Chapter VI

6.1 Analysis of Educational Services
CHAPTER VI
EDUCATION

6.1 Analysis of Educational Services

6.1.1 Introduction

This chapter on Education attempts to examine the educational activities and facilities provided by the Diocese. Education is the production of desirable changes in human behaviour. It is the only unalterable fundamental factor shaping the spirit of individual human being, society and state. Importance of education has been accepted universally. Proper knowledge liberates human beings from ignorance, superstition, oppression and exploitation. Christian Missionaries have given such education to the poor and the downtrodden. Elementary education is the fundamental stone on which the whole edifice of education stands. Universalisation of Elementary Education has been one of the major goals of the missionaries ever since they came to Tirunelveli. However, the Constitution of India provided for compulsory education for children upto 14 years only after 1950.

A developed character is a developed personality that harmonises the demands of physical education, vital education, emotional education, rational education, aesthetic education, ethical education and spiritual education. The prosperity of a nation depends, to a large extent, on her educational system which has a powerful and lasting influence on men and matters. As an important social activity, education in India has been changing through the ages in consonance with the socio-political transformations. India has been aware of the significant role learning plays in the history of a country. Her kings in the past had always been patrons of arts and scholarship. Religious organisations like temples and ashrams were in favour of propagating learning. But education remained a private affair and it was confined largely to the high castes. The common people had very few chances of acquiring higher learning.

6.1.2 Education in India on the eve of the arrival of the Missionaries

Proper documents treating formally the educational system of our land in olden times are not available. However, from the study of available literatures like art, social and religious customs of the people, we can get a fairly good knowledge about the same because they reflect

2 Kireet Joshi, Education for Character Development, Delhi, 1997, p. 12.
their civilization and culture, consequently, the educational level and structure of the time. Long before the arrival of the missionaries there were schools in India, but they were both ‘few’ in number and ‘poor’ in quality. The native system of education was outdated and the teaching done in those schools was ‘unscientific and mechanical’.

Every one with a little knowledge of world history will readily accept the fact that Christianity has always stood for real education and enlightenment of all people irrespective of caste, creed and culture. The Christian missionaries through the Tirunelveli Diocese made valuable contribution for the development of the language and literature of the places where they lived and worked. Tirunelveli District, till the arrival of the Protestant Missionaries, remained an educationally backward region. Cadjan or Palmyrah leaves were used for writing in a few schools as paper and hence, were a rare commodity. The dynamic Clorinda started a school in 1785 at Palayamkottai. It was the first school on modern lines. To develop the school, Schwartz sent a school master Mr. Savarimuthu from Trichi.

The advent of the missionaries revolutionized the existing educational pattern in Tirunelveli District. Systematic education was introduced, thus breaking the monopoly of education enjoyed by the rich and caste Hindus. Gates of education were opened to admit all those who wanted to learn irrespective of distinctions such as caste or status.

The Protestant Missionaries in Tirunelveli District who understood the need of primary education for the children involved in it, contributed substantially to its growth, development and universalisation. They were the pioneers in this field who followed the principles that every congregation must have a school and every teacher must be a true Christian.

The missionaries frequently encouraged the teachers in Tirunelveli Diocese to identify their problems and improve the quality of education. The catechists and school masters met the missionaries at their mission stations at least once a month and sought their advice on issues connected with the schools and the churches. In 1818 James Hough started the first boarding school for boys in Tirunelveli District. He founded a seminary also in Palayamkottai. The

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students of the boarding school were clothed, lodged, fed and instructed free of cost. The boarding schools served as powerful agencies to spread the Gospel and also served the purpose of educating the children of the converts. In the sphere of women education, the Tirunelveli Diocese has done yeoman service and they are pioneers in the field of female education. The aim was to prepare Christian women to be suitable wives of Catechists and school female teachers in the Tirunelveli mission. Realizing the need for female education, the missionaries started boarding schools for girls too.

6.1.3 Christian Missionaries and Education

The Christian missionaries aimed at educating all Christian children to read and comprehend the Holy Bible which they considered as a storehouse of knowledge, wisdom, literary and ethical values. With that aim, in the mission schools the teaching of the Holy Bible occupied an exalted position. The Tirunelveli Diocese has achieved economy in maintaining its rural churches. The catechists who voluntarily conduct daily services in the village churches were given a house very close to the Church. The people accepted Christianity and sent their children to the mission school with a desire to escape from oppression and for the security purpose.

The early missionaries required proper Indian Personnel to serve in the mission as teachers, catechists and priests. Therefore, missionaries founded schools and seminaries for Christian youths and advised them in Christian principles. The main aims of the mission schools were to educate and train the student in all his varied aspects, intellectual, physical, cultural, spiritual, moral and social.

(i) Missionaries and Welfare in Educational Institutions

The missionaries started industrial classes in the schools and taught the girl students the duties of a house wife like cooking, cotton spinning and weaving, needle and lace work, sewing

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16 *New Frontiers in Education*, No. 4, October-December, Vol. XII, New Delhi, 1982, p.79.
and beating out rice so that they could support their family lives with the proceeds from their work. The missionaries attracted the children to schools by providing encouragement in the form of prizes and free meals. Free mid-day meal was given to mission school children in the form of jaggery or coarse palmyra sugar, which prevented them from going home before the school hours.

(ii) Catechists and Mission Schools

The mission school used the services of the catechist as mission school teacher and the catechist also assisted the clergy in the church activities. The missionaries directly supervised the boarding-schools and they were a powerful media for propagating Gospel and spreading education. These boarding schools enabled the missionaries to have personal contact and close association with the school children.

(iii) Co-curricular Activities in Mission Schools

The Tirunelveli mission schools introduced a number of co-curricular activities like sports, games, educational tours, scouts and guides. Games and English language were given preference in the Mission schools. The missionaries conducted summer music classes for the school children.

(iv) Grants in Mission School

The missionaries appointed senior Headmasters as Inspectors of the Mission Schools and they submitted the periodical inspection report at the monthly teachers' meetings. The mission schools were brought under the Grant-in-Aid Scheme on condition that they would fulfil some of the rules and regulations of the Government. The mission schools received only limited amount of grant from the Government. When compared to other schools, i.e., thirty eight per

18 A. Mathew, Christian Mission, Education and Nationalism, Anamika Prakasam, Delhi, 1988, p. 22.
22 Narpothagam, October 1898, p. 214.
24 A.D. Lindsay, op. cit., p. 63.
cent for mission schools and sixty two per cent for other aided schools. Even though the Government grant was not sufficient to run the schools, the missionaries raised grants from other sources from within India and abroad.

(v) Mission Schools and Scholarship

Every year the SPCK granted scholarship to a large number of students. This scholarship amount was sufficient to provide clothing and boarding school-going children. The children of the clergy studying in the mission boarding schools were given special scholarships from 1934. The high school and college students got scholarship from the Christian Mutual Insurance Company. The missionaries encouraged the mission schools to form Parent-Teachers Associations for the improvement and development of the schools.

The missionaries bought vast areas of land with liberal donations from abroad and built a number of educational institutions and houses for the teachers in the Tirunelveli Diocesan area. Curriculum, monthly meetings of teachers, inspecting school masters, monthly reports of the schools, written and oral examination for students and craft education were the contributions of the pioneering efforts of the missionaries in Tirunelveli Diocesan area. The Tirunelveli Diocese is still practising the pioneering efforts of the missionaries.

In the early days, the Tirunelveli Diocese took much efforts to provide educational facilities. They have started primary schools in rural areas where nobody had ever started a school before. The catechists met the parents in their houses and brought their children to schools and provided free clothes, food, money and even grains.

6.1.4 Tirunelveli Diocese and Primary Education

The primary schools are those “in which pupils are under instruction from the earliest stage upto the standard at which secondary education begins, this standard being marked by an examination called primary examination”. Elementary education can be called the most universal and significant level of formal education as most of the world’s children enter their schooling at that stage. Formal schooling always begins with primary education. The first five years of schooling form the primary education. This primary education is very important for

27 Proceedings of the Meeting of the Executive Committee of the Tirunelveli Diocesan Council, dated 13 December 1934.
28 Narpothagam, August 1936, p. 199.
29 Ibid., March 1942, p. 69
30 Report of the Indian Education Commission, Delhi, 1883, p.81
each and every child because he learns the basic languages and arithmetic. Primary education is the primary part of education. Without entering this primary education system, one cannot get education. It involves the highest percentage of expenditure in the educational system. It involves the largest number of teaching, administrative and supervisory personnel.\textsuperscript{31}

Clorinda and Schwartz jointly sowed the seed for western education in Tirunelveli. There were two Protestant Mission Schools in 1878. One was an English school with 31 boys and the other was a Tamil school with 29 boys. The children were taught the three R's, Scripture and geography. Tamil and Moorish languages were part of their study.\textsuperscript{32} A complete revival in the educational system of Tirunelveli was brought about with the arrival of the Rev. James Hough. So he is called the Father of Modern Educational System in Tirunelveli. James Hough started separate schools for the SPCK and the CMS in Tirunelveli.

Bishop Caldwell rightly calls James Hough the "Second Father of Tirunelveli Mission", the first being the Rev. C.F. Schwartz.\textsuperscript{33} The Tirunelveli Diocese encouraged frequent interaction among the teachers in order to identify the problems and improve the quality of education. The Catechists and Headmasters met the Pastorate Chairman at their mission station at least once a month and sought their advice on issues connected with the schools and the churches. The Headmasters submitted their school reports to the Pastorate Chairman and received their salaries in a monthly meeting with a song and prayer.

The Tirunelveli Diocese started more boarding schools. These Boarding Schools served as powerful agencies to spread the Gospel. They also served the purpose of educating the children of the converts. Practical training was given to girl students in sewing, gardening, cooking, child-rearing, weaving, spinning and the like. Inmates of the schools wove their clothes for themselves. Fruits, vegetables, greens and grains were also grown with the help of school children.\textsuperscript{34} After 1930 more kindergarten schools were established. In 1933 L.C. Western declared open a kindergarten school and the Bishop F.J. Western dedicated it to the Diocese.\textsuperscript{35} Thus the Diocesan schools have given priority to both academic and vocational education in the primary school. This created self confidence among the students when they came out of schools. The number of students and teachers in the primary schools are presented in table 6.1.1.

\begin{table}
\centering
\caption{Number of Students and Teachers in Primary Schools}
\begin{tabular}{|c|c|}
\hline
Year & Number of Students \\
\hline
1930 & 1234 \\
1940 & 2345 \\
1950 & 3456 \\
1960 & 4567 \\
1970 & 5678 \\
1980 & 6789 \\
1990 & 7890 \\
2000 & 8901 \\
2010 & 9012 \\
2020 & 1011 \\
\hline
\end{tabular}
\end{table}

\textsuperscript{34} Thiyagaraj Ananda, \textit{Thamarai Moddukalin Nesi} (Tamil), Madras, 1984, p. 65.
\textsuperscript{35} Narpothagam, December 1933, p. 315.
Table 6.1.1
Primary Schools Students and Teachers from 1947-48 to 1997-98

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Schools</th>
<th>Number of Students</th>
<th>Number of Teachers</th>
<th>Teacher Student Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td></td>
</tr>
<tr>
<td>1947-48</td>
<td>644</td>
<td>26,263 (61.05)</td>
<td>16,758 (38.95)</td>
<td>1:25</td>
</tr>
<tr>
<td></td>
<td></td>
<td>43,021 (53.78)</td>
<td>782 (46.22)</td>
<td></td>
</tr>
<tr>
<td>1957-58</td>
<td>532</td>
<td>27,873 (57.10)</td>
<td>20,943 (42.90)</td>
<td>1:26</td>
</tr>
<tr>
<td></td>
<td></td>
<td>48,816 (51.55)</td>
<td>907 (48.45)</td>
<td></td>
</tr>
<tr>
<td>1967-68</td>
<td>498</td>
<td>32,452 (54.69)</td>
<td>26,886 (45.31)</td>
<td>1:31</td>
</tr>
<tr>
<td></td>
<td></td>
<td>59,338 (49.53)</td>
<td>958 (50.47)</td>
<td></td>
</tr>
<tr>
<td>1977-78</td>
<td>499</td>
<td>36,514 (53.79)</td>
<td>31,372 (46.21)</td>
<td>1:35</td>
</tr>
<tr>
<td></td>
<td></td>
<td>67,886 (46.49)</td>
<td>1045 (53.51)</td>
<td></td>
</tr>
<tr>
<td>1987-88</td>
<td>492</td>
<td>36,120 (52.02)</td>
<td>33,313 (47.98)</td>
<td>1:36</td>
</tr>
<tr>
<td></td>
<td></td>
<td>69,433 (42.57)</td>
<td>1109 (57.43)</td>
<td></td>
</tr>
<tr>
<td>1997-98</td>
<td>492</td>
<td>30,086 (51.34)</td>
<td>28,515 (48.66)</td>
<td>1:31</td>
</tr>
<tr>
<td></td>
<td></td>
<td>58,601 (24.67)</td>
<td>1438 (74.33)</td>
<td></td>
</tr>
</tbody>
</table>

(Figures in parentheses are percentages of the totals)


(i) Number of Primary Schools

Most of the Diocesan schools in the 19th century were primary schools. The majority of the teachers received proper training in the Teacher Training Schools of the Tirunelveli Diocese. The number of schools declined because the Diocese upgraded the primary schools into middle schools. The total number of primary schools during 1947-48 was 644 and it was 532 during 1957-58. The number of primary schools in 1987-88 was 492 and in 1997-98. There are about 2000 primary schools managed by Dioceses of South India. Among them the Tirunelveli Diocese has maximum number.\(^\text{36}\) The declining trend in the number of primary schools is evident from the index number of primary schools computed with 1947-48 is 100, which declined to 32.6 in 1957-58, increased to 77.3 in 1967-68, to 77.48 in 1977-78 and again declined to 76.40 of the primary schools in the study period was more than offset by the increasing trend. The number of Middle Schools which represents a positive contribution made by the Tirunelveli Diocese for the cause of education is worth recording.

(ii) Number of students in Primary schools

The number of students who got primary education was 43021 in 1947-48 comprised of 26263 boys (61.05\%) and 16758 girls (38.95\%). This number was steadily increasing. This number of students increased to 39,681 in 1957-58 consisting of 27,873 boys (57.1\%) and 21,808 girls (42.9\%). The total number of students enrolled in the Diocesan Schools further increased to 59,338 consisting of 32,452 boys (54.69\%) and 26,886 girls (45.31\%) in

\(^{36}\) *The Hindu*, Madurai, Tuesday, 30 September, 1997, p.8.
1967-68, to 67,886 consisting of 36514 boys (53.79%) and 31,372 girls (46.21%) in 1977-78 and finally to 69,433 consisting of 36,120 boys (52.02%) and 33,313 girls (47.98%) in 1987-88. Thus the total number of students educated through the Diocesan primary schools has been on a continuous increase from 1947-48 to 1987-88. However, the total number of students witness a decrease in 1997-98 to 58,601 consisting of 30,086 boys (51.34%) and 28,515 girls (48.66%) over 1987-88. This decrease in the total number of students receiving education through the Diocesan Primary Schools was necessitated by the opening of a number Matriculation Schools in various towns in the study area. Further, the figures in table 6.1 also reveal clearly that the number of boys receiving primary education had been always more than that of the girls.

The total number of schools and the students enrolled in the Diocesan primary schools is presented in table no. 6.1.1 and 6.1.2 and the number of teachers employed in primary schools are presented in figure 6.1.3

(iii) Number of Teachers

The number of male teachers and female teachers working in the year 1947-48 was 910 and 782 respectively. The number of primary school teachers increased steadily. When compared to male teachers the increase of the female teachers was greater. The number of male teachers in 1957-58 was 965 and that of female teachers was 907. However, in 1967-68 the number of male teachers came down to 940 while the number of female teachers increased to 958. The number of male teachers in 1977-78 was 908 that of female teachers 1045. In the academic year 1987-88, the number of male teachers was 822 and the number of female teachers was 1109. In 1997-98, there were only 471 male teachers while the number of female teachers was 1438. The number of female teachers was three times greater than that of the male teachers. The number of the female teachers was higher because of the Government policy of appointing female teachers in the primary schools and further the Diocese had three Teacher Training Institutes for girl students.

Karl Pearson's co-efficient between number of students and number of teachers is 0.865. There is high degree of positive correlation between primary school students and teachers. The Diocesan contribution to the growth, development and expansion of primary education is great. The missionaries admitted pupils irrespective of caste, region and religion. They spread the Gospel but there was no compulsory conversion. The early missionaries drafted a systematic curriculum which was unknown in South India. Two or three languages were taught. The Diocesan primary schools had more Christian students to begin with. Later, many non-Christian students joined the Diocesan primary schools because of strict discipline and better education.
6.1.5 Higher Elementary Schools and Middle Schools

In 19th century most of the mission schools were primary schools. Owing to the efforts of the missionaries some of the primary schools were upgraded into middle schools which were later called Higher Elementary Schools. The Government grant to Higher Elementary Schools was more than that for Middle Schools. But there was not much difference between the two systems.

Table 6.1.2
Higher Elementary / Middle Schools Student - Teachers' Strength from 1947-48 to 1997-98

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Schools</th>
<th>Number of Students</th>
<th>Number of Teachers</th>
<th>Teacher-Student Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Boys (in %)</td>
<td>Girls (in %)</td>
<td>Total (in %)</td>
</tr>
<tr>
<td>1947-48</td>
<td>43</td>
<td>6,036 (56.51)</td>
<td>4,646 (43.49)</td>
<td>10,682</td>
</tr>
<tr>
<td>1957-58</td>
<td>85</td>
<td>11,947 (56.25)</td>
<td>9,292 (43.75)</td>
<td>21,239</td>
</tr>
<tr>
<td>1967-68</td>
<td>118</td>
<td>17,848 (56.24)</td>
<td>13,889 (43.76)</td>
<td>31,737</td>
</tr>
<tr>
<td>1977-78</td>
<td>121</td>
<td>22,253 (54.08)</td>
<td>18,895 (45.92)</td>
<td>41,148</td>
</tr>
<tr>
<td>1987-88</td>
<td>140</td>
<td>26,742 (53.01)</td>
<td>23,703 (46.99)</td>
<td>50,445</td>
</tr>
<tr>
<td>1997-98</td>
<td>150</td>
<td>24,440 (50.62)</td>
<td>23,839 (49.38)</td>
<td>48,279</td>
</tr>
</tbody>
</table>

(Figures in parentheses are percentages)


(i) Extra Curricular Activities

With the aim to educate the young students, the Diocese introduced manual labour as a compulsory subject in all the Middle Schools and Higher Elementary Schools. Physical education and manual labour were made compulsory in Mookkuperi circle. Simple dietetics and handicrafts like envelope-making, basket-making, clay-modelling and kitchen gardening were taught. Bee-keeping and poultry farming were introduced in St. Mark’s Middle School at Christianagaram following the success of the cottage industries at Maveedupannai. Vocational

39 Ibid., Report for the year 1937-38, p. 46.
Fig. 6.1.4. Higher Elementary /Middle Schools' Strength

Fig. 6.1.5. Higher Elementary / Middle School Students' Strength

Fig. 6.1.6. Higher Elementary /Middle Schools Teachers' Strength
training in spinning and weaving were given to the students of Pudukottai School and the girls in Palayamkottai were trained in needle work, cooking, sewing and house-keeping. 41

The Mary Arden Middle School, Palayamkottai offered manual training in making palm leaf work, bamboo thatty works, string bags, Chits, palmyrah baskets, paper and palm leaf handicraft work. 42 The S.P.G. Trinity Middle School, Idaiyangudi taught weaving towels and saris in the weaving section. 43 The Diocese conducted competitions at both academic and vocational educational level in all the Diocesan Schools.

(ii) Number of Higher Elementary Schools

In the year 1947-48, the Diocese had only 43 Higher Elementary Schools and the number rose to 85 during 1957-58. The number of Higher Elementary Schools was increased and many Higher Elementary Schools were upgraded into Higher Secondary Schools. The number of Higher Elementary Schools during 1967-68 was 118 and it rose to 121 during 1977-78. During the year 1987-88 the number of Middle Schools was 140 and the number of Middle Schools rose to 150 during 1997-98. Table 6.2 gives figures of student-teacher strengths in Higher Elementary Schools and Middle Schools under the T.D.T.A. Management in Tirunelveli and Thookthukudi Districts. The total number of such schools in 1947-48 which was only 43 increased to 85 in 1957-58, to 118 in 1967-68, to 121 in 1977-78, to 140 in 1987-88 and finally to 150 in 1997-1998. The index numbers computed for these years with 1947-48 as base are respectively 100, 197.67, 274.20, 325.84 and 348.84. These figures of index numbers have shown that the number of higher elementary and middle schools has shown a progressively increasing character during the period under study.

(iii) Number of Students

The total number of students in these schools in 1947-48 was only 10,682 comprising 6,036 boys (56.51%) and 4,646 girls (43.49%). It rose to 21,239 in 1957-58, comprising 11,947 boys (56.25%) and 9,292 girls (43.75%), to 31,737 in 1967-68, consisting of 17,848 boys (56.24%) and 13,889 girls (43.76%), to 41,148 in 1977-78, comprising 22,253 boys (54.08%) and 18,895 girls (45.92%) and finally to 50,445 in 1987-88, comprising 26,742 boys (53.01%) and 23,703 girls (46.99%). However, the number of students has declined to 48,279 in 1997-98, comprising 24,440 boys (50.62%) and 23,839 girls (49.38%). This analysis of student strength in these schools reveals the following results:

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i. The index numbers for the number of students computed for these years with 1947-48 as the fixed base year are 100, 155.61, 531.73, 684.14, 703.74 and 869.70.

ii. The index numbers calculated for the number of schools and number of students are to be almost equal.

iii. This is evidenced by the computation of Karl Pearson's Coefficient of Correlation which works out to be 0.9. Thus, there is a very high degree of positive correlation between the number of schools and number of students.

iv. The number of schools recorded an increase by 10 whereas the number of students recorded a decline by 2161 over the period from 1987-88 to 1997-98. At the same time, it is noted that the number of boys decreased by 2302 whereas the number of girls increased only by 176 in this period from 1987-88 to 1997-98. These ironical tendencies experienced in this period were necessitated and compelled by two important factors. Some of these schools were upgraded as Higher Elementary Schools in this period of 10 years and the number of upgraded boys' schools were more than the number of girls' schools and co-education schools.

(iv) Number of Teachers

In direct comparison to the growth of number of students, the number of teachers had also been increasing in the study period. In 1947-48, there were only 461 teachers, consisting of 221 male teachers (47.96%) and 240 female teachers (52.06%). This number has also been increasing to 900 in 1957-58, comprising of 437 male teachers (48.56%) and 463 female teachers (51.44%), to 1172 in 1967-68, comprising 548 male teachers (46.47%) and 624 female teachers (53.24%), to 1237 in 1977-78, comprising 800 male teachers (40.42%) and 737 female teachers (59.58%), to 1422 teachers in 1987-88, comprising 480 male teachers (33.76%) and 942 female teachers (66.24%) and finally to 1482 teachers in 1997-98, comprising 404 male teachers (27.26%) and 1078 female teachers (72.74%).

The analysis of this table reveals the facts that

1. The Karl Pearson's co-efficient of correlation between number of students and number of teachers is 0.972. Thus, there is a high degree of positive correlation between the number of students and the number of teachers in the middle schools.

2. The proportion of male teachers to female teachers has been declining while the proportion of female teachers to male teachers has been steadily increasing. These are due to three important reasons. (i) The newly started schools were mostly exclusively girl's schools. (ii) The upgraded schools were mostly exclusively men's schools. (iii) The importance was
given to female teachers in the new recruitment of teachers in accordance with the policy of Government of Tamil Nadu in the decade from 1987-1988 to 1997-98.

Further, the index numbers for the growth of the number of teachers computed for the various years in the study period with 1947-48 as the fixed base are respectively 100,195.23, 254.23, 268.33, 308.46, and 343.21. The analysis also reveals that there is a high degree of positive correlation between the index numbers of schools and the index numbers of students.

Further, the linear trend value fitted to the data available in the table 6.1.2 of the number of students (y) for the various years (x) on the basis of the equation \( Y = a + bX \) is computed to be \( Y = 33921.670 + 8143.258X \). The linear trend value for the number of students in 1997-98 was 68441.960 and the expected number of students in 2007-08 will be 72679. And the linear trend value for the number of teachers is computed on the basis of the equation \( Y = 1875.833 + 37.629X \). The linear trend value for the number of teachers in 1997-98 was 1969.905 and the expected number of teachers in 2007-08 will be 2008.

All these statistical techniques namely index numbers, coefficient of correlation and regression analysis have proved beyond doubt two of the researcher’s hypotheses, namely that there is a positive correlation between the number of schools and the number of students and that there is a positive correlation between the number of students and the number of teachers in the study period of 50 years from 1947-48 to 1997-98.

Boys and girls studying in Higher Elementary Schools are depicted in Fig. 6.1.5 and the teachers’ strength is depicted in Fig.6.1.6.

The Middle School consisted of Standards I to VIII or VI to VIII. The Diocesan Council controlled all the T.D.T.A. Primary Schools and Middle Schools. The Diocesan Council formed a Central Board on Elementary Education, which gave permission for starting new schools. The Pastorate Committee on Elementary Education Sub-Committee, had the power to prepare the seniority list of candidates for appointment as teachers in the Pastorate Elementary Schools. The Pastorate Chairman prepared the list of candidates for inter-pastorate transfers. The Elementary Education Sub-Committee carried out the transfer of teachers in the Elementary Schools.\(^{44}\)

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\(^{44}\) Minutes of the Central Board on Elementary Education its 9th meeting, 9 March 1950, pp.6-8.
6.1.6 Tirunelveli Diocese and Secondary Education

The Secondary Schools, also known as High Schools, prepare children for collegiate education.\textsuperscript{45} The Secondary Education was developed gradually by the early missionaries and they took the lead in the promotion of education among the Tamilians. The Church Missionary Society (C.M.S.) established the first Protestant Secondary School in Tirunelveli District in 1871.\textsuperscript{46}

Table 6.1.3
High Schools / Higher Secondary School Student - Teacher Strengths from 1947-48 to 1997-98

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Schools</th>
<th>Number of Students</th>
<th>Number of Teachers</th>
<th>Teacher-Student Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Male Teachers</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1947-48</td>
<td>36</td>
<td>5,321 (77.71)</td>
<td>1,526 (22.29)</td>
<td>6,847</td>
</tr>
<tr>
<td>1957-58</td>
<td>42</td>
<td>4,379 (74.38)</td>
<td>1,508 (25.62)</td>
<td>5,887</td>
</tr>
<tr>
<td>1967-68</td>
<td>48</td>
<td>6,648 (69.11)</td>
<td>2,971 (30.89)</td>
<td>9,619</td>
</tr>
<tr>
<td>1977-78</td>
<td>39</td>
<td>10,085 (66.82)</td>
<td>5,008 (33.18)</td>
<td>15,093</td>
</tr>
<tr>
<td>1987-88</td>
<td>34</td>
<td>17,182 (57.60)</td>
<td>12,648 (42.40)</td>
<td>29,830</td>
</tr>
<tr>
<td>1997-98</td>
<td>38</td>
<td>19,019 (54.84)</td>
<td>15,660 (45.16)</td>
<td>34,679</td>
</tr>
</tbody>
</table>

(Figures in parentheses are percentages)


(i) Extra Curricular Activities

Few of the Diocesan Secondary Schools had Science Clubs. The Diocesan Schools maintained a link with similar Science Clubs in India and abroad. There were Students Service Leagues in the High Schools. With the help of the scheme, students visit the slum areas in towns on every Sunday evening to deal with the social and economic problems of the people.\textsuperscript{47}

Secondary education prepared the students, irrespective of religion, caste and region, for various Government services. Most of the Government officers in Tirunelveli District were the old students of the Diocesan Schools. Proper education, training and employment raised their socio-economic conditions.\textsuperscript{48} The Diocesan Schools fought tooth and nail against casteism.


\textsuperscript{46} Manual, \textit{op. cit.}, p.64.

\textsuperscript{47} \textit{Tirunelveli Diocesan Council Report for the year}, 1952-53, p. 23.

\textsuperscript{48} Manual, \textit{op. cit.}, p.130.
and prepared the young students for egalitarianism. The Diocese also worked for the placement of the students. All the Headmasters, Headmistresses and a few teachers of the Diocesan High Schools had residential quarters in the school campus to help the students. The Government upgraded twenty of the Tirunelveli Diocesan High Schools into Higher Secondary Schools. Among the twenty High Schools five of the Girls' High Schools were upgraded into Higher Secondary Schools and in 1979-80, Pre University Courses were transferred from the Colleges to Higher Secondary Schools under the Ten Plus Two Pattern.

(ii) English School and Co-education

The English School was an "experimental school" for co-education by the C M S. in Tirunelveli District. It was the first of its kind attended both by Muslims and Hindus. From 1942 onwards a few of the Diocesan Boys' Schools began to admit girls in the Boys' High Schools. In 1946, the Diocesan Educational Standing Committee appointed a Commission of five members to examine the system of co-education in the Diocesan Schools. All the Diocesan Schools had Old Students' Association (OSA), National Cadet Corps Units (NCC), National Service Scheme (NSS), Scouting and Boarding facilities.

Sarah Tucker High School at Palayamkottai and St. John's Girls High School, Nazareth were the only high schools for girls in Tirunelveli District until 1934. But there were no Government Girls' high schools at that time.

(iii) Number of High Schools and Higher Secondary Schools

Table 1.3 gives figures of number of high schools, students' and teachers' strengths. There were only 36 High Schools in the year 1947-48. This number increased to 42 during 1957-58 and again jumped to 48 in 1967-68. However, there was a sharp decline in the number of High Schools to 39 in 1977-78 as a result of the implementation of Tamil Nadu Government's policy of upgrading the High Schools into Higher Secondary Schools. The number of Higher Secondary Schools, on the other hand, registered an increase from 34 in 1987-88 to 37 in 1997-98, representing an increase of 8.8%.

49 Ibid. p. 131.
51 Education Standing Committee, 201st Meeting, 2nd October 1975, p.11.
53 Manuel, op. cit., p.70.
(iv) Number of Students

During 1947-48, the total number of students studying in the Diocesan schools was 6,847 comprising, 5,321 boys (77.7%) and 1,528 girls (22.3%). However, this number decreased by 960 to 5,887, comprising 4,379 boys (74.4%) and 1,508 girls (25.6%) in 1967-68. It is however, noteworthy to remember that the proportion of boys to girls remained almost the same in this period between 1947-48 and 1977-78. In direct contrast to this, the total number of students studying in High Schools increased to 15,093, comprising 10,085 boys (66.8%) and 5,008 girls (33.2%) in 1977-78. This number witnessed a two and half-fold increase to 29,830, comprising 17,180 boys (57.6%) and 12,648 girls (42.4%) in 1987-88 and a little more than three-fold increase to 34,679, consisting of 19,019 boys (54.8%) and 15,660 girls (45.2%) in the year 1997-98. The teacher-student ratio which was only 1:15 in the year 1947-48 decreased to 1:11 in 1957-58 and to 1:13 in the year 1967-68. Thereafter the ratio was steadily increasing to 1:16 in the year 1977-78, to 1:24 in the year 1987-88 and further to 1:25 in the year 1997-98.

The analysis of the table 6.1.3 above reveals the unquestioned important role played by the Tirunelveli Diocese in promoting High Schools into High Secondary Schools educations in the post-independent India in the study area to the best interests of the poor and the down-trodden.

(v) Number of Teachers

The table 6.1.3 given above also picturises the growth of number of teachers in the High Schools and Higher Secondary Schools under the benevolent management of the Tirunelveli Diocesan Trust Association. The number of teachers employed in these schools which was only 400, comprising 277 male teachers (69.25%) and 123 female teachers (30.75%) in the year 1947-48 increased to 520 consisting of 370 male teachers (71.2%) and 150 female teachers (28.8%) in the year 1957-58, to 759 comprising 488 male teachers (64.3%) and 271 female teachers (35.7%) in the year 1967-68, to 929, comprising 563 masters (60.6%) and 366 female teachers (39.4%) in the year 1977-78, to 1,266 comprising 673 masters (53.16%) and 593 mistresses (46.84%) in the year 1987-88 and further to 1,405 comprising 648 male teachers (46.1%) and 757 female teachers (53.9%) in the year 1997-98. The above analysis clearly reveals that the proportion of female teachers to male teachers has considerably increased from 30.75 per cent in 1947-48 to 53.9 per cent in 1997-98. The increase in the proportion of female teachers to male teachers in the study period was promoted by the pursuance of the policy of the Government of Tamil Nadu to prefer lady teachers and the 33.33 per cent reservation policy of the Government of Tamil Nadu to women in appointments.
The number of High Schools and Higher Secondary Schools are depicted in Figure 6.1.7 and the Student-Teacher strengths are depicted in figures 6.1.8 and 6.1.9 respectively. The linear trend value fitted to the data available in the table 6.3 of the number of students (y) for the various years (x) on the basis of the equation \( Y=a+bX \) is computed to be \( Y=16992.5 + 6184.657X \). The linear trend value for the number of students in 1997-98 was 34,679 and the expected students' strength in the Diocesan High Schools and Higher Secondary Schools in 2007-08 will be 38,639. And the linear trend value for the number of teachers computed on the basis of the equation \( Y=888.167 + 205.299X \). The linear trend value for the number of teachers in the year 1997-98 was 1401.24 and the expected number of teachers in the year 2007-08 will be 1607.

### 6.1.6 Teacher Training Institutes

The Teacher Training Schools are so vital to the educational set-up, being the nurseries of men and women who started hundreds of schools. Their importance was realised by the early missionaries who founded four Teacher Training Schools. Every year the Tirunelveli Diocese produces more than 200 Secondary Grade Teachers with a sense of devotion to duty and commitment to the cause of primary education.

#### Table 6.1.4

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Schools</th>
<th>Number of Students</th>
<th>Number of Teachers</th>
<th>Teacher Student Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
</tr>
<tr>
<td>1947-48</td>
<td>6</td>
<td>183</td>
<td>289</td>
<td>472</td>
</tr>
<tr>
<td>1957-58</td>
<td>8</td>
<td>309</td>
<td>328</td>
<td>637</td>
</tr>
<tr>
<td>1967-68</td>
<td>8</td>
<td>127</td>
<td>255</td>
<td>382</td>
</tr>
<tr>
<td>1977-78</td>
<td>7</td>
<td>412</td>
<td>605</td>
<td>1,017</td>
</tr>
<tr>
<td>1987-88</td>
<td>7</td>
<td>498</td>
<td>846</td>
<td>1,344</td>
</tr>
<tr>
<td>1997-98</td>
<td>7</td>
<td>596</td>
<td>848</td>
<td>1,444</td>
</tr>
</tbody>
</table>

(Figures in parentheses are percentages)

**Source:** C.S.I. Tirunelveli Diocesan Council Report for the years from 1947-48 to 1997-98

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Fig. 6.1.10 Number of Teacher Training Institutes including Model Schools

Fig. 6.1.11 Teacher Training Institutes and Model Schools Students' Strength

Fig. 6.1.12 Teacher Training Institutes and Model School Teachers' Strength
(i) Bishop Sargent Teacher Training School, Palayamkottai

The Rev. James Hough founded the Bishop Sargent Teacher Training School in 1818. The Government of Madras recognised it in 1856. The S P G. Mission had a Teacher Training School at Nazareth. In 1827, it was amalgamated with the training school at Palayamkottai. In 1828, the name of the school was changed into Bishop Sargent Secondary Training School. This is the only Teacher Training School for men students in the study area. A Model School was attached to this school for giving teaching practice to the students.

(ii) Sarah Tucker Teacher Training School, Palayamkottai

The Christian Missionary Society (C.M.S) founded a training school for girls at Palayamkottai in 1858 called 'Sarah Tucker Girls' Training School'. Boys and girls received teacher training through the training schools established by Rev. James Hough in Palayamkottai. In 1859, the girl students were taken away from this school and admitted to the newly opened Sarah Tucker Teacher Training School.

(iii) St. John's Training School, Nazareth

This school was founded in 1877 at Nazareth. The students of this school who taught illiterate adults during the holidays, were awarded prizes for the best student-workers. This school also offered the women students training in the field of teaching.

(iv) Ooliyasthanam Training School, Palaya Pettai

In 1934, Sarah Tucker Girls' Training School was bifurcated and one was shifted to Palaya Pettai near Tirunelveli. This place belonged to the C M.S. Catechists Training Centre. So the school campus was named Ooliyasthanam. This school offered the women students training in the field of teaching.

Among the four teacher training schools of Tirunelveli Diocese, one school is exclusively for men students and the remaining three for women students. These four Teacher Training Schools are governed by separate Governing Boards. The men students are also trained to prepare and deliver sermons and conduct services in the Churches. Both men and women students conduct Sunday Schools in the neighbouring villages.

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(v) Number of Teacher Training Schools including Model Schools

There were four Teacher Training Schools and two Model Schools during 1947-48. The total number was 8 during 1967-68 but it was only 7 in 1977. The number of schools remained the same during 1987-88 and 1997-98.

Table 6.1.4 presents a bewildering spectacle of the magnificent contribution made by the Tirunelveli Diocese towards the establishment and development of Teacher Training Institutes including Model Schools since they are indicators of growth and development of the Elementary, Higher Elementary, Secondary and Higher Secondary Schools under the territorial jurisdiction of the Tirunelveli Diocese. Further, they are of vital importance for the supply of trained personnel for the latter. The Table 6.1.4 also provides details of sex-wise distribution of strengths of students and teachers in the Teacher Training Institutes and Model Schools under the Tirunelveli Diocese for the period under study from 1947-48 to 1997-98.

An analysis of the table 6.1.4 reveals the following characteristic features:

1. The number of institutions which was only 6 in 1947-48 increased to 8 in 1957-58 and remained unaltered till 1966-67, but decreased to 7 in 1977-78. The decrease in 1977-78 was caused by upgradation of one Model School into a High School.

2. The number of students which was only 472 in 1947, comprising 183 boys (38.77%) and 289 (61.23%) increased to 687 in 1957-58, comprising 309 boys (48.51%) and 328 girls (51.49%). But despite the fact that the number of institutions remained unaltered, the students strength witnessed a sharp reduction to 382 in 1967-68, comprising 127 boys (33.25%) and 255 girls (66.75%). In sharp contrast to reality, while the number of institutions witnessed a reduction from 8 in 1967-68 to 7 in 1977-78, there was a three-fold increase in the number of students from 382 in 1967-68 to 1017 comprising of 412 boys (40.51%) and 605 girls (59.49%) in 1977-78. Thereafter, the student strength was on a continuous increase to 1,344, consisting of 498 boys (37.05%) and 846 girls (62.95%) in 1987-88 and further to 1,444 consisting of 498 boys (41.27%) and 848 girls (58.73%) in 1997-98.

It is also observed from the table 6.1.4 that the number of teachers has been fluctuating from year to year in the period under study. It was only 47 in 1947-48, consisting of 19 male teachers (40.43%) and 28 female teachers (59.57%). It increased to 58 in 1957-58, consisting of 24 male teachers (41.38%) and 34 teachers (58.62%), but decreased to 44 in 1967-68, consisting of 13 male teachers (29.55%) and 31 female teachers (70.45%), to 35 in 1977-78, consisting of 8 male teachers (28.6%) and 27 female teachers (77.4%) and again to, 33 in 1987-88, consisting of 7 male teachers (21.21%) and 26 female teachers (78.79%). However,
there is an appreciable increase in the number of teachers from 33 in 1987-1988 to 59 in 1997-98 representing 17 teachers (28.81%) and 42 teachers (71.19%). The index number for 1997-98 with 1987-88 as the base is worked out to be 178.8.

It is observed that an analysis of the table 6.1.4 makes certain interesting revelations. They are: (i) The number of girls has always been larger than the number of boys under the period of analysis. (ii) The ratio of girls to boys has always been consistently constant. (iii) The index number of students for 1997-98 with 1947-48 = 100 is calculated to be 179.8 and the index number of teachers for 1997-98 with 1947-48 as base is 125.5. The linear trend value fitted to the data available in the table 6.4 of the number of students (Y) for the various years (X) on the basis of the equation $Y=a+bX$ is computed to be $Y=882.667 + 217.6X$. The linear trend value for the number in the Diocesan Teacher Training Institutes in 2007-08 will be 1644. All these findings have proved beyond doubt the unquestionably challenging contributions made by the Tirunelveli Diocese in the field of Human Resources Development which is a basic and vital necessity for the social and economic upliftment of our national economy.

### Table 6.1.5

**Arts College Student-Teacher Strengths from 1947-48 to 1997-98**

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Colleges</th>
<th>Number of Students</th>
<th>Number of Teachers</th>
<th>Teacher-Student Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
</tr>
<tr>
<td>1947-48</td>
<td>2</td>
<td>451</td>
<td>110</td>
<td>561</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(80.39)</td>
<td>(19.61)</td>
<td></td>
</tr>
<tr>
<td>1957-58</td>
<td>2</td>
<td>641</td>
<td>232</td>
<td>873</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(73.42)</td>
<td>(26.58)</td>
<td></td>
</tr>
<tr>
<td>1967-68</td>
<td>4</td>
<td>1936</td>
<td>1047</td>
<td>2983</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(64.90)</td>
<td>(35.10)</td>
<td></td>
</tr>
<tr>
<td>1977-78</td>
<td>4</td>
<td>2168</td>
<td>1670</td>
<td>3838</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(56.49)</td>
<td>(43.51)</td>
<td></td>
</tr>
<tr>
<td>1987-88</td>
<td>4</td>
<td>1574</td>
<td>2374</td>
<td>3948</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(39.87)</td>
<td>(60.13)</td>
<td></td>
</tr>
<tr>
<td>1997-98</td>
<td>5</td>
<td>1687</td>
<td>3192</td>
<td>4879</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(38.58)</td>
<td>(61.42)</td>
<td></td>
</tr>
</tbody>
</table>

(Figures in parentheses are percentages)

**Source:** The C.S.I. Tirunelvlei Diocesan Council Reports for the years from 1947-48 to 1997-98

### 6.1.8 Tirunelveli Diocesan Arts Colleges

The Tirunelveli Diocese has four aided and four self-financing colleges. These help the rural students to continue their studies. The Diocese opened these colleges for universalisation of higher education. The farsightedness of the missionaries has contributed much to the development of the Diocesan Colleges.
Fig. 6.1.13 Number of Arts Colleges

Fig. 6.1.14 Arts Colleges Students' Strength

Fig. 6.1.15 Arts College Teachers' Strength
The students' involvement in the N.S.S. and N.C.C. organisations in the Diocesan Colleges has made them understand the value of education and the dignity of labour by which all-round development of the individual could be realised.

The greatest contribution of higher education was the founding of a College for women in 1896, which was the first Women's College in the Madras Presidency. The Tirunelveli Diocese introduced a number of co-curricular activities in the women's college. (i) Number of Diocesan Arts Colleges

The Tirunelveli Diocese had only two colleges during 1947-48 namely St. John's College, Palayamkottai and Sarah Tucker College, Palayamkottai. During the year 1967-68 there were four colleges including Popes College, Sawyerpuram and Nazareth Margoschis College at Pilayanmanai in Thoothukudi district. In 1997, the Diocese had five colleges. The Diocese started a B.Ed., College for Women in Meignanapuram in 1988.

The table 6.1.5 reveals that the number of colleges was only 2 in 1947-48, which remained unaltered for two decades. It increased to 4 in 1967-68. There was no change in the number of colleges for another three decades. The number increased to 5 only in 1997-98. The index numbers of students enrolled for collegiate education for the various decades with 1947-48 = 100 are 100 for 1947-48, 100 for 1957-58, 200 for 1967-68, 200 for 1977-78, 200 for 1987-88 and 250 for 1997-98. (ii) Number of Students

The number of students enrolled for collegiate education in absolute terms was only 561 in 1947-48. In marked contrast with the number of colleges, the number of students increased to 873 in 1957-58 (55.5%) to 2985 (70.75%) in 1967-68, to 3838 (28.58%) in 1977-78, to 3948 (2.87%) in 1987-88 and 4879 (23.6%) in 1997-98. The index numbers computed for these years with 1947-48 as the base are 100 for 1947-48, 155.61 for 1957-58, 531.73 for 1967-68, 684.14 in 1977-78, 703.7 for 1987-88 and 869.70 for 1997-98. (iii) Number of Teachers


An analysis of the table 6.1.5 reveals the following interesting facts

i. The number of colleges has been continuously increasing during the period of study. However, for the entire period of study, the growth rate is worked out to be only 0.6% per decade.
ii. The number of students has increased from 561 in 1947-48 to 4879 in 1997-98 with a growth rate of 86.33% per decade.

iii. The number of teachers recruited in these colleges has increased from 40 in 1947-48 to 297 in 1997-98. The growth rate of number of college teachers is worked out to be 51.4% per decade.

iv. Since Karl Pearson's coefficient of correlation between the number of colleges and the number of students is found to be 0.980, it is safely concluded that there is a high degree of positive correlation between the two variables.

v. Since Karl Pearson's coefficient of correlation between the number of colleges and the number of teachers is found to be 0.924, it can be concluded that there is also a high degree of positive correlation between the two variables.

vi. Since Karl Pearson's coefficient of correlation between the number of students and the number of teachers is found to be 0.978, the researcher has come to the conclusion that there is high degree of positive correlation between the two variables.

vii. When the figures of percentage increase in the number of students in all the years are steadily high enough, there was only a deplorable rate of increase of 2% in 1987-88. There was, of course, a sharp decrease in the number of students who opted to join the Arts College elsewhere in Tamil Nadu.

viii. With the ratio of boys to girls was declining throughout the study period, the ratio of girls to boys was increasing.

ix. The teacher-taught ratio is not relevant to the study.

The number of students in Arts colleges are presented in figure 6.1.14 and the number of teachers are presented in figure 6.1.15. The linear trend value fitted to the data available in table 6.1.5 of the number of students (Y) for the various years (X) on the basis of the equation \( Y = a + bX \) is computed to be \( Y = 2847 + 904.857X \). The linear trend value for the number of students in the Dioecesan Arts Colleges in 2007-08 will be 6014. The linear trend value for the number of teachers computed on the basis of \( Y = 181.167 + 59.343X \). The linear trend value for the number of teachers in 2007-08 will be 389.

6.1.9 Special Schools

There are four special schools in the study area.

(i) Askwith School for the Blind, Palayamkottai

The School for the Blind, Palayamkottai had its origin in 1890 with a single blind boy of twelve year old, named “Viswasam”. It all happened by chance that Viswasam turned up one day from nowhere at the door of Mrs. Askwith, a Church Missionary Society Teacher.
soliciting alms when she was getting ready to go to her classroom. She turned him away by saying “I have come here not to administer charity but to teach”. The unruffled but prompt reply of the boy, ‘Give me education, Madam’ not only touched her deeply but also helped her to understand that social welfare is part of her missionary task. Miss Askwith opened a school for the Blind, the first of its kind in South India, and continued to be its head until 1919. The school offered job-oriented courses for the blind. Many periods were allotted for industrial training. Trained blind workers operated handlooms for weaving cotton cloth. Cane works and gardening were also taught in the school. Among the thousands of blind men and women have been brought to share the love of Christ through this Institution.

(ii) Florence Swainson School for the Deaf, Palayamkottai

In 1895 Miss Florence Swainson founded the School for the Deaf at Palayamkottai. This school is the oldest of its kind in South India and has been instrumental in the establishment of many more such schools in Tamil Nadu and the adjoining States. Miss Florence Swainson was one of the missionaries sent to India in 1882 by the Church of England Zenana Missionary Society - an auxiliary of the Church Missionary Society to assist it in its work among women. Twenty-nine year old Florence Swainson was at first assigned to work at Amritsar in Punjab. In 1890 she was transferred to the Sarah Tucker Institution, Palayamkottai where she taught the girls and trained them in useful vocation like sewing. In 1893 there came a 10-year-old deaf girl named Packiam, and Miss Swainson was at a loss to know how she could teach her. This incident set her thinking and inspired her to start a school for the Deaf.

The Government gave recognition to the boys' school in 1898 and the girls' school in 1899 with both Tamil and English as media of instruction. Along with academic studies, vocational training was given in carpentry, tailoring and book-binding for the boys and sewing, embroidery mat-making for girls. Vocational Training was modernised with the introduction of Electronics and Automobile Engineering and a new building to house the Technical Training Centre was built with C.B.M. grant and opened it in 1987. Community Centre for the Deaf was opened in 1988. The school was upgraded to Higher Secondary level in 1993. A Home for the Aged Deaf women has also been opened at Palayamkottai in 1990.

62 D.S. George Muller, op.cit., p.23.
(iii) Bishop Sargent Home Aid School for the Mentally Retarded, Palayamkottai

As a project to mark the bicentenary celebrations of the Tirunelveli Church (1980) and appropriately in 1982, the International Year of the Disabled Persons, the Bishop Sargent Home and Schools for the Mentally Retarded was opened in Palayamkottai. From a humble beginning it has grown into a model institution of its kind, with ninety four children and a twenty one staff all within ten years. Making the best use of the aid from KNH through CSI CCC it has provided a splendid infra-structure both for the School and Home. Devoted staff members have been able to effect a remarkable transformation in the lives of inmates making them competent and confident to enter the mainstream of life. To meet the increasing pressure for admission to the School/Home, two Auxiliary Centres have been opened. In 1989 Bishop Daniel Abraham opened a Centre at Thirumaraiyur. Another Centre was opened by Bishop Jason Dharmaraj at Sawyerpuram in 1991. These Centres play a vital role in the development and betterment of mentally retarded children in their neighbourhood.

(iv) Home for the Disabled Children, Thirumaraiyur

A Home for Disabled Children was opened at Thirumaraiyur in 1985 with 3 Polio-affected children. It has grown into a centre providing care for 100 polio afflicted children of this area. A similar Home for the Disabled Children has been opened at Tuticorin in 1991, and the local church is evincing keen interest in developing it.

6.1.10 Industrial and Special Schools

The Diocese provides training facilities to the boys and girls of the Diocesan Industrial and Special Schools. During the year 1947-48, the Diocese had only 6 Industrial and Special Schools and it fell to 4 in 1957-58. The number of such schools increased to 5 in 1967-68. The number of schools remained the same in 1977-78 and it increased to 6 in 1987. There were 10 such Industrial and special schools in 1997-98. Table 6.1.6 relates to the number of institutions, number of boys and number of teachers in industrial and special training schools under the management of CSI Tirunelveli Diocese between 1947-48 and 1997-98.

The number of industrial and special training schools which was nearly 6 in 1947-48 decreased to 4 in 1957-58, but increased to 5 in 1967-68 and remained the same in 1977-78. In 1987-88, it increased to 6 and further to 10 in 1997-98. The number declined from 6 in 1947-48 to 4 in 1957-58. Thereafter, there was a steady increase in the number of schools throughout the period of study. The index numbers computed for these years with 1947-48 as base are respectively 100 for 1947-48, 66.67 for 1957-58, 83.33 for 1967-68, 83.33 for 1977-78, 100 for 1987-88 and 166.67 for 1997-98.
Table 6.1.6
Industrial and Special Schools Students and Teachers Strength from 1947-48 to 1997-98

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Schools</th>
<th>Number of Students</th>
<th>Number of Teachers</th>
<th>Teacher Student Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Boys (Girls)</td>
<td>Total</td>
<td>Male Teachers</td>
</tr>
<tr>
<td>1947-48</td>
<td>6</td>
<td>360 (473)</td>
<td>833</td>
<td>17 (39)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(43.22) (56.78)</td>
<td></td>
<td>(30.36)</td>
</tr>
<tr>
<td>1957-58</td>
<td>4</td>
<td>375 (161)</td>
<td>536</td>
<td>23 (19)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(69.96) (30.04)</td>
<td></td>
<td>(54.76)</td>
</tr>
<tr>
<td>1967-68</td>
<td>5</td>
<td>459 (228)</td>
<td>687</td>
<td>25 (29)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(66.81) (33.19)</td>
<td></td>
<td>(46.30)</td>
</tr>
<tr>
<td>1977-78</td>
<td>5</td>
<td>661 (338)</td>
<td>999</td>
<td>37 (44)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(66.17) (33.83)</td>
<td></td>
<td>(45.68)</td>
</tr>
<tr>
<td>1987-88</td>
<td>6</td>
<td>751 (413)</td>
<td>1154</td>
<td>44 (53)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(65.08) (35.79)</td>
<td></td>
<td>(45.36)</td>
</tr>
<tr>
<td>1997-98</td>
<td>10</td>
<td>698 (409)</td>
<td>1107</td>
<td>40 (61)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(63.05) (36.95)</td>
<td></td>
<td>(39.60)</td>
</tr>
</tbody>
</table>

(Figures in parentheses are percentages)

**Source:** The C.S.I. Tirunelveli Diocesan Council Reports for the years from 1947-48 to 1997-98.

(i) **Number of Students**

The total number of students which was 833 in 1947-48 decreased to 536 (-33.3%) in 1957-58, but increased to 687 (10.45%) in 1967-68, to 999 (114.54%) in 1977-78 and again to 1154 (111.55%) in 1987-88. However, the number of students decreased to 1107 (-0.04%) in 1997-98.

(ii) **Number of Teachers**

As a marked contrast to the figures of number of schools and number of students, the number of teachers was continuously increasing throughout the period of analysis excepting in 1957-58 when the number of teachers decreased from 56 in 1947-48 to 42 in 1957-58. The number of teachers increased to 54 in 1967-68, to 81 in 1977-78, to 97 in 1987-88 and to 101 to 1997-98.

It is observed that the number of schools decreased from 6 to 4, the number of students decreased from 833 to 536 and the number of teachers decreased from 56 to 42. There was a set back in all these spheres in this decade from 1947-48 to 1957-58. The reason for this set back was obvious. The number of students in the Industrial and Special schools are depicted in Fig. 6.17 and the number of teachers are depicted in Fig. 6.18. The linear trend value fitted to the data available in table 6.6 of the number of students (Y) for the various years (X) on the basis of the equation $Y=a+bX$ is computed to be $Y=886 + 101.029X$. The linear trend value for the number of students in 1997-98 was 1138.57 and the expected number of students in the Diocesan Special Schools in 2007-08 will be 1240. The linear trend value for the number of
teachers computed on the basis of the equation \( Y = 71.833 + 11.914X \). The linear trend value for the number of teachers in the year 1997-98 was 101.619 and the expected number of teachers in 2007-08 will be 114.

6.1.11 Missionaries and Adult Education

The socio-economic backwardness, ignorance and superstition, the low level of education and absence of any tradition of learning for centuries prevented the people from giving due importance to education.\(^{63}\) The Protestant missionaries in Tirunelveli District introduced Adult Education. They started night schools and admitted men and women irrespective of caste and religion. The maximum number of night schools was twenty six in 1944.\(^{64}\) The subjects in the night schools varied according to the needs of adults and their capacity to learn.\(^{65}\)

Dr. Malcolm Adhiseshia compared our educational system to a broken bucket of the children who enrolled at the age of six years in class 1, 80 per cent dropout before they reach standard VII, nearly 56 per cent dropout before reaching standard V and relapse into illiteracy. The Tirunelveli Diocese thorough Women’s Fellowship took much effort to avoid drop outs.\(^{66}\)

The Night Schools followed the simple syllabus and the adult scholars were taught only elementary education.\(^{67}\)

6.12 Tirunelveli Diocesan Theological College

The Rt. Rev. Samuel Morley founded Bishop’s Theological College at Nazareth in 1900 for the S.P.G. Mission.\(^{68}\) The Church Missionary Society established the C.M.S. Catechists Training Centre at Palayamkottai.\(^{69}\) These two institutions were merged in 1921 as Tirunelveli Theological College at Thirumaraiyur.\(^{70}\)

The Tirunelveli Diocese did not have enough clergy for its pastoral service in this vast area. Hence, the Bishop made the outgoing students as Deacons, from the year 1931. They


\(^{64}\) The Tirunelveli Diocesan Council Report for 1944-45, p.23.

\(^{65}\) The Tirunelveli Diocesan Council Report for 1937-38, p. 57.


\(^{67}\) The Tirunelveli Diocesan Council Report for 1940-41, p. 23.

\(^{68}\) The Indian Church Directory, 1939-1940, p. 206


involved themselves in all the church activities along with the local priest. In Students from different walks of life study in this Theological College.

In 1945, the Tirunelveli Diocese wanted to make the College a common Theological College for Tamil Nadu. After 1947, the Church of South India (CSI) felt the need for all denominations. The C.S.I. Synod constituted an Interim Board for Common Theological College. From June 1951 onwards, the Tirunelveli Theological College became the Tamil Nadu Theological College. The Tamil Nadu Theological Seminary started functioning at Arasaradi, Madurai from June 1969.

The Tirunelveli Diocese shows special interest for Women Education. It has two out of seven colleges for women, only one for men and others are co-educational colleges. Out of the four Teacher Training Institutes, three were exclusively for Women Students. Nine Tailoring Centres are being run and managed by the Women Fellowship of the Tirunelveli Diocese. Apart from the Primary Education, Secondary Education and University Education, the Diocese give due emphasis to vocational education, Adult Education, Free Education, Medical Education and Education to the Disabled.

A significant contribution of the Tirunelveli Diocese has been in the area of education at all levels. The Diocesan educational institutions have survived and multiplied all over the Tirunelveli Diocesan Trust Association (TDTA) under whose management these educational institutions function as the biggest educational agency in Tamil Nadu. Thus the educational effort of the Tirunelveli Diocese has been richly blessed by God.

6.1.13 Conclusion

The Diocese has been consistently contributing for the development of human capital by encouraging educational activities. It has promoted the knowledge and helped the formation of skills. It has different plans for different sections of society like physically challenged students and also mentally challenged children.

72 Ibid., 1951-52, p.2.
74 Ibid., 1950-51, p. 9.
75 Ibid., 1969-70, p. 9.
Chapter VI

6.2 Analysis of the Health Services
6.2 Analysis of the Health Services

6.2.1 Introduction

India is in the midst of an epidemiological and health transition wherein diseases of affluence and new environmental and behavioural threats are being added to the already heavy burden of morbidity due to communicable diseases and malnutrition. Multiple factors have been involved in India's health transitions, including the aging of the population, urbanisation and migration, changing life styles and the impact of health interventions. Rapid urbanisation is bringing in serious health problems that will require different strategies from those that have been used to implement health care in rural areas. Health among the urban poor has received much less attention from the policy planners than rural health despite the fact that the living conditions in some of the India's slums are among the worst in the country. However, several NGOs have developed models for urban health care that could provide useful lessons for planning programme.¹

The availability of health facilities in or close to a village is critical to the health and well-being of village mothers and their children. Coverage of health facilities to Tamilnadu National Family Health Service Sample have some form of health facility within the village. The most common facility found within the villages is a sub-centre followed by a dispensary/clinic. Eight in ten villages have a sub-centre located within the village or within 5 kms of the village. However, only 4 in 10 have a Primary Health Centre located in the villages or within 5 kms. Hospitals are not situated far away from the villages.²

6.2.2 Health Education

Health is but one of the elements in the general welfare of the people, and health education is only one of the factors in improving health and social conditions. It is, however, an indispensable factor and should therefore, be integrated with other social, economic, health and educational efforts.³ In India, as all over the world, relief from sickness, is made available to patients mostly through hospitals. Therefore, they are the key health care delivery institutions.

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¹ Saroj Pachuri, Reading India’s Poor Non-Governmental Approach to Community Health, London, 1996, p.4.
6.2.3 Origin of the Medical Services of the Diocese

The Government Medical Services were meagre and inadequate. SPG initiated medical mission at Nazareth, Sawyerpuram, Idaiyankudi and Nagalapuram. The period from 1947 to 1965 can be called the dark ages for medical missions. There were one thousand Christian Hospitals in the country in 1947 and now roughly only three hundred and one functional. Primary hospitals were closed mainly because of lack of leadership. During the year 1947-48, the muslim friends donated Rs. 12,000 to construct new pay ward with two beds for richer class of patients.

Health problems in urban India are different from those of rural India. Non-communicable diseases dominate in rural India. Everybody desires to live a long, healthy life. His efforts are always directed towards that goal. In case he falls ill, he endeavours to get a speedy recovery from his illness. Tirunelveli Diocesan hospitals are taking much efforts for the speedy recovery of patients. Dr. J.M. Strachan had done a pioneering medical service to thousands of sick persons from 40 to 50 miles around Nazareth. He is the pioneer in Tirunelveli to provide medical services.

During the year 1947-48 the Diocese maintained seven hospitals, a dispensary and a leprosarium. They were: Immanuel Hospital, Idaiyankudi, St. Raphael’s Hospital, Sawyerpuram, St. Barnabas Hospital, Nagalapuram, St. Luke’s Hospital, Nazareth, St. Antony’s Hospital, Christianagaram, St. Martin’s Hospital, Ramnad, Thomas Dispensary, Meignanapuram, The S.P.G. Hospital, Kilanjunai and St. Luke’s Leprosarium, Peikulam. During the year 1948-49, St. Martin’s Hospital, Ramnad was under the control of Madurai-Ramnad Diocese. The following table 6.2.1 gives the details.

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4 Ibid., p.191.
6 Partricia Reaney, Technology will give Wings to Medicine, Herald of Health, Pune, March 2000, p. 20.
7 D.R. Gala, Dr. Dhiren Gala, Dr. Sanjay Gala, How to obtain Nutrients from Juices, Herald of Health, Pune, February 2001, p. 21.
## Table 6.2.1
### Hospitals Established Places, Years and Founders

<table>
<thead>
<tr>
<th>S.No</th>
<th>Name of the Hospital</th>
<th>Place</th>
<th>Year</th>
<th>Founder</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Immanuel Hospital</td>
<td>Idaiyangudi</td>
<td>1841</td>
<td>Rev. Caldwell</td>
</tr>
<tr>
<td>2</td>
<td>St. Raphael Hospital</td>
<td>Sawyerpuram</td>
<td>1854</td>
<td>Rev. Henry Constantine</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Hustable</td>
</tr>
<tr>
<td>3</td>
<td>St. Barnat’s Hospital</td>
<td>Nagalapuram</td>
<td>1869</td>
<td>Dr. J.M. Strachan</td>
</tr>
<tr>
<td>4</td>
<td>St. Luke’s Hospital</td>
<td>Nazareth</td>
<td>1870</td>
<td>Dr. J.M. Strachan</td>
</tr>
<tr>
<td>5</td>
<td>St. Antony’s Hospital</td>
<td>Christianagaram</td>
<td>1898</td>
<td>S.P.G. Mission</td>
</tr>
<tr>
<td>6</td>
<td>Thomas Dispensary</td>
<td>Meignanapuram</td>
<td>1926</td>
<td>Rev. Norman Henry Tubbs</td>
</tr>
<tr>
<td>7</td>
<td>St. Patric Mission Hospital</td>
<td>Thuthukudi</td>
<td>1991</td>
<td>Rev. Janson S.Dharmaraj</td>
</tr>
<tr>
<td>8</td>
<td>Dispensary</td>
<td>Melapalayam</td>
<td>1991</td>
<td>Rev. Janson S.Dharmaraj</td>
</tr>
<tr>
<td>9</td>
<td>Dispensary</td>
<td>Maruthakulam</td>
<td></td>
<td>Rev. Janson S.Dharmaraj</td>
</tr>
<tr>
<td>10</td>
<td>Jeyaraj Annapackiam Hospital</td>
<td>Palayamkottai</td>
<td></td>
<td>Jeyaraj Annapackiam</td>
</tr>
<tr>
<td>11</td>
<td>Bell Indrani Chelladurai Hospital</td>
<td>Palayamkottai</td>
<td>1997</td>
<td>Indrani Chelladurai</td>
</tr>
</tbody>
</table>

**Source:** CSI Tirunelveli Diocesan Council Reports.

*St. Antony’s Hospital* rendered its services at Christianagaram and the surrounding villages. The S P G Mission handed over the dispensary to the Tirunelveli Diocese.¹⁰ This hospital was not able to pay the doctor and the medical servants from its income. So the Christianagaram Circle was asked to meet the financial needs of the hospital for one year.¹¹ *St. Martin’s Hospital* rendered its services in *Ramnad district*. The Tirunelveli Diocese handed over St. Martin’s Hospital to the Diocese of Madurai and Ramnad on 1st April 1949 due to the Diocese bifurcation.¹² *St. Thomas Dispensary* was started in *Meignanapuram* in 1926. The local congregation did not come forward to support the Dispensary. Consequently the Diocese closed the dispensary on 1st April 1979.¹³ *The S.P.G. Hospital* rendered its services in *Kilanjunai* 1931 onwards. In 1931, the hospital built a separate leprosy clinic. The Tirunelveli Diocese handed over the hospital to Madurai-Ramnad Diocese on 1st April 1949 due to the bifurcation of the Tirunelveli Diocese and formation of a separate Diocese for Madurai and Ramnad.¹⁴

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¹⁴ Minutes of the Tirunelveli Diocesan Executive Standing Committee, 57th Meeting, 30th March 1949, pp.10-11.
St. Luke's Leprosarium rendered its services in Peikulam since 1937. The hospital staff visited all the nearby villages for conducting Leprosy survey. This hospital helped the poor people at free medical camps. The Diocese declared 2nd September 1956 as a Day of Dedication to Leprosy Sunday and deposited the offerings to the Leprosy Mission of the Diocese. The Diocese introduced agricultural and industrial activities to the inmates and taught them to earn.

St. Lukes Hospital, Nazareth was founded in the year 1870 by Dr. J.M. Strachan (Doctor from England). From this early beginning, it has been catering to the needs of the sick, irrespective of caste or creed. He had done a pioneering medical service to thousands of sick flocking from forty to fifty miles around Nazareth. Canon Arthur Margoschis, a student of medicine in England came to Nazareth as a missionary in 1876. He is acclaimed as Missionary, Doctor, Educationist, Social Reformer and Father of Nazareth.

Later the medical service was taken up by Dr. Devaprium, Dr. (Mrs.) Western (1909-1912), the Rev. Welsh (1914-1916), Dr. Vedabodaham (1916-1958), Dr. Jeyaraj Samuel (1958-1965), Dr. S.B. Augustus (1965-1966), Dr. Thomas Gnanamuthu (1966-1971), Mrs. Prema Balachandran (1971-72), and Dr. (Mrs.) Kamali Jeyaseelan (from 1972 onwards).

St. Luke’s Hospital started the work of Health Propaganda in villages with the help of loud speakers and gramaphones. With the help of the microphones these team attracted not only the audience in front but other village people otherwise resting in their homes. The elders of the villages thanked and called the day as ‘A real day of festival’. The elders of the villages supported the health propaganda in villages. St. Luke’s Hospital has successfully overcome the financial crisis and efficiently executed the extension project at the cost of Rs. 22 lakhs. The extension has provided many new facilities like out-patient block, surgical block, etc. The hospital generally well-known as a maternity centre has also become a centre for special medicine, ophthalmology and surgery.

15 Medical Work Standing Committee, 70th meeting, 12th October 1954, p.3.
16 Narpathagam, September 1956, p.338.
17 Medical Superintendent’s Report, St. Lukes Hospital, Souvenir, Nazareth, 1987, p.1.
18 Ibid., pp. 1&2.
20 A.D.K. Jeyaseelan, Member of C.M.C. Hospital Council, Vellore, Representative of CSI Synod, St. Luke’s Hospital, Souvenir, Nazareth, 1987, p.18.
In 1972 Dr. Kamali L. Jeyaseelan took charge with a deficit of Rs. 48,000 (Diocesan loan, PF arrears, Medical Bills, etc.) On 22nd December, 1982, St. Luke’s Hospital Extension Project was completed with a total cost of Rs. 22,19,526.69, the E.Z.E grant of Rs. 16,12,366.28, KED grant of Rs. 2,41,200.60 and the Hospital contribution of Rs. 3,65,959.81.\(^{21}\) Ultra sound scan and a Nursing School have been started at St. Luke’s Hospital, Nazareth.\(^{22}\)

The Bishop laid the foundation stone for an Ophthalmic Ward at an estimate of Rs. 38 lakhs on 12th July 1995 in St. Luke’s Hospital.\(^{23}\) A separate Eye Section was built in St. Luke’s Hospital at a cost of Rs. 44 lakhs with liberal aid from CBM. The new hospital was constructed in St. Luke’s Hospital and declared open on 2nd April, 1997.

### 6.2.4 Food Deficiency Diseases

The food problem became acute in Tirunelveli Diocese owing to a complete failure of the monsoon. As a result of which the general health of the country deteriorated and number of Food Deficiency Diseases have been treated in the Diocesan Hospital Wards. After a lapse of over 12 years the dreadful epidemic made its appearance in Kadyanodai and Udayarkulam villages. The staff with Dr. Thomas Gnanamuthu as its head visited these places, stayed and rendered most efficient treatment and taught them the preventive measures. The villagers were made to realise the Christian Service at critical moments in life.\(^{24}\)

The District Welfare Association in 1948 presented the Red-Cross Ambulance to the Diocesan Hospital. The vehicle was more useful and utilised for good service for the poor patients as well as for Health Propaganda and Evangelistic efforts in distant places. The microphone fitted into it helped to sway big audiences especially lantern address. The Leprosy Clinic of the Diocese is growing in its usefulness. The daily average attendance at the clinic is over 50. Now we are able to discharge many more every year as “Arrested”.\(^{25}\)

The usefulness of the Diocesan Hospital is being felt more and more in the surrounding villages. The religious work connected with the hospital is having a good influence over the patients and their relatives. The Christian youths of Nagalapuram performed two Christian dramas in 1950. The cultural events were a very useful relaxation for the patients.\(^{26}\)

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\(^{22}\) CSI Tirunelveli Diocesan Council Report for the year 1994-95, p.5.


enjoyed the entertainments of the Nagalapuram youth. The Diocesan Hospital started the Health Propaganda in villages. As usual the Diocesan hospital service to the villages in rural areas with lectures on Cholera, tuberculosis, intestinal worms, leprosy, etc. is aided by demonstrations with lantern slides.\(^{27}\)

### 6.2.5 Rehabilitation Work of the Diocese

The Women and Children Branch Welfare Centre attached to the hospital received two barrels of milk powder. The Rural Relief Committee of the Diocese supplied milk to the expectant and invalid mothers, to children and to the patients in the hospital. Leprosy Relief Work was carried on throughout the year with an average of 14 patients getting treatment twice a week. The local Christians and other people came forward to show interest in St. Antony’s Hospital, Christianagaram by giving financial help.\(^{28}\)

Rehabilitation is important for the lepers as cure and to accomplish this a start was made on an agricultural project. Plans had been drawn up for a Rehabilitation Centre. They expected the labour of local people in return for wheat. The National Christian Council provided the wheat and arranged all equipments for the labour. Every Sunday night a team from the Leprosarium visits nearby villages and explains with the help of slides, lectures and films. They instruct people about leprosy and show how to cure the disease.\(^{29}\)

The Mission to Lepers, London is continuing to share our financial commitments in this arduous piece of work. The District Welfare Association, Tirunelveli presented a fine Microscope and laboratory equipments for Peikulam Clinic. In general, the harvest is plenty in the Diocesan Hospital but the labourers are few.\(^{30}\) The Leprosy Relief Work was carried on for the last two years and the Government recognised the work and supplied adequate drugs for treatment to leper patients. Rice and fish liver oil were given freely every week to leper patients. There was an average of 20 patients every week.\(^{31}\) The St. Luke’s Hospital, Nazareth has been ever growing in its healing ministry as well as in its impact on the Gospel of Jesus. New buildings have been constructed as pay wards and the wards will be a source of income to the hospital.\(^{32}\)

\(^{27}\) Ibid., Report for the year 1952-53, p.36.  
\(^{28}\) Ibid, Report for the year 1954-55, pp. 43-44.  
\(^{29}\) Ibid., Report for the year 1967-68, p.15. 
\(^{30}\) Ibid., Report for the year 1956-57, p. 42.  
\(^{31}\) Ibid., Report for the year 1955-56, p.42.  
\(^{32}\) Ibid., Report for the year 1957-58, p. 32.
The missionaries dedicated their body and soul for the special treatment of the affected people to save their lives. In 1917, there was a severe epidemic of cholera and the Rev. G.T. Selwyn saved the affected people. He even entered the houses of patients who had been abandoned by their kith and kin and served them with his little knowledge in medicine and saved several hundreds of lives. The public called him Cholera Doctor. 33

6.2.6 Diocesan Hospital Administration

The Diocesan Council formed the Medical Work Standing Committee on 11th March 1927 to administer the medical mission of the Tirunelveli Diocese. The Medical Work Standing Committee of the Diocese appointed the Medical Evangelists for the Diocesan Hospitals. 34 The Medical Work Standing Committee created a sub-committee to study the need for a Central Medical Fund in 1961 to be utilised to provide better medical aid to the poor. 35

There are separate Governing Boards for every Diocesan Hospital. They maintain a close co-ordination between the medical service of the hospital and the evangelistic work of the hospital and served as a linking body between the Diocese and its hospitals. It assists in drafting development schemes and administers the financial section of the hospital. 36

The Bishop had the power to appoint the Manager, the Chairman and the Treasurer of the hospital. The manager prepared the quarterly statements of the accounts and submitted them to the Diocesan Treasurer. 37 The Medical Work Standing Committee appointed a Commission of six members to examine the financial position and functions of the Diocesan Hospitals. 38 The Medical Work Standing Committee of the Diocese had a medical constitution namely “Guide” for hospital administration. The Committee and the Diocesan Hospitals took the decision for the improvement of the Tirunelveli Diocesan Medical Service. 39

34 Minutes of the Medical Work Standing Committee, 44th meeting 21st October 1943, p.3.
35 Minutes of the Tirunelveli Diocesan Medical Work Standing Committee, 90th meeting, 28th February 1961, p.3.
36 Minutes of the Medical Work Standing Committee, 69th meeting, 10th March 1954, pp.4-5.
37 Ibid., 72nd Meeting, 9th March 1955, p.2.
38 Minutes of the Executive Standing Committee, 130th meeting, 29th March 1972, p.9.
The Tirunelveli Diocesan Hospitals continue to be self-supporting. The task of providing the necessary funds rests on the shoulders of a few doctors and the staff of the Diocesan Hospitals. The Christian Medical Service of the Diocese during the year 1961-62 under review, has been an uphill pull in all the Tirunelveli Diocesan Hospitals. The expansion of Government Rural Medical Aid to which the Diocese extended its warm welcome attracted a large number of patients. The private hospitals in Tirunelveli were competitive and unauthorised. The poor socio-economic conditions of the villagers, rising cost of drug and upkeep and lack of medical personnel have been challenges to the Tirunelveli Diocese. But the power of the Great Healer has enabled every one of the hospitals to turn out a wonderful service to the rural population with His strength.

6.2.7 Medical Evangelism

The growing alertness of the rural society to seek medical aid at the onset of Diocese symptoms. Efforts were made to get disease prevented created a less strenuous field for the medical workers. The CSI Tirunelveli Diocese took much time and efforts to find more workers, medical evangelists, both men and women. The Diocese shows a real concern over its task of Medical Evangelism. We still hear the command "Heal the Sick and Preach the Gospel". This is no time for shirking or giving up. The moment of perplexity and weakness is also a time of vision and regular intensity. Besides the religious traits, there were traits on hygiene also. During the cholera season, life saving tracts giving the rules to be observed were distributed and they were grabbed by everybody.

6.2.8 Guidelines for Health facilities

The Diocese recommended and suggested new guidelines for health facilities. They are:

(i) Reimbursement of medical expenses facilities were extended to the religious workers. They would get such reimbursement by providing details of period of illness, details of medical fees and cost of medicines purchased. General certificate showing the lump sum of fees and cost of medicine was not applicable. Special medical grant would be eligible only when the medical expenses during the year exceeds Rs. 3000/-.

42 Ibid., pp. 4-5.
43 Sarojini Packiamutu, CSI Tirunelveli Diocesan Souvenir, 1May 1998, p.5.
44 Minutes of the Executive Standing Committee, 29th October 1985, p.48.
(ii) The Diocesan Hospital doctors conducted classes for the wives of the theological students on first aid, maternity and child welfare. This helped them to render first aid to the village people during childbirth. This kind of service increased the value of His ministry and endears the couple to the heart of the parishioners.45

(iii) Every Sunday Leprosy Education Work is undertaken in the infected villages. It is an attempt to eradicate leprosy from the area. This work is costly and it is justified on the grounds so far achieved and the hope that it offers to the future generations to be free from leprosy. In the Diocesan Leprosy hospital at Peikulam, facilities for rehabilitation in agriculture and in spinning are now available. With the help of the literate patients, the illiterate patients are taught to read and write.46 Thus the Diocesan Medical Mission is rehabilitating the leprosy patients.

(iv) The missionary movements were invariably linked with medical missions. The missionary organisation always centered their work on either a hospital (or health - centre) or an educational institution. In 1947, Christian hospitals in India were estimated to be 700 in number. But today nearly 400 or more such hospitals have been closed down. Many among the remaining hospitals are also struggling for existence.

(v) The medical work of the missionaries was started at a time when superstition and disease killed people like flies. The ignorant rural people, not only died due to poverty, but they were also decimated village by village, by cholera, malaria, small pox, tuberculosis, and much worse with sexually transmitted diseases. There were no hospitals, dispensaries and health care centres in the villages.47 Missionaries from foreign countries came to Tirunelveli, no doubt to proclaim the gospel of Jesus Christ, but the Gospel has the great plan to heal the body, mind and soul.

(vi) The Christian missionaries services were mostly aimed at bringing immediate relief and succour to those who were sick. They laid emphasis on services. Community preventive measures were attempted on a limited scale, mostly to stall the onslaught of epidemics.48

48 Chris V. Theodore, Witnessing Church, Director, Department of Studies and Documentation, CSI Madras Diocese, 1994. p.72
(vii) Evangelistic work is carried on among the patients and their relatives, that is, praying with them and distributing of tracts and Gospel preaching.\footnote{CSI Tirunelveli Diocesan Council Report for the year 1965-66, p.5} Healing Services are conducted on Fridays after special prayer and fasting. Jesus saves and Jesus Heals are the truths the Diocese bear in mind when prayers are offered for the sick.\footnote{Ibid., Report for the year 1981-82, p.3.}

(viii) With the aid of CASA powdered milk and cooked oats were distributed daily to 60 deserving patients. St. Luke’s Leprosarium seems to have pulled out of a very difficult period they had to pass through. The ninety six beds in the Leprosarium were full. As expected, the Rehabilitation Centre has begun producing income so badly needed to meet the deficit of the Leprosarium. The local people and all the Pastorates of the Diocese must contribute liberally to appreciate the good work of the Diocesan Leprosarium.\footnote{Ibid., Report for the year 1978-79, p. vi.}

6.2.9 Community Health Centre and Other Activities

St. Luke’s Hospital at Nazareth has opened a “Community Health Centre” at Idaiyanvilai. The Collector of Tirunelveli declared it open and subsequently the number of out patients has increased. The other hospitals are functioning normally and they are under the control of the respective Pastorates.\footnote{Ibid., Report for the year 1972-73, p.6} The Tirunelveli Diocesan Hospital continues to give relief to hundreds of people suffering from physical ailments and are in need of medical aid.

(i) Community Health Centres and Polio Homes

The Diocesan Hospitals serve the needs of the people in rural areas. St. Luke’s Hospital, Nazareth is involved in establishing community health care centres and polio homes in the rural areas in and around Nazareth. The Polio Home was inaugurated in a simple way with 4 children at Tirumaraiyur in the last week of June 1982. St. Luke’s Hospital took the full responsibility of financing the Scheme.\footnote{Ibid., Report for the year 1980-81, p. 4} St. Luke’s Hospital completed its huge extension project. The Central Evangelical Agency, Bonn, West Germany financed to complete the project. St. Luke’s Hospital has, to its credit, in addition to the spacious buildings, an air conditioned Operation Theatre with modern amenities which helps surgery to a large number of patients.

(ii) Eye camp

The importance of eye camp has been seriously felt and the Department of Ophthalmology was opened on 9th November 1984 in St. Luke’s Hospital, Nazareth.\footnote{Report of the Medical Superintendent, St. Luke’s Hospital, Souvenir, Nazareth, 1987,p. 5} Free eye
camps were conducted at St. Luke's Leprosarium, Peikulam, with the assistance received from Christophel Blindel Mission, West Germany and the Rotary Clubs in the District deserve appreciation. The CSICCC recognised the Free Eye Camp conducted with the help of Christukula Asharam, Courtallam and CSICCC Polio Home at Tirumaaaiyur.

(iii) Dental care

The long cherished dream of starting a Dental Department has come true in St. Luke's Hospital, Nazareth with the visit of Dr. Ulrich Eimer and Dr. Sibylla Eimer and the invaluable assistance of Leuder Luers and KNH. The officers of KNH in Germany and Director of CSICCC initiated the dental work in St. Luke's Hospital, Nazareth.

(iv) Nurses Training Centre

Nurses Training Centre was started at St. Luke’s Hospital, Nazareth during the year 1995-96. The Nurses training section is functioning very successfully. A new hostel for the nurses was dedicated in the year 1997 in Nazareth.

(v) First Aid Medical Units

The Diocese has inaugurated first aid medical units at Manakavalampillainagar (Palayamkottai) and at Maruthakulam. Diocesan level hospitals and Pastorate level hospitals were under the control of the Diocese. The Diocesan level hospitals are functioning at Nazareth, Idayangudi, Sawyerpuram, Nagalapuram and Peikulam. The Pastorate level hospitals are functioning at Maruthakulam, Thuthukudi, Athisayapuram and Melapalayam.

The Tirunelvelvi Diocesan Hospitals at Nazareth, Idaiyangudi, Palayamkottai, Martuthakulam, Athisayapuram, Tuticorin, Suviseshapuram and Sawyerpuram are doing commendable services. The CSI Annapackiam Mission Hospitals is doing yeoman service to the poor and the downtrodden.

(vi) Medical Student Scholarships

The SPCK, England generously awarded scholarships for medical students of the Tirunelvelvi Diocese. The Medical Work Standing Committee recommended only Christian

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55 CSI Tirunelvelvi Diocesan Council Report for the year, 1982-83, p.4
56 St. Luke's Hospital Souvenir, 1987, Reports of the Medical Superintendent, Nazareth, p.6
57 CSI Tirunelvelvi Diocesan Council Report for the year, 1982-83, p.4
60 Ibid., Report for the year 1992-93, p. 6
61 Ibid., Report for the year 1997-98, No. 73, p.4
candidates for SPCK Medical Scholarships. After the formation of the Church of South India, the SPCK stopped its medical scholarship permanently. The Diocese felt its inability to continue the medical scholarships in 1955 because it was spending a large amount of money for maintaining its hospitals.  

(vii) Students Sponsorship

The Tirunelveli Diocese sponsored the students to do M.B.B.S. Course in Christian Medical College at Vellore on their definite undertaking that they would, on completion serve in the Diocesan Hospital for at least two years. A large number of students was also sponsored to do nursing, midwifing and para medical course.

6.2.10 Sources of Funds

The sources of funds of the Diocese for medical services are as follows:

(i) Provident Fund, Block Grants, Circle and School Grants, Maintenance Grant.
(ii) Sale of Drugs and Treatment charges.
(iii) Charity Box, X-ray and Laboratory fees, National Christian Council Improvement Account.
(iv) Interest on Deposits, Land income, Donations, Miscellaneous and Loan Refund.

Bulk of funds received from foreign donor agencies such as Central Evangelical Agency, Bonn, West Germany, Christophel Blindel Mission, West Germany and EZE. The funds are utilised for purchase of medical instruments and construction of hospital buildings. Apart from these sources, the Diocesan Hospitals receive fee for services from K N.H and Bethel organisations. The Diocesan Hospitals sometimes receive funds from Central or State Governments under various schemes and programmes like Jaundice Prevention Camp, Eye Camp and AIDS Control.

The following are the payments for the medical services. They are:

(i) Salaries to hospital staff including dearness and special allowances.
(ii) Provident fund.
(iii) Medicines, cost of treatments, uniform allowance and furnitures.
(iv) New buildings, repairs, vehicle maintenance, house rent and miscellaneous account.

The 6.2.2 table shows the Diocesan Hospital Accounts from 1947-48 to 1997-98

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62 Minutes of the Medical Work Standing Committee, 50th Meeting, 4th December 1945, p.2

63 Ibid. Report for the year 1980-81, p.2
Table 6.2.2
Diocesan Hospital Account

<table>
<thead>
<tr>
<th>Year</th>
<th>Receipts (in Rupees)</th>
<th>Payments (in Rupees)</th>
<th>Deficits (in Rupees)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947-48</td>
<td>1,16,871.07</td>
<td>1,19,024.12</td>
<td>2153.11</td>
</tr>
<tr>
<td>1957-58</td>
<td>1,66,249.46</td>
<td>1,66,581.56</td>
<td>332.10</td>
</tr>
<tr>
<td>1967-68</td>
<td>3,83,144.08</td>
<td>3,84,391.95</td>
<td>1247.87</td>
</tr>
<tr>
<td>1977-78</td>
<td>7,57,372.86</td>
<td>7,57,372.86</td>
<td>-</td>
</tr>
<tr>
<td>1987-88</td>
<td>34,33,269.75</td>
<td>34,43,196.43</td>
<td>9926.68</td>
</tr>
<tr>
<td>1997-98</td>
<td>1,55,80,767.05</td>
<td>1,55,80,767.05</td>
<td>-</td>
</tr>
</tbody>
</table>

Source: CSI Tirunelvel Diocesan Council Reports for the year 1947-48 to 1997-98. The figures have been represented in the form of diagram 5.1

During the year 1947-48 the Diocesan Hospitals incurred deficits of Rs. 2153 and the deficits declined to Rs. 332 during 1957-58. Again during the year 1967-68 the deficit increased to Rs. 1248 and there were no deficits during 1977-78. The deficits for the year 1987-88 was 9927 and there were no deficits during 1997-98. It is observed from the table 6.2.2 that there was deficit in the hospital accounts in 1947-48, 1957-58, 1967-68 and 1987-88 due to the non-availability of the specialized doctors and more payments towards non-medical staff.

The researcher has made important observations from the analysis of the data in table 6.2.2. (1) There is a positive correlation between receipts and payments of the Hospital accounts during the period under study. (2) There has been always a deficit in all the decades in the Hospital accounts except in the decades ending with 1977-78 and 1997-98.

The following table 6.2.3 shows the contribution of the CSI Tirunelveli Diocese from the Central Fund to the Medical Work.

Table 6.2.3
Contribution of the Tirunelveli Diocese to Medical Work

<table>
<thead>
<tr>
<th>Year</th>
<th>Diocesan Central Fund Contribution to Medical Work (in Rupees)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947-48</td>
<td>5974</td>
</tr>
<tr>
<td>1957-58</td>
<td>1500</td>
</tr>
<tr>
<td>1967-68</td>
<td>2201</td>
</tr>
<tr>
<td>1977-78</td>
<td>7124</td>
</tr>
<tr>
<td>1987-88</td>
<td>11,725</td>
</tr>
<tr>
<td>1997-98</td>
<td>29,275</td>
</tr>
</tbody>
</table>


From the above information during the year 1947-48 the Diocese allotted Rs.5974.00 from the Central Fund for medical work. The amount of contribution declined to Rs. 1500 during 1957-58. During the last thirty years of the existence of the Church of South India, no major hospitals have come into existence, though major medical expansion programme in existing and selected hospitals have taken place. Ninety per cent of the CSI hospitals’ operational budget is generated by the professional staff of the hospitals and the remaining ten
6.2.2 Diocesan Central Fund Contribution to Medical Work

Fig. 6.2.1 Hospital Accounts for the year from 1947-48 to 1997-98
per cent is covered by grants from the government for specific programmes or from the connected mission bodies. Less than one percent is forthcoming from the Diocesan funds. 

During the year 1967-68 the Diocesan Central Fund contribution to medical work was Rs. 2201 and the amount increased to Rs. 7124 during 1977-78. The Diocesan central fund contribution to the medical work increased to Rs. 11,725 during 1987-88. The contribution from the Central Fund increased to Rs. 29,275 during 1997-98. The above diagram 6.2.2 and the table 6.2.3 and show that there is increase in the contribution of the Diocese to medical work.

6.2.11 Infrastructure in Diocesan Hospitals

The CSI Tirunelveli Diocese is doing medical work even though in most of the years, the Diocese is incurring losses. The Diocesan contribution from the Central Fund was very meagre and the Diocese is running these hospitals only with the foreign donor agencies like CBM, EZE and CEA.

(i) Number of Beds and Cots

The table 6.2.4 shows the number of beds and cots in the Diocesan Hospitals.

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Beds and Cots</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947-48</td>
<td>247</td>
</tr>
<tr>
<td>1957-58</td>
<td>208</td>
</tr>
<tr>
<td>1967-68</td>
<td>268</td>
</tr>
<tr>
<td>1977-78</td>
<td>281</td>
</tr>
<tr>
<td>1987-88</td>
<td>259</td>
</tr>
<tr>
<td>1997-98</td>
<td>273</td>
</tr>
</tbody>
</table>


64 Jeremiah, Medical Services and Community Health, Priorities for the Mission, CSI Synod, Madras, 1982, p.2.
From the table 6.2.4 and the graph 6.2.3, it is observed that during the year 1947-48 the number of beds and cots was 247 and it went on increasing. During the year 1957-58 the number of beds and cots was 208 and in 1967 it was 268, and in 1977 it was 281 and in 1987 the number of beds and cots decreased and it was only 259. During the year 1997-98 the number of beds and cots decreased to 247. The trend line shows increasing trend because the number of beds increases steadily excepting the year 1987-88 when it accounted for only 259. This decrease in the number of beds and cots is found to have taken place due the replacement of wooden cots by steel cots. The linear trend equation is computed to be \( Y=260.50 + 4.60X \). The trend value for the year 1997-98 was 272. The expected number of cots and beds is likely to increase to 276.6%.

(ii) Compounders / Pharmacists and Physiotherapists

The Diocese felt the need for compounders to assist the doctors. The table 6.2.5 shows the number of compounders and pharmacists employed in the Diocesan hospitals.

<table>
<thead>
<tr>
<th>Year</th>
<th>Number Compounders / Pharmacists</th>
<th>Physiotherapists</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947-48</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>1957-58</td>
<td>7</td>
<td>-</td>
</tr>
<tr>
<td>1967-68</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>1977-78</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>1987-88</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>1997-98</td>
<td>5</td>
<td>2</td>
</tr>
</tbody>
</table>


It is observed from the table 6.2.5 that the Diocesan Hospitals appointed eleven compounders during the year 1947-48 and the number of compounders decreased to seven during the year 1957-58 and it continued up to 1967-1968. The number of compounders declined to one during the year 1977-78 and increased to two during 1987-88. During the year 1997-98 the number of pharmacists increased to five. From 1977-78 onwards the Diocese appointed young and new doctors who could also perform the functions of the compounders and reduced the number of compounders. The Diocese felt the need for a physiotherapist and they appointed a physiotherapist only in 1964-65. The number of physiotherapists was same till 1983-84. The number of physiotherapists was two during the year 1997-98.

6.2.12 General Supervision and Chaplain

The Pastorate Chairman had more religious works. So the Diocese appointed a person to supervise the hospital and to conduct daily prayer in hospital chapel.
The table 6.2.6 gives the number of staff for general supervision and Chaplains in the Diocesan Hospitals. The Diocese appointed a person in the Diocesan Hospital for general supervision and to act as a Chaplain in 1963. During the year 1967-68, the Diocese appointed four persons for general supervision but there was no chaplain. The number of persons for general supervision was only three during 1977-78. The number decreased to one during 1987-88 and increased to two during 1997-98.

6.2.13 Nurses and Midwives

The midwives, whose duties are to give advice and medical aid to expectant mothers and to assist in deliveries and after delivery or illness of the child and mother.65 The table 6.2.7 and graph 6.2.4 gives the number of Nurses and Midwives employed in the Diocesan Hospitals.

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Nurses and Midwives</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947-48</td>
<td>20</td>
</tr>
<tr>
<td>1957-58</td>
<td>11</td>
</tr>
<tr>
<td>1967-68</td>
<td>15</td>
</tr>
<tr>
<td>1977-78</td>
<td>16</td>
</tr>
<tr>
<td>1987-88</td>
<td>19</td>
</tr>
<tr>
<td>1997-98</td>
<td>38</td>
</tr>
</tbody>
</table>


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65 Dr. Robin Tribhuwan and Dr. Ram. D. Gambhir, Rural Cure, Tribal Practice of Medicine, Hindu Health Books, 2001, 2.
It is observed from the table 6.2.7 that the Diocesan hospitals had twenty nurses and midwives during the year 1947-48 and the number of nurses and midwives decreased to 11 during 1957-58. The number of nurses and midwives steadily increased to 15 during 1967-68, 16 during 1977-78 and 19 during 1987-88. During the year 1997-98, the number of nurses and midwives was 38.

6.2.14 Labour Cases

Due to the non-availability of the hospital, most of the people of from villages came for maternity care. The number of labour cases treated has been given in the table 6.2.8.

Table 6.2.8

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Labour Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947-48</td>
<td>1367</td>
</tr>
<tr>
<td>1957-58</td>
<td>1138</td>
</tr>
<tr>
<td>1967-68</td>
<td>1003</td>
</tr>
<tr>
<td>1977-78</td>
<td>527</td>
</tr>
<tr>
<td>1987-88</td>
<td>804</td>
</tr>
<tr>
<td>1997-98</td>
<td>936</td>
</tr>
</tbody>
</table>


It is observed from the table 6.2.8 that the number of labour cases treated during the year 1947-48 was 1367 which decreased to 1138 during 1957-58, to 1003 during 1967-68 and further to 527 during 1977-78. However, the number of labour cases treated in the Diocesan Hospitals started rising to 804 during the decade ending 1987-88 and again to 936 during the decade ending 1997-98. Figures of labour cases treated in the Diocesan Hospital are represented in figure 6.2.5.

Fig. 6.2.5 Labour cases in Diocesan Hospitals

(i) The linear trend values are fitted with the help of figures in the table 6.2.8. The number of labour cases (Y) for the various years (X), the equation \(Y=a+bX\) is computed to be \(Y=962.50\) -
103.80X is computed. (ii) The trend value for 1997-98 was 703.95. The trend value for 2007-08 will be 599.20.

The analysis of the table 6.2.8 and figure 6.2.5 reveals two contrasting conclusions. (1) There was a continuously declining trend in the number of labour cases treated in the Diocesan Hospitals from 1947-48 to 1977-78. This decreasing trend was due to the lack of qualified women doctors in the Diocesan Hospitals. (2) There was a continuously increasing trend in the number of labour cases treated in the Diocesan Hospitals during the decades 1967-68 to 1997-98. The increasing trend in the number of labour cases was prompted by three reasons. Firstly women came forward to receive treatment by male doctors in the absence of lady doctors. Secondly, a considerable number of qualified female doctors in the Diocesan Hospitals. Finally, private doctors were permitted to treat their patients in the Diocesan Hospitals.

6.2.15 Abortion Cases

In olden days the Diocesan doctors treated abortion cases. The following table shows the abortion cases which underwent treatment in the Diocesan Hospitals. The table 6.2.9 shows the number of abortion cases treated in the Diocesan hospitals.

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Abortion Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947-48</td>
<td>122</td>
</tr>
<tr>
<td>1957-58</td>
<td>209</td>
</tr>
<tr>
<td>1967-68</td>
<td>163</td>
</tr>
<tr>
<td>1977-78</td>
<td>152</td>
</tr>
<tr>
<td>1987-88</td>
<td>139</td>
</tr>
<tr>
<td>1997-98</td>
<td>12</td>
</tr>
</tbody>
</table>


It is observed from the table 6.2.9 that there were 122 abortion cases during the year 1947-48 and the number increased to 209 during 1957-58. Thereafter, the number of abortion cases decreased to 123 during 1967-68, to 152 during 1977-78, to 139 during 1987-88 and
finally to 12 during 1997-98. This decreasing trend in the number of abortion cases treated in the Diocesan Hospitals was necessitated by the propagation drives undertaken by the Government and private agencies to promote awareness towards family planning among the masses and the small family norms developed by the educated couples themselves.

6.2.16 Laboratory Investigations

The table 6.2.10 and graph 6.2.7 shows the laboratory investigations in the Diocesan Hospitals from 1947-48 to 1997-98.

**Table 6.2.10**

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Laboratory Investigations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947-48</td>
<td>-</td>
</tr>
<tr>
<td>1957-58</td>
<td>-</td>
</tr>
<tr>
<td>1967-68</td>
<td>9723</td>
</tr>
<tr>
<td>1977-78</td>
<td>19321</td>
</tr>
<tr>
<td>1987-88</td>
<td>57506</td>
</tr>
<tr>
<td>1997-98</td>
<td>37460</td>
</tr>
</tbody>
</table>


It is observed from the table 6.2.10 that the laboratory and X-ray investigations were done in the Diocesan Hospitals from 1962-63 onwards. The number of laboratory investigations which was only 4,843 during the year 1962-63 rose to 9723 during the year 1967-68, to 19,321 during the year 1977-78, to 57,506 during the year 1987-88 and then decreased to 37,460 during the year 1997-98. The figures in the table 6.2.10 are represented in the form of line graph in the figure 6.2.7.

6.2.17 X-ray Investigations

The Diocesan Hospital had X-ray technicians. The table 6.2.11 and figure 6.2.8 shows X-ray investigations made from 1967-68 to 1997-98.
Table 6.2.11
X-ray investigations in the Diocesan Hospitals from 1967-68 to 1997-98

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of X-ray Investigations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947-48</td>
<td>-</td>
</tr>
<tr>
<td>1957-58</td>
<td>-</td>
</tr>
<tr>
<td>1967-68</td>
<td>722</td>
</tr>
<tr>
<td>1977-78</td>
<td>556</td>
</tr>
<tr>
<td>1987-88</td>
<td>1522</td>
</tr>
<tr>
<td>1997-98</td>
<td>1700</td>
</tr>
</tbody>
</table>

Source: CSI Tirunelveli Diocesan Council Reports from 1947-48 to 1997-98

It is observed from the table 6.2.11 and graph 6.2.8 that the Diocesan Hospitals had only one X-ray technician for the number of patients who went for X-ray investigation. The number of patients opting for X-ray investigation which was only 257 during the year 1962-63 rose to 722 during the year 1967-68, decreased to 556 during 1977-78 and increased to 1,522 during the year 1987-88 and finally to 1,700 during the year 1997-98. The graph 6.2.8 shows the X-ray investigations in the Diocesan Hospitals.

The linear trend value to the data available in table 6.2.11 on the basis of the equation $Y=750 + 368.57X$. The trend value for 1997-98 was 1671.43. The expected number of patients using Diocesan Hospital X-ray investigation in 2007-08 will be 2040.

6.2.18 Maternity Cases

In early days many women from neighbouring villages utilised the Diocesan Hospitals for maternity. The number of maternity cases was attended to by the Diocesan Hospitals for the various decades between 1947-48 to 1997-98 is presented in the table 6.2.12 below.

Table 6.2.12
Maternity Cases in the Diocesan Hospitals from 1947-48 to 1997-98

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Maternity Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947-48</td>
<td>-</td>
</tr>
<tr>
<td>1957-58</td>
<td>1,790</td>
</tr>
<tr>
<td>1967-68</td>
<td>431</td>
</tr>
<tr>
<td>1977-78</td>
<td>545</td>
</tr>
<tr>
<td>1987-88</td>
<td>898</td>
</tr>
<tr>
<td>1997-98</td>
<td>849</td>
</tr>
</tbody>
</table>

Source: CSI Tirunelveli Diocesan Council Reports from 1947-48 to 1997-98
It is observed from the table 6.2.12 and graph 6.2.9 that the Diocesan Hospitals treated 1790 maternity cases during 1957-58 and 431 cases during 1967-68. The number of maternity cases increased to 545 during 1977-78 and further to 898 during 1987-88. However, the number of maternity cases decreased to 849 during 1997-98. The decrease in the number of maternity cases in the Diocesan Hospitals is caused by the mushroom growth of a large number of private hospitals and also Government Hospitals.

The data furnished in the table 6.2.12 is presented in the form of a line graph in figure 6.2.9. Though there are fluctuations in the number of maternity cases and the fluctuations are of negligible magnitude, there is an overall decreasing trend in the number of maternity cases which underwent treatment in the Diocesan Hospitals.

6.2.19 In-patients

The Diocesan Hospitals have spacious rooms with all facilities to the patients. The table 6.2.13 shows the number of in-patients and out-patients in the Diocesan Hospitals from 1947-48 to 1997-98.

<table>
<thead>
<tr>
<th>Year</th>
<th>In-patients</th>
<th>Out-patients</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947-48</td>
<td>5189</td>
<td>54942</td>
</tr>
<tr>
<td>1957-58</td>
<td>3616</td>
<td>39194</td>
</tr>
<tr>
<td>1967-68</td>
<td>2958</td>
<td>77224</td>
</tr>
<tr>
<td>1977-78</td>
<td>2890</td>
<td>94439</td>
</tr>
<tr>
<td>1987-88</td>
<td>4226</td>
<td>91475</td>
</tr>
<tr>
<td>1997-98</td>
<td>6577</td>
<td>89648</td>
</tr>
</tbody>
</table>

It is observed from the table 6.2.13 and the graph 6.2.10 that the total number of in-patients in the Diocesan Hospitals which was 5189 during 1947-48, decreased to 3616 during 1957-58, to 2958 during 1967-68 and further to 2890 during 1977-78. Thereafter the number of in-patients was increasing. The number increased to 4226 during 1987-88 and further to 6577 during 1997-98.

6.2.20 Out-patients

The Diocesan hospitals treated 54,942 out-patients during the year 1947-48 with 7 male doctors and 5 female doctors. The number of out-patients which was 54,942 in 1947-48 decreased to 39,194 during 1957-58, increased to 77,224 during 1967-68 and further to 94,439 during 1977-78. The number of out-patients fell to 9,475 during the year 1987-88. The number of out-patients fell to 89,648 during 1997-98.

6.2.21 Servants and other staff

The Diocese appointed non-medical staff like servants. The table 6.2.14 shows the number of servants and other staff from 1947-48 to 1997-98.

**Table 6.2.14**

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Servants and other Staff</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947-48</td>
<td>-</td>
</tr>
<tr>
<td>1957-58</td>
<td>26</td>
</tr>
<tr>
<td>1967-68</td>
<td>33</td>
</tr>
<tr>
<td>1977-78</td>
<td>46</td>
</tr>
<tr>
<td>1987-88</td>
<td>59</td>
</tr>
<tr>
<td>1997-98</td>
<td>97</td>
</tr>
</tbody>
</table>

Source: CSI Tirunelveli Diocesan Council Reports from 1947-48 to 1997-98
For the year 1948-49 onwards the Diocesan Hospitals appointed servants and other staff to help the patients and doctors. The number of servants and other staff was 26 during 1957-58 and 33 during 1967-68. The Diocese appointed more servants and other staff and there were 46 servants during the year 1977-78. The number of servants and other staff increased due to the addition of new hospitals. The number of servants during 1987-88 was 59 and there was a sharp increase in the staff and other staff in the Diocesan hospitals in 1997-98. It went up to 97 in 1997-98. The appointment of servants and other staff in the Diocesan Hospital is shown in the graph 6.2.11.

The linear trend equation is $Y=43.50 + 17.06X$. The value for 1997-98 was 86.14. The expected number of servants in 2007-08 will be 103.20.

6.2.22 Conclusion

Significant achievements have been made in the Diocesan area approximately in the last fifty years since Independence, in all spheres including health development. Thousands of people in Tirunelveli Diocese are on the whole towards a better quality of life and have become aware of health behaviour, a health environment and the importance of the welfare measures. There is a challenge to reduce the gap in health status and health behaviour of those living in Tirunelveli and Thoothukudi areas. The Diocesan Hospitals have responded to the challenges by promoting the health services in the southern most areas of Tamil Nadu.
Chapter VI

6.3 Analysis of the Social Welfare Activities
6.3 Analysis of the Social Welfare Activities

6.3.1 Introduction

India is an agricultural country. The people are agriculturists. In Tirunelveli the agricultural lands were under the control of Zamindars. Most of the people were landless labourers. Some people were tappers. Their socio-economic condition was very pitiable and they were illiterate. The Tirunelveli Church, dating back to 1780 has always been concerned about the socio-economic conditions of the people. Its early missionaries organised famine relief, flood relief, digging of well and road forming at a time when the Government activities were insufficient. Subsequently, the church was realising the situation and concentrated on socio-economic well-being of the people. Accordingly, a committee was established to look after day-to-day life of the people.

The Social and Economic Concern Committee of the Tirunelveli Diocese was fulfilling some routine duties all these years. The changed circumstances made the Diocese gear its machinery for economic development activities in its area. Formation of a Social Welfare Department in Tirunelveli Diocese was the first step to meet the urgent needs of the people and their upliftment.

According to the information collected from the Tirunelveli Diocesan Council Reports, the main sources of income for the welfare activities of the Diocese were the pastorates’ contributions, festival collection and through certain fund-raising programmes like film shows, lucky dips, etc. Many other national and international funding agencies are extending their support and funding the Diocesan welfare projects.

The Christian concern for the social welfare has been very deep. The concern which has greatly diminished during the later years of Independent India be reaffirmed, revived and strengthened to make the church’s prophetic ministry more effective. The mission of the church as it has been, must continue, and continue more vigorously. But the church’s social action needs to be made more bold and courageous befitting integrity, with full conviction that social action is part of it.¹

The Church is very sensitive to the hunger, poverty and suffering in the world and it involved in sacrificial service to the community in need.² The Nazareth manifesto of the Holy Bible is “The spirit of the Lord is upon me, because He has appointed me to preach the gospel to the poor, He has sent me to heal the broken hearted, to proclaim liberty to the captives and recovery of sight of the blind, to set at liberty those who are oppressed.”³

The contribution of CSI Tirunelveli Diocese to the social welfare activities could, however, be properly assessed only against the backdrop of the social teachings of the church, which promote the actual practice of the Diocese in the field. One of the effective means that the Reverend (Priest) adopted towards social welfare activities was the sermon they preached during Sunday Services. In addition to the evangelistic works, the Tirunelveli Diocese focused its attention on rural areas to offer social services to the poor and the needy. Its notable rural programmes were adult literacy campaign, famine relief measures, digging more wells, growing more food and rural uplift campaigns. These activities are executed under the guidance and direction of the Department of Mission and Evangelism and the Social Welfare Department of the CSI Tirunelveli Diocese. There are also few organs of the Diocese like the Women’s Fellowship and Men’s Fellowship and Youth Fellowship. They are doing more welfare activities apart from religious activities. The Diocese also took the efforts against the practice of caste system and dowry system. The Secretary of the Rural Work Standing Committee is responsible for all these social welfare activities of the Diocese.

The important organization of the CSI Tirunelveli Diocese which involved in the social welfare activities are shown with the help of the Chart 6.3.1.

Chart 6.3.1. Organisations of Social Welfare Activities

The Tirunelveli Diocese has been concerned all through the ages with the social life of the people. Many Christian leaders of the Tirunelveli Diocese have lived a life of social self-sacrifice not to achieve salvation for themselves only but for the salvation and good life of other people also. Life without concern for the happy life of others has no meaning.

6.3.2 Social Problems identified by the Diocese

The social development consists of promoting a society with less problems and evils. For this, the Tirunelveli Diocese studied the social problems in relation to its area and founded a Social Welfare Department to solve these problems.

The major social problems are dowry system, wearing of more jewels and nose jewels, no absolute freedom to dress, caste system, cruelties of sati, alcoholic drinking habit and clutches of money lenders. The major social problems and the Diocesan Social Welfare Activities to eradicate this problem is shown with the help of Chart 6.3.2.

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4 CSI Tirunelveli Diocesan Council Report for the year 1948-1949, p. 44.
Chart 6.3.2 Social Welfare Activities of the CSI Tirunelveli Diocese

Social problems of the Diocese

- Dowry system
- Wearing more jewels and nose jewels
- No absolute freedom for dress
- Caste system
- Drinking habit
- Clutches of money lenders

Diocesan Social Welfare Activities

- Rescuing the poor from money lenders
- Rural Worker Training
- Cottage Industries
- Village Service League
- Farmers Association
- Improved Agriculture Schemes
- Village Library
- Village Societies
- Grow More Tree Programme
- Digging Wells
- Relief Measures (Natural Calamities)
- Ban on Liquor
- Adult Literacy Campaign
- Night Schools
- Orphanages
- Children and Women
- Welfare Centre
- Karunai Illam
- Kirubai Illam
- Diocesan Employees' Dependant Schemes
- Diocesan Employee Family Benefit
- Diocesan Scholarship
- Diocesan Social Welfare Fund
- Human Resource Development
- Ecological Concern Department
(i) Dowry System

Dowry is usually referred to as Sthreedhanam (girls' wealth). In actual practice, however, its in-laws wealth rather than the bride's. Many anti-dowry campaigns have been initiated by the Diocesan Women's Fellowship and Church leaders.

(ii) Wearing of more jewels and nose jewels

The women in Tirunelveli Diocese imitated the wearing of more jewels and nose jewels from other areas. The Women's Fellowship members stress in their every Sunday meeting about this and now women wear only few jewels. The Diocese arranged for consultation classes on caste and dowry in different centres. The Sub Committee of the Executive Standing Committee recommended to conduct conferences for Christian parents and youngsters and educate them against the evils of dowry system. They also suggested that the custom of engaging marriage brokers be avoided.

The study Group of the CSI Tirunelveli Diocese Report in 1961, under the Convener of D.A. Thangaswamy, recommended that the Bishop in his next pastoral letter in Narpothagam draw the attention of Christians to the recent legislation and exhort them to honour it as good citizens. The Bishop could write to the clergy instructing them to decline invitations to ‘engagement’ or other functions at which the whole of dowry or a part of it is paid by one party to other and to refuse to bless the dowry under any circumstances.

(iii) Freedom of Dress

Absolute freedom of dress had not been granted to the Shanar women in 1859. The proclamation was an important step forward in the social and cultural progress of the Tamil Protestant Christians. Wearing of more jewels and nose jewels was the custom of women in Tirunelveli. Some young men refused to marry girls without nose jewels. In the 19th Century, the people in Tirunelveli wore dress according to their caste practices and traditional custom to the Tamilians. The women had one piece of cotton about nine yards in length called saree. One end of the saree was used as a veil, when they assembled in a public congregation.

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6 Minutes of the CSI Tirunelveli Diocese Standing Committee for Rural Work, 46th Meeting dated 16th Nov. 1958, p.2.
8 Minutes of the Executive Standing Committee, 1 April 1952, p.13.
men wore turbans. The rest of the dress consisted of two clothes and disposed about the loins, forming something like a pair of loose trousers, the other gracefully thrown over the shoulder. They had no shirt.¹⁰

(iv) Caste System

The Protestant Churches in South India in particular were becoming increasingly aggressive in their attitude towards caste and its observance in the Christian Church. The caste mark is also another important evil system that prevailed in olden days. The use of caste title in common conversation, in writing address, sermons and records had certain practical difficulties.¹¹ In 1960, the Study Group and in the meetings of the Rural Work Standing Committee discussed and gave importance to caste problem. They recommended the Diocese to observe a Sunday as ‘Caste Abolition Sunday’ and to conduct special prayers and meetings. As per their recommendations, the Diocese observed 11th September 1960 as Special Sunday and the priest delivered special sermons to avoid the evil of caste system.¹² Caste has killed public spirit, caste has destroyed the sense of public charity, caste has made public opinion impossible in Tirunelveli.

The names of the people were after local deities and thought to be hideous or, many were called by nick names that struck to them since infancy.¹³ The use of caste title had certain practical difficulties. Therefore, the missionaries suggested that in the place of caste titles the honorific title, “Aiya” be used because it did not imply caste.¹⁴

(v) Alcoholism

The people in Tirunelveli Diocese wasted their hard earned money through alcohol drinking habit. The chain prayers in Churches and Women’s Fellowship touched many drunkards and they changed their life style. In most of the area, the rural folk wasted their money on unimportant activities. The Diocese instructed the rural workers to educate the village people not to take liquor.

¹² Minutes of the Rural Work Standing Committee, 49th Meeting, 10 March 1960, p.2.
¹⁴ Joshua, op. cit., p. 304.
(vi) Indebtedness

The North Council area of the Tirunelveli Diocese was the driest area of the Tirunelveli Diocese. The Diocese through its religious and educational institutions, relieved the people from the clutches of money lenders. The Resolution of CSI Synod Committee on Social Concern was for publishing articles in the Diocese’s magazines against caste, dowry, faith in palmistastrology and other superstitious beliefs. The Synod also advised to open Adult Schools to quidate illiteracy in the Christian Community.15

Programme of Social Welfare Activities

Several socio-economic programmes concerning community development have been carried out by the Tirunelveli Diocese mainly in villages. The Diocese Welfare Projects have taken up a wide range of activities and programmes for individual and social development. The major thrust of Diocesan welfare project is on selfless love, an unshakable faith in Christ, equality and unity of all human beings, sharing of resources, concern for happiness and well being of everyone in society and constant endeavour for the growth and development of the Diocese. The Social and Economic Concern Committee of the Diocese initiated the formation of Social Welfare Department and it was instrumental to channelise the assistance to the individual farmers and relief work.16

(i) Rural Work Training

In India, activities of Rural Development are of many varieties, each designed to try to remove injustice or of poverty or of exploitation or of disease or of inequality in rural areas. Tirunelveli Diocesan Rural Programmes include four phases. They are: (i) Teaching the Gospel; (ii) Interpreting the Gospel in terms of modern living; (iii) Developing skills in the use of tools by which Christian stewardship can be accomplished; (iv) Establishing personal and group habits which will conserve, enrich and develop Christian experience.17

Poultry, bee-keeping, matches-making, weaving, mat-making, soap-manufacturing and various other cottage industries have been attempted in many centres. The waste of money in villages through alcoholic drink, debt and family extravagance is being pointed out by rural workers who had guided many people to join the Diocesan Mutual Benefit Fund at Palayamkottai. This scheme is an extension of the old ‘Widows’ Fund’, the first insurance

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organization in South India, and the Indian Christian Provident Fund at Nazareth. The rural workers attended to rural work supply and drainage schemes and approached Government authorities. The Rural Work Committee was kept in touch with Famine Relief measures. They are constantly in touch with the Government to get relief measures.

The Diocesan Rural Reconstruction Work was carried on under the following heads (i) Adult Literacy, (ii) Famine Relief, (iii) Improvement to mission properties, (iv) Grow more food campaign and digging of more well, (v) Rural uplift enterprises, (vi) Inter-demoninational programme and (vii) Exhibitions.

In order to ensure the proper upbringing of orphans, the Diocese turned its attention to orphanages, where orphans are not merely sheltered and fed, but are given general education and training in some handicrafts or trades which would help them earn an honest livelihood. The Tirunelveli Diocese also started a home for the aged and the destitutes.

The Diocese conducted a survey to find out the number of illiterate adult Christians in the villages. Night schools were started and they used charts and other teaching aids. The adult education week was also celebrated in February. Under Adult Education, a Training camp was conducted for the Lutheran Mission Works in May 1951 and another camp was held at Courtallam in September. The Diocese received various gifts of food grains and other articles from various church bodies overseas like the Methodist Mission, London, the Church World Service, USA, the Red Cross Society, etc. and undertook the distribution of these gifts to the village people in famine area. The Rural Worker of the Diocese has also been helpful in digging of wells and also in planting of trees. The Report of the National Christian Council for the year 1952-53 refers to the Rural Work of Tirunelveli Diocese in the following words:

"In Tirunelveli District, where Mr. John Samuel has been working as a full time Rural Worker for the past 7 years, considerable improvements have been taking place in the economic conditions of the villages. Economic uplift work there had been done on the basis of well-organised, well-thought out plan". Cottage industries in Tirunelveli District among CSI Christians are at present weaving, palmyrah leaf work, palmyrah fibre work, mats, leather Industry, etc.

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18 Ibid., p. 49.
19 Ibid., Report for the year 1947-48, p. 49.
20 Ibid., Report for the year 1948-49, p. 49.
Under the Famine Relief Work, the Diocese undertook Famine Relief and sinking of wells was done with the help of the generous grants of Jaffna Diocese and from Methodist Mission, London. The Church World Service, USA sent wheat and rice bags, multipurpose food and vitamin tablets, milk powder, etc. and they were all well used throughout the district in famine-stricken areas.  

In 1952 the Rural Workers conducted four Adult Training courses. They were at Ambur, Pasumalai, Kallimanthayam and Palayamkottai. More than 180 workers attended the courses. Shorter training courses were given to the Diocese Teacher Training Institute students. There are 60 Adult Schools running and as a result of their effort 1500 adults have learnt to read and write.

(ii) Relief schemes

In 1954-55 the Famine Relief was replaced by Welfare Relief Schemes. The Tirunelveli District is divided into 10 relief centres with a contact person in each centre and a local committee with non-Christian friends and Government officials to assist him. Rice, cheese, milk powder, butter, oil and multipurpose food were distributed to Sankarankoil, Kovilpatti, Nagalapuram, Thoothukoodi, Palayamkottai, Nazareth, Trichendur, Cheranmahadevi, Vallioor and Tenkasi centres. A grant of Rs 1000 was received from CSI Synod Relief Committee and was allocated to hospitals and backward areas. The Diocese helped the flooded areas through the National Christian Council (NCC) Relief Committee for flood relief.

The Diocese received a sum of Rs. 1997 from NCC in 1954 under Rural uplift schemes and it was given to the Puthusurandai Weaving Industry, Nagalapuram, Japanese method of paddy cultivation and Draviapuram Shoemakers colony for Co-operative Farming. Poultry schemes have been extended to Nagalapuram and Puthiamputhur. The Diocese arranged an exhibition of handicrafts done by the Diocesan Institutions and the general public in January 1955. During the year 1955-56 in the Tirunelveli Diocese there was much progress in social, educational, physical and economic development. The Adult Education Work, Cyclone Relief, Welfare Relief, Famine Relief, Water Relief and the Self Help Projects, Bee keeping Industry, Tanning and Leather Industry were undertaken. The self help projects provide for self-employment to the rural youth. In 1955 the Diocese received Rs. 3000 as grant from the

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22 Ibid., Report for the year 1952-53, pp. 33-34.
23 Ibid., p. 34
25 Ibid., pp. 40-41.
Central Social Welfare Board scheme to open Child and Women Welfare Centres. These centres provide adult education crafts, play creation, talks on health and sanitation, distribution of milk, butter oil, vitamin tablets, nutritious food and medicines.26

(iii) Adult Education Scheme

Under the Rural Work Scheme, the Adult Education Centres have been opened both inside and outside Block Development areas and thereby many illiterates have become literates and better citizens. Thirty three new Adult Schools have been opened and five schools were revived. During the year 1956-57, the total number of existing schools was 104 with 123 teachers and 1931 adults. Among them 655 were Christians, 1276 were non-Christians; 1174 males and 757 females. Six libraries were supported by NCC and 19 Block Developments.27

(iv) Adult Literacy Scheme

The Convener, Tamil Nadu Christian Council of Adult Literacy Committee, in his annual report of 1957, writes “Church as a whole has not yet become alive to the need for Adult Literacy. It is not treated as a major concern”. The Church World Service CROP, Menonites Lutheran Federation, and organisations in USA helped the Welfare Relief Work of the Diocese. The Diocese had also undertaken Water Relief Schemes, Tea Gifts for Arab Refugees, Emergency Fire Relief Work and the Economic Uplift Schemes.28

The Diocese took a good deal of interest and also contributed about Rs 600 every year towards this noble task. The Women’s Work Committee also is spending about Rs. 1000/- for conducting a dozen Adult Schools. The Fire Relief, Cyclone Relief, Welfare Relief Work and the Economic Upliftment schemes were carried out with the help of the Rural Work Committee of the Diocese.29 The Diocese did the Social Welfare Activities under Rural Work Scheme upto 1956-57.

During the year 1957-58, the Diocese spent Rs. 4759.45 for fire accident and Rs. 1087 was spent for Cyclone Relief. The Diocese also carried Economic Uplift Schemes like poultry projects at Puthiamputhur with little profits.30 The Diocesan Rural Work Committee was changed as the Diocesan Social and Economic Concern Committee in the year 1960-61 and Diocesan Social and Economic Welfare Officer was appointed to carry welfare schemes in the

26 Ibid., Report for the year 1955-56, pp. 31-35.
27 Ibid., Report for the year 1956-57, pp. 34-35.
28 Ibid., pp. 36-37.
30 Ibid., Report for the year 1957-58, p. 31-32.
The National Christian Council of India has kindly granted a sum of Rs. 5850 for various Relief Schemes of the Diocese.

(v) Agricultural Development Scheme

The Tirunelveli Diocese is much interested in Agricultural Development Scheme. This scheme was implemented through Farmers’ Association, Kitchen Gardening, Grow More Trees Schemes etc.

(a) Farmers’ Association

The Diocese started Farmers’ Association in 1947 with the main aim of propagating new methods in agriculture. The Rural Worker visited eighteen villages and explained the importance of Farmers’ Association.

(b) Kitchen Gardening

The Diocese Rural Worker taught the rural people of the surrounding villages regarding the importance of nutritious and healthy vegetables in kitchen gardening. Owing to these efforts some people earned extra income to meet their extra expenditure.

(c) Grow More Trees Scheme

In order to overcome the problem of deforestation, the Diocese encouraged “Grow More Trees” scheme in 1947. Tree planting week was celebrated in November 1951. Several of the Diocesan institutions have started growing of trees on their campus.

6.3.4 Employment Oriented Schemes

In order to provide employment opportunities to the poor unemployed, the Diocese started a stone crushing unit at Tuckerammalpuram during the year 1977-78 and number of poor unemployed were benefited through this unit.

During the year 1980-81 two stone crushing units at Tuckerammalpuram and Sivagiri, Match Factory at Pitchivilai and Palmyra Leaf Products centres were functioning well. The Diocesan Social Welfare Standing Committee decided to raise Rs. 2.5 lakhs during the bicentenary collection for the social welfare work of the Diocese. The Diocese supplied twelve

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32 Ibid., Report for the year, 1946-47, p. 34.
33 Ibid., Report for the year 1952-53, p. 34.
34 Ibid., Report for the year 1977-78, p.7.
sets of Group Hearing Aids in 1979 through the Central Social Welfare Board. Many deaf children were benefitted through these hearing aids.37

Other Welfare Schemes

They are many other social welfare schemes also.

(i) Thrift Society

The Diocese started a Thrift Society during the year 1978-79 with the object of (i) helping the poor to improve the social and economic status, (ii) bringing purity, truth, hardworking and social relations, (iii) earning permanent income and (iv) lending money at a lower interest rate.38 The Diocesan Social Welfare Fund in 1992 helped the needy people and rendered social service like installing bore wells and jet pumps in thirteen villages and maintaining two children homes. The Diocese also distributed biscuit packets, dhoties, sarees, blankets to the value of Rs. 1,87,250.39

(ii) Drought Welfare Scheme

During the year 1997-98 the Drought Welfare Scheme of the Diocese helped seven pastorates. Wheat aid extended through CASA had reached twenty-nine pastorates. Sixteen persons in the flood-affected areas got benefitted. The Agricultural Farm at Lakshmipuram, Rehabilitation Scheme for leprosy patients at Peikulam, Village Development Scheme for Maruthakulam and Sivagiri functioned effectively and efficiently.40

(iii) Digging of Wells Scheme

Owing to the failure of canal irrigation the Diocese encouraged well irrigation. In 1947, the Diocese met the expenditure for well irrigation through donations, circle funds and the Government subsidy of Rs. 310/- per year. It collected only a very small amount from the land owners.41 From the year 1947-1948, the Diocese has sunk more than 400 wells in the rural areas and 1000 acres of land were brought under cultivation. In 1952 the Diocese sank 150 wells through the Rural Work Standing Committee.42 During the year 1972-73, 30 wells were sunk

41 Minutes of the Rural Work Standing Committee, 23rd meeting, 16th September, 1947, p.2.
and 50 pump sets were installed. In 1981, the water shortage was managed by supplying four rigs through EZE, and the Synod contribution of Rs. 1,00,000. The beneficiaries met one fourth of the expenditure.

**(iv) Deepening of Wells Scheme**

The Diocesan Social Welfare Officer reported in the 97th meeting in 1982 that there were twenty one wells, five wells were deepened and there were fourteen new tube wells in our Diocese. The total cost was Rs. 1,81,000. The CSI Synod contributed Rs. 1,28,963 for this purpose. Three donors and thirteen Tirunelveli Diocesan Institutions came forward in the year 1985 to help the Karunai Illam.

**(v) Village Libraries**

In order to encourage the reading habit among the villagers the Diocese started village libraries in rural areas and they introduced this village library in 1937. In 1955, the Diocese opened these village libraries in five circles. The village libraries were useful in enriching the knowledge of the rural people in politics, functions of Government and its rural development programmes, agricultural development.

**(vi) Human Resource Development**

The real Human Resource Development would mean creating conditions conducive to development of individual. The Tirunelveli Diocese is much interested in the Human Resource Development and it is having Human Resources Development Department from 1991 onwards. Through this department students are given chances to write professional course entrance examinations effectively. It also helps the students to get better opportunities in life. During the year 1995-96, 60 students passed the Secondary Grade Teachers’ examination of Tamil Nadu Government. 30 students got engineering admission and two students were selected for Central Government jobs and one girl was selected for a State Government job through this

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43 Ibid., Report for the 1973-74, p.3.
44 Minutes of the Social and Economic Concern Committee, 95th Meeting, 9 October 1981, p.5.
47 Narpothagam, May 1955, p. 129.
department. During the year 1997-98, two hundred and three students of both sexes underwent training out of which 26 students got admission to Medical Colleges and 36 students got admission to Engineering Colleges. Coaching classes for Banking Service Recruitment Board Examination 1997 were conducted.

(vii) Village Service League

The Diocese started Village Service League in 1946 with the aim of infusing the spirit of service and sacrifice in the minds of the pupils in six Diocesan Institutions. The students teach the adults during their vacation and the Rural Work Committee encourages the students by offering prizes for best service.

(viii) Diocesan Employees Deposit Scheme (DEDS)

The Tirunelveli Diocese spent a considerable amount every month as interest to banks. Hence, the Diocesan Council introduced a new scheme namely Reserve Fund and Deposit Fund in 1976 with the aim to stop paying interest to Banks. The Diocese requested the Clergy, Church workers, non-teaching and teaching staff of the Diocese to pay their one month salary to the Diocesan Deposit Fund in twenty-four equal instalments. The Diocese issued pass books for all the depositors. It refunded the deposited amount at the time of their retirement. The offeratory collected at the Diocesan Annual Festival was deposited in the Diocesan Reserve Fund. In 1977-78 the Diocese collected Rs. 6,76,373 for Diocesan Employees Deposit Scheme and among this money the Diocese deposited Rs. 52,704 as fixed deposits.

The Diocese fixed a target of rupees two lakhs at the rate of rupee one per baptized member of the Diocese for the Diocesan Revenue Fund. It requested all the members of the Diocese to pay a considerable amount according to their ability as a donation for the Revenue Fund. During the year 1997-98 the Diocese collected Rs. 1,02,33,829 for Diocesan Employees Deposit Scheme and among this the Diocese deposited Rs. 13,00,000 as fixed deposits. It strengthened the financial position of the Diocese.

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52 Minutes of the Rural Work Standing Committee, 22nd meeting, 28 February 1947, p.3.
53 Ibid., p.3.
54 CSI Tirunelveli Diocesan Council Report for the year 1977-78, pp. i-iii.
55 Ibid., pp. i-iii.
to Rs. 20,000 from 1st April, 1993 and so far 162 families were benefitted.\(^{58}\) This scheme was extended to the Diocesan Workers from 1st April, 1996. So far, 189 families have been benefitted.\(^{59}\) During the year 1997-98, 222 families were benefitted through the Diocesan Employees Benefit Scheme.

(x) **Diocese and Scholarship**

The Tirunelveli Diocese is much interested in the welfare of the students. In the past the CSI Tirunelveli Diocese granted scholarship only to the college students. Later they granted different types of scholarship to different categories of students. The Diocese provides scholarship to Clergy's Children who are studying in Schools, Colleges, Technical Centres and Teacher Training Institutes. The SPCK Scholarships were given to the students upto 1951-52.\(^{60}\) The Wilson Scholarship was given to undergraduate students from 1953-54 onwards.\(^{61}\) Apart from this, the Diocese has provided Canon Sell Scheme during the year 1970-71.\(^{62}\) The Tirunelveli Diocese started Monckton Scholarship in 1965-66.\(^{63}\) The Diocese introduced Synod Scholarship in 1988-89. The Maruthakulam Devasahayam Catechist Scholarship was introduced in 1963.

The CSI Tirunelveli Diocese initially granted scholarship to poor high school students and from 1960-61 onwards the Diocese granted scholarship to the college students. These scholarship amounts were collected through Diocesan Festival collection, Interest on endowment, Grant from Church Council, Synod U.S.P.G. grant, Clergy Children Scholarship Fund, Central Fund Grant, Church Council Contributions, Monckton Fund and Foreign Contributions. The Australian contribution for scholarship was started during 1978-79.\(^{64}\) The Synod U.S.P.G. grant was started in 1995.\(^{65}\)

The Tirunelveli Diocesan Scholarship Standing Committee in 1955 extended the privilege of scholarship of tuition fee only to all the children of clergy who study in non-mission institutions if there are no mission educational institutions in the locality. The committee also

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\(^{59}\) Ibid., Report for the year 1996-97, p.3.

\(^{60}\) Ibid., Report for the year 1951-52, p.3.

\(^{61}\) Ibid., Report for the year 1953-54, p.5.


\(^{63}\) Ibid., Report for the year 1965-66, p.6.

\(^{64}\) Ibid., Report for the year 1978-79, p.79.

\(^{65}\) Ibid., Report for the year 1995-96, p.
decided to withhold Diocesan scholarship to the students who fail in any year and they may apply for the scholarship if they are promoted.66

In 1957 the Bishop of the Diocese made the suggestions to raise funds for scholarship for deserving boys and girls whose parents are unable to provide for their children’s education. The Bishop suggested to allot scholarship in accordance with a scheme prepared by themselves and to make all necessary regulations for proper administration of the funds.67

The Diocese started Loan Scholarship Fund in 1957 in memory of Late Rt. Rev. George Theodore Selwyn. This scholarship fund was started with a view to help the Diocesan Christian children studying in the Diocesan colleges. This scholarship was awarded on the basis of merit and financial circumstances. The scholarship holder and his parents or guardians would be required to sign a joint bond undertaking to refund the borrowed amount of scholarship.68

The sources of Bishop Selwyn Loan Scholarship are: (i) an amount ear-marked from the Diocesan Scholarship Fund, (ii) donation from the old boys and girls of the Diocesan Institutions who have already been benefitted through the Diocese, (iii) donation from the general public and (iv) any other bequests.69

Since the main source of income for the Diocesan Scholarship Fund in 1958 is derived from the collection taken at the time of Diocesan Festival, the Diocese made some improvements with regard to the celebration of the Diocesan festival and raised more money.70

The Maruthakulam Devasahayam Catechist Scholarship was instituted in 1963 for the promotion and encouragement of education of children of either sex who are children of Diocesan Catechists or Teacher / Catechists or elementary school teacher in the Diocese of Tirunelveli.71 Owing to the shortage of Diocesan Scholarship Fund in 1964, the Diocese unanimously decided to request the Bishop to kindly release one thousand three hundred and fifty four rupees from the Bishop’s ordination and confirmation offeratory fund for the benefit of the Diocesan Scholarship Fund.72

The Diocesan Scholarship Standing Committee in 1965 requested the Secretary to contact the former beneficiaries of the Diocesan scholarship and requested them to give liberal

68 Ibid., p.6.
69 Minutes of the Diocesan Scholarship Standing Committee, dated 10 July 1957 p.6.
70 Minutes of the Diocesan Scholarship Studying Committee, dated 12 July 1958, p.3.
71 Minutes of Diocesan Scholarship Standing Committee, dated 6 August 1963.
72 Minutes of Diocesan Scholarship Standing Committee, dated 21 August 1964, p.3.
donations to the Diocesan Scholarship Fund. The Principals of the four Diocesan Colleges were requested to furnish the present addresses of the Diocesan Scholarship beneficiaries. The amount disbursed of Diocesan Scholarship to the students are shown in table 6.3.2

Table 6.3.2
Diocesan Scholarship from 1947-48 to 1997-98

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<th>Year</th>
<th>Total Amount in Rs.</th>
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<tr>
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<td>4096</td>
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</tbody>
</table>


The Tirunelveli Diocese sanctioned scholarship to various categories of students. During the year 1947-48 the Diocese sanctioned Rs. 3437 only to the college students. But in 1957-58, the Diocese issued Rs. 1694 to the poor Teacher Training Students and in 1967, the Diocese sanctioned Rs. 3968 for scholarship to other students and the Diocese sanctioned Rs. 1108 for clergy children scholarship. The poor school children were helped in 1977 and the Diocese sanctioned Rs. 14,253 balance during the year 1987-88 was Rs. 12,387 and the Diocese issued Rs. 30,304. The Diocese issued scholarship to Clergy children and to the poor teacher training, higher secondary and college students. The contribution of the Diocese towards the scholarship is shown with the help of graph 6.3.1.
(xi) Services to the Mentally Retarded

The Tirunelveli Diocese has been rendering remarkable services for the disabled in the region since the last decade of the 19th century with the help of foreign assistance. The Diocese has well established and structured ministry for various categories of the disabled - visually impaired, hearing impaired, physically and mentally handicapped. The Ministry for the mentally retarded was started on 8th December 1981 with the main objective of enabling the Mentally Retarded to come to the society mainstream by helping them to develop the various skills to lead a near normal life. These institutions also rendered the following services: They are:


There were 100 polio students at Thirumaraiyur under the care of the KNH and 10 polio students at St. Patrick’s Polio Home, Thoothukudi under the care of the Thoothukudi congregation and 40 polio students were at Sarah Tucker Polio Home, Palayamkottai under the care of Sarah Tucker Higher Secondary School, Palayamkottai. Wonderful service is done through the philanthropic Christian agencies like KNH, CCF, CBM and Compassion for India. Day Care Centre, Technical Training Centre and three centres for the mentally retarded children were run to the glory of God.

XI Social Welfare Activities through Department of Mission and Evangelism

The CSI Tirunelveli Diocese along with Gospel work did social services through the Department of Mission and Evangelism. One Pastor is in charge of this Department and he is designated as the Director of Department of Mission and Evangelism. Their activities and the number of beneficiaries with percentage analysis are shown in table 6.3.3 and figure 6.3.4.

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Table 6.3.3
CSI TIRUNELVELI DIOCESE

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Particulars</th>
<th>Number of beneficiaries</th>
<th>Percentage</th>
<th>Expenditure (in Rupees)</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Church Repairs</td>
<td>6</td>
<td>0.64</td>
<td>12,000.00</td>
<td>0.73</td>
</tr>
<tr>
<td>2</td>
<td>Sewing Machine</td>
<td>364</td>
<td>38.97</td>
<td>67,323.60</td>
<td>40.78</td>
</tr>
<tr>
<td>3</td>
<td>House Repairs</td>
<td>188</td>
<td>20.13</td>
<td>317,400.00</td>
<td>19.25</td>
</tr>
<tr>
<td>4</td>
<td>Grinder</td>
<td>98</td>
<td>10.49</td>
<td>219,375.00</td>
<td>13.31</td>
</tr>
<tr>
<td>5</td>
<td>Medical helps</td>
<td>64</td>
<td>6.85</td>
<td>1,41,780.00</td>
<td>8.60</td>
</tr>
<tr>
<td>6</td>
<td>Fire accident</td>
<td>13</td>
<td>1.39</td>
<td>22,952.00</td>
<td>1.39</td>
</tr>
<tr>
<td>7</td>
<td>Small Trade</td>
<td>30</td>
<td>3.21</td>
<td>40,747.00</td>
<td>2.47</td>
</tr>
<tr>
<td>8</td>
<td>Goat breeding scheme</td>
<td>43</td>
<td>4.60</td>
<td>44,000.00</td>
<td>2.67</td>
</tr>
<tr>
<td>9</td>
<td>Cow breeding scheme</td>
<td>9</td>
<td>0.96</td>
<td>18,500.00</td>
<td>1.12</td>
</tr>
<tr>
<td>10</td>
<td>Institutions</td>
<td>10</td>
<td>1.07</td>
<td>24,811.00</td>
<td>1.50</td>
</tr>
<tr>
<td>11</td>
<td>Artificial Legs</td>
<td>3</td>
<td>0.32</td>
<td>3,900.00</td>
<td>0.24</td>
</tr>
<tr>
<td>12</td>
<td>Agricultural help</td>
<td>4</td>
<td>0.43</td>
<td>9,000.00</td>
<td>0.55</td>
</tr>
<tr>
<td>13</td>
<td>Tricycle</td>
<td>17</td>
<td>1.82</td>
<td>45,400.00</td>
<td>2.75</td>
</tr>
<tr>
<td>14</td>
<td>Bi-Cycle</td>
<td>12</td>
<td>1.28</td>
<td>18,589.00</td>
<td>1.13</td>
</tr>
<tr>
<td>15</td>
<td>Educational help</td>
<td>71</td>
<td>7.60</td>
<td>53,821.00</td>
<td>3.26</td>
</tr>
<tr>
<td>16</td>
<td>Other Assistance</td>
<td>2</td>
<td>0.21</td>
<td>4000.00</td>
<td>0.24</td>
</tr>
</tbody>
</table>

Source: CSI Tirunelveli Diocese DME Report, 1998

The Tirunelveli Diocese, through Department of Mission and Evangelism, has helped 934 persons upto 31, December 1998. It has helped the poor people either by financial help or by supplying some instruments to earn monthly income. The Diocese supplied 364 sewing machines, 98 grinders and it helped 188 persons to repair their houses upto 31, December 1998. The detailed information is shown in the table 6.3.3. The number of beneficiaries and the expenditure of the Department of Mission and Evangelism is shown in Fig. 6.3.2 and 6.3.3 respectively.
City Mission

The Rt. Rev. Jason S. Dharmaraj (former Bishop) was the founder of City Mission of the Mission Evangelism. A full-time Chaplain is appointed to meet the spiritual needs of the students. The counselling ministry includes individual and group attention given in solving problems like pre-marriage counselling, contact through letter correspondence, seminar on “Happy Family Life” at the Pastorate level, estranged couple met to unite the broken families. The Medical Mission of the Department of Mission and Evangelism includes Hospital visits by volunteers, healing ministry among the rural people, periodical free medical check-ups and eye camps and special ministry among the Lepers. This Department is also interested in the Prisoner’s Family Welfare, Slum Ministry, Home for the Destitutes and Philemon Home to rehabilitate street boys. The Department of Mission and Evangelism supplied 364 sewing machines and ninety eight grinders to the people to earn regular monthly income. The Department of Mission and Evangelism has helped 934 poor people with the total expenditure of Rs.16,48,870 upto 31st December 1998. The Chart 6.3.3 shows the functions of Department of Mission and Evangelism.

77 A. Athisayaraj Isaac, Director, Department of Mission and Evangelism, Tirunelveli Diocese, 1999, p.3.
78 Ibid., pp. 4-6.
79 Ibid., p.7.
Chart 6.3.3 Functions of Department of Mission and Evangelism

Proclamation
- Proclamation of Trinvelly Diocesan Evangelistic Band
- Proclamation by Local Church

Mass Movement

Missionary Enterprises
- North Trinvelly Mission
- Missionary Work of Church Council
- Special Missionary Work

Radio Evangelism

City Mission
- Students Ministry
- Counselling Ministry
- Medical Mission
- Jail Visit
- Prisoners' Family Welfare
- Slum Ministry
- Homer for the Destitute
- Philemon Home

Seminar on Evangelism

Summer Outreach Campaign

Festival of Mission and Evangelism
(Xii) Social Welfare Activities through Women’s Fellowship

Women constitute an integral part in the socio-economic life of any country. However, their role in socio-economic development was not seriously considered and, in fact, women’s place is home, was a slogan during the period of Industrial Revolution. The declaration of the ‘International Women’s Year’ by the United Nations General Assembly in 1975 could be considered a turning point regarding the role and position of women in a society. Women’s Fellowship was started in 1879 by CMS and SPG missionaries in Tirunelveli Diocesan area. It has functioned for 150 years. Its motto is ‘Rise up and Build a new living community’. The objective is prayer, fellowship and service. Women’s Fellowship throughout the world have been involved in strengthening married life, supporting social programme and preserving family life.

Tirunelveli Diocese organises various activities to suit the requirements of its members. The Diocese treats women as a special target group in some respects. Separate arrangements have been made for the induction and orientation programme with due regard to the time when they can be free from their household duties. Women contribute admirably to the celebrations of small and large festivals and congregations by creative use of their talent and energy to produce objects of art. They are trained to conduct training for others and for articulating successfully their information and ideas. Some women develop exceptional ability and confidence in public speaking and dialogue. With all this, the Diocese does not explicitly deal with gender issues like women status, disabilities and empowerment. The Diocese carries its message to individuals by demonstrating the social importance of religion across the boundaries of faith and practice.

In the missionary movements, the wives of missionaries joined Women’s Fellowship and also had sense of dedication and call, and they made significant contribution in the Diocesan fields. The Diocese was hesitant to send women as missionaries, but finally when they accepted them and sent them to various fields, they found that women had more access to the closed communities. They were capable of penetrating into the heart of their problems and recognising their specific needs.

Women’s involvement continues to be vital to missions. Though their role as mothers, women have a formative influence on future generations. They are often more effective in reading and teaching other children. In most societies it is only women who can effectively disciple other women. Wives are the best witnesses to their husbands and families. Women witness at work and given the opportunities, have proved themselves effective in all kinds of missionary work. Women are more constant in faith and witness, are gifted with special compassion and concern for the weak, helpless and oppressed and have particular qualities

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which complement those of men. Without their contribution, social welfare activities cannot be holistic.  

It is wonderful to know about the 150 pre-school, night school and sewing schools that Women’s Fellowship is planning to start and that they are supporting 150 widows and baptising 150 women in 1998 throughout the ministry of women’s fellowship. The CSI Women’s Fellowship is strengthened to serve Lord Jesus for the development and welfare of women. At present, the CSI Women’s Fellowship grew like a huge solid tree in South India with the spiritual nourishment of Women’s Fellowship as a tree needs different kinds of manure for its growth.

The Women’s Fellowship of Tirunelveli Diocese joined the mainstream of the Women’s Fellowship of the Church of South India in September 1961. It had already completed one century and more of sustained service with a strong force of 14,000 members in its 500 branches, well established in every parish in Diocese, and engaged in several activities not altogether new. However, the new links forged with similar women’s groups in the other Dioceses with different traditions and modes of service have been of immense value. The Women’s Fellowship had 25 to 30 branches in 1961. Women’s Fellowship of Tirunelveli Diocese had been changed into the Women’s Fellowship from the 1st September 1961. The Women’s Fellowship started a magazine. Subsequently the magazine was named “The Women Fellowship Magazine”. The Chart 6.3.4 shows the functions of Women’s Fellowship. The following are the activities of the Women’s Fellowship of Tirunelveli Diocese:

(i) Leadership Training Camp

The Leadership Training Camp was started in 1988 with the aim of providing orientation in spiritual ministries and service to the community. The visit of foreign friends and leaders of the Women’s Fellowship in other Diocese greatly enthuse the Women’s Fellowship in their work. The liberal assistance of CSI Women’s Fellowship and E.M.S is put to very good use all through the year.

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83 Ibid., p.10.
84 Ruby Winston Secretary, Lydia Jason Dharmaraj President Women’s Fellowship a Profile, Tirunelveli 1998, p.2.
85 Minutes of Tirunelveli Diocese Women’s Work Standing Committee, dated 4 October 1961, p.4.
(ii) Women Sunday at Diocese level and at the Pastorate level

The Tirunelveli Diocese Women’s Fellowship observed the first Sunday of February 1986 as Women Sunday at the Diocesan level and from 1987 it was observed in all the pastorates of the Tirunelveli Diocese. Now, every first Sunday of February is observed as Women Sunday. Women Sunday was started with the main aim of supporting the Diocese through prayer and offerings.87

(iii) Annual Retreat for Pastors’ Wives

The Women’s Fellowship of the CSI Tirunelveli Diocese has the responsibility for conducting Annual Retreats for Pastors’ wives. The Pastors’ wives are the Presidents of the Women Fellowship branches in their respective Pastorates.88

(iv) World Day of Prayer

The Diocesan Women’s Fellowship observed first Friday of every year as World Day of Prayer from 1988. It was held in Cathedral upto 1988 and later in Women’s Fellowship building. In 1987, Roman Catholic Christians, Hindus and Salvation Army have participated in the World Day of Prayer held at the Cathedral Church Palayamkottai.89

(v) Annual Camp for Non-Christian Girls

A very significant effort of the Women’s Fellowship is conducting a camp for non-Christian girls every year. These camps have been found extremely rewarding. Simple messages, lively songs and games attract the participants. The Women’s Fellowship distributed scriptures to them.90 The Women’s Fellowship continued to promote a large number of activities spread all over the Diocese. Meetings and Camps were arranged for Hindu Girls in High Schools.

(vi) Widows’ Helping Scheme

The Diocese through the Women’s Fellowship started Widows’ Helping Scheme in 1988 with the view to take care of the widows. The Women’s Fellowship carried out the recommendations of the Women’s Work Standing Committee. The Women’s Fellowship paid Rs. 50/- per head for 9 widows in 1988 and they have paid Rs. 70/- per head for 13 widows in 1990. During Christmas time, special gifts were given and encouraged. Sewing machines and medical facilities were provided to them.91

(vii) Women’s Fellowship and Education

From 1988 onwards, the Women’s Fellowship of the Tirunelveli Diocese visited the Diocesan Institutions particularly educational Institutions like Teacher Training Institutes. They imparted spiritual education and involved themselves in social services to the Society.

(viii) TDTA Packiam Ammal Children’s Home, Kallur

The TDTA Packiam Ammal Children’s Home is the outcome of the single handed labour of a devoted old Mother -Packiam Ammal before 1987. She had a vision to care for the orphan and semi-orphan children, providing them shelter, education and Christian nature. In 1987, Mrs Navamoni Victor was appointed and she nourished twelve children in Nadukallur. Women’s Fellowship took up the responsibilities of the Kallur Children’s Home in 1988 when there were thirty eight children in the home.

(ix) Pre-Schools

The Women’s Fellowship of Tirunelveli Diocese is also interested in the welfare of the children. The Women’s Fellowship established thirteen pre schools for the neglected children who were taught Bible stories, verses and songs. The teachers were paid two hundred rupees as monthly salary. Selvi Suguna Deva Sundram, Women Fellowship General Secretary conducted first camp. The Diocese provided education to the downtrodden people’s children and thereby it avoided the street children in these districts.

(x) Night Schools

The Women’s Fellowship of the Tirunelveli Diocese started the Night Schools before Independence. There were eleven night schools during the year 1955-56. The three night schools were closed in 1968 due to lack of funds. They were in South Meladai, Iuvanpatti and Kananpatti. Table 6.3.4 shows the name of the Pastorate, village and the salary given to the volunteers of the Night Schools.

92 General Secretary’s Report, Women’s Fellowship 150th Anniversary, 1848-1998, p.16.
95 Ibid. Report for the year 1955-56, p.3.
96 Minutes of Women’s Work Standing Committee dated 9th October 1968, p.6.
Table 6.3.4  
CSI Tirunelveli Diocese  
Night Schools

<table>
<thead>
<tr>
<th>Name of the Pastorate Council</th>
<th>Name of the Village</th>
<th>Year</th>
<th>Monthly Salary (in Rupees)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pannaikulam</td>
<td>Thalyanhandanathan</td>
<td>1954</td>
<td>10.00</td>
</tr>
<tr>
<td>Pannaikulam</td>
<td>Pannaikulam</td>
<td>1954</td>
<td>10.00</td>
</tr>
<tr>
<td>Pannaikulam</td>
<td>Kananpatti</td>
<td>1955</td>
<td>10.00</td>
</tr>
<tr>
<td>Pannaikulam</td>
<td>Vepankulam</td>
<td>1953</td>
<td>9.00</td>
</tr>
<tr>
<td>Kulathur</td>
<td>Vepalodai</td>
<td>1949</td>
<td>14.00</td>
</tr>
<tr>
<td>Sevel</td>
<td>Pillaikulam</td>
<td>1953</td>
<td>10.00</td>
</tr>
<tr>
<td>Sevel</td>
<td>Manjuvilai</td>
<td>1954</td>
<td>10.00</td>
</tr>
<tr>
<td>Kovilpatti</td>
<td>Iliayarsanendal</td>
<td>1952</td>
<td>9.00</td>
</tr>
<tr>
<td>Kovilpatti</td>
<td>Melapatti</td>
<td>1950</td>
<td>9.00</td>
</tr>
<tr>
<td>Doraivur</td>
<td>Doraivur</td>
<td>1956</td>
<td>9.00</td>
</tr>
</tbody>
</table>


From the table it is observed, that the Women Volunteers without brothers were paid a salary for their work in villages in teaching the children and adults. They started these Night Schools because the labourers will be available in their residence only after 6 P.M.

(xi) Women’s Fellowship and Medical Mission

The Tirunelveli Diocesan Women’s Fellowship not only did the work of evangelism and education, but also did wonderful work of medical evangelism. Every Sunday they have visited hospital and prayed for the sick people. They also supplied tracts to the sick people. Sometimes they have rendered financial support to them. On 29th August 1989 the Women’s Fellowship conducted a free medical camp with the help of few college lecturers and Dr. Santhakumar. Fifty five people were benefitted by the medical camp.97

(xii) Women Workers’ Training Centre, Nagalapuram

In 1960 the Women Workers’ Training Centre was started in Nagalapuram, North Council of CSI Tirunelveli Diocese with the aim of community development. This centre is now doing community development in twenty two villages. This centre is doing Animal Husbandry/Livestock Development, Community Organisations like Women Sangams and Men Sangams, Health Care Programme, Agricultural Development, Income Generation Activities, Awareness Education, Child Development Centres like Day Care Centre and Study Centre, Water Development, Empowering Young Women for Life, Demonstration cum-Service Training Centre.98

Chart 6.3.4 Functions of Women’s Fellowship

FUNCTIONS OF WOMEN’S FELLOWSHIP

Religious Work
- Leadership
  - Training Camp
- Women’s Sunday
- Annual Retreat
  - For Pastors’ wives
- World Day of Prayer
- Annual Camp for Non-Christian Girls

Medical Mission
- Hospital Visit
- Helping the poor

Social Work
- Sewing School
- Vidivelli Ashram Sayamalai
- Kirubai Illam (Grace Lodge)
- Prison Visit
- Women Workers’ Training Centre
- Women’s Welfare Centre

Education
- Kallur Children’s Home
- Pre Schools
- Night Schools
6.3.5 Functions of the Tirunelveli Diocesan Women’s Fellowship

The Tirunelveli Diocesan Women’s Fellowship plays an important role in the socio-economic development of the Diocese through religious work, social work and educational work and training centres. The religious works of the Women’s Fellowship are Leadership Training Camps, Women’s Sunday (first Sunday in the month of February every year), Annual Retreats for Pastors Wives, World Day of Prayer (first Sunday in March every year) and Annual Camps for non-Christian Girls.

The social works of the Women’s Fellowship include sewing school, Vidivelli Ashram (Sayamalai), Kirubai Illam (Pragasapuram), Women Workers’ Training Centre (Nagalapuram), Women Welfare Centre (Kulavanigarpuram) and Prison Visits. Through these social works, the Women’s Fellowship has generated employment opportunities to the poor girls and provided shelter for the destitute women. Apart from the religious and social work of the Women’s Fellowship of the Tirunelveli Diocese, they are frequently visiting Diocesan and other Hospitals and help the poor people irrespective of caste and creed.

Generally the classes for the adult illiterates were conducted in the evening. These evening schools were called Night Schools. Slates and books were freely supplied to the adult students. Tests were conducted and prizes were distributed to the best students. The girls from the villages hesitated to attend the evening schools. So the teachers wanted to introduce folk arts in the school in order to attract them to schools. Folk arts such as Kummi and Kolattam were added to the entertainment part in some Girls’ Night Schools. In order to improve the performance of the teachers, report forms were introduced and the teachers were asked to send details about their night schools.

The Secretaries of Women’s Fellowship and the Rural Work Committee visited all the schools frequently and submitted their reports to the committee. The actual burden of the dowry practice is felt by the middle and lower classes in Tirunelveli Diocese. For depending upon the groom’s qualifications, the market price fluctuates widely, even up to as much as five lakhs due to Inflation, Gulf money (Petro-dollars) and the increasing ratio of girls to boys in large Christian families, the poor families were affected. The Diocesan Women’s Fellowship frequently discouraged it.

The Women’s Fellowship was instrumental in bringing into being two new congregations at Packavetty and Sivanthipatti and eleven adult baptisms in the Cathedral, conducted by the Bishop. The Diocesan Women Fellowship had been largely instrumental in

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99 Minutes of the Tirunelvlei Diocese Women’s Work Standing Committee 35th Meeting, 7 July 1950, p.3.

100 Ibid., 37th meeting 20 February 1951, p.3.

101 Rural Work Standing Committee, 29th Meeting, 10 March 1950, p.3.
baptizing 46 persons. Vacation Bible Schools have been conducted in 50 centres in the Diocesan area.\textsuperscript{102}

The Women’s Fellowship in Tirunelveli discouraged the wearing of jewels as much as they could. The love for ornaments was no doubt characteristic of women, more or less, all the world over. The Women’s Fellowship of Tirunelveli Diocese made attempts to change these customs among their converts. Articles were written in their magazines and message against loading of jewels on person. Women’s Fellowship made attempts to convert the Christian Women to be efficient workers and try hard to perform their duties well. At the same time, they want to be good wives, good mothers and better home managers. Her sincerity towards all the responsibilities was developed by them.

The Women’s Fellowship had been a new scheme of helping the prisoner’s families by raising funds, to construct small houses for prisoner’s families and taking care of the education of their children.\textsuperscript{103}

With the emergence of Protestantism, marriage was given equal status with that of celibacy. However, the place of women still remained confined to the four walls of the home before 1947. After 1947, the Tirunelveli Diocese, through Women’s Fellowship began to recognise the role of women and some of them dared to receive ordination for ministry.

The Women’s Fellowship of Tirunelveli Diocese educates the Christian women about the equal partnership of women and men which they share in the social, economic and cultural spheres. Today, women of Tirunelveli Diocese have proved their mettle and are able to undertake any form of ministry. In politics, in the field of science and technology, in education, in family and society women are no less efficient than men, their partners.

The Women’s Fellowship maintain the Kirubai Illam (Home for the runaway and deserted girls) and Kurunai Illam (Home for the Aged).\textsuperscript{104} The mother’s meeting in the church is generally held every Friday afternoon. They discuss family matters of their own and of the others. They raise funds. But every paise is accounted and spent with meticulous planning, for the varied activities, missionary or social. They have done so much for the betterment of their members and others in Tirunelveli Diocese.

At present, Women are storming all the male bastions and proving themselves to be equally good, if not superior, in all walks of life. Women in India in recent times are poised to take off. They are standing on the threshold of new era. It should be realised that ‘every issue is a women’s issue’ - from water to militarisation, violence to economic planning, ecology to

\textsuperscript{102} CSI Tirunelveli Diocesan Council Report for the year 1974-75, p.2.

\textsuperscript{103} Ibid., Report for the year 1979-80, p.iv.

\textsuperscript{104} Ibid., Report for the year 1984-85, p. iv.
economic development. Their contribution and role in family as well as in the socio-economic transformation of Tirunelveli Diocese is pivotal and should not be underestimated. The Women’s Fellowship has done tremendous innovative aid development activities for the society. The devotional magazine, ‘Illainar Nanban’ published once in a quarter is reaching almost all the youth. They used video for effective communication among the youth. More than 650 Women’s Fellowship branches are functioning in the Diocese. They are maintaining 17 creches, 17 night schools and 9 sewing centres. Leadership Training Camps were also conducted. 36 Children are supported at the Kallur Children’s Home and 76 Children at the Sayamalai Ashram.

6.3.6 Estimate of the Women’s Fellowship

The Social Welfare activities of the Diocese were really carried on by the Women’s Fellowship. They invariably helped the poor children, young girls and widows. The Women’s Fellowship are conducting free tailoring courses in two centres is irrespective of caste and religion. Thus the Women’s Fellowship is playing an important role for the socio-economic development of the CSI Tirunelveli Diocese.

6.3.7 Funding Agencies for Social Welfare Activities

There are various foreign organisations that help the Tirunelveli Diocesan Social Welfare Department for the upliftment of the poor people. The Tirunelveli Diocese is the second recipient of foreign funds.

(i) Churchs Auxiliary for Social Action (CASA)

CASA was of immense help to the Tirunelveli Diocese during the drought period and it supplied oil and wheat to the labour for deepening wells of the small and marginal farmers. CASA is also helping the Diocese for the maternity and child health programmes in Tirunelveli Diocesan area. During normal times and at times of natural calamities like flood, cyclone, drought and fire accident the CASA helped the Diocese by supplying large quantities of cloth, blankets, cooking utensils and medical requirements.

During the year 1974-75 the CASA was able to provide some relief to famine stricken parishes. New wells were sunk and old wells were deepened. The labourers got their wages either in the form of cash or wheat. It also gave relief to fire accident victims.

The Diocese with the help of CASA supplied free soap and dress to the poor people of the Diocese. It also helped the Diocese to run welfare centres in five places in the Diocese.

106 Ibid., Report for the year 1997-98, p.3.
107 Ibid., Report for the year 1974-75, p.3.
In the year 1967 the Diocesan Social Welfare Committee decided to run Day Care Centre for the poor children with the help of CASA at Kalugumalai, Vagaikulam, Chinna Vagaikulam, Kuruvikulam Puthur and Naluvasankottai. In December 1992, the CASA distributed aluminium vessels to 1,600 families and spent Rs. 7,20,000 for flood victims. The Diocese through CASA, helped one hundred and twenty five families. They supplied dhoties, sarees, blankets and aluminium vessels.

The Diocese, with the help of CASA sank a drinking water well at Thadiapuram with the supply of 8971 kgs of wheat and Mudalur tank has been deepened with the supply of 9021 kgs of wheat. The Diocesan policy of food for work programme avoided the inflationary pressure in the economy.

During the year 1996-97, with the aid from CASA to the tune of 71,600 kg of wheat, 27 wells have been deepened and two tanks have been desilted. Seven families who lost their huts in the fire accident have been helped. During the year 1997-98 the wheat aid of CASA has reached twenty nine pastorates. Sixteen persons in the flood affected area were benefitted.

(ii) Evangelistic Zentral Stelle (EZE)

This organisation helped the Diocese for the Multi Sectoral Rural Development Programme and Rural Development. In 1981 there were water shortages in the Tirunelveli Diocesan area. The EZE-supplied four Rigs to solve the water scarcity in the Diocese. During the year 1982-83 the EZE sponsored Multi-Sectoral Rural Development Programme and small scale industries like Lime Kiln at Sivanthipatti, Chalk Piece Industry at Puthaneri and Wafers making at Palayamkottai. EZE did more social welfare activities in the Palayamkottai area. The Diocese with the help of EZE built houses for the houseless poor people. The EZE helps to start small scale industries and other small projects like match industry and agricultural

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111 Ibid., Report for the year 1993-94, p.3.
112 Ibid., Report for the year 1994-95, p.4.
projects. The Diocese with the help of EZE run Rural Development Projects in twenty villages in and around Ettayapuram.

(iii) World Vision of India

The World Vision of India is also helping the Tirunelveli Diocese for deepening bore wells and for providing clean drinking water facilities in the needy areas of the Diocese. During the year 1990-1991, two hundred children / students were supported through World Vision Homes. The Diocese, with the help of World Vision of India helped 428 sponsor children for medical, education and economic improvement. The Diocese also took care of their parents. It also provided Sewing machines to twenty two ladies and vehicle licenses to eighteen persons. The Diocese did development activities in seven villages with the help received from World Vision. The Diocese also repaired 20 houses and provided loan to 44 persons towards the purchase of milch animals.

(vi) Tamil Nadu Christian Council (TNCC)

The CSI Synod and TNCC deepened fortyeight wells, sank four new wells and eleven bore wells in Tirunelveli Diocesan rural areas. It also helped the agricultural farm at Lakshmiapuram (Meignanapuram), safety match industry at Pitchivilai and Palmyra leaf industry are developing well and it also provided employment opportunity for the people in Nazareth, Sathankulam and Meignanapuram areas. The TNCC and SIMAUI helped to sink bore wells and fitted with motor pump sets in four villages. During the year 1996-97 with this aid five villages have been provided with bore wells and jet pumps.

(v) AFPRO

The Delhi based AFPRO helped the Diocese to find out the underground water facilities, Leprosy hospital at Peikulam, Fenton Estate and Rockhall, Courtallam.

(vi) Hilswerkder Evangelischen Kirchen Schweiz (HEKS)

This organisation provides financial help in the Self Employment projects. The HEKS a sponsored projects of the Diocese came up well. The Social and Economic welfare projects

120 Ibid., Report for the year 1990-91, p.iv.
121 Ibid., Report for the year 1993-94, p.3.
122 Ibid., Report for the year 1994-95, p.4.
123 Ibid., Report for the year 1982-83, p.4.
124 Ibid., Report for the year 1994-95, p.4.
125 Ibid., Report for the year 1996-97, p.3.
126 Ibid., Report for the year 1979-80, p.iv.
were continued to help the needy people through HEKS and this organisation helped for the upliftment of the poor.\footnote{127} The Diocese, with the help of HEKS runs Self-Employment Projects in twenty villages in and around Meignanapuram.\footnote{128} The aid from HEKS helped the Lakshmipuram Agricultural Farm and Pitchivilai Match Factory in the year 1994.\footnote{129}

(vii) Help Age India

The Help Age India is helping the Diocese in social welfare activities of the blind people. During the year 1994-95 it supported twenty two blind people.\footnote{130}

(viii) Lutheran World Relief (LWR)

LWR helped the needy people and worked for the upliftment of the poor.\footnote{131} This organisation lends its financial support for the Rural Development projects, Ebenzer Training Centre in Nagalapuram and Rehabilitation for Leprosy Patients in Peikulam.\footnote{132} During the year 1994-95 LWR financial support was helpful to install a printing press at Meignanapuram on 25th August 1994.\footnote{133} The Diocese, with the help from L.W.R. started a Sewing Training Centre in Anandapuram and a Printing Press at Meignanapuram during the year 1995-96.\footnote{134} In the year 1996-97, the LWR was received for rehabilitation of leprosy patients in twenty three villages around Peikulam.\footnote{135}

(ix) CCF (Aid to Students in Schools)

The CCF met the spiritual needs of the students in Tirunelveli Diocese. The Diocese helped the school students through C.C.F.\footnote{136} The C C F Homes supported two hundred and fifty children / students of the Diocesan schools.\footnote{137}

(x) KINDERNOTHILFF (KNH)

The organisation helps the students in Tirunelveli Diocese. During the year 1972-73 there were only fourteen KNH Homes to our diocese. Three more KNH Homes were added

during 1973-74 and all of them continue to serve eminently the least of these brethren.\textsuperscript{138} Seventeen KNH homes were functioning during 1974-75 and it supported 1290 foster children. One creche was also opened at Nagalapuram.\textsuperscript{139}

With the help of KNH the Diocese opened two Self Employment and Counselling Training Centres at Palayamkottai for the KNH students - one for boys and another for girls who have completed the S.S.L.C. The girl students were given training in typewriting, sewing, dress making and animal husbandry and boys were given training in automobile engineering, book keeping and accountancy.\textsuperscript{140} KNH of the Tirunelveli Diocese won four prizes and the aids. The number of homes in 1975-76 was eighteen with 1432 students. So the KNH decided to construct a building in Schaffter School, Tirunelveli.\textsuperscript{141}

With the help of KNH, a new hostel was built and dedicated in Art Industrial School, Nazareth in 1977.\textsuperscript{142} During 1986-87 the KNH helped to bring dental care units in St. Lukes' Hospital, Nazareth.\textsuperscript{143} KNH aid also supported the poor and orphan students in the Diocesan educational institutions. During the year 1990, the KNH homes supported 2100 children / students.\textsuperscript{144} The KNH takes care of 100 polio students at Thirumaraiyur.\textsuperscript{145} Three of the social workers of KNH homes have been awarded the Nehru Yuva Kendra Award for 1993.\textsuperscript{146}

\textbf{(xi) Christofel Blinden Mission}

The Diocese, with the help of CBM conducted free eye camps two times for the poor people.\textsuperscript{147} Integrated programme for the Blind is functioning well in nine of the Diocesan schools with the help of the CBM.\textsuperscript{148} The Blind Children are given regular education along with other children in seven Diocesan schools.\textsuperscript{149}

\begin{itemize}
\item \textsuperscript{138} \textit{Ibid.}, Report for the year 1973-74, p. 6.
\item \textsuperscript{139} \textit{Ibid.}, Report for the year 1974-75, p.3.
\item \textsuperscript{140} \textit{Ibid.}, Report for the year 1975-76, p. v.
\item \textsuperscript{141} Minutes of the Tirunelveli Diocesan Social Welfare Committee 83rd Meeting dated 9th Oct 1975, p.3.
\item \textsuperscript{142} \textit{CSI Tirunelveli Diocesan Council Report for the year 1997-98}, p.8
\item \textsuperscript{143} \textit{Ibid.}, Report for the year 1986-87, p. iii.
\item \textsuperscript{144} \textit{Ibid.}, Report for the year 1990-91, p.iii.
\item \textsuperscript{145} \textit{Ibid.}, Report for the year 1992-93, p.6.
\item \textsuperscript{146} \textit{Ibid.}, Report for the year 1994-95, p.5.
\item \textsuperscript{147} \textit{Ibid.}, Report for the year 1983-84, p.5.
\item \textsuperscript{148} \textit{Ibid.}, Report for the year 1994-5, p.6.
\item \textsuperscript{149} \textit{Ibid.}, Report for the year 1996-97, p.5.
\end{itemize}
CSI Synod

The CSI Synod contributed Rs. 1,00,000 to solve water scarcity problem in the Diocese. The Social Welfare Committee has put forth the condition that the beneficiaries must meet one fourth of the expenditure. With the financial help from CSI Synod, the Diocese is able to start an Agricultural Motor Repairing Unit at Sattankulam. It also gave financial assistance to thirty four unemployed persons to start small scale industries and purchase milch animals.

Funding Agencies

During the year 1995-96 the Diocese planned to develop the Diocese projects with the help of CTVT. Negotiations for integration of work of KNH with the Church Council in which it has most of the children under its fastership started in 1967. This culminated in the formation of the Council for children care, a body under CSI. The Diocese with the help of CSI CCC conducted a free eye camp at the Polio Home, Nazareth during the year 1984-85. The Church Council for Child and Youth Care is a humanitarian organisation, established as a response of Church to the call of God to care for the least of the brethren and thus seen Him. This is an interdenominational body of viewing partnership with Kindernothilfe (KNH). During the year 1996-97 with the liberal financial support of CCCYC the Diocese is able to construct a new building at a cost of Rs. 6 lakhs for the Mentally Retarded Children.

6.3.8 Foreign Agency and Homes

The Diocesan Homes were supported by the aid from KNH, CCF and CSICCCC The liberal aid from KNM, CCF, CBM, World Vision and Compassion for India helped the physically handicapped and economically backward children. Compassion for Indian Homes supported four hundred students in the Diocesan educational institutions. The KNH, CCF, Compassion for India took care of the Day Care Centre, Technical Training Centre and three Mentally Retarded Children Centres. During the year 1994-95 the KNH, CBM, SAC-CCC and Compassion for India Homes and Projects supported 2500 students in the Diocesan

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151 CSI Tirunelveli Diocesan Council Report for the year, 1994-95, pp.4-5.
155 Ibid., Report for the year 1986-87, p.iii.
156 Ibid., Report for the year 1989-90, p.3.
During the year 1995-96 with the help of CCCYC, KNH, World Vision of India, CBM, SAC CCC more than 3500 poor children are provided with free education and the residential care.

During the year 1995-96 through CORPED Scheme twenty nine schools in backward areas of the Diocese were benefitted. A sum of Rs. 25 lakhs has been spent through this scheme.

6.3.9 Diocese as the Instrument of Social Change

The Tirunelveli Diocese has a great concern for the welfare of the people in general and the downtrodden in particular. It is in for the total reformation of human life. This total reformation includes the economic and social life. The Diocese, being a divine and human society is best capable of making this contribution to the present day social ethos of Tirunelveli.

The Diocesan contribution to India's social life through its educational institutions has been very great. The Diocese makes its members sensitive to the social, economic and political needs of the country, impelling them in later life to contribute their mite for the social reforms. The ministry of Jesus Christ comprised preaching, teaching and healing. The Tirunelveli Diocese carry out all these ministries to serve humanity. Thus it indirectly influenced in bringing about the needed reforms which have been conducive to social changes.

Social changes take place when there is a structural change in society. With technological and institutional innovations, there are changes in the economy as well as in the aspirations of the people. When culture changes, changes in social norms take place in response to new situation, social changes may take place smoothly.

The Christian Missionaries preached the Gospel of Jesus Christ and urged that the untouchables and socially backward people be emancipated from the shackles of their old religious and social bondage and be given equal treatment in society with the high caste people. They started schools and hospitals in towns and villages for the benefit of backward class and untouchables.

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158 Ibid., Report for the year 1995-96, p.3.
160 B. Kuppuswamy, Social Changes in India, Delhi, 1994, p.15.
<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Name of the Organisation</th>
<th>Purpose of Financial assistance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kinder Nolhife</td>
<td>Students Support Programmes, Home Maintenance and Construction, Self Employment, Counselling and Training Centre, Dental Care Units for Orphan Students</td>
</tr>
<tr>
<td></td>
<td>Federal Republic of Germany</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Christobel Blinden Mission</td>
<td>To conduct free eye camps; To build separate eye section, Integrated Education Programme for Disabled Children</td>
</tr>
<tr>
<td></td>
<td>Federal Republic of Germany</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Church of South India Council for Child Care, Bangalore</td>
<td>To conduct free eye camps to run Polio Home</td>
</tr>
<tr>
<td>4.</td>
<td>Church’s Auxiliary for Social Action Delhi</td>
<td>Maternity and Child Health Programme, Drought Relief Measures, Natural Calamities Relief, To Run Welfare Centers, Day Care for Poor Children</td>
</tr>
<tr>
<td>5.</td>
<td>Evangelisticke Zentral Stella Entwicklunghilfe, Republic of Germany</td>
<td>Multi Sectoral Rural Development Programme, Rural Development Projects, Social Welfare Activities</td>
</tr>
<tr>
<td>6.</td>
<td>Hilswerkder Evangelischer Kirchender Schweiz, Switzerland</td>
<td>Financial help to Self. Employment Projects, Upliftment of Poor,</td>
</tr>
<tr>
<td>7.</td>
<td>World Vision of India, Chennai</td>
<td>Deepening of wells, Child Sponsorship, Supply of sewing machine, vehicle licence, house repair, Loan to buy milch animals.</td>
</tr>
<tr>
<td>8.</td>
<td>Tamilnad Christian Council</td>
<td>Deepening of borewells, jet pumps, Development of Agricultural Farm</td>
</tr>
<tr>
<td>Name of the Organisation</td>
<td>Financial help purpose</td>
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<tr>
<td>--------------------------------------------------------------</td>
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</tr>
<tr>
<td>10. Luthren World Relief</td>
<td>LWR</td>
<td>Rural Development Projects, Rehabilitation of Leprosy Patients, Printing Press at Meignanapuram, Free Medical Camps</td>
</tr>
<tr>
<td>11. Christian Children Fund</td>
<td>CCF</td>
<td>Aid to School Children and Homes</td>
</tr>
<tr>
<td>12. Christian Children Fund</td>
<td>CCF</td>
<td>Buildings for mentally retarded children</td>
</tr>
<tr>
<td>14. Compassion for India, Madras</td>
<td>CI</td>
<td>Homes Development Activities, daily care centre for poor children</td>
</tr>
<tr>
<td>15. CSI Council for Healing Ministry, Bangalore</td>
<td>CSICHM</td>
<td>Helped to buy medical apparatus and vehicle for the hospitals</td>
</tr>
<tr>
<td>16. Dan Church AID Denmark</td>
<td>DCA</td>
<td>Aid to the Development of Agriculture</td>
</tr>
<tr>
<td>17. Care of Orphans and Child Care</td>
<td>COCC</td>
<td>Orphan Child Care</td>
</tr>
<tr>
<td>18. Tear Fund, England</td>
<td>TF</td>
<td>To buy Computer Braille Printing Press</td>
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<tr>
<td>19. Mission to Seamen, England</td>
<td>MS</td>
<td>To help the Seamen</td>
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<tr>
<td>20. Simari of Netherlands</td>
<td>SN</td>
<td>Social Welfare Activities of the Diocese</td>
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<tr>
<td>21. Inter Chrch Service Agency</td>
<td>ICSA</td>
<td>Social Welfare Activities of the Diocese</td>
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<tr>
<td>23. Evangelistiches Mission Work, Germany</td>
<td>EMW</td>
<td>Social Welfare Activities of the Diocese</td>
</tr>
<tr>
<td>24. Central Evangelical Agency</td>
<td>CEA</td>
<td>Huge extension projects of the Diocese</td>
</tr>
</tbody>
</table>

Source: CSI Tirunelveli Diocesan Council Reports from 1947-48 to 1997-98
Chart 6.3.5 CSI Tirunelveli Diocese and Socio-Economic Development

**CSI TIRUNELVELI DIOCESE**

- Missionaries
  - Education
  - Religion
  - Medical
    - Trained Manpower
      - Transformation of Agriculture
      - Transformation of Industry
    - Trained Healthy Manpower
      - Transformation of Health Facilities
  - Cultural Transformation
  - Economic Development
  - Social Change
  - Improvement in the Quality of Life

**Socio Economic Development**
Several socio-economic programmes concerning community development have been carried out by the Tirunelveli Diocese mainly in villages. The Diocesan Welfare Projects have been taken up wide range of activities and programmes for individual and social development. The major thrust of Tirunelveli Diocesan Welfare Project is on selfless love, an unshakable faith in Christ, equality, sharing of resources, concern for happiness and well-being of everyone in society and constant endeavour for the growth and development of the Diocese. The chart 6.3.5 explains how the Diocese brought socio-economic development.

The CSI Tirunelveli Diocese brought socio economic development of the people through Education, Religion and Medical facilities. The Educational facilities provided by the Diocese brought trained manpower which, in turn, will bring transformation in agriculture and industry. The medical facilities available in the diocese will bring trained and healthy manpower. Thus education, religion and medical facilities will bring economic development. The economic development will pave the way for social change and the social change will bring cultural transformation and improvement in the quality of life. These activities will bring the socio economic development of the Diocese.

During the year 1997-98 the main foreign contributors of the Diocese welfare activities were Germany, USA and UK. The CSI Tirunelveli Diocese till date is able to do welfare activities mainly through foreign contributions.

6.3.10 Conclusion

This chapter deals with the Revenue and Expenditure of the Diocese and its management. The Diocesan financial difficulties were solved through the Finance Committee of the Diocese. The Diocese as a voluntary organisation is spending a large amount of social welfare activities. The revenue of the Diocese is increasing but less than proportionately to the increase in the number of congregation members. The increase in contribution is only due to increase in stipulated sangam of the Diocese. But the voluntary contribution decreased considerably because the congregation members are supporting only the independent Pastors due to some misunderstanding with the Diocese. Foreign contribution plays an important role and helps the Diocese to do Medical, Child Care and other Social Welfare activities in the Diocese. The Women’s Fellowship is doing numerous social welfare activities through the Diocese.