CHAPTER- II

EDUCATIONAL ACTIVITIES AND CHANGES
AMONG THE CHRISTIANS

Education and cultural development are two closely related process. Culturally developed people are the great wealth of a nation. Education helps the man to develop his internal potentials and give him moral support to fight against inequalities in a society. That is why Gandhi defines the aim of education as developments of the virtues that are hidden in the souls of man. Kerala, a small state in independent India is first in literacy. At a time in every nook and corner of the world we can see the literate Keralite. The envious development in education is the contribution of Christian Churches in Kerala. The Varapuzha vicariate, the cradle of Christian Churches, is now the Arch Diocese of Varapuzha.  

1The Centenary Celebrations of the Arch Diocese of Verapoly Cochin, Verapoly Arch Diocesan Centenary Souvenir, Cochin ,1886-1986, p.84.
The Christian missionaries took a pioneering interest in the promotion of education among the people guided by humanitarian as well as religious motives, they followed a liberal system of education open to all the inhabitants, without any distinction of caste or religion. Eager to reach the common people, the missionaries imparted education in Kerala and provided free boarding. At the higher level in the colleges they offered advanced courses in literature, science, history and other subjects. In South, the Latin Catholic missionaries started educational institutions at Thiruvananthapuram and Kollam. The educational efforts of Christian missionaries had been more successful among the local population than in any other part of India.

SEMINARIES AND MALPAN SCHOOLS

In Kerala there are different groups of Christians-Syrians, Latins, Jacobite, Marthomites and the Protestants. They are
all followers of the Great Guru Jesus Christ. The disciple, who got inspired by Jesus Christ, go and preach every people in the world came to Kerala and started Kerala Church. The missionaries who came along with the Portuguese business men at first phase of 16th century, had also the same mission to teach and proclaim Jesus Christ. In 1502 when Vasco-Da-Gama came to Cochin there were missionaries from different congregations like Franciscans, Dominicans, Augustinians and Jesuits. They all centred their attention to impart priestly education to the people. A Franciscan monk, Vincent Dilagues started a school at Kodungalloor in 1541. Cardinal Tiseat in his book “Eastern Christianity in India” mentions that native Christian students were given training in this school. When Francis Xavier had visited this school in 1549, he wrote about 100 students from nearby 60 villages getting training here.

2 Ibid.

3 Ibid; p.86.
Historians report that there was a seminary founded by Jesuit priests in 1577 at Vypin fort, now the southern tip Vypin Island. K.P. Padmanabha Menon in his “History of Kerala” reported that Jesuit priests started a splendid college at Cochin.

Even though these seminaries were completely destroyed in 1662 by the attack of Samuthiries and in 1675 by the Dutch, the Carmelite missionaries who came later established a seminary at Varapuzha and started imparting priestly education. Followed by seminaries started by other missionaries the Jesuits missionaries at Ambazhakat and native Carmelite Missionaries at Nirnanam, Elthuruthu and Vazhakulam. Not only were this Malpan schools also established at various Christian centers for the formation of priests. All these institutions imparted education on religious matters, at his time there were education centers at Kalady and other places on

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Vedas and sciences. In all these centers only high class Hindus got admitted. But it was special in Malpan schools and seminaries only Christians were eligible for admission.

**ENGLISH SCHOOLS**

Plato pointed out in his books “The laws” and “The Republic” that education is the central root of civic life. Based on this theory Colbet, a French and Adam Smith, a Scottish put forward the basic principles of public education. In 19th century primary and secondary education programmes were started for the common man. At this time the English who got control over Kerala paved the foundation stone for public education in a modern way. The protestant missionaries came forward and initiated public education with the aid and co-operation of British rulers. Rev.W.I. Ringletaube, a German protestant missionary, founded the first English School,

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6 *Ibid; p.39.*
Church Mission Society (C.M.S) centered on Kottayam, in 1816 started English education at an old seminary and in 1838 they started C.M.S.College.

At Thiruvanthapuram, the capital of Travancore an English School, Christian Davis School was started, as per the direction from Maharaja Swathi Thirunal, John Roberts, a protestant missionary initiated a Govt. English school in 1834. Later it was upgraded as Rajas school and Maharajas College (Now University College) The English schools at Nagercoil started by protestant missionaries were later upgraded as Scott Christian College. In 1895 several English schools were started at various parts of the state when Dr.Christian Mitchel became the education secretary of Travancore.

During this period by the interest of British Residents Colonel Mecalay and Colonel Mundro English schools were started

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7 John Ochanthuruthu, Adiverukal(mal.), Kottayam, 1992, p.15.
at various parts of Cochin State. It was one among these schools that was later upgraded as Maharajas College.

**PALLIKUDANGAL**

During the time when protestant missionaries were actively involved in education, Jesuit priests, Goa based missionaries also started basic schools attached to churches. They were in 1836 at Murukkumpadam in Ochanthuruthu and 1840 at Thaikottam in Trippunithura. The Carmelite Missionaries under Varapuzha Vicariate also started schools at churches. Rev. Arch Bishop Bernadin the leader of Varapuzha Vicariate during 1853-1868 issued order to establish one or two primary schools at churches under him. He also directed to give admission to everyone without any discrimination on caste or religion. Thus Pallikudangal became the universal centers of public education.

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8 *Ibid; p.18.*

Arch Bishop Leonard, the successor of Rev. Bernadin in a pastoral letter published on Nov 7, 1872 upgraded Pallikudangal to church schools. He also submitted a detailed letter to enable higher education to common man. At this the native Carmelite started schools at their centers.

**CARMELITE MISSIONARIES ENGLISH EDUCATION**

At first, Carmelite missionaries viewed English education with a sceptic eye. The protestant missionaries who were supporters of education taught lessons against the principles of catholic beliefs. So they protested and banned against studying in such schools. They at first were interested in imparting primary education based on Malayalam and Sanskrit. Fr. Paulinose and others edited the authentic books for Sanskrit studies the Sidha Rupam and Manipravalam.

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10 Ibid; p.48.
The Jesuit missionaries had yet another vision to education. They knew that English education is a must to attain jobs since English were ruling the country. Jesuits were not an influencing force in Kerala. They started English schools and colleges in Bombay, Mangalore, Tiruchirappalli and Madras. By late 19th century, the Carmelite missionaries also changed their attitude and so by the direction of Arch Bishop Leonard, an English school named St. Joseph College was started at Cochin in 1880, along with starting to teach English in Puthenpally Seminary. They adopted methods of giving importance to both English and Mathematics.

WOMEN EDUCATION

Christian missionaries brought a revolutionary change in women education. Even the government has not conceived the idea

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that a change in society can be brought only through women education. Women missionaries like Mrs. Meed, Mrs. Miller, Mrs. Thomson, Mrs. Baily and Mrs. Bekker were the leaders of women education”\textsuperscript{14}. In 1819 a girls school was started at Nagercoil; to be noted the time when the parents were not ready to send girls to school. They themselves met all the educational expenses of these girls. Along with other subjects, training were given to extracurricular subjects like drawing, stitching and embroidery. Their embroidery work got fame in London, Paris and Chicago and got many awards from there. This stitching world began to develop into an industry. The Govt. did not give much importance to women education even though the missionaries rendered their valuable service in this field. Their service continued for half a century\textsuperscript{15}.

\textsuperscript{14} Pylee, St. Thomas Christians, Ernakulam, 1977, pp.8-9.

A study in 1859 shows about 2003 girls in Travancore got education. But by 1897 the number of girls who went to school raised up to 36652. Now Kerala is the first in women education. For this we are really indebted to Christian women missionaries. Kerala was in forefront not only in women education but were able to produce famous women personalities to our nation, like Mrs. Anna Chandi, first women High Court Judge and Miss. P. K. Thresia, first women Chief Engineer.

If we go through history, according to a data of Travancore in 1941, Travancore enjoyed a good system of education facilities than any other state or provinces in Indian. It was the Christian missionaries who behind this success. An authentic study of 1945 shows, 63% of primary schools, 87% of high schools and 67% colleges were owned and controlled by the Christians.

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16 Jose Kuriedath, Authority in the Catholic community in Kerala, Bangalore, 1989, p.39.
17 Ibid.
The Govt. had a system of ensuring the educational standard of schools. The officials appointed by the Govt. visited and evaluated the standard of the schools. Grants were given to schools for the salary of teachers which proved efficient. At the time of independence, Christian were the most who served in these schools. The school buildings established along with churches and the infrastructural facilities were dedicated by donations of the Christian community, but not even a single school kept only for Christians. In almost all schools 80% of the pupils were non-Christians.

Christian’s educational institutions were in forefront in discipline, efficiency and in value education. According to a survey published by a weekly, India Today, in the list of efficient colleges in India, most of them were managed by Christian managements. Educationists found out ten efficient colleges in different faculties,

18 A.Sreedharamenon, Social and Cultural History of Kerala, New Delhi, 1979, p.375.
19 Ibid.
among 700 colleges. In science, they were St. Xavier’s Mumbai, Layola College Chennai, St. Stephen’s College Delhi, St. Xavier’s College Kolkata, and Christ College etc. In medicine were Layola College, St. Xavier’s Mumbai, St. Stephen’s College Delhi, Mount Carmel College Bangalore, and St. John’s Bangalore. In Arts were St. Xavier’s Chennai, Layola College Chennai, St. Stephen’s Kolkata, and St. Joseph’s College Bangalore etc. 

The philosophical thought, that education is the only basic factor responsible for the personal and social development, made the people to raise the number of educational institutions, in the Arch diocese of Trivandrum. Now in this Arch Diocese, through 97 institutions, both small and large, thousands attain their future dream. There were 28 schools under the corporate management. Other than this 19 schools under different congregation and 4 other

\[\text{Ibid; p.377.}\]
schools either run by individual or trusts. Other higher education institutions were also there for the educational development, they were Engineering Colleges, Teacher Training Institute, B.Ed. Colleges, Nursing schools, there colleges were run by congregations and others controlled by priests. 21

The Arch diocese put into practice all the decisions taken in the synod, 1987. An educational Board was instituted to coordinate and to take up co responsibility of the institutions in this Arch diocese. No donation were received for the appointment of staffs or for students’ admission. Appointment were done under strict seniority based on the list prepared and published. Every year infrastructural facilities were done strictly. Institutions were given permission to start Higher Education Colleges, Polytechnics,

21 Ibid; p.435.
Industrial schools, Technical Schools and Teacher Training Colleges"  

In 2009 Educational directions were published giving clear cut directions and practical principles for the Arch Dioceses and their educational activities. The suggestions were to give importance to the educational history till date, educational vision, Activities both infrastructural, and external facilities to ensure parents active participations, appointments for teachers and non-teachers and teaching efficiency developments.

Educational services, till 1998 centered only on School centred activities and teacher guild. By conducting different programmes during the last decade there was notable developments in educational sector. Now there are 120 parish institutions in the educational sector by the educational council in both parishes and

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23 Ibid.
substations. In 8 Foranes, one animator each in working for increasing the educational standard the programmes were like students motivation programs, in-service programs and awareness classes for parents etc. and also initiating Parish-Forane-Dioce educational council, annual plans and budget preparation helping the financially backward students remedial teaching to the backward students. Above average students were given encouragements, educational day celebration, training to participate in arts and sports festival, free uniform and study materials, professional education and entrance coaching programmes. These activities lead to a school results and increased scholarships and merit awards. It also increased the number of students, who went for higher education. During this time more attention was also provided for the development of infrastructural facilities, leadership training was

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24 Ibid; p.30.
provided along with formal education, literacy awareness and non-formal education too.

The following programmes were put forward for the next decade:-

1. Give encouragement to job oriented higher education along with making efficiency in public education activities.

2. Prepare a chart, based on the statistics, in chronological order which activities should be given importance in the next 10 years.

3. Eradicate the semi- literacy among school children.

4. Make the schools attractive to students by providing infrastructural facilities.

5. Make the schools friendly to students.
6. Provide basic education to all till plus2, stopping the dropout after std.10.

7. Make the students to get job or get admission to professional institution through giving encouragements to arts and sports.

8. Educational service aims to make active and efficient citizens so that this community will come to the forefront.

ARCH DIOCESE OF VARAPUZHA

In 1886 Varapuzha vicariate became Arch diocese. Arch Bishop Leonard took charge of this diocese. Cochin and Alappuzha came under the control of Cochin diocese. So the bishop initiated to start schools at other parts of the diocese.


Rev.Fr. Candidus, Carmelite missionary initiated to start a
cwomen school and in 1891. St. Theresa’s Schools was started at
Ernakulam. As desired by the Arch Bishop, Carmelites started
English schools at Koonammavu, Mannannam, Vazhakulam,
Elthuruth and Pavaratty and Thangasseri St. Philomena’s college
which started at Koonammavu was later shifted to Ernakulam and is
now known as St. Alberts School which was also Fr.Candidus
contribution.

In 1887 Syrians were separated from Varapuzha and two
vicariates Trissur and Kottayam originated. Two Jesuit priests Dr.
Adolfus Medlicot and Charles Laveengum took charge as Vicar
Apostolate Dr. Medlicot started St. Thomas High school at Trissur
Laveengum started St. Berchmans H.S. at Changanachery. These
schools, St. Thomas H.S at Trissur and St. Berchmans H.S
Changanacherry were later upgraded as II\textsuperscript{nd} grade colleges under Madras University.\textsuperscript{27}

In 1897, after the death of arch Bishop Leonard Fr. Bernard Ayeshu became the Arch Bishop. In 1898 at a synod he took a clear and detailed decision on the activities of catholic schools in the Arch diocese and in the Vicariates. Govt. schools and colleges were there under the control of Protestants. An order was issued to catholic students not to get admission in non-Catholic schools as it will affect their beliefs. So the catholic students were compelled to go to Mangalore or Trichinappaly for higher education, where Jesuits were running schools.\textsuperscript{28} This seriously affected the educational development of Catholics especially the financially backward Latin Catholics. At this time St. Theresa’s H.S. was only one school under the Arch diocese. There admission was given to all. So financially

\textsuperscript{27} Ibid; p.65

\textsuperscript{28} Historical Communication to the Bishop of Quilon, Kodaikanal Jesuit Archives, Kodaikanal, 1773, p.4.
sound and non-Catholics got admission and benefited by this school.

At this juncture in 1898 St. Alberts H.S. was started for boys at Ernakulam. In all these schools admission was open to all. It is a fact that literacy rate of these areas increased because of these institutions.

In 1919 after Rev. Fr. Angel Mary took charge of the Archdiocese, a school for boys was started at Gothuruth and two schools were started at Chathiyath and Varapuzha for girls. In 1925, St. Theresa’s H.S upgraded as II

ATTIPETTY ARCH BISHOP

In 1934 when Varapuzha Archdiocese became under the native Arch Bishop Attipetty, there was one II

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Yet he found a backward community who were not able to make use of these schools. They were only interested in doing their ancestral jobs, engaged in unnecessary activities and became lazy people not having higher education or higher jobs. In order to rise from this backwardness, Bishop saw that only the way to uplift them is higher education.

His motto was “all can become all”. So he began to act and bring all round development in his community and also spiritual, intellectual, financial and even in social status. According to his own words, he walked around Europe and America with a begging pan, Rev. Msgr. Alexander Lenthamparamb, the Vicar General of Arch Diocese, Msgr. Chakyamuri, the secretary, all assisted him to get financial help. In 1946 St. Albert’s College was started. As directed

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30 Ibid.
by Bishop under the leadership of CTC monks and by the hard work of Mon. Augustin Maveli, St. Xavier’s college was established in 1964. A stone was blessed by Pope Paul VI, when he visited Bombay to attend sacristic congress in 1964. This was the key stone, a catholic cultural center was built at Kalamassery. As part of this centre in 1965 St. Paul’s College and Little Flower Engineering Institute were established at Kalamassery in 1963. In 1963 itself St. Joseph English medium school was started. Thus in 1970, when Rev. Bishop passed away after the 30 years of active service, Bishop started 3 Degree Colleges, 17 Technical Institutions, 9 High Schools, 2 Training Schools, 30 Secondary Schools, 9 Primary Schools, and Pre-Primary Schools. These institutions testify his great and dedicated service to his men.

BISHOP KELANTHARA

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32A study report of the socio-economic and educational status of the Target group of Quilon Social Service Society, Quilon, 1987, p.25.
1971 Bishop Kelanthara took up charge of the Arch diocese. He walked the same path which his predecessor paved to lead his men to prosperity and development. So with 15 years of service he was able to attain achievements in the educational field. All colleges within his jurisdiction were upgraded as I$_{st}$ grade, besides that in almost all colleges post graduate courses and research facilities were provided in almost all subjects. Technical education was inevitable for the economic development of society in Independent India which was moving fast with the Industrial Revolution. Considering this fact Bishop started 27 technical institution at different parts of the Arch Diocese$^{33}$. 

Bishop Kelanthara’s special interest and Fr.Francis Kannikals hard work resulted in establishing Vidya Nikethen at providence Road Ernakulam as a memorial of Bishop Attipetty. Even 

$^{33}$ Interview with Fr. Antony Vallungal, St. Josephs Pontifical seminary Aluva, 22/01/2013.
though there were strict rules and regulations he was able to establish 3 special schools, 4 high schools, 5 secondary schools, 2 primary schools and 29 nursery schools in the diocese.

Now 10588 students study in 6 colleges within the Arch diocese and under the control of the diocese. Among them three are run by Arch diocese directly. One each by CST, CTC and DHM religious communities. Among them 4 colleges are I\textsuperscript{st} grade having post graduate facilities in Mathematics, Physics, Chemistry, Botany, Economics, Sociology, Home science and one college has research facility in Physics \textsuperscript{34}.

In 24 High schools in this arch diocese, there were about 13233 students, in 43 U.P. Schools, there were 20388 students in 8 LP schools, and about 27099 students in 155 nurseries about 3511 students doing their studies. All these schools are under the three

\textsuperscript{34} Kerala Latin Catholic Association Souvenir, Quilon, 1955, p.45.
corporate managements. They are CTC and CST in 4 training schools about 526 students and in 55 technical institutions about 3640 students get training. In a special school for mentally retarded about 106 students were able to get education.

All the Latin dioceses responded to the development by providing facilities for higher education. In Varapuzha there were 4 university colleges. Two for men and two for women. In Kollam diocese there was one college and a training college. In Alappuzha and Cochin except parallel colleges there were one regular college each and in Kozhikode one for women. In Thiruvananthapuram one for men and one for women. But in Vijayapuram there was only one training college.

EDUCATIONAL INSTITUTIONS

35 George Alex, Op.cit, p.35.
The first school and the first college of this congregation was started in Arch Diocese of Varapuzha. St. Theresa’s was considered as the cradle of educational institutions. St. Theresa’s started in 27th April 1887. Vicar Apostolate gave financial help to build the first building. It was the beginning of a great institution not only in Kerala but in India.

**CONGREGATION OF TERESA’S CARMELITE (CTC)**

In 1890 CTC sisters started educational services. Firstly St. Joseph convent and L.P. School started in a small building now institutions were spread out in the archdiocese and outside Kerala. CTC sister’s worked hard to impart wisdom to the people without considering their caste or creed or economic background. Before starting the lessons they tried to impart lessons on good manners to girls, which need a special thanks to CTC sisters.\(^{36}\)

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ST. TERESA’S COLLEGE

In 1925 St. Theresa’s College at Ernakulam was started. In 1926 the main block building was completed and started classes. In 1927 applied for upgradation considering the high standard, the same year itself it was upgraded as 1st Grade College. The progress of St. Theresa’s gained after 1947 is praiseworthy. Science faculty was started and new buildings were constructed. In 1962 post graduate courses were started in Home science. In 1964 Child Development and in 1966 both Botany and Sociology courses started.

St. Theresa’s College was raised to heights of academic excellence accepting the changes of society, through religious education they cared for the formation of good citizens. The college
enforced spiritual values and gave importance to all round development of the personality of students.

It was the first school founded in the Arch diocese during the time of Dr. Angel Mary, Arch Bishop of Varapuzha. Beyond giving financial help, Arch Bishop was local guardian and soul to his college.  

ST. ALBERT’S COLLEGE

St. Alberts College was founded in 1946-47 as men’s college in the jurisdiction of Cochin Corporation. This institution expresses the capability of foresight and sharp intelligence of the Late Arch Bishop Attipetty. He started this college before independence. He thought progress of his men can be had only through education. Msgr. Joseph Vaippissery was the first manager St. Albert’s College and Fr. Mathew Kuttiyath its secretary. It was he

who tried hard to get permission from Madras University to start a II\textsubscript{nd} grade college. In 1946 July 15, St. Albert’s college started. At first there were 150 students who got training in intermediate level courses\textsuperscript{38}, by which St. Albert’s started its first journey. In 1947 Degree courses were started. In 1952 new college building was blessed. In 1956, Degree courses in Physics and Chemistry were started. In 1957, when Kerala University was formed, the college was affiliated to this university. New Degree courses were started in Biology in 1960 and commerce in 1963. New post graduate courses were started in 1964 in Mathematics and Botany in 1982 and in 1983 Chemistry. When the number of students increased to 2500 in 1973 shift system was introduced and in 1993 got affiliated to MG University when it was formed\textsuperscript{39}.

**St. Xavier’s College, Alwaye**

\textsuperscript{38} St. Albert’s College Calendar, Ernakulam, 2000, p.18.

\textsuperscript{39} Ibid; p.10.
St. Xavier’s College was one among the educational institution which paved the way for the educational progress of Catholics in Kerala.

The educational institution like St. Francis Xavier’s Nursery School, St. Francis Xavier’s L.P.School, St. Francis Xavier’s College, St. Antony’s Orphanage, Immaculate Conception Boarding, St. Anne’s hostel, St. Theresa’s social centre are the offspring of little flower convent managed by the Carmelite sisters. All these institutions are the epitome of hard work rendered by them for the spiritual, social, cultural and educational progress of Kerala Catholics.

St. Xavier’s College started with only 240 students and 12 teachers. Now it developed to a first grade college with more than 2000 students studying in faculties like Mathematics, Malayalam,

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Economics, Commerce, Zoology, and Botany etc. It has proved its excellence in Arts, Education and Sports. NCC&NSS units are praise worthy in its services. The college was acclaimed all over Kerala gaining over all trophy in the University for the Youth Festival in 1974. St. Xavier’s got the all India Carmel Trophy and in 1855 got Chandramathiamma Trophy in All India Basket Ball Tournament.

ST.PAUL’S COLLEGE, KALAMASSERI

St. Paul’s College, Kalamassery acquired a notable position in Higher Education in Kerala. The college started in 1965 by Dr. Joseph Attipetty in commeration of Pope Paul VI who visited India for the first time. This institution included in the group of first grade

41 St. Xavier’s College Souvenir, Ernakulam, 2003, p.35.
42 Ibid.
co-education colleges. Gandhi University selected this college, considering its acclaim, as Ph.D. Research Centre in Physics.43

VIDYA NIKETHAN

Vidya Nikethan is an educational institution in Varapuzha Arch Diocese. It was inaugurated in April 10th, 1971. The same year itself on June 20th PDC courses were started for students there who did not get admission in regular colleges. It has a well-equipped laboratory and library. It also imparted tuition to both the students from schools and colleges. A yearlong tuition classes were started for the SSLC failed students.44

In 1979 B.Com Degree Courses and Nursery Teachers Training Courses were started. It also imparted audio visual courses in Spoken English. Vidya Nikethan gave special help to the students

44 Interview with Fr. Joseph Kadavil, St. Joseph Pontifical Seminary Aluva, 22/01/2013.
from poor families. A lot of students enjoyed fees concession and scholarship every year. Vidya Nikethan also gave grant to start Nursery schools in village areas\textsuperscript{45}.

**CATHOLICS OF QUILON DIOCESE**

Bishop Jerome had fought for preserving the educational rights of the minority sections promised in the constitution. In 1978 when he bid goodbye to Quilon Diocese, he had dedicated 105 educational Institutions for the welfare of the Quilon Diocese. He had really established a vast empire of Educational Institutions for the poor and down trodden children of the coastal area of Quilon diocese who were only familiar with catamarans\textsuperscript{46}.

**PRIMARY SCHOOLS**

\textsuperscript{45} Vidya Nikethan Students Diary, Ernakulam, 1995, p.22.

Mount Carmel Thangasseri, Devamatha Convent Vaddy, St. Joseph’s Thuyyam, St Anthony’s Kanjirakode, St. Gregorios Kovilthottam, St. Mary’s Kumbalam, BalikaMariyam Kollam, St.Joseph’s Padappakkara, Infant Jesus Mavelikkara and St. Ann’s Neendakara.\footnote{Ibid; p.40.}

**HIGH SCHOOL AND HIGHER SECONDARY SCHOOLS.**

St. Antony’s Kanjirakode, St. Aloysius Kollam, Kristen Model School Kollam, St. Josephs Sakthikulangara, Trinity Lyceum Kollam.\footnote{Ibid; p.45.}

**ANGLO-INDIAN SCHOOLS**

The Anglo-Indians in Kerala are mainly the successors of the Portuguese who has settled in the western coasts in the 17\textsuperscript{th} century. Successors of the Dutch and the English are also there. The
little “Anglo-Indian” was officially established only in 1882 when the Anglo-Indian Association was formed. Anglo-Indians are defined in the paragraph 366 of the constitution of India. “If one’s father or any predecessor of paternal tradition belongs to European tradition and at the same time he should be born in India and permanently settled in India, and his parents permanently in India, then one can be called as Anglo-Indian”.

In India-Anglo Indians are found in West Bengal, Maharashtra and Kerala. Kerala stands third in Anglo-Indian population in the country. All Anglo-Indian in Kerala belongs to Latin Catholic Community. Anglo-Indians in Kerala have given spectacular contribution to the Catholic Church. They were interested in promoting vocation, building churches and constructing

49 Apostolic letter to the Bishop of Quilon, dated 12th March 1930, p.7.
other catholic institutions. They had represented Bishop and even MLA in Travancore Cochin Legislative Assembly.\textsuperscript{51}

At the outset they spoke Portuguese, but by the time British come to power, they learned English they led an easy and cozy life and liked to possess luxury articles. They love music, dance and banquets. They keep their houses and surroundings clean and tidy decorated with beautiful furniture. Love marriage is a common thing and they do not have dowry system. In Quilon, Thangasseri is their centre. But now days their number is decreasing year by year.

Thangasseri was under Madras during the British rule. There were Anglo Indian schools in the ancient British rule, but in Travancore and Cochin there were no schools. But when Sir George Bog was the Diwan, a dozen schools were sanctioned and in 1945 central Board of Anglo Indian education was formed.\textsuperscript{52} Rs.300/- was sanctioned as

\textsuperscript{51} Cover file, 2115, Official Papers, Proclamations, Government Orders, English Records, Government secretariat, Thiruvananthapuram, p.7

\textsuperscript{52} Catholic Directory of India 1969, Bombay, 1994, p.31.
lump sum grant to each school. But due to some technical problems to lump sum grant was not granted. This created a Catholic state to run the schools. Thus in 1947 under the support of many organizations and schools a demonstration was held in Ernakulam. As a result negotiation talk was conducted at T.D.M. hall under the chairmanship of Sr. C.J. Mathew, Government secretary and finally government ordered to release the lump sum grant to all those 12 Anglo Indian schools.

INFANT JESUES ANGLO-INDIAN SCHOOL

It was Bishop Jerome himself had given the direction and idea about the emblem of Infant Jesus School. At the top these Latin words are imprinted “Ex ORE INFANTUM PERFICISTI LAUDEM’’ By these words he meant that children should be properly trained to pray and praise God the creator. There is a lamp in the middle of the

Emblem. It means that teacher is a burning lamp from which children the small lamps should be lit up. In the left side of the emblem there is a picture of book and in the right side the slogan Ave Maria is printed that is surrounded by stars which is symbolized Virgin Mary. At the very top of the emblem there is a cross above the picture of globe, this shows that God is the supreme power in the universe. For Christians, Jesus Christ is the mighty power. Certain cynics have ridiculed Bishop Jerome for becoming the propagator of Anglo-Indian culture while he belonged to the fisherman community.\textsuperscript{54}

The school was started in 1940 with two teachers and 17 students which has flourished today consisting more than 2000 students and about 70 teachers. Now it has become one of the well-known ICSE, ISC schools in the state. In 1989-90 “Plus Two” classes were also started. Golden Jubilee celebrations of this reputed

institution was inaugurated by Bishop Cardinal Simon Pimenta in 1990 January 23. Pupils in this school are well trained in speaking English fluently, behaving respectfully to the teachers and elders and for having friendly relations among students. No education officers who visited this school officially or unofficially could find out any bad remarks about the functioning of the school. They all certified satisfactory opinion and directed other schools to make it a model for them.

**TRINITY LYCEUM ENGLISH MEDIUM SCHOOL**

Trinity school was started by Bishop Jerome M. Fernandez on January 5, 1966. The school was started with the lofty intention of giving excellent coaching to the seminaries. Later the portals of Trinity Lyceum were thrown open to all students. At present trinity Lyceum has classes from LKG to XII standard. He fused the

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55  Ibid; p.42.
56  *Trinity Lyceum School Magazine, Quilon, 2009, p.53.*
Christian and classic in the name of Trinity Lyceum as evinced in Trinity that signifies the Christian concept of oneness of the Father, the son and the Holy Spirit, and Lyceum the place where the ancient Athenian master Aristotle tutored his disciples.  

FATIMA MATA NATIONAL COLLEGE, KOLLAM

In the sky of Kollam, the only shining star which gives light and energy to the people, is the Fatima Matha National College. The founder of this college was late Rev. Dr. Jerome Fernandez, the Bishop of Kollam. In 1937 when he took the charge of the Quilon Diocese, the people were backward in education. He had the insight that only through education the people can be relieved of their backwardness in society. His first step was to introduce at least primary schools in every parish. When he started for a name to his college; he combined the Indian Independence and Our Lady of  

57 Ibid.
Fatima pilgrimage, coined a new name with the touch of nationalism, Fatima Mata National College in 1957. Fatima Mata National College started functioning with intermediate class. This is the first college in Kollam District which received the recognition from National Assessment and Accreditation Council (NAAC). It is yet another feather to the crown of Fatima Mata National College.

First principal of this college was Fr. Joseph Kuttiyath. He was Bursar of St. Berchmans College, Changanasserry with his personality and experience, he was able to make this college number one by 1953. At this period almost all the courses were started. He was very strict in discipline. He paid due attention to extra-curricular activities. Later new batches started for PDC, Psychology, Polymer chemistry at degree level and Zoology research division, centre for postgraduate studies and research centre. The college is

58 Fatima Mata National College Centre for Research and post Graduate studies Souvenir, Quilon, 1984, p.11.
59 Ibid; p.78.
situated in the heart of Kollam as a leading educational institution in Kollam.  

There are about 2373 students including 1625 girls in this college. Its campus is blessed with international quality hockey, football and basketball courts. Other special features in this college are staff co-operative bank, co-operative store and teacher and students as members, ice cream parlor and ladies canteen. This college heading forth with high result and ranks and providing geniuses in and sports stars. It thrives for a better position, Dr.C.Thankamuthan the vice chancellor of Bharathidasan University who visited this college in connection with accreditation process has praised for its achievements. In 2001 it got accreditation grade with 4 star. Now it has risen B++. Before six years, if it were with 70% to 75%, now it is with 80% to 85%.

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60 Fatima Mata National College Magazine, Quilon, 2009, p.3.

Till 1957, there existed fifteen training colleges in the whole of Kerala. Later the steady increase in the number of high schools and the Government’s insistence on pre service training created a need for more training colleges. The corporate managements like that of the Diocese of Quilon, with a large number of middle and high schools under them left the need to make their own provision for training competent teachers. Accordingly, early in 1960 when the university entertained a few applications for opening new training colleges in areas not adequately served by the existing institutions. Jerome M. Fernandez, the Bishop of Kollam, with his unending academic zeal took the historic step to obtain sanction for starting a training college in Quilon. Thus was born Karmela Rani training college in the year 1960.

62 Karmela Rani Training College Souvenir, Quilon, 2000, p.3.
63 Ibid; p.5.
JYOTHI NIKETHAN WOMEN’S COLLEGE

In 1973 Bishop Jerome started this institution. At first there were about 15 students, now about 3000 students come out of this institution every year. It is very distinguishing institution with strict discipline and unique functioning. It also implemented new developments in science and technologies. It is under the control of Rev.Bishop of Kollam. The Jerome directors were Fr. David Kandathil and Fr.Alphonse Thundil, Fr. Antony took the charge of this institution, after a long period of service in Fatima Mata National College in English Department. He worked as Hostel warden of the College, Church builder and the pioneer of catholic centre.

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64 Jyothi Nikethan Women’s College Souvenir, Quilon, 1998, p.10.
As per the national statistics Kerala stand first in lifestyle. Even though backward in Industrial developments, in social status it equals any European country. This is the reason why the slogan “Kollam Kandal Illam Venda” existed in Kerala. For all these achievements and progress we owe to the Christian who rendered their service both physically and financially. So to forget the contributions and service rendered by Christians for the development of Kerala would be disrespect of History.

The state of Kerala, one of smaller states of the country, is known for its specular achievements in the field of education. The two princely states which form a major portion of the state – Travancore and cochin- had a brilliant track record of educational achievements which goes back to the last several centuries. Both the princely states have introduced western Education in their domains

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long before the country’s independence. This policy has been continued by different rulers and the able administrators who helped them in evolving progressive social policies from time to time. As a result, Kerala had already laid the foundation for building a progressive system of education much before the time of independence on the vision of the scholarly and forward looking rulers of the two states, coupled with the support they received from the expert administrators appointed for the running the state, helped the two princely state to develop highly progressive educational systems comparable with those in the educationally advanced countries of the time. This trend was adopted by the neighboring areas of Malabar, originally under British administration, which ultimately was added on to the two princely states to form the present state of Kerala.

67 Jyothi Nikethan Women’s College Diary, Quilon, 2001, p.6.
STATE WITH HIGHEST LITERACY

The significant stride made by the state in education earned for it the status of the most literate state in India\textsuperscript{69}. Developmental economists coined the term Kerala model of development to describe the use of education for achieving other forms of social development. Kerala leads other parts of India in different parameters of social development like spread of education, access to education, different Indices of health and social hygiene, quality of life and life expectancy democratic decentralization of public administration, adoption of social welfare measures through community planning etc\textsuperscript{70}.

Kerala has achieved in education which most of the other state systems in India will not be able to achieve in many decades the state has broken several records in educational achievements as

\textsuperscript{69} Catholic Directory of India 1912, Madras, 1911, p.45.

\textsuperscript{70} Mar Aprem, Indian Christian Directory, Bangalore, 1984, p.33.
pointed out in earlier contexts level of literacy, access to educational institutions, level of school enrollments, student retention in schools, enrolment of marginalized groups in schools, student enrolments in higher education and other significant indicators of the spread and reach of education. Kerala is best known for achieving the converted states of being declared the first state to achieve cent per cent literacy in the country.\footnote{Ibid; p.36.}

Even while admitting the fact that the unusual growth of education in Kerala is to be attributed to the vision of the enlightened rulers and policy makers of the past, there are other explanations also for this unusual growth. One such is the high degree of acceptance given by Kerala society to education and other scholarly pursuits from very early days of its existence. It is this peculiar culture that has given rise to rulers and administrators who
were prepared to support education in different forms\textsuperscript{72}. Many of the rulers of Travancore and Cochin and many of the administrators under them were scholars of eminence and were interested in expanding the spread of education.

Kerala up to the early years of the 18th century, was composed of a large number of small independent states under feudal rulers, just the size of a present Revenue district or less. The western powers that came to Kerala for trade mainly in spices, sandalwood and ivory, gradually established their political way over the feudal rulers. The Portuguese, the Dutch, the French and later the British came to Kerala for trade, but soon developed other interests as well. All the western power wanted to spread their religion - Christianity and established churches along with the seminaries for giving western education\textsuperscript{73}. This in the long run led to

\textsuperscript{72} Directory and Year Book, Times of India, Bombay, 1979, p.17.

the decline of traditional educational institutions which flourished in the state. Educational institutions like the Kalari’s and the Pallikoodams were replaced by western model institutions like the seminaries. A few powerful rulers like Marthanda Varma and Sakthan Thampuran came to power during the early 18th century.

This period witnessed many changes in the political set-up of the state. Marthanda Varma (1729-58) the ruler of the southernmost state of Kerala-Venad conquered all the small kingdoms up to Cochin and created the modern state of Travancore. Sakthan Thampuran (1790-1885) also succeeded in creating a strong administration in Cochin. The emergence of the two powerful monarchs helped to eliminate the petty feudal rulers and replace them by strong governments led by powerful monarchs. Old non-secular Brahmin model of education in the state was already

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75 Pope’s Letter to the Archbishop of Verapoly, Vatican City, dated 13th November 1952, p.12.
weakening under the influence of the more secular Budhist-Jaina models of education which got a strong foot hold in state centuries ago. Western education gradually replaced the traditional models of education followed by Kerala. The Schools started by the western powers were mostly meant for Christian students, but these institutions also admitted other category of students in course of time. This paved the way for the beginning of the new system of western education in Kerala. Missionary activity in Cochin led to the establishment of a seminary and a Library in Cochin in 1560, by the Portuguese. The acceptance of British supremacy by the two states- Travancore and Cochin led to the establishment of several new western model schools in Travancore and Cochin. These schools naturally attracted both Christian and non-Christian students.

76 Ibid; p.17.
One of the first English schools in Travancore was started by Protestant Missionary, M. Ringletaube in 1800 A.D. at Nagercoil, which was part of Travancore at the time. This grew into a premier English school and set the model for the new generation English schools in the state. Parallel developments occurred in the state of Cochin. Rev. J. Dawson, an English missionary, started an English school around this time in Cochin, with financial assistance from Cochin Government.

The arrival of Rev. Mead in Nagercoil in 1817 gave a new turn to Kerala education. Rev. Mead was destined to play a decisive role in the subsequent development of education in the state. The school he started in Nagercoil in 1817 under the London mission society attracted the attention of the then ruler of Travancore, Sri Swathi Thirunal. He invited Rev. Mead to start an English school in

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78 Report of the Travancore Mission for the year 1644, Trivandrum, p.31.
Trivandrum. This institution started by Rev. Mead, under the control of the Travancore Government was named Maharajas Free School, which ultimately developed into the present University College, Trivandrum, and later became the premier institutions of higher education in Kerala - the University of Kerala, 1957. The University of Kerala, the pioneering centre for higher education in Kerala was the first institution which was bifurcated into different Universities which function in the state, the present University of Calicut, Cochin University, Mahatma Gandhi University, the Kannur University and the Kerala Agricultural University and the other new generation Universities. The University of Medical and Health science, the University Of Fisheries science and the University of Animal science, besides the different deemed universities started in

the state more recently, were all created from the mother university in the State University Of Kerala.  

Along with the London Mission Society is South Travancore, another missionary society- the church mission society (CMS) started its activities in North Travancore, at Kottayam and Alleppey the CMS set up a number of English schools in the state which became popular within a short time. The success of these schools led to the starting of new schools of the same type by the government. Within a short period, a large number of English schools were started in different parts of the state. Many of these schools were schools directly run by the state Government. The new school system was modelled after the important British schools of the time. While these developments were taking place in

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82 Latin Archdioceses of Trivandrum, Platinum Jubilee Souvenir, Trivandrum, 1937-2012, p.23.
Travancore, parallel developments were taking place in the state of Cochin. Cochin initially started many vernacular schools following the British model. These were replaced by English schools during the Deanship of Venkata Subhayya (1835-1846). The province of Malabar was not very much exposed to missionary activities as Travancore and Cochin. The Malabar region, therefore, was somewhat behind the two native states in the spread of western education, during the middle of the 19th century. 

The Malabar area, however, adopted parallel policies for the spread of English education. This area was under British rule at the time. But this area also started English schools similar to those in Travancore and Cochin. All the three areas covered by the present state of Kerala-Travancore, Cochin and Malabar shared a common culture and a common spoken language (Malayalam) which

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made them to adopt similar educational policies in the next few decades. All the three areas developed more or less similar systems of English education within a short period. Towards the end of the 19th Century, the three areas had developed almost common patterns of schooling.

The history of educational developments in Kerala during the pre-independent period are to be assessed in terms of what happened in the two princely states where the rulers and their able administrators did a lot of spade work for strengthening the foundations of education. A number of important developments in education in Travancore during this period are looked upon as landmarks in educational history. One such landmark in development is the royal proclamation by the ruler of Travancore in 1817. This proclamation is looked upon as a significant

development in education in the country and elsewhere, since it is for the first time in history, of education is the fundamental duty of a state. The same declaration also underlined the fact that it is the duty of a government to invest in education in order to make the subjects better citizens and public servants. This proclamation was made at a time when the more advanced western countries looked upon education as a private exercise for training of the privileged sections of society to take up higher position in administration and public life.

The second major landmark in Kerala education was the framing of an elaborate set of rules for controlling the quality of education, especially of private institutions aided by the state, the education code of 1910, popularly known as Mitchell code. This code is one of the first of its kind in educational history.


88Historical Communication to the Bishop of Punalur Mission of South Travancore, Punalur, 1997, p.4.
The third major landmark is the attempt by the Travancore Government to introduce compulsory free primary education in the state in 1946. The scheme was intended to bring primary education wholly under the exclusive and direct control of the Government and provide free minimum education (primary education) to all children of the relevant age group. Most of the primary schools of the state at the time were controlled by private agencies and as such the Government was unable to exercise adequate control over their functioning. The progressive concept of educating the citizens on a compulsory basis at the expense of the state, and the idea of making primary education the basic minimum level of education for citizenship were debated even by world bodies like UNESCO several decades later shows how advanced the state was in its educational policies even during the early years of its history.

90 Ibid.
The recent legislation for universalization of Primary Education by the Indian Parliament affirming the need to make primary education a citizens basic right as a highly progressive educational reform. We have to remember that the state of Kerala introduced the equivalent of this reform nearly 64 years ago. This is evidence of the highly progressive nature of the state’s educational policies.

The fourth important landmark development in the educational history of Kerala is the attempt by the government of Kerala in 1957 to pass a comprehensive legislation for controlling private education and introducing direct payment of salaries to the state aided private schools of the state. The number of state aided schools in Kerala outnumbered the schools run directly by the state91. This step assumed special significance in the educational

91 G.O. No. DI 325721/76; dated 14th August, 1976, Trivandrum, p.2.
history of the country as one of the highly progressive educational reforms in education in India, even though the Government responsible for the introduction of the legislation was dismissed and the opposing political party responsible for the dismissal of the Government reintroduced and passed the legislation during their rule.\textsuperscript{92}

Many other crucial educational reforms were introduced in the two states during the pre-independent period. One such is the step taken by the Government of Cochin to start the first English school in Mattanchery, Cochin, by an English missionary Rev. J. Dawson as its head. The then Dewan of Cochin, Venkata Subbayya abolished all vernacular schools in the state and replaced them by English schools. By this time certain missionary groups had started English schools in the Malabar area of Kerala. In 1869, the

\textsuperscript{92} Community Health-Newsletter, Quilon, 1990, p.5.
Government introduced a common system of grant-in-aid for private schools recognized by the state, and framed rules and regulations for this purpose.93

The governmental initiative for ensuring better services to teachers of private schools took a new turn when the then minister for education of the state of Travancore-Cochin introduced the scheme popularly called the Panampalli scheme. The new scheme helped the State to standardize the qualifications and service conditions of teachers in Aided private schools. The conditions laid down were enforced through an executive order of the Government. The fact that the scheme was developed on the basis of a Government order limited its applicability. It was at this juncture that the State of Kerala was formed and its first ministry under Shri. E.M.S. Namboothiripad was elected to power.94 The minister for

education in the new ministry, Prof. Joseph Mundassery, framed the Kerala education, Act in 1957. But this government was dismissed by the central government after a few months. The new Bill was passed by the next Government in 1959 with modifications. The new Act controls the working of school education in the State upto the present times.

Beyond doubt, there was a drastic change in society with the spread of educational institution all over Kerala and women education demands a special comment. Spreading of women's educational institutions gave way to social change by bringing them out of their comfort zones, kitchen, to social mending. The schools initiated by the Christians were opened for all. There were no schools reserved for Christians. Kerala society gave a high

\[95\] G.O.Ms.No. 86/75/DD; dated 6th August 1965, Trivandrum, p.5.
acceptance to education. The administrators and rulers gave much importance to education and supported its development.