CHAPTER II

REVIEW OF LITERATURE

For any research study the available literature is essential to have a vivid picture of the investigation undertaken. It also helps to understand the study thoroughly. The earlier studies in India and abroad are felt necessary to develop a good understanding of the present study and to formulate appropriate research methodology. An attempt has been made in this chapter to review the literature related to the study. The researcher has reviewed a large number of books on the subject concerned and also various studies.

Early History

James Hough has studied about the History of Christianity in India. He has mentioned about the Society for Promotion of Christian Knowledge (SPCK) which was the first Protestant Mission that propagated Christianity in Tirunelveli Diocesan area. James Baughan’s studies have laid greater emphasis on Danish Mission. According to him, the Dane came to India and acquired a tiny trade settlement at Tarangampadi from the Raja of Thanjavur. The King Fredrick instituted the Danish Royal Mission. A.J. Stuart’s study highlights Rhenius work in Tirunelveli. Rhenius purchased a piece of land from his friend and philanthropist, Vengu Mudaliar. Rhenius built a Church which is the basis for the present Holy Trinity Cathedral, an imposing landmark in the whole district. Eugene Stock has studied about the History of Church Missionary Society. He has described in it about Rhenius and his useful societies among the people, particularly the Dharma Sangam or native philanthropic society for purchase of land and houses as a refuge for converts who were persecuted. Several Christian villages sprang up during Rhenius’s work in Tirunelveli. H.R. Pate has mentioned in Tirunelveli District Gazetteer about Christian Friedric Schwartz’s work in Tirunelveli. He has also analysed the history of Protestant Missionary effort in Tirunelveli during the era of the Poligar Wars. Stephen Neile has studied about the Builders of Indian Church. He has highlighted the role of CMS and SPG.

2 James Baughan, The Trident, the Crescent and the Cross, 1876, pp. 281-282.
3 Stuart A.J, Manual of Tirunelveli District, Madras, 1897, p.64.
5 H.R. Pate, Tirunelveli District Gazetteer, M.S. University, Tirunelveli, 1916, pp.194-196.
He came to the conclusion that both the missionaries of CMS and SPG established churches and schools in the Tirunelveli District, following the policy that every village in Tirunelveli should have a Church and every Church should have a School. F.J. Western has made an analysis of the early history of Tirunelveli Church. He has discussed about India and the people's status in Tirunelveli, Roman Catholic Mission, the mass movement work in Tirunelveli, rebuilding of the Tirunelveli Church and the beginning of the Church Missionary Society in Tirunelveli. His work was carried upto 1819.

Paul S. Kadambavanam has explored the foundation of the Diocese of Tirunelveli. He has mentioned the unfavourable conditions of travel, worship and environment for the early missionaries. He remarked that the pioneer catechists founded many mission stations in Tirunelveli Diocese. Hough had served in several capacities as a military chaplain, builder of many institutions and founder of seminaries. Hough cared for the quality of the people in Tirunelveli. A Madhaviah has studied about the work of Clorinda in Tirunelveli Diocese for the propagation of Gospel. Clorinda built a prayer house. George Schurhammer has studied about the missionary work in Tirunelveli region. He came to the conclusion that the Tirunelveli region became the earliest mission territory of the Catholic Mission.

R. Caldwell, in his 'History of Tirunelveli' has described the earliest inhabitants of Tirunelveli. In part 1, he dealt with the Roman Catholic Mission and the arrival of Francis Xavier and his work in coastal areas. In Part II, he has discussed the mission of the Church of England. He has also analysed the poor conditions of education in Tirunelveli before the arrival of the Christian missionaries. It is only a partial history of the SPG Mission in Tirunelveli with unpublished records.

2.2 Themes of Study of the Protestant Mission

D. Arthur Jeyakumar, in his 'History of Christianity in India' dealt with selected themes.

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Many of the themes dealt with are invariably about Protestant Christian Missions. The themes are:

i. Traditions on the origin of Christianity in India.
ii. Colonialism and Mission or Church and State.
iii. Education and Christian Missions.
iv. Medical Ministry and Christian Missions.
v. Christian Missions and their attitude to the observance of Caste.
vi. Upliftment of Women and Children and the Christian Missions.

P.A. Augustine, in his study 'Jesus and Christianity in India' described the necessity of the Indian Christians to engage in some serious reflection. This study is an overview of the striking impact of Christianity made in 19th Century.

2.3 Growth of Christianity in India

2.3(1) Christianity in North India

John C.B. Webster, in his 'The Christian Community and the change in the Nineteenth Century North India' has pointed out the approach of the Presbyterian missionaries in North India who were preaching the gospel to the people and winning the souls for Jesus Christ. He has further added that any attempt towards changing the social and economic circumstances of the people was only a by-product of the central concern, which was winning the souls.

2.3. (2) Christianity in North West India

Vidya Sagar J. Dogar, in his 'Rural Christian Community in North West India' has drawn some major findings about the set of correlations between the socio-economic, cultural, religious and political factors in the life of the community. This leads to the essential view of an interdependent structure of these factors.

2.3. (3) Christianity in Punjab

Vidya Sagar, in his 'Christian Community in Punjab', has found that forceful religious expression did not match with equivalent forceful development in socio-economic, educational, cultural and political fields. The other worldly thought is still predominating among the

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12 D. Arthur Jeyakumar, History of Christianity in India, Selected Themes, ISPCK, Delhi, 2002, pp. 10-12
13 P.A. Augustine, Jesus and Christianity in India, Bangalore, 1999, pp. 2-4.
14 John C.B. Webster, The Christian Community and Change in the Nineteenth Century North India, Delhi, 1976, p. 132.
15 Vidya Sagar J. Dogar, Rural Christian Community in North West India. The Christian Institute for the Study of Religion and society, ISPCK, Delhi, 2001. p.2
Christian Community in this area which promotes and perpetuates listlessness towards socio-political, economic, educational and cultural aspects of life.16

2.3 (4) Christian Mission in South Kanara

Kranti K. Farias, in his 'The Christian Impact in South Kanara' has emphasised the role of the Church as an agent of social change. He has analysed the missionary activity and education and the cultural transformation of the society.17

2.3 (5) Christian Mission in South Travancore

G.N. Chandrika Bai, in her 'Education under the Christian Missionaries in South Travancore (1900-1956)' concluded that the work of the Christian Missionaries and the spread of Western education helped to bring about a radical social change in South India. In her study she has mentioned about the role of Christian Mission, Primary Education, Secondary Education, Higher Education, State Policy of Education, Administration and the impact of Christian Missionaries in South Travancore.18

K. Suman Chandra, in her 'A study on Human Capital Formation, Education and Development' has discussed the education and economic development and education and social development. Her major findings are: (i) Education is considered as the most powerful instrument of social change. (ii) Women belonging to weaker sections improved their socio-economic status by participating in decision-making. (iii) There is a positive association and significant correlation between education and economic development as well as social change.19

2.4 Study of other Diocese and Synod

2.4 (1) Amritsar Diocese

The study of Amritsar Diocese was conducted by C.O. Mac Mullen, John C.B. Webster and Maqbul Caleb. They put stress on extreme poverty and dependence of the converts from the depressed classes, but no services effort is recorded in these documents for combating these conditions.20

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2.4 (2) Kottar Diocese: (RC)

V. Lawrence in his study about the History of Catholic Church in Kanyakumari District mentioned about Christians, Social Structure, Mass Conversion, Xavier’s Mission, and its Internal Strains. Reaction against Conversion, Kottar Diocese and its working. He has also studied about the educational services and the welfare measures of Kottar Diocese. His main findings are: (i.) The Kottar Social Service Society extended services to all without any distinction of caste or creed, (ii) The Catholic Church through its chequered history made an endeavour to transform itself from a spiritual institution into a social welfare organisation, (iii) The conversion came mostly from the poorest and most backward classes of the population.21

2.5. Study of Tirunelveli Diocese

Joseph Thekkedath has studied ‘History of Christianity in India’. He has analysed Francis Xavier’s effective work which touched the fisherfolk in the coastal areas of Tirunelveli District.22 David Packiamuthu in his seminar paper on Some Indigenous Leaders of the CSI Tirunelveli Diocese has mentioned the political situation in Tirunelveli, the work of Royal Clorinda, Baptism of Clorinda and the formation of first Protestant Church in Tirunelveli.23 D.S. George Muller in his ‘Portrait of a Diocese’, Tirunelveli, the early history of the Tirunelveli Diocese, the educational ministry of the Diocese and the outreach ministry of the Diocese.24 C. Manikkaraj has made a specialised study about Rhenius, the Apostle of Tirunelveli. He has mentioned about the origin of Christianity in Tirunelveli, early life and work of Rhenius and his contribution to education and social services. He came to the following conclusions.

1. The comparative orderliness, cleanliness and property of the Christians in Tirunelveli.
2. The calamities of the times, especially cholera epidemics and services of missionaries to the affected people.25

22 Joseph Thekkedath, History of Christianity in India, Vol. 11, Church History Association of India, Bangalore, 1988, p. 55.
24 D.S. George Muller, Portrait of a Diocese, CSI Tirunelveli Diocese, 1992, p. 10.
Samuel Jebakumar has studied about the services of the Tirunelveli Diocesan Trust Association (CSI) before 1947 in several fields such as evangelistic, educational, medical, social service and business. His findings are:

i. In order to catch the young, the Diocese started the Tirunelveli Children's Mission.

ii. The role of Mothers' Union in the Tirunelveli Diocesan study area is remarkable.

iii. The northern part of the Diocese is a backward area both economically and evangelically.

iv. The Tirunelveli Diocesan Trust Association (CSI) paid more attention to the tribals and gospel among the tribals outside the study area through the Indian Missionary Society.

v. The early missionaries were pioneers in the field of educational services.

vi. The Tirunelveli Diocesan Trust Association (CSI) hospitals in rural areas offered modern medical treatments.26

P. Surya Prakash, in his 'Church of South India Marches Ahead' has discussed the statistics of CSI Synod. He has discussed about the total CSI membership, number of Dioceses, congregations, pastors, Lay Workers, hospitals, schools, colleges, homes and special schools, in the whole CSI Diocese.27

T. Durai Pandi Jebakumar in his study about Tirunelveli Diocese from 1985 to 1998 mentioned about the role of SPCK Mission, CMS Mission, SPG Mission and CEMS Mission in Tirunelveli. He has also discussed the formation of CSI Tirunelveli Diocese, its period of progress and union. His findings are: (i) The election for all the Diocesan Office-Bearers are held exactly like the election for the Legislative Assembly, (ii) Many of the Diocesan Development Projects, Social Organisations, Homes and Institutions have been able to secure aid from various foreign missions, (iii) Lack of accounting knowledge of the Pastorate Committee treasurers, (iv) The Diocese is lagging behind in encouraging leadership for women. (v) The Diocese encourages the youth, (vi) Local churches should be involved in the running of local institutions, project homes and technical institutions, (vii) Many of the Diocesan Hospitals cater to the requirements of the poor when compared to the secular institutions, (viii) The involvement of youth in the social work is almost non-existent.28


27 P. Surya Prakash, Church of South India Marches Ahead, The South India ChurchMan, September, 1997, p. 9.

2.6 Role of Church and its Prerequisites

John Dhanasekaran. F, in his 'History of Anglican Church in North Tirunelveli', has discussed the works and activities of Ragland in Viruthunagar and Sivakasi.\(^{29}\)

Eyre Chatterton, in his 'A History of the Church of England in India' has discussed the role of Church Zenana Missionary Society (CZMS), the women’s work in connection with education, particularly education for the Blind and Deaf in CSI Tirunelveli Diocese.\(^{30}\)

A.J. Appaswamy, in his 'Tirunelveli Diocesan Golden Jubilee History', has studied about each and every Bishop’s social work in the Diocese during their regime between 1896-1946.\(^{31}\)

J. Russel Chandran in his work Christian Response to the Socio-Political Reality in India has mentioned few pre-requisites for a creative and constructive role of the Church. They are: (i) The Church needs to rethink and clarify its self-understanding of itself and its mission, witnessing to the Gospel of Jesus Christ, (ii) The Church can play an important role through critical encouragement to action groups which are helping people in different countries in their struggle for social, economic and political justice, (iii) The Church can ask its members to be vigilant about activities, movements, etc., of different groups or government policies and programmes which are contrary to the objectives of Indian Democracy and (iv) The Church which practises authoritarianism, abuse of money power, caste, etc. cannot preach democracy for secular politics.\(^{32}\)

John Desrochers has analysed the Education for Social Change in his work 'Education for Social Change centre for social action' consisting of two parts. The first part of his work deals with the Historic - Structural study of Indian Education. In this, he has discussed the relationship between Education, Society and Social Change. The second part suggests the possibilities of relevant action.\(^{33}\)

\(^{29}\) John Dhanasekaran, F., History of Anglican Church in North Tirunelveli (1854-1877), Ragland Memorial Church, Sivakasi, 1996, pp. 19-20.


Antony Koriyil, in his ‘Church and Society in Kerala’ has discussed and concluded that the involvement of the church in the material development of Kerala society will remain incomplete without an analysis of the welfare activities in which the church is engaged today. He has also come to the conclusion that only organised social service of the church will promote the socio-economic development of the people.34

2.7 Educational Institutions galore

Manuel has studied about the Missionaries’ contribution to primary education, secondary education, higher education, education of the handicapped, industrial education, adult education, Missionary strategies on education, Missionaries’ contribution to Tamil studies and the impact of missionary education on society. His main findings are: (i) The Protestant missionary work in Tirunelveli District is indisputably a landmark in the socio-economic, religious and educational history of the district, (ii) The missionaries started schools for eradicating illiteracy among the children in Tirunelveli Diocesan areas, (iii) Industrial and special schools taught job-oriented programmes and this helped the destitutes and the school drop-outs to lead an honest life, (iv) Adult Education Programmes of the CSI Tirunelveli Diocese were a pioneering effort in India, (v) The Teacher Training Schools are the oldest ones in India, (vi) The Protestant missionaries wrote books not only for the students but also for the masses, (vii) Many students in the Diocesan schools were attracted by the English customs and manners and (viii) The services rendered by the missionaries in Tirunelveli Diocese on the whole cannot be adequately measured.35

E. Muthiah Pillai has mentioned about the manners and customs of Native Christians. They are: the caste title should not be used in wedding banns and the wedlock should be of the same model and suggested certain guidelines to European missionaries.36

Takenaka’s study about the churches and urbanisation revealed that many Christian social and educational services were developed in an era when government welfare programmes were meagre. Recently the governments are rapidly extending their social services. There is a need for “continuing re-appraisal of each Christian institution and its usefulness in relation to the nation. New types of voluntary services are needed to improve the socio-economic status of

36 E. Muthiah Pillai, Manners and Customs of Native Christians, Palayamkottai, 1894, p. 12.
the people. The minutes of the Central Committee of the World Council of Churches urged their governments to increase support of national and international economic aid and technical assistance programmes. It also urged the Christians to make a greater response in support of the national and international social development programmes. The Christians and economic development, the Churches and rapid urbanization and churches and rural changes are focussed in his study, by Paul Abrecht has studied The Churches and Rapid Social Changes.

Biswanth Ray has analysed the Socio-Economic Transformation in India. He has discussed the economic activities of women, socio-economic infrastructural transformations and women and rural transformation. He concluded that women constitute an integral part in the socio-economic life of any country in the world.

Dr. B. Sobhanan, in his study ‘A History of the Christian Mission in South India’, has discussed the growth of Protestantism in South India and their work to uplift the socio-economic status of the people in South India.

V. Ravindran, in his study, ‘The unanticipated legacy of Robert Caldwell and Dravidian Movement’, has studied the work of Caldwell in Tirunelveli Diocese. He has concluded that the work of Caldwell has the greatest impact of missions in South India, the education and consequent socio-economic and political mobilisation of communities who previously had lower socio-economic status.

Rajakumar Pruthi and Rameshwari Devi, in their History, Society and Culture in Modern India, have analysed the education and social change and pointed out that the prime mover of the 19th century social revolution in England and some of the western countries was technology; in India, as in some other underdeveloped countries, it was education. They have also explained the relations between education and social changes.

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38 Minutes of the Central Committee of the World Council of Churches, Christian Concerns in Economic and Social Development, Newburgh, Denmark, August 1958, p. 25.
Bp. Dr. S.K. Parmar, has presented a paper on ‘Indian Church, A Search for Self Identity’. According to him, the church came into existence by the efforts of missionaries coming from the western nations who brought along with them their culture and their understanding of the message of the Gospel. They analysed and concluded that the church should transplant the native religion and culture and thereby do away with the evils of the existing system namely the caste system and its exploitation process. They also believed that if education spreads, people would know their plight which would inspire them to come out of the sad pitiable conditions in which they are living.43

L. Devaki has presented a seminar paper on the Socio-Economic Development through Literacy. She concluded that the role of literacy is that of a catalyst in bringing about the socio-economic development of the society by expanding human capabilities. She also concluded that literacy is an interface between the individual and socio-economic development.44

Sarah S. Williams and R. Gnanadevan have studied about the socio-economic and literacy profile of the adults in Kandiyamedu Panchayat. They came to the conclusion that (i) Education is one of the factors determining the quality of life. Illiteracy is a service which is an impediment to an individual’s growth and to the country’s socio-economic development, (ii) The socio-economic status is determined by caste, occupation, education, income and their type of dwelling.45

2.8 Education and Health

Huglad Grafe has explored the ‘History of Christianity in India’. Her major findings are: (i) Christian medical aid in particular, undoubtedly, had an intense social impact, strengthening the awareness for the suffering neighbour and introducing new values and attitudes, (ii) The strongest factor instrumental for social change in Tamilnadu during 19th and 20th centuries was the development of education causing not only the rise of new class society, but also lessening the rigidity of class differences, (iii) Education to women brought about more radical change in society than modern education among men and (iv) There is a need for the upliftment of the depressed classes.46

45 Sarah S. Williams and R. Gnanadevan, Lecturer in Education, Socio-Economic and Literacy Profile of the Adults in Kandiyamedu Panchayat, Annamalai University, 1999.
2.9 Social and Cultural Change

D.S. George Muller, in his more inclusive narrative study ‘The Birth of a Bishopric in Tirunelveli’, has mentioned in the chapter ‘the soil and the sower’ that the sapling church has two mainstreams: Church Missionary Society and the Society for Propagation of Gospel.47

Henry Packianathan, in his ‘Bicentenary History of Tirunelveli Diocese’, has discussed the effective work of Clorinda and called her the Mother of the Congregation of Tirunelveli. He came to the conclusion that the visit of Bishop Middleton brightened the dark period of Tirunelveli Christians.48

Alfred J. Shaw, in his study ‘Christianity and Social Changes in India’, has analysed the social thoughts and Christian contribution to social changes in India. He has also explained that the Church is the instrument of socio-economic changes.49

J.A. Sharrock, in his work ‘South Indian Mission’, has clearly clarified that Bertholomew Ziegenbalg and Henry Pluteschau were the first Protestant Missionaries who came to India from Germany through Danish Mission. They set up a school at Tarangampadi to learn Tamil and sat on the ground with students and translated the New Testament.50

Paul Appaswamy, in his study ‘The Centenary History of Church Missionary Society in Tirunelveli’, described the history of the Church Missionary Society’s role in education. His work has not spoken about the contribution of the Society for Propagation of Gospel (SPG) for education.51

K.S. Mathew, Teotonio R. de Souza and Pius Malekandathil have analysed the Portuguese and the Socio-Cultural Changes in India (1500-1800). They have discussed the socio-cultural aspects of the Catholic Missionary work in India in Chapter 12 (p.237-268) and also discussed the socio-cultural environment in Goa in 16th and 18th centuries in Chapter 19 (p.373).52

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Anil Bhardwaj, in his work on 'Welfare of Scheduled Castes in India', has analysed Gandhi's social approach, Ambedkar's political approach, constitutional safeguards, welfare schemes for scheduled castes, etc. He has also suggested the methods to remove the socio-economic disabilities by means of (i) providing necessary financial assistance to individual or group of Schedule Caste families to undertake some gainful self employment, (ii) literacy and education are normally valued because they are desirable for cultural accomplishment and also they open new avenues for socio-economic progress and (iii) providing social security measures.53

Manjukumar, in his work the 'Social Equality', has concluded that economic upliftment, social change and full protection are the three life-sustaining and life-style changing requirements.54

P. Kingsley Arasakumar in his study on 'The Social and Cultural Impact of the Protestant Christian Mission on Tamil Country (AD 1813 -1912)', has made the following findings: (i) The changes introduced by the Protestant Missionaries in the social life of their converts marked a distinct and positive change, (ii) The Protestant Missionaries introduced changes in clothing, food habits and finally even in their language, (iii) The Mission Boarding Schools are the first place of disseminating the Christian culture, (iv) In the early years the educated and urban Protestant Christians adopted the western mode of costume.55

2.10 Socio-Economic Conditions and Development

John Desrochens, in his book 'Social Teaching of the Church', has discussed Christianity and Social Involvement in the introductory chapter. In his work, he has explained the Papal teachings of John XXII in part one and part two. In part three, he has discussed the major Catholic documents. Finally, he made statements and recommendations of the World Council of Churches.56

S. Manickam, in his book 'Studies of Missionary History Reflections on a Culture-Contract', studied about missionary education and social progress in India. He has also discussed the socio-economic problems of the people at grassroot level. His major findings

53 Anil Bhardwaj, Welfare of Scheduled Castes in India, New Delhi, 2002, pp. 138-139.
56 John Desrochens, Social Teaching of the Church, CSC, Bangalore, 1981, p. 10.
were: (i) Slavery is an important aspect of the socio-economic history of Tamilnadu, (ii) Justice is meted out to the people at the grassroot level, (iii) Urban poverty and slum dwelling constitute yet another sphere upon which more light is to be shed.  

Rev. Joseph Abraham, in his book 'Fifty years History of the Indian Missionary Society', has analysed the Tirunelveli Diocesan Projects. He found that for most of these projects the sponsors have been able, with God’s Providence, to scrape the means necessary for their realisation. Many overseas visitors marvel at the stride of Tirunelveli Diocesan progress side since the withdrawal of foreign mission. Several friends abroad were interested in taking a share in particular institution here or in a specific type of work done in the Diocese, either offered their prayer or material help. Such hands across the seas - praying hands, giving hands - can be a source of great strength in all our undertakings.

Huglad Grafe made an attempt to analyse the 'History of Christianity in India', and has come to the conclusion that the introduction of socio-economic change is possible through (i) Social awareness, (ii) Education, (iii) Upliftment of women and (iv) upliftment of the depressed class.

B.Kuppuswamy, in his 'Social Changes in India', has concluded that the social changes take place when there are structural changes in society. He also insisted that during culture changes, changes in social norms also take place in response to new situation.

2.11 Rapid Economic Development

Paul Abrecht, in his book 'The Churches and Rapid Social Change', writes the positive Christian attitude to rapid economic development is based on a new awareness of the moral responsibilities of the economic situation. His four-paper conclusions are: (i) Christians must work for right use of the World’s resources as a part of their glorification of God, (ii) The right use of the World’s resources is the ‘good of all men’, (iii) There can be no Christian sanction for any particular rate of economic development and there is no inherent merit in either a gradual

57 S. Manickam, Studies in Missionary History Reflections on a Culture - Contact, CLS, Madras, 1988, p. 119.
60 B. Kuppuswamy, Social Changes in India, Delhi, 1994, p. 11.
or a revolutionary pace and (iv) Christian view of man warns him against the illusion that economic development can provide a solution to man’s deepest problems.  

2.12 Quality Management of a Diocese

T.M. Joseph in his 'Total Quality Management for Effective Diocesan Management' has suggested the measures for effective functioning of the churches. (i) The Diocesan members must be motivated towards achieving total quality, (ii) The Diocese must analyse its strength, weaknesses, opportunities for the people and the threats of the rival groups, (iii) There should be an atmosphere for open decision-making.

2.13 (i) Christian Contribution to Nation Building

P.T. Philip, in his paper on 'Christian Contribution to Nation Building', has concluded that (1) Christianity and education should go hand-in-hand, (2) Christian Hospitals and Dispensaries are the places where love, compassion and healings taking place, (3) The Church should help to make dictionaries, primers' textbooks, Catechism, translations, Bible, Hymn Books, Moral Science Books, etc., (4) The Church should encourage monogamous marriages, (5) The Church should use the women talents for the good of the church, (6) Native missionaries should prove often to the more effective than the foreign missionaries, (7) Christianity should act as the most unifying force of the Naga society which was formerly a warring tribe, (8) Christianity should transform the individual, social, cultural, religious and even political life of Nagas.

Dr. P. Sam Daniel, in his paper on 'Protestant Missionary Education in India and its Impact on the Socio-Economic Development of the Society', has made the following findings: (i) The number of Christian students studying in these Christian institutions are only 43.1 per cent in the year 2000 or less at the collegiate level and is much less in school level. These Christian educational institutions cater to the needs of the entire society, (ii) The impact of Protestant Missionary Education is much felt in Tirunelveli (old) and Kanyakumari districts, particularly among the Nadar Community which was considered backward.

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64 P. Sam Daniel, ACTS Academy of Higher Education, Bangalore, Seminar paper on *Protestant Missionary Education in India and its Impact on the Socio-Economic Development of the Society*, Literacy and Socio-economic Development, Tamil
Dr. K. Wilson, in his paper on 'Myth and Reality of the Indian Christian Contribution to Nation Building', revealed that Christians are known for their self-less service. They have rendered selfless service in the fields of i) medicine, ii) education and iii) humanizing work. Christians have been so selfless that they did not mind going to any extent to save a person from dying, to enlighten people and uplift the poor. Christian contribution to Nation building has always been like that of a leavened bread. The transformatory effect of Christian services is known mainly to those who are the recipients and beneficiaries of their service.65

Gunnar Myrdal (1968), in his 'Asian Drama' has pointed out that development "is the movement upward of the entire social system". Education can bring social mobility. Hence, education should not be the privilege of the high socio-economic group alone. It should embrace the whole society.66

2.14 Socio-Economic Study of Christian Tea Garden Workers

R.L. Sarkar, in his study 'Christians Tea Garden Workers of Tribal Origin', Social, Economic and Political study has analysed the relevant provisions as to health and welfare in the plantations. His study was conducted with the following objectives: (i) to estimate certain population parameters from the relevant statistics of the representative samples and (ii) to test some testable hypothesis or research problem.67

The review of literature has helped a lot to go in for an indepth study. Journals, books, Minutes of the various Committees of the Diocese and various studies on the subject throw light on the subject concerned which have helped the researcher identify the problems and scope of the study.

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