuit Missionaries are discussed in this chapter.

The fourth chapter “**Outreach programmes to include the excluded**” discusses the non-formal education imparted by the four Arts and Science Colleges. The various innovative programmes analysed in this chapter are the **SHEPHERD** in St. Joseph’s College, Tiruchirapalli, **LEAP** and **LEARN** in Loyola College, Chennai, **STAND** in St. Xavier’s College, Palayamkottai and the **RADAR** in Arul Anandar College, Karumathur. These programmes have been added to the curriculum of education in these autonomous institutions. The Jesuit Missionaries could accomplish their primary objective of reaching the unreached quite successfully with such ventures in education.

The fifth chapter, “**Formation of Educators in Educational Institutions**” describes the teacher education in ancient, medieval and modern periods. The establishment, aims, objectives, administrative structure, strength and the

admission policies of St. Xavier's College of Education are explained in this chapter. The later part of the chapter speaks of the courses offered, curricular and extra curricular activities, carried on for the development of the student-cum teacher community.

The sixth chapter "**Upliftment of Dalits**" analyses the contribution of the Jesuits for the upliftment of the Dalits in respect of their socio-economic and religious aspects. It also reviews the Jesuits' services offered to the Dalits for their education, social welfare by reservation and financial supports.

The last chapter namely "**Conclusion**" presents the summary and the findings of the study.

## **CHAPTER - II**

### **ADVENT OF THE JESUITS IN TAMIL NADU**

St. Ignatius of Loyola founded the 'Society of Jesus' a religious movement, launched for the reformation of the Catholic Church in the 16<sup>th</sup> century. The 16<sup>th</sup> century was bristling with many religious movements preceded by the Renaissance with many inventions and discoveries, which changed the course of the history of the world. During this period only the Protestant Reformation Movement emerged in order to resist the Papal claims, and to