CHAPTER III

METHODOLOGY
CHAPTER III

METHODOLOGY

The study adopts the Historical method in tracing out the Education given in Ancient India (2000 B.C). Education in Post Vedic age (1000 B.C), Buddhist system of education, (600 B.C), Education in Medieval India (Muslim Perior) (12th century to 16 century A.D) and education during British rule in India. Contribution of Christian missionaries to primary education, secondary education, Higher education, Women's education. The study has exhaustively dealt with all aspects of education, in India given by Christian missionaries from 1700 to 2000 A.D. using the historical method.

The education given in each period and the value system prevailing in the society, and the impact of education on society were critically analyzed, by adopting the critical and analytical methods. Analytical approach is made to study the efforts of the missionaries and European officials, to raise the status of Indians through education.

Source Materials

The present research primarily depends on the source materials available in archival preservation. They are primary and secondary in character, scrutinized with analytical approach.

Primary sources consists of Government records census reports, Educational reports, Legislature and Parliamentary reports, Financial reports Ecclesiastical reports, Madras Administrative reports and Annual reports of the
Public Administration in the Madras Presidency, Judicial Administrative reports, Native newspaper reports of contemporary period Almanacs and handbooks of the Contemporary period are collected from various archival preservations and concerned departments. Surveys and Interviews made in area of the research are also falling under primary sources.

Autobiographies, contemporary periodicals, Journals, and Newspaper, form part of the primary sources. Biographies and other published works in English and Tamil constitute the secondary sources.

The study consists of four parts.

The first part deals with the contribution of the Catholic missionaries to the growth of school education Collegiate and the University education. It also deals with the contribution of Protestant Christian Missionaries to Education. The Pioneering spirit of the early missionaries, Utterly dedicated and determined works for the sole purpose of bringing enlightenment to the people, opening the minds to the marvels of education and ultimately to the author of all truth. The educational policies of pioneering Missionaries and the difficulties encountered by the early Missionaries throughout the 18th 19th and 20th centuries are brought out. It also narrates the contributions of William Carry and Alexander Duff to the modern educational system, and the emphasis on Religious education.

The second part throws ample light upon the condition of the people before and after introduction of education by Christian Missionaries. It
elaborately deals with the condition of women, the role of Hindu women in the tradition bound society, and their status after the Christian missionaries introduced education for them. It also throws light on the condition of Depressed class people before and after introduction of Education by Christian Missionaries and also their contribution in the cause of Health.

The **third part** deals with the Christian Missionary Education and Cultural transformation in India. It gives a clear picture of the religious education given and the impact it had on the people. It also throws light on the influence of the Missionary Education on social reform movements for the Abolition of Sati, Child marriage, Devadasis system and for the promotion of female education. It also deals with the prominent role played by Christian scriptures in the abolition of social evils from the Hindu society.

The **fourth part** deals with secular education and value crisis. It describes the aims of education and the types of values and the tremendous effects of science and technology on the future generations. It also deals with the erosion of values without moral and religious education. It throws light on Moral and spiritual education during. a) The Pre British period, b) The British period, c) Moral and spiritual values from 1947; d) list of 84 values prescribed by NCERT to be incorporated in the curriculum. It also deals with the responsibilities, the educational institutions should shoulder in cultivating values in children.
PART I

Contribution of The Catholic Christian Missionaries and Protestant Christian Missionaries

President A.P.J. Abdul Kalam said Jesuits had greatly contributed to the development of education in India. The President said: Speaking at the inauguration of a global conference of the alumni of Jesuit institution in Kolkata.

Christianity

By tradition, Christianity is said to have arrived in India with Saint Thomas, one of the apostles of Jesus Christ who spent some years in South India and possibly died there.¹

Historically, Christian missionary activity started with the advent of Saint Francis Xavier in 1544.² He was followed by Portuguese missionaries at first and eventually by missionaries from other countries like Denmark, Holland, Germany and Great Britain. Throughout the 18th and 19th centuries, Catholic as well as Protestant missionaries preached Christian doctrines in India and also made important contribution to social empowerment and education in India.

Much of the modern influences in the Indian society can be attributed to the role of Christianity in India. Christian missionaries helped in setting up schools and colleges all over India and also spread the message of faith and
good will in the country. Christianity and its teachings influenced a number of intellectuals and thinkers in India, including Mahatma Gandhi.4

In this task of providing education to the people of India, the Roman Catholic Church played a notable role. The teaching responsibility of the Catholic Church had come from Jesus Christ himself. In the opinion of the church teaching had been essentially, a social work. (The place of the teacher as a role model had always been underlined). The Catholic teacher had been entrusted with the formidable task of character building of their wards under their care, and shaping them to be useful members of the society, and of the church. The Catholic teacher had been expected to renew his readiness to serve the community by his constant prayers. The objective of Catholic education had always aimed for shaping the youth’s moral and spiritual life and for making them complete human beings. In short, the programme of Catholic education had been to mould a person into a balanced man.

The missionaries had to work not only for the poor but also with the poor. They helped them in their poverty and misery and had to give them an element of self-respect. It may be pointed out here the Roman Catholic church had entered the field of education, in the second half of the Nineteenth century. They opened schools at Madras, Pondicherry, Thiruchirapalli, Madurai, Thanjavur, Palayamkottai, and at several other places. Catholic schools served all section of society without any discrimination. Further the grants in aid system greatly helped the Christian
schools and thus began the fulfilment of the objective of the Catholic Church in respect of education.

**Catholic Missions in the Growth of Secondary Education in Madras City**

Founded by Don Bosco on 18th December 1859 in Twin-Italy, it evinced keen interest in the uplift of the abandoned and down trodden youth, besides carrying on proselytising activities in different parts of the world. The Salesian society maintained two high schools for boys in the city of Madras, they were Gabriel’s High School and St.Mary’s High School founded in 1839 at Armenian street. They had their early existence as a single institution known as St.Mary’s Seminary. In its early stages it was run by Brothers of St. Patricks. In 1907, St.Mary’s seminary was bifurcated into St.Gabriel’s high school and St.Mary’s High School. In 1928, the Brothers of St.Gabriel handed them over to the Salesian fathers.

St.Patrick’s High School, run by the Brothers of St.Patrick’s at Adyar in Madras, first functional in St.Mary’s seminary in Armenian street. The school continues to serve the cause of secondary education, particularly of the Anglo-Indian Boys, although boys belonging to other communities were also admitted.

St. Bede’s Anglo Indian High School was another Catholic institution at Santhome catering to the educational needs in that particular region of the Madras City.
St. Joseph's European Boys Schools, St. Peter's European Boys School Sacred Heart European Boys School Sacred Heart European School, St. Antony's European School, St. William's European School and St. Anne's School, Madras. Non European Schools also emerged during this period and they functioned very well in many areas of Madras.

**Contribution of Catholic Missions to the Growth of Secondary Education among Girls**

St. Aloysius Girl's High School, situated at Vepery, was found in 1885, by the presentation sisters. It was originally known as St. Joseph's seminary for young ladies. Since 1928, the school was known as St. Aloysius High School. They also established St. Columbian's Girl's High School founded in 1899, in George Town, it was first called as Presentation Convent The sisters prepared girls for the Matriculation examination.  

In 1931, Catholic Directory listed a number of new schools, conducted by Arch Diocese of Madras, and prominent among them were St. Lazarus School and Good Shepherded Convent School. Popular Anglo-Indian schools for girls such as the Holy Angles at Mambalam, St. Dominics European Middle School at St. Thomas Mount, St. Joseph Vernacular Girls School and St. Helen's Vernacular Girls School at Mylapore. St. Euphrasia's Private and Special School served the cause of education, and imparted knowledge to girls and children residing at various localities of Madras.
Most of the Catholic Schools catered to the poor children in the local areas. A few schools were attached with orphanages, poor homes and hostels. Education was almost free for all the children. The parents who were already burdened with the problems of poverty, and misery found it as a great relief since they felt that the children were in the safe hands.

In the Industrial schools which included vocational courses for the students rendered a great service, to the poor families. The wards coming from such a background needed some hope for the future. Mostly they were taught commercial subjects and crafts and vocational guidance for girls and boys were also given. Such valuable social welfare activities, undertaken by the Catholic missionaries in the city of Madras were a boon to many of the boys and girls belonging to the poor and depressed classes.

The Franciscan Missionaries of Mary Salesian order of Nuns, Sisters of St.Anne’s congregation, the Bon-Secours Nuns and the sisters of presentation organised a network of primary and secondary schools for girls in many parts of the city of Madras. Some of these institutions were attached with boarding and orphanages.

List of Schools known as reputed institutions: i) St. Thomas Mount Lower Secondary School, ii) St. Thomas Convent High School, Santhome, iii) Industrial School, St. Thomas Mount, iv) St. Raphael’s English School, Santhome, v) Industrial School, Santhome, vi) St. Thomas Convent Native Poor School (St.Francis of Assissi) Santhome, vii) Santhome viii) St. Joseph’s
Elementary School Santhome, ix) Holy Angel’s European High School Mambalam, x) St. Dominic’s European Middle School, xi) St. Joseph’s Elementary School Santhome, xii) Holy Angle’s European High School Mambalam, xiii) St. Dominic’s European Middle School, xiv) St. Joseph’s Vernacular Girl’s Schools xv) St. Thomas Mount, xvi) St. Helen’s Vernacular Girl’s School, xvii) St. Thomas Mount and Sisters of Good Shepherded Nungambakkam, xviii) St. Francis Xavier Primary Schools Alwarpet, and St. Lazarus’s School Mylapore, xix) St. Antony’s English Middle School Mylapore was managed by the Bon-Secours sisters (Our Lady of God-Help). The presentation Nuns carried on the administration of the following schools which also included Little Flower Convent near Gemini Circle which catered to the needs of the visually handicapped boys and girls, xx) St. Antony’s High School Pudupet, xxi) St. Kevin’s High School, Royapuram, xxii) St. Columbian’s High School Broadway,9 xxiii) St. Aloysius High School Vepery, xxiv) St. Williams High School Royapettah and Church Park – Sacred Heart Convent and Training European School, Thousand Lights.10, xxv) St. Anne’s School for Girls at which was Royapuram established by Indigenous Congregational sisters.11

Collegiate and University Education

The Jesuits who had been rendering yeoman service in the field of education, started a Catholic College in the city of Madras in the year 1925. The college was named after Loyala, the founder of the Society of Jesus, and
was called the Loyala College. Fr. Betram was the first principal of the College. He contributed for the substantial growth of the institution in its early history. Fr.L.D. Murphy, who was the principal of the college from 1937 to 1942 played a significant role in the growth of the College. Rev. Fr. Jerome D'Souza who succeeded Fr. Murphy as Rector and Principal of the College in 1942 contributed for the further progress of the institution. The Loyala College had contributed greatly to higher education in Madras.

It was due to the initiative of the founder and first principal of Loyola College Fr. Betram, that the Pushpa Nagar Colony came into existence near the college. The poor servants of the college were given residential quarters, in this colony, and their needs were fulfilled well. In the college the social service league was established and the students of the college mainly from the hostels spend their leisure time by visiting hospitals, taking care of the poor by collecting and distributing clothes and food. The All India Catholic University federation which was established during the same time of the foundation of the college carried on social work along with Loyola College.

The Congregation of the Franciscan Missionaries of Mary decided to start a first grade college for women in Madras. This college was named as Stella Maris College and founded on 15th August 1947. The college had aimed at preparing women to continually search for truth, to grow into mature and responsible women ready to face the challenges of life in the home and society. Most of the students who came out developed a sound value system.
and became in course of time women of selfless nature. The College had aimed at preparing women to continually search for truth, to grow into mature and responsible women ready to face the challenges of life in the home and society.

Innumerable schools and colleges all over the country were set up by the Catholic missionaries. The enormous work undertaken by the Catholic missionaries in the field of education is commendable. By 1960's there were in India 80 University Colleges, 6176 schools and 145 technical and industrial schools under Catholic management besides a number of teacher training institutions. By 1925 there were seven colleges for men and four for women in Southern India alone. The Xavier Board of Higher education, which was established in May 1951, provided the various Catholic Colleges of the country with common policies and a basis for united action.¹⁴

CONTRIBUTION OF THE PROTESTANT CHRISTIAN MISSIONARIES

Educational Policies of Pioneer Missionaries

The educational policy developments in South India has to be viewed in the context of the educational condition prevalent in the whole country during the early period of missionary endeavour. Among the many missionary educators, who laboured, perhaps the contribution of Ziegenbalg, Schwartz, Carey and Duff, could be considered most significant in that their policies on education had enormous influence, on the various missions labouring in South India.¹⁵
Ziegenbalg and the Danish Mission in Tranquebar

The Danes were drawn into India and acquired a small property at Tranquebar, on the Coromandal coast, and a second at Serampore, near Calcutta during the later part of the Seventeenth Century. F. J.Lutkens, the chaplain of the king of Denmark persuaded the king to set aside men and material to care for the spiritual welfare of his subjects in India. The king responded to this suggestion, and created the Danish Royal Mission, which was not to be an enterprise of the church of Denmark, but rather to be directed by a special corporation. The missionaries were to be appointed by the king and responsible to him.\textsuperscript{16}

No mission in Denmark were found willing to undertake this new and difficult task. Guided by Lutkens, the king turned for help to Halle, the great pietist centre in Germany from where Bartholomew Ziegenbalg and Henry Plutschau came forward to undertake missionary labours in distant India.\textsuperscript{17} These pioneers of the Royal Danish Mission on landing at Tranquebar in July 1706, were received with ridicule, and opposition by the Europeans. Undaunted, they began work and in a few months they were able to preach in Tamil and Portuguese. In 1708, Ziegenbalg was unlawfully arrested and imprisoned by the Danish Governor at Tranquebar. By the instruction from the king, Ziegenbalg was released and persecution of the missionaries was checked to some extent. However opposition from the Europeans continued. In the midst of several difficulties, the missionaries not only concentrated their efforts
in evangelical work but also turned their attention to education. The missionaries throughout the 18th century had to labour against heavy odds because their work was not encouraged by the European companies.\textsuperscript{18}

**First Educational Efforts**

Ziegenbalg and his colleague, however, before the end of 1706, had started two schools, a Dano-Portuguese and a Tamil School. In the former, Portuguese, Danish and German were taught under Plutschar's superintendence. The Tamil School was conducted under the supervision of Ziegenbalg with the help of two Indian leaders. For Ziegenbalg the aim of education was not simply the diffusion of knowledge but it was to be a part of the equipment of a Christian, who must be able to read the word of God for himself and to absorb it into his very being. In 1712,\textsuperscript{19} Ziegenbalg reported that they had five schools called 'charity' schools where food clothes and books were given to the children of the converts.

Ziegenbalg founded schools for the Non-Christian also.\textsuperscript{20} His main purpose was to provide an opportunity, for the children of lower castes and outcasts in learning. However the aim of these schools was not conversion of children. Every child in these schools was given the freedom to decide for himself whether to become a Christian or not. Inspite of these aims, there was much opposition to the teaching of Christian doctrines from the parents and the teachers and hence only some instruction in natural religion, and morals could be given in these schools.
School for Girls

Ziegenbalg’s pioneer effort in the education of girls is noteworthy.\textsuperscript{21} The Tamil schools for girls, begun in 1707, at Tranquebar, becomes the first record of a Christian School for Indian girls in South India, if not in the whole of India. It was obviously a small beginning with 70 pupils who were either slaves or the daughters of slaves and outcastes.\textsuperscript{22} Ziegenbalg felt that such efforts were the only way the socially down trodden could have any opportunity of education, and of knowledge of Christian religion.

Help from SPCK

Within a decade of Ziegenbalg’s arrival, he had opened over 20 schools in and around Tranquebar. He extended his efforts outside the jurisdiction of the Danish mission, by starting a school in 1717, at Cuddalore with the help of the society for the promotion of Christian knowledge (SPCK). The SPCK was established in 1699 in England. One of its objectives was promotion of children’s education. About 1711, it heard of the needs of the Tranquebar Mission and supported its missionaries, in their educational activities, especially outside the Danish territories. The SPCK was in fact helpful to the Trabquebar missionaries, throughout the 18\textsuperscript{th} century\textsuperscript{23} Ziegenbalg in 1719. Before his death he had established a school in Madras also.

Most important of all his educational work were the seminaries which were started with the purpose of raising up a group of Indian ministers of the Gospel though theology and Christian doctrines, formed the main content of
the curriculum, other sciences also were taught for Ziegenbalg believed that sound mental development was essential for good spiritual growth.\textsuperscript{24} Ziegenbalg is remembered for his pioneer work in establishing a Tamil press and for his translation of the New Testament into Tamil. After Ziegenbalg Grundler and Schultze carried forward the educational work of the Tranquebar mission left by Ziegenbalg, Schultze was instrumental in widening the educational work in South India at places like Madras, Tanjore, Cuddalore, Palayankottai, and Trichy.\textsuperscript{25}

Tranquebar mission was the only one which carried on any form of mass education for Indians apart from the SPCK throughout the 18\textsuperscript{th} century. In 1845, Tranquebar was sold to England, and in 1847 all the properties of the Danish Mission were legally transferred to the Leipzig Mission.\textsuperscript{26}

The Danish Mission work in South India was mostly limited to Tranquebar and to its immediate neighbourhood. Most of the missionaries were Germans, who were good educators, for the Lutheran Church, from which, they came itself was eminently an educating Church. It was natural that they devoted much attention to education.\textsuperscript{27} They laid stress on the education of the weaker sections of society through the medium of Tamil.

The missionaries who supported the cause considered it right and necessary particularly for the outcastes so that they could benefit spiritually and socially.
C.F. Schwartz, greatest of all the Tranquebar missionaries, arrived in Tranquebar in 1705, he laboured in South India for nearly half a century till his death in 1798. In 1767, he ceased to be connected with the Danish Mission and became an English chaplain, supported by the SPCK. He travelled extensively throughout the South, and founded several schools in the midst of his several other responsibilities. No doubt, most of them were Tamil Schools, for he believed that Indians should be taught through their mother tongue.

However with the help of Schwartz, John Sullivan a representative of the Madras Government, at the court of Thanjavur, prevailed upon the Rajahs of Thanjavur, Ramanathapuram and Sivaganga to open English Schools at these places. The first school of this kind was set up at Ramanathapuram in 1785. They came to be called provincial schools. Schwartz himself converted some of his schools particularly at Thanjavur and Kumbakonam, along this model.

The East India Company in 1787, granted a sum of 250 pagodas for the support of each of these schools. Further directing that similar grants would be made to schools of this type.\textsuperscript{28} Contributions poured forth also from Indian Princes. This led to rapid establishment of a number of such schools, in the Madras Presidency. The course of instruction included English, accounts, Tamil, Hindustani and some amount of Christian knowledge. The schools were inspected regularly and the work was established to missionaries. The financial statements had to be submitted for government approval. Schwartz, thus was
associated with an educational policy which was a fore-runner to the
government policy of encouraging private efforts with grants, and inspection.
The influence of Schwartz spread far beyond South India and among those to
whom his life and work were an inspiration was Charles Grant who advocated
English education for India.

William Carey born and brought up in England arrived at Calcutta in
1793. With him the British Churches entered in person into the field in which
they had so long been interested. Carey settled down at Serampore, a suburb of
Calcutta and began devoting his spare time to educational work.

Carey with his strong scientific bent, viewed education not simply as an
instrument to be used in the service of the Gospel, but as a good gift for
illuminating the mind and for purifying affections. Hence increasing attention
was given to education, and the Indians were to be approached through their
own languages. Soon a number of primary schools were set up and the level of
education in them was so superior that the people started asking for more
schools. Soon the number of such schools reached 100, giving instructions in
the rudiments of knowledge to more than 8000 children.

On hearing about the new charter Act of 1813, William Carey suggested
that elementary education could ideally be promoted by dividing the whole
country into circles of about 150 miles diameter in the middle of which could
reside a superintendent for all schools in that area.
With the help of public support and many Indians, and Europeans contributed liberally, with this help Carey and his colleagues were able to start many elementary schools in that region.

Carey was the pioneer of advocating modern educational system for India through the medium of Indian languages. In 1814 he proposed a plan for imparting the knowledge of European sciences among Indians. A large learning must be grown and spread through India and that instruction in India's philosophy, literature religion and science and in the Christian scriptures must be given. Too long had Indian education been the prerogative and monopoly of the high castes. Now the people's gifted sons must share the inheritance he said. The result of such thinking led to the founding of the Serampore College in 1818.

English was to be studied only by the more advanced students to deepen their acquaintance with European culture. The basic subjects were to be the oriental languages. The missionaries felt that these languages were essential for the theological students in order to get a proper understanding of Indian culture and religion. It was hoped that such understanding would be instrumental in turning their fellow countrymen from darkness to light. The first concern of the founders was to offer the gifted youth of India, however humble and poor, an access to their own Indian scriptures and classics.
Alexander Duff

Alexander Duff could be considered the founder of a modern educational mission in India. It was he who gave a new direction to higher education, and made it a vehicle of spiritual culture. With him begins a new chapter in the education history of missions.\textsuperscript{30} Duff wanted to establish a system of religious education, based on Western knowledge through the medium of English primarily for the high caste Hindus. The instruction, saturated with Christianity, was to be used as an evangelical agency, for the eradication of a firmly established system of superstitious beliefs, and idolatrous practices. India’s degradation had been caused by ignorance, and the remedy for this, was to be found in useful Scientific Western knowledge. Instead of a superficial elementary education, for the masses, he would give a thorough education to a select minority who would “emanate and diverge the rays of quickening truth. In his educational endeavour, Duff’s \textbf{main emphasis} was on \textit{religious education}.\textsuperscript{31} There was a great intellectual excitement and English schools were springing up on all sides. Duff exerted even a greater influence on the government, in shaping its educational policy, during the major part of the 19\textsuperscript{th} century. Duff took keen interest in the education of girls and also started a department for the systematic training of teachers. Duff stood firm by his principles overthrowing caste differences, inspite of the resentment from high castes. Duff is one of the most striking personalities among the makers of modern Indian education. He has left an indelible mark in the educational History of India. Duff and Carey differed sharply in using
education, as a tool for cultural change. Duff's institution with its westernised curriculum represented a value system, designed to eradicate the false learning of India and supplant it with the model of superior Christian learning of the west. In contrast, Carey founded the Serampore College on a value system that was clearly oriental in educational philosophy. Missions were established to spread the message of the Gospel around the world, and in this effort they used several methods. Some among them were preaching, education, distribution of literature and establishment of Hospitals.

As for South India, nearly twenty Protestant Missionary societies, had laboured till the end of the 19th century and almost all of them were engaged in educational activities, with certain objectives. During the 18th century only the Tranquebar Mission and the SPCK were involved in education. But the 19th century witnessed the active involvement of several missions from England, Germany, Scotland and America. The South has had the largest share of Missionary effort and has also reaped the largest benefit. The London Missionary society, the Church Missionary Society, the Society for the Propagation of the Gospel, and the Wesley Methodist Missionary Society, all from England started establishing schools in South India, during the early part of the 19th century. The schools founded by the missions were elementary in character and the instruction was given in the vernaculars wherever mission stations were established along with them schools were opened.
The LMS educational work was fairly widespread throughout South India, from 1804, in Tamil, Malayalam, Telugu and Kannada regions. Loveless and Ringletaube did significant work in education Rhenius and Schnarre contributed much to education, on behalf of the CMS from 1814 in Madras. The Mission founded several schools in Tirunelveli, Travencore and Cochin areas also. The Wesley Mission also operated extensively, by dividing the regions into districts of Madras, Nagapatnam, Hyderabad and Mysore. The Mission set apart a large number of its missionaries to the work of education. The SPG started its educational work from 1825, founding several schools.\(^{34}\) Taking advantage of the freedom provided by the Charter Act of 1833, to missionary enterprise, many non English Missionary Societies, entered the field of education, in South India. The Basel Mission and the Leipzig Mission from Germany, the American Baptists and the American Board of Commissioners, from North America and the Church of Scotland Mission, were prominent among them. The Basel Mission, commencing its work at Mangalore, in 1834, mainly concentrated its efforts on the southwestern coast of India stretching from the south Maratha region. By the end of the 19th century, the Mission had about 150 schools in twenty three stations, providing education for about 10,000 pupils. It was one of the leading contributors to education of the west coast of India.

The Leipzig Mission took over the educational work of Danish Mission in 1847 and extended the programme in Tranquebar, Madras, Thanjavur,
Pudukkottai, Tiruchy, Madurai and few other places. Its work was mainly confined to the Tamil region. The Mission ran about 150 schools with about 3700 pupils. The Swedish Mission functioned as part of the Leipzig Mission with Madurai, Pudukkottai and Anaikkadu among its first station and had schools in all the stations. The American Board of Commissioners first began work at Madurai in 1834 and opened a school, where instruction was given mostly through English on the Lancasterian plan. However, the Mission paid more attention to vernacular education, and within two years there were 35 schools organised by the Mission with 1149 boys and 65 girls. Many outstations in places like Dindukkal, Sivaganga, Tiruvanam and Tirumangalam were soon started with good schools in all of them. It also had stations in Madras, Kolapur, and Arcot. The American Reformed Church, having co-operated with the American Board from the beginning, started its work independently from 1858, and the Arcot Mission was handed over to it. It continued its educational work and founded several schools, there were over 5,500 pupils in its schools. The American Baptist Mission started its educational work in 1836 in the Telugu country, and later expanded its educational work to Madras. But its labour was confined to the Telugu speaking people, and the schools run by it were only Telugu schools, The Church of Scotland Mission. Though entering late into the field of missionary labours in India it became one of the most important educational agencies. Inspired by Alexander Duff, John Anderson, went to Madras, and started the General Assembly’s school in 1837, Anderson was the first missionary to
South India who was entirely set apart for educational work. Anderson and the Mission in Madras exerted a tremendous influence on the educational development of South India. The Mission was primarily an educational mission and the activities of the Mission were extended to several Muffusil areas like Nellore, Chingleput, Trivellore, Vellore, Wallajabad and Trivellore. The Church of Scotland itself opened its own Mission in 1845, and started educational institutions in Madras, Vellore and Arkonam.

Of all the agencies which provided education in South India, the Missions by far, did the most for the people. The Education Commission of 1882 reports that in the Madras Presidency the Missionaries were educating nearly 33,000 children while the government institutions were educating only 2093 pupils.

English Education

In The Church of Scotland Mission, its pioneer Missionary in Madras, Anderson, capitalised to the maximum, on the desire in the Hindu mind after English education. Anderson was of the view that through English education, of a higher order the high caste Hindus, were more likely to be reached, than any other at the time.

Anderson's educational experiment was a great success. High caste Hindu children flocked to his Central Institution, and the branch schools. The standard of education given in these schools were definitely higher than all the other existing schools in South India. Other Missions were also drawn to the
policy of the Church of Scotland Missions. The result was that many of the Missions started to found the so called “Anglo-vernacular” schools. In these schools, subjects were taught through vernacular in the lower classes and through English in the higher classes. Most of the Missions opened such schools primarily for the high caste Hindus.

**Education of Girls**

Missions did much to the cause of education of girls. Many schools were founded for girls in South India, even during the early years of the 19th century. But the number of such girls attending such schools was few, and they were mostly drawn from the lowest castes. Some of the girls were orphans. The Church of Scotland Mission made a significant contribution, by opening a school for the high caste Hindu girls in 1814, at Madras, from this time onwards the educational programme for girls particularly for high caste girls started expanding in South India.37 Almost all the Missions took care of the education of girls. Inspite of these efforts girls education was very slow till the end of the 19th century. Anderson felt that if the body of the real Hindu Community was to be reached, it was necessary to obtain entrance among the high caste girls. If caste girls were not reached, every scheme that aimed at India’s amelioration must in the long run prove abortive. That was the reason for his concern for this section of society.

The Mission along with other educational institutions established Boarding Schools and orphanages for boys and girls in several of their stations.
Such schools were considered necessary to protect the youth of the Church from moral contamination arising from the mass of degraded life around them.

Policy on Higher Education

The contribution of Missions to higher education in South India, has been singularly outstanding. College education was officially introduced with the founding of the University of Madras in 1857. However John Anderson is considered as the pioneer of higher education, in South India, because the institutions started by him in 1832, provided education of a higher order. Apart from the Presidency College, whose origin is traced from 1841, there was no other missionary institution, other than the Anderson’s Institution, providing higher education till, 1857. However this Institution was officially affiliated to the University of Madras only in 1865 with the commencement of a F.A class. In 1867, B.A. classes were started, and in 1877 it was named the Madras Christian College with William Miller as its first principal. The general pattern at that time was that, some of the leading secondary schools were upgraded, as colleges were affiliated to the Madras University. The society for the propagation of the gospel raised its school at Tiruchirapalli to a second grade college in 1873, and in 1883 it attained first grade status. This college later was named as Bishop Heber College, like wise, at Thanjavur, the existing school was upgraded to a first grade college in 1874, with the name of St.Peter’s College. Four secondary schools and five primary schools were
attached to it. A college at Tuticorin came into existence, in 1883, and in 1885, it became a first grade college. Later it was named Bishop Caldwell.

The Church Missionary Society also contributed much to higher education, by establishing colleges in a few centres. St. John’s College at Tirunelveli in 1878. At Masulipatnam the CMS missionary Noble started a school in 1843 which later in 1864, developed into a famous college named after him. The founding of Sarah Tucker College in 1896, at Palaymkkottai is an important event not only in the educational History of the CMS but of South India as well, for this was the first of its kind for women in this region.  

The Wesley Mission also took interest in higher education, The English school at Nagapattanam became the first Methodist College in India. In 1898 this college was moved to Mannargudi sharing its premises with a high school, which was already in existence from 1862. It was called Findlay College. The Mission had also a college at Royapettai, Madras.

Other prominent colleges that came into existence before 1900 were the American College Madurai (1881) and the Voorhees College, Vellore (1898). By this time there were at least a dozen Protestant Missionary Colleges in South India, providing higher education to more than thousand students. A striking factor about these colleges was that the Brahmins about 60% of them took advantage of this opportunity while the Indian Christian was not more than 10%. It is obvious that Christians did not benefit as much by the higher educational work of the missionaries as the Hindus did.
All the training and instruction were to have a moral and spiritual basis. For many missionaries including Miller, their colleges were to be places where the character of students should be built up.41

The laissez faire attitude of the East India Company on educational matters during the early period of its colonial domination did not give much financial or moral support to missionary education. Therefore, the missions had to develop their own programmes. They also had to find ways and means, either from Home Boards, or from Philanthropists in India to carry out the work of education. As the Government was slowly persuaded to get involved from the beginning of the 19th C, the policy decisions of the Government also began to produce their own impact on missions. However the period between 1813 and 1853 could be called the period of provincial line of action, because the provinces were left free to adopt their own educational policies. In the Madras Province Missionary education was playing a leading role during this time. Except for the language issue, the missions had little influence from the Government policy. But many institutions were suffering from lack of adequate financial resources and so came an elaborate system of grants-in-aid, under the Wood's Despatch of 1854.42

According to them, grants were to be made with a special view to extending and improving secular education of the people. Grants were to be gives only on the principles of perfect religious neutrality and no preference
was to be given to any school on the ground that any particular religious doctrines were taught or not taught.

The curriculum was to be relevant to the needs and wants of the people. In the development of curriculum in missionary institutions in South India, the influence of the West was most marked. The general tendency in the development of education after about 1840, was the assimilation of Scotland to English pattern.\textsuperscript{43}

The English and the Scottish Models in curriculum greatly influenced the syllabuses of the secondary schools in South India. However at the elementary school level, the influence of the indigenous system could be noticed. The village missionary schools were in may cases, the backbone of missionary activities, and were almost similar to indigenous schools, only religious instruction was additionally given.

**Curriculum in Secondary Schools**

The Secondary Schools of the Missions had a curriculum with classical languages mathematics, science, geography, history and English literature. Of course the Bible and catechism formed the main subjects of learning in the religious education, course of these schools.

**College Curriculum**

The curriculum in mission colleges depended very much on the University Syllabus, Individual Colleges selected their courses, from the
university syllabus, which offered a wide variety. Admission to colleges was
done on the basis of the Matriculation examination, which was conducted in
English languages, Mathematics, History of India, General Geography,
Chemistry and Physics.

The first stage of collegiate education was to prepare students, for the
first examination in Art (F.A) English was obligatory and the student could
choose any one of the following languages. Greek, Latin, Hebrew, Arabic,
Persian, Telugu, Tamil, Canaries, Malayalam, Hindustani and Sanskrit.
History, geography, arithmetic's, Euclin, algebra and logic were the other
subjects. In 1873, the one year course was changed in to a two year course.
Later on physiology was included in 1878, physical science was added to the
curriculum as an optional subject. In 1881, arithmetic was removed and instead
logic was introduced and the latter was omitted in 1891.

To start with the B.A (Bachelor of Arts) course was of 3 years duration
consisting of a curriculum of English, a language, history, mathematics, moral
philosophy and an optional subject from natural philosophy, mental
philosophy, physical science and logic. When changes were effected in the
F.A. course, the B.A. course was reorganised into a two-year course modifying
the syllabus suitably. Shortly afterwards a tendency in favour of specialisation
gained ground and in the list of optional subjects, several subjects such as
Biology, physiology, psychology, logic and ethics were added.
From the beginning the University of Madras had made provision for the M.A. degree examinations (Master of Arts) in certain specific subjects. No attendance at college was required and the students were to study privately. The subjects offered were Languages, History Mathematics and Natural Philosophy, Natural History and Physical Sciences, and Mental and Moral Sciences. In 1882 physical sciences were offered as optional subjects.

By the end of the 19th century the scope and character of collegiate education had become almost uniform throughout South India. The colleges in general aimed at giving an education that fitted the students to take an honourable share in the administration of the country or to enter with good scope of success the various liberal professions. The missionary colleges however, laid a special emphasis on religious education, and imparted to all the students Christians and non-Christians alike.

Emphasis on Religious Education

The schools and colleges of the missions had always given compulsory religious instruction to their students. In the schools intended only for Christian students the religious content of the curriculum was extensive. Though religious instruction in schools intended for non-Christians was minimal, it was made obligatory.44 Till the introduction of the recommendations of the Wood's Despatch, the missionary institutions gave religious instruction as they wished. After this time in the schools, started by the government no religious
instruction was given. The missionaries were not happy about this and urged
the Government, to introduce religious instruction in its schools also.

The Indian Education Commission of 1882, provided ample cause for
concern to missionaries by its recommendation to introduce a "Conscience
Clause". According to it, the parents or the guardians of the pupils could have
the freedom to withdraw their children from religious instruction if they had
any conscientious objection to it.

Books Used

The Missionaries did valuable work in introducing textbooks in schools
and college.s. Ziegenbalg was a pioneer in using printed books, in his schools.
However for a long time, the schools did not have proper textbooks. The SPCK
also used its press for printing and supplying books for schools. Since most of
the missionaries came from Britain they introduced English, Scotch or Irish
Reading Books with which they were familiar.

In Missionary Colleges, mostly Western books were used. Bishop
Butler's Analogy was used for metaphysics, works of Shakespeare, Tennyson,
Byson and others were used for teaching English. The textbooks for other
subjects were mostly published in Britain. Only in the case of teaching regional
languages Indian books were utilised.

Teaching Methods and Teachers

The Missionaries tried to adopt the best of both the indigenous and the
western teaching methods and to appoint well qualified teachers or to train
suitable men for the work, so that their educational institutions could provide education of a very high quality.

**Indigenous Method of Teaching**

Lessons were taught orally. The children would shout and repeat the alphabet, spelt out by the monitor or the teacher. Then they would write the letters with their fingers on the sand, simultaneously shouting them out, then with an iron styles, on leaves or with a kind of reed on paper. Having attained a thorough knowledge of the letters the pupil would next learn to write the formation of syllabus. The whole teaching method was oriented towards exercise in memory but not towards development of intelligent thinking. Punishment was often severe, flogging the idle scholar or making him kneel down and rise incessantly. Often for the young the school was not a place of joyful learning. In some mission schools in south India, the monitorial system from England and the mutual questioning system from Scotland were effectively used. The monitorial system was particularly appropriate in view of its Indian origin. This was also called the Bell. Lancaster system Bell and Lancaster were confronted with the problem of shortage of qualified teachers by using the able pupils as monitors.45

**Secondary Education**

For the secondary schools in South India the public and grammar schools of England, provided the model in teaching methods. Learning was not
enjoyable in them. Thomas Arnold was ultimately concerned more with religious and moral values than with intellectual training.

In most of the mission elementary schools the methods of teaching prevalent in the indigenous schools were adopted. In the secondary schools and colleges the western influence could be seen to a greater extent. For example, in Anderson’s school, the monitorial system, was effectively employed. Anderson taught the monitors who in turn taught the other classes. The pupils were taught also with the help of a system of mutual questioning by which the pupils tested each other’s knowledge on all subjects under the guidance of the teacher. Once a week discussion meetings were conducted and current issues were dealt with. The students would write essays on various topics, read them in the meetings, and analyse them critically. Those meetings succeeded in awakening the intellect of the students to the extent that during the first year and a half no fewer than 400 essays of good quality were submitted. The organisation of annual examination was a novel feature of the school in Madras. The examination was oral and was held in public.

The pupils were examined in all the subjects taught during the year in the presence of witnesses who were prominent members of the public and the parent. The pupils were also asked to examine each other on some specific topics. Anderson’s method attracted the attention of several missions in South India and many of them started introducing them in their schools.
In Mission Colleges, mostly the lecturing method of teaching, was followed. Some influence of Britain was felt on the teaching methods in South Indian Colleges. In the case of science subjects which were introduced late in the 19th century, some practical training was given in the laboratories.

The missionaries themselves were teachers in schools. To teach the local languages the missionaries employed non-Christian Indians. During the 19th century a class of educational missionaries started labouring in South India. When mission colleges were established, professors and most of the teachers were from the western countries. Though quite a few of them were trained in theology most of them were laymen. They were highly qualified men, who were graduates of famous universities of Europe. As the number of colleges increased the need arose for more number of teachers and hence Indians also came to be employed. In this way, different categories of people, were found as teachers in mission institutions. There were educational missionaries, who devoted their full time for teaching. Many were specifically selected trained and appointed as teachers. Among the non-Christians, there were pundits, and nunshees to teach Indian languages. There were also other teachers who taught ecular subjects.

The Christian professors were expected to be men of a strong sense of ocation, willing to regard the work of Christian education as a life-work, to which they would be ready to sacrifice even the prospects of good careers.
Policy on Scripture Teaching

In the lower classes arrangements would be generally made whereby the missionary might himself impart religious instruction for at least an hour each day. Beside, the assistance of Christian teachers was to be secured to teach the scriptures in schools. If there were no Christian teachers, the missionary without taking up too much of his time, spent one or two hours daily in giving religious instruction to the whole school at once or to the school divided in to two or three classes. In teaching the Bible in schools, it was suggested that the teachers should thoroughly study it beforehand. This was to be done not only for understanding the passage but for drawing practical lessons from it. The teachers were advised to pray and then teach the lesson in a simple, yet animated manner.

In the 19th century, several missions realised the need for training teachers and started a few training schools. But these were few and the training given in them did not measure up to expectations. It was felt that teachers in missionary schools were generally ignorant of the art of teaching. Their explanations were not calculated to impress the pupils and their questions were badly constructed. Many came to the class without preparation and taught without any definite objective in view. It was felt that it would add greatly to the efficiency of schools if the teachers received a systematic instruction in the art of teaching. 46
After the government started taking control of the educational affairs, it started insisting on the missions to appoint only trained teachers. By and by, grants were beginning to be reduced, if the government rules were not adhered to. Under these circumstances, there was a feeling among missionaries that untrained teachers should be replaced by teachers who had passed through training schools. A teacher would give a lesson on some specific subject to a class of children. Its defects and good points would be pointed out by his fellow teachers and the missionary.

**Primary Education in Madras City (20th Century)**

The Protestant Christian Missionary never failed to start the primary schools in the remote corners of the villages. It is to be noted that the missionaries established most of the elementary schools in the villages to serve the deprived people. After 1947, these schools in the Madras Diocesan area came under the management of the Diocese.

In 1997, there were 137 Government aided schools with over 15,000 mostly deprived children under the diocese of Madras. About 15z% were children of Christian parents, while all others were Hindus, Muslims Tribals and Dalits. Parents of these children were very poor, daily wage earners, landless labourers and agricultural coolies.  

**Secondary Education (20th Century)**

The various missions which bore the credit of having established secondary schools in the Madras Diocesan area were the SPCK, SPG,
Wesleyan Methodist Mission, the church of Scotland Mission, and the American Arcot Mission. In the year 1958, all the high schools in the Diocesan areas belonging to different missions joining the CSI were brought under the fold of the Diocese.\textsuperscript{48}

By 1997 the Madras Diocese had 39 Institutions under the Board of Higher Education.\textsuperscript{49} Education was not only for the mind, but also for the soul. Hence Moral and Religious Instructions were given due importance in all the schools, under the diocese. Both moral and religious instructions were given within the working hours. Moral lessons were taught during the moral Instruction class and not scripture. Scripture classes were offered to the Christian pupils. However non Christian pupils were also benefited, if they wanted to be. A syllabi in Religious education for all the standards was prepared. A special in service training had been conducted spreading over 3 yrs during summer by the Tamil Inter Church Committee for Religious Education to train teachers for the religious education programme in the diocesan schools. The Peter Cator Jenkins scripture prize examination was regularly and systematically conducted with well, prepared syllabus in English, Tamil and Telugu.

**Vocational Education (20\textsuperscript{th} Century)**

The following schools were upgraded as Higher Secondary Schools in 1978.\textsuperscript{50} St. Paul’s School, Northwick School, Kellett School, St. Ebba’s
School, St.David School, Corley School, St.Andrew's School, Goodlet School, St.Columba's School, Bishop Corrie School, Bain School, Ewart School.

Vocationalisation of secondary education was an important recommendation of the Kothari Commission of 1964. The introduction of Vocational courses, at the secondary level was given due importance and care to make it a successful and purposeful one. Computer centres were established in all these schools with the permission of the State Government to teach computer science as a vocational component in higher secondary schools. It was first launched in 1985 at CSI Bain Matriculation Hr.Sec. School Kilpauk and immediately expanded to two more girls schools namely CSI Ewart Matriculation Hr.Sec. School, and the Anna Nagar Bain Matriculation Hr.Sec. School. Three other girls schools such as Ebba's, Monahan, and North Wick installed the latest machines in 1987.\textsuperscript{51}

St.Paul's and Bishop Corrie in April 1986\textsuperscript{52} and Kellett Hr.Secondary School\textsuperscript{53} in July 1986. Much thought was also given to helping out the rural schools in starting the computer centres. Bain school and Ewart school at Madras came forward to help St.Columba's Hr.Sec. school in Chinglepet to start a Computer Centre in 1992.\textsuperscript{54} In the same way the Jessie Moses Hr.Sec. School in Madras, helped St. David's School in Cuddalore and Goodlet Hr.Sec. School in Sholingur in 1992.\textsuperscript{55} St.Mathias Anglo Indian School which came under the diocesan administration in 1990 also started the computer centre in 1992.
For the Deaf

An English Missionary Florence Swainson with seven children, inspite of much opposition started the CSI school for the deaf in Mylapore in 1912. It was run by the English Missionaries of the Church of England Zenana Mission, which later merged with the Christian Missionary Society. However the first mission school for the deaf was started in Palayamkottai in Tirunelveli in 1895, by Florence Swainson. The students who completed eighth standard had the option of joining Fitter Training Course at the Training Centre for the Adult Deaf which was attached to the school. The school also took efforts in finding employment for its students and guided them with regard to their career. It was a recognised institution by the government of Tamil Nadu and was sided by the Department of Social Welfare. 56

The other three institutions were the school for the blind, in Palayamcottai, the school for the Deaf in Palayamcottai and the school for the Blind, Rentichintala in Guntur district. 57

Mental retardation is also another handicap like blindness or deafness. To help such children, the Diocese started CSI Puthur special school and vocational Training Centre for the Mentally Retarded on June 21, 1977 at Sembium, near Perambur in Madras. The children were divided into four groups. Educable, Trainable, Totally cared and vocationally trained, according to their intellectual ability and age. By 1997, it had 88 students out of whom 77 were being financially supported by he (SICCCYCYC) (The Churches Council for
Child and Youth Care). KNHC Kindernothilfe) a German voluntary organization, St.Paul’s Church Vepery, Good Shepherds Church Mylapore, and Sisters of JIPMER (Jawaharlal Institute of Para Medical Education and Research).\textsuperscript{58}

Steps for Collegiate Education

The contribution of missionaries in establishing colleges for University education was a highly significant one in India. Although School Education, was started during an early period, of the missionary history, modern education, through English medium in Colleges began during the period of missionaries such as William Carey (1761-1878) as the British were consolidating their rule in India. This was followed by the founding of many Christian Colleges by missionaries. Initially Colleges were started to impart religious education.

As early as 1614 a Seminary College at Goa, was started by St.Francis to train Indians for Priest hood. The Jesuits also contributed equally to the cause of\textsuperscript{59} higher education. The Jesuits founded their first missionary college at Nagapatnam in 1844. Here only the legendary L.D. Swami Kannu Pillai\textsuperscript{60} who contributed a lot in the fields of Mathematics Astronomy and Civil Services had his education. The college was shifted to Trichy in 1882 with the new name of St.Joseph’s in academic affairs discipline and learning.\textsuperscript{61} The famous Protestant Christian Colleges, in the city are the Women’s Christian College, The Madras Christian College and St.Christopher’s Training College.
Only Elizabeth Rodman Voorhees College at Vellore was under the Diocese. In 1997 the Ewart Women’ Christian College was founded in Dioceses of Madras.

**Educational Progress in the Madras Presidency**

St. Mary’s Charity school, came into existence in 1715, giving free diet and education, for the Protestant European and Eurasian children, with a boy’s section and girls section in the Fort. This was the oldest school which was found in Madras.\(^6^3\)

The Christian Missionaries came forward with their pioneering efforts in the establishment of schools in the city of Madras. The society for promoting Christian knowledge (SPCK) was the first Protestant Mission to come forward to impart education to the natives in the city. In 1711 the SPCK offered to maintain one or more charity schools at Madras through the agency of the Danish Missionaries at Tranquebar, of whom Bartholomen Ziegenbalg, was the chief. In 1717, they were accorded permission to establish two charity schools, in Madras, one for the Portuguese, in the English Town, and the other for Malaborns, Tamils and other local people, in the Black Town, The German missionaries learnt English and taught it in their schools. The school for Malabars founded in the Fort was closed since the Hindu parents were not prepared to send their children, to a school which was parents were not prepared to send their children, to a school which was definitely Christians in character. In 1726, Benjamin Schultz, Protestant Missionary re-opened the school. Native students began to attend the school, in large numbers. This school was later on names as Vepery Anglo, Vernaclar School.\(^6^4\)
The SPCK continued to make its contribution the field of education in Madras. In 1784, the SPCK established a school which made rapid progress under Bishop Corrie, and it developed into the Madras Grammar School.

Sir Thomas Munroe the Governor of Madras from (1820-1827) insisted an enquiry into the state of indigenous education prevalent in the Madras Presidency in 1822. The enquiry pointed out that the lower classes were entirely illiterate, while the middle class received scanty education.\(^65\) Munroe made certain suggestions for improving the state of affairs and for initiating English education.

The Christian Missions were the pioneer institutions to play their role in imparting education during this period. The Scottish Mission which was first known as the Mission of the Church of Scotland. In June Chaplains had established St. Andrew’s School at Madras,\(^66\) similar to the one set up at Calcutta by Dr. Duff in 1830. In response to this invitation, Rev. J. Anderson was sent from Scotland in 1836.

The Wesleyan Mission was another Protestant Mission to enter into the arena of educational activity in the city of Madras. In 1851, the Wesleyan Central institution, was opened at Royapettah in Madras.\(^67\)

In 1853, the London Mission established a Central School in Black Town in Madras.\(^68\)
Two institutions which were intended mainly, though not exclusively for English-speaking boys were established in Madras. They were Bishop Corrie’s Grammar school and St.Mary’s Seminary, founded in 1836. Even during this early phase of the history of educational progress in the city, female education was not ignored. The free Church Day School for girls was the first institution of this category to be established in the city of Madras. It was founded in 1841 and the next girl’s school was the Free Church Boarding School which was set up in 1842. The Native Female Education Society’s Central School had its genesis in 1845 at Black Town in Madras. Another was the Wesleyan Mission Boarding School for girls in Royapettah in 1849.69

There was considerable progress in the field of secondary education in Madras owing to the efforts of Christian missions. The Wesleyan Mission was one of the Protestant missions which endeavoured to spread education at the secondary level in the city, established in Madras in 1819. The Wesley High Scool at Royapettah was started by the mission in 1851, a pioneering institution in the southern part of Madras City.70 The Wesleyan Missionary Society’s concern to foster secondary education resulted is the genesis of another High School popularly known as Kellett High School, named after Frederick William Kellett, the founder.

St.Paul’s High School at Vepery was first known as the Vepery Grammar School. The institution was run by the society for the promotion of Gospel (SPG), it was elevated to a High School in 1864.71 Since 1912, the
school came to be called as St.Paul's High School and continued to impart Secondary education.

The Madras Christian College High School was the outcome of the educational venture carried on by the Free Church of Scotland, which is considered as one of the Protestant missions serving the cause of secondary education. It was established in 1835 at Rundalls Road. The school suffered much due to the demise of Rev. Anderson, who hitherto played a leading role in the management of the school. The arrival of Rev. William Miller in 1862, dawned a new era in the progress of the institution. Thanks to his relentless efforts, the school made strides and from 1867, it came to be known as the Madras Christian College School.

The Evangelical Lutheran Mission Fabricius High School was established by Leipzig Evangelical Lutheran Mission in 1849. Until 1898, the school was known as Lutheran Mission Middle School. In that year the name was changed as E.L.M. Fabricius School to perpetuate the memory of Rev. John Philp Fabricius, a zealous Lutheran Missionary. The School bears testimony to the role of the Lutheran mission in the field of secondary education at Madras.\(^{72}\)

Bishop Corrie High School was founded in 1836, as Bishop Corrie's Grammar School. Its name was changed as Bishop Corrie's High School in 1837 as a tribute to the memory of Bishop Corrie.\(^{73}\) The pupils received instruction in English Latin, Tamil and Mathematics and were prepared for the
Matriculation examination of the University of Madras as well as for the examination for admission into the engineering and Medical colleges. In 1928, the school was amalgamated with Doveton Boy’s and Girl’s schools and lost its separate identity.

Doveton Corrie Boys High School and Doveton Corrie Girl’s High School situated in the same campus at Vepery originated at first in the name of the Madras Parental Academic institution or Doveton College as a boy’s school in 1855. Captain John Doveton was the founder of the institution. in 1856, the girls school was started. Subsequently their names were changed into Doveton Boy’s School and Doveton Girl’s School.

The Christ Church Anglo-Indian High School was established at Mount Road in 1842. Intended to cater to the educational needs of the Anglo Indian Community, the school was recognised as a middle school in 1905. It was only in 1947 that the school was upgraded as a High School.

**Protestant Mission’s Contribution towards the Progress of Female Education at the Secondary Level in the Madras Presidency**

The Wesleyan mission established an institution known as the Wesleyan Mission Girls’ Boarding High School in 1848, chiefly for the benefit of native Christian girls although non-Christians were also admitted. It was situated in the compound of the Wesleyan Mission at Royapettah.
The Free Church of Scotland Mission helped the progress of secondary education of girls in the city of Madras. The Nothwick Girl's High School in North Madras, belonged to this mission. The Rev. John Anderson of the United Free Church of Scotland, Mission, founded the school in 1847. Till 1889, the school was housed in Esplanade in the premises of Madras Christian College and school. Subsequently it was shifted to Royapuram.75

The Bentinck Girl’s High School, was established by the London Missionary society. This school was originally known as Mission girls’ school. In 1898 the school was given permanent recognition by the government.

St. Ebba’s High School for native girls was a Protestant institution set up in Mylapore in 1886. It was originally intended for the daughters of the Indian Pastors, catechists and communicant members of the Church of England. It rendered valuable service in the field of secondary education.

**Medical Education**

While Christianity has contributed a great deal in the filed of general education its greatest achievement in this area, of social development is the founding of the Christian Medical College way back in the year 1918. It was an expression of Christian love and concern for the sick and suffering Dr. Miss Ida Sophia Scudder, a member of the founding scudder family of the American Arcot Mission in the district was the architect of this great institution.76
The morality rate among pregnant women and new born babies for want of medical care rent her heart. The Indian custom forbade men doctors to attend on pregnant women. In order to redeem the pregnant mothers and new born babies from dying she wanted to start a college of medicine for women at Vellore that would send out well trained and qualified women doctors into the society.

Carefully considering the need for a medical college as presented by Dr. Ida Sophia Scudder, the Government of Madras permitted her to start the college.

The Government was pleased to pass orders to acquire 109.24 acres of land on the outskirts of Vellore at a cost of Rs.24,014 for compensation and also to make available 1730 acres of wasteland for the construction of the Medical College. The Rockefeller's foundation in U.S.A. released a grant of $50,000 for the proposed Union Medical College in South India through the good offices of the Women's American Baptist Board.

The Wood's Despatch of 1854, signified the commencement of a new epoch in the sphere of Collegiate education. It envisaged the setting up of a well-organised University in order to foster Higher Education. The University of Madras came into existence in 1857. The Madras University like its sister institution at Calcutta and Bombay was constituted on the model of the University of London and was little more than a Board for holding examination for Degrees and honours, in the several faculties or branches of knowledge.
which came within its scope. The faculties were four in number, namely Arts, Law, Medicine and Civil Engineering.\textsuperscript{77}

Protestant Christian endeavour in the city in the realm of collegiate education, resulted in the genesis of the Madras Christian College. The rapid growth of the institution was a remarkable feature in Higher Education in the City of Madras.\textsuperscript{78}

In addition to the Colleges mentioned above, a few more collegiate institutions were established in the city of Madras. They were the Doveton Protestant College, St.Mary's College, Madras Wesley College, Church of Scotland Mission College, Santhome College and Presentation Convent College.\textsuperscript{79} But the above colleges ceased to function after a brief period of their survival. Though they were ephemeral in their existence, they also contributed to the purpose of Collegiate Education in the city of Madras to a limited extent.\textsuperscript{80}

The Women's Christian College was founded in July 1915 by the Joint effort of British, American and Canadian Missionary societies.\textsuperscript{81} Even at the time of the genesis of the college it was recognised as a first grade college.\textsuperscript{82} By 1936 the college was affiliated to all the three groups in the intermediate class and the B.A. class.\textsuperscript{83} The first group in the intermediate consisted of Mathematics, physics and chemistry, while the second comprised of Natural Science, Physics and Chemistry, and the third group included Ancient History, Modern History and Logic. A note worthy progress was the opening of the Department of Home Science, in 1940. The College enabled the women
students to derive the benefit of being educated at the collegiate level, without
discrimination in respect of religion or community.

Protestant Christian Missions also established teacher’s training colleges at Madras. They were the St. Christopher’s Training College for Women and the Meston Training College for Men. A crying need was felt for a first class training college, for young Christians under first rate men. The St. Christopher’s Training College was established in July 1923. It was affiliated to the Madras University in the same year. At the time of commencement of the college it was housed in a building within the campus of the Women’s Christian College. In 1927, it was moved to a rented building in Kilpauk. In the next year, it was merged with the Secondary Training School of the Free Church of Scotland. Consequently the College began to have two departments namely the L.T. department and the secondary training department. In 1931-32, the premise at Rundall’s Road Vepery was purchased for the college. In 1936, the LMS handed over the management of the Bentinck School to the College. The Bentinck School served as Model School of the College. In 1941-42 a building for Home Science Dept. of the College was constructed. The college grew into a well known institution.

The Meston Training College at Madras had a comparatively later origin. Intended for men it was founded in 1937, in the premises of the Wesley High School Royapettah, and was affiliated to the University of Madras in the LT degree course. The Wesley High School served as practising school for the college.
Impact of Christian Education in the Madras Presidency

The growth of Primary, secondary and collegiate education, in the city of Madras obviously produced, an on intelligent, and indelible impact upon the progress of literacy in the city. English education had conferred signal benefits of India. It had broken the mental isolation of India and brought it into contact with Western ideas. Western ideas led to the rise of Indian National movement. The educated elite in the city of Madras, like the elite who acquired western education, in the reset of the country associated themselves with the freedom struggle from the initial phase of the movement.

The two social evils which the recipients of Western education in Madras had to combat with were child marriage, and opposition towards widow remarriage. As a result of female education, women were gradually able to come out of a condition of inferiority to men and seclusion within the four walls of the house. They began to participate in the political activities, involving themselves in the freedom movement. Rukmani Lakshimapathy (1891-1951) and Dr. Muthulakshmi Reddi were two such women, who had their education in the Madras city to join the freedom struggle, and contribute towards the political emancipation of India from the British rule. Ruckmani Lakshmipathi, who passed her Intermediate course in Women’s Christian College played a significant role in the National movement in Tamil Nadu.

Sacrifice and Commitment of the Missionaries of the earlier years must be revived and renewed in all the Christian Schools and Colleges in the years to come.
END NOTES

1. T.A. Mathias Christian Educational Effort in India, p.169.
3. J.P. Naik and Syed Nurullah A Student’s History of Indian Education, p.16.
17. Ibid.,p.54.
19. Ibid., p.9.
20. Ibid., p.9.
24. Henry Huizinga, "Missionary Education" in India p.79f.
25. Ibid.
27. M.C. Thompson, Protestant Missions, New York 1903, p.214.
28. Vakil and Natarajan, "Education In India" p.51.
34. T.Ambrose, Educational Policies of Protestant Christian Missions p.22.
35. Ibid., p.22.
36. Ibid., p.22.
39. Ibid., p.28.
40. Ibid., p.29.
41. Ibid., p.31.
42. Ibid., p.38.
43. Ibid., p.38.
45. T. Ambrose Jeyasekaran 'Educational Policies of Protestant Christian Missions in South India' till the end of the 19th century,' p.27.
46. Ibid., p.50.
54. Draft reports of the MDC 1993 n-73, p.72.
57. The South India Church Man, n-136, p.184.
58. Draft reports of the MDC 1993 n-41, p.86.
60. G.O. no.791. (Education Department), 24.5.1921
61. G.O. no.1806. (Education Department), 17.10.1925

64. C.S. Srinviachari, History of the City of Madras, (Written for the Tercentenary Celebration Committee 1939) Madras: P. Vardachery and Co. 1939, p.305-06.


67. Ibid.

68. Ibid.


75. Dorothy Clarke, Wilson, Dr. Ida Passing the Torch, p.81


84. The Hindu 8 August, 1951.
PART II

Condition of the People Before and After Introduction of Education by Christian Missionaries

Condition of Women

There had been from very early times, a steady deterioration, in the position of Indian women down the centuries, which neither enlightened public opinion, nor well-meaning rulers, could check. The disruption of the Moghul empire in the 18th century (1700-1799) and the consequent political confusion, throughout the country, only added to the miseries of Indian women and as a result when the British period started, the position of women in India was the WORST in the history of the country.\(^1\) CHILD MARRIAGE was the general rule for all respectable castes of Hindus and had even spread to some sections of the Muslim population.\(^2\) SATI was widely prevalent, and even the Sikhs, as we have seen practiced it though forbidden by their gurus.\(^3\) PURDAH was strictly enforced on Muslim, and to some extent, Hindu women. **Feminine literacy was regarded “as a source of moral danger since”**\(^4\) only dancing girls could normally read and write” and “ladies of orthodox families would have been shocked if a report had spread that they were acquainted with singing and dancing.\(^5\)

**Polygyny** was practiced by all those who could afford it. **Prostitution** was rampant, and every city and town teemed with singing and dancing girls, and no social function, was complete without a ‘NAUTCH’ as the performance
by professional dancers was called. Almost all Hindu temples openly or surreptitiously harbored Devadasis.  

The story of Hindu women is a tragedy of gradual suppression. The position of women according to the Hindu law books, is one of pitiable and complete dependence upon men. Manu, the most respected of Hindu lawgivers lays down that a woman, from the cradle to the grave, is to be dependent upon a male for 'a woman is never fit for independence'. Child marriages are insisted on by the codes. The proper age for the marriage of a Hindu girl is said to be between eight and ten. It is essential that a girl should be married before she matured. The lawgivers imprecate terrible curses, on parents in whose houses, unmarried daughters attain the age of puberty.

Marriage is a sacrament among the higher castes and it establishes the complete right of man over his wife. Whether a drunkard, leper, sadist or wife beater, a husband, Manu says is to be worshipped as God himself.  

No laws of the Hindus were enforced with so much vigour, as those affecting women. The earlier a girl got married, the better it was considered, for all concerned and the marriage of babies became a common affair. Some lawgivers and commentators are of the opinion that it is good that a girl lives with her husband even before reaching puberty, because girls of even a tender age they say, are apt to do improper things. These views find favour among some Hindus as they allow conjugal rights to husbands, before the girl reaches puberty, with what result can very well be imagined.
The worst tragedy of child marriage is widowhood of girls in childhood. Widow remarriage was not allowed, and these child widows grow up to be a burden to themselves and to others.

The role of Hindu women in society is one of subordination to men. In provinces where Muslim influence has been considerable, the higher classes of Hindu women observe purdah. They seldom move out of the Zennana. When necessity demands, they cover their faces, with the end of their saries.

Ancient Hindus were originators of philosophy, arts and sciences, and they did not consider it derogatory to their national or communal pride, to study the literature, and scientific achievements of their neighbours, and adopt what good could be found in other people. Indian astronomers, studied Roman and Greek astronomy, and incorporated what was desirable in these systems into their own magnanimously acknowledging the sources.

But in the medieval times, just before the advent of the Christian missionaries, this truly scientific spirit was abandoned, for a narrow-minded communalism. This tendency gave rise to extreme conservatism, which soon degenerated into a worship of the past. Hindu thinkers could look only to their dead ancestors, for guidance, and inspiration. All foreign influences whether for good or evil, were vigorously combated. Thought became stagnant.

In the Tamil country, polygamy was widely practiced. Although the Tamils believed in monogamy there was no definite religious sanction.
A defect of the Tamil custom was the marriage among near relatives. It led to infantile and premature death.

Indian society, before the Christian missionaries introduced education was a tradition bound society. For women’s medical work, it was the domain of men alone. Women were hardly even allowed to consult any male doctors for advice and assistance especially during childbirth, prenatal and postnatal care, which led to high mortality rate. Indian women suffered much during difficult childbirth. The prevailing customs did not allow male doctors to help. The condition of medicare for women before the appearance of the medical missionary. Dr. Ida Scudder in 1900’s was pathetic. Childbirth was considered ritually unclean, and the mother to be was usually isolated in the darkest corner of the house.\(^{12}\)

It was ill luck for any one to minister to her even with a glass of water. In one of Dr. Ida’s first document, about maternity cases, she records that the mother was delirious, with fever, her tongue swollen and parched because she was dying of thirst. It was only after Dr. Ida chastised the husband, for his indifference, that he gave water to alleviate the woman’s thirst.\(^ {13}\) Where some nature remedies were excellent, she used them in preference to allopathic drugs, while other types of treatment were insanitary. For example, the sprinkling of wounds with holy ash with the resultant danger of death from septic fever.
Dalits were to be found all over India and together comprised at least 11% of the population. Below the sudras there were scores of other castes all of them out castes.\textsuperscript{14} Caldwell describes them "as belonging to the highest division of the lowest classes or the lowest of the middle classes.

It was the Nadars who suffered most from the 17\textsuperscript{th} to the 19th century under the tyranny of the higher caste.\textsuperscript{15} Their women could not use fine jewellery. To mark their degradation, the women were forbidden to wear anything above their waist but had to go about clad in a piece of coarse cloth called Mundu stretching from waist to knees exposing their breasts. Several other very ordinary conveniences and comforts were denied to them.\textsuperscript{16}

There was a tax for the hair one grew and for the breasts of the women called a breast tax.\textsuperscript{17} The low caste women to uncover their bosoms in the presence of persons of rank and position, before royalty, or while saluting such persons passing by, was a mark of respect.

Dalit Christian women in India, lived a precarious existence combining miserable poverty, with grinding labour, in the fields or work places, and in the home, abused and used, powerless and exploited.\textsuperscript{18}

\textbf{Condition of women after introduction of Education by Christian Missionaries}

With coming of the Christian missionaries to India, the life style in all aspects of socio-economic and political activities, transformed. Educational opportunities were provided to all sections, despite their caste, creed and
religious identities. Women's emancipation was widely spread out. Especially the converted Christian women were provided education, and employment opportunities in teaching and nursing professions, Christian missionaries remarkably paved the way for their upliftment.

They were responsible for the emancipation of the native women, from their traditional customs, conventions, and usages, such as female infanticide, child marriage, perpetual widowhood, and sati (Self, immolation). All these evil practices were abolished through legislation by the Christian administration through the efforts of Christian missionaries.\textsuperscript{19}

It was Rev. William Carey, the Christian Missionary who was the first to conduct, a systematic research, into the practice of SATI and made it an issue of concern in Bengal.\textsuperscript{20}

\textbf{Women's Education}

The missionaries may be said to be the pioneers of modern education in India. With their experience of the educational system of Europe introduced graded classes, in their schools with a set curriculum for each class. At first the instruction was conducted in local language, by Indian teachers or by foreigners, who had learnt it for the purpose, but wherever they considered it desirable, English was introduced as a second language or as the medium of instruction. Non-Christians in the initial stages of missionary educational enterprise were reluctant to send their children, to these schools, because of the
proselytizing zeal of the teachers, and the Bible classes which were then inseparable from missionary institutions. But the rising power of the East India company and the demand for English knowing Indians for service in the company's government led to a good many Indians, learning the language of the rulers, for which the best institutions, then existing were the mission schools.\textsuperscript{21}

The Hindus in particular who had studied Persian under Muslim rulers, without losing their religion, took advantage, of the new educational facilities, and their children attended the compulsory Bible classes as the price of learning English which opened up for them possibilities of securing lucrative posts in public service. THESE ENGLISH EDUCATED INDIANS eventually bloomed forth into pioneers in social reforms.\textsuperscript{22}The British colonies were established in Madras Bombay and Bengal.

English education broadened the outlook of Indians considerably and they began to feel that their institutions were not the best in the world. In the light of this knowledge of their ignorance an ardent zeal for reforms seized newly educated Indians and a vigorous era of religious and social uplift ensued.

CASTE AND UNTOUCHABILITY, POLYTHEISM and IDOLATRY, PURDAH, CHILD MARRIAGE ILLITERACY, TABOO against SEA VOYAGES, were all vehemently attacked, and education and emancipation of women actively perused.
After the introduction of education by the missionaries, child marriage and widow burning had been effectively stopped throughout the country. And widow remarriage legally permitted. Female education was introduced and encouraged to such an extent that literacy far from being reckoned a moral lapse, came to be considered a desirable accomplishment for girls, Polygyng though not abolished was looked upon as old fashioned and not in keeping with the dignity and restraint expected of an educated cultured gentleman. Prostitution was recognised as a social evil, and association with prostitutes a mark of depravity. Political equality of the sexes was accepted in principle, and many women held responsible positions, under the government. While some were elected or nominated to the legislatures.  

Pioneering Contributions of the Missionaries in the Evolution of Women's Education

The period 1793 to 1813 was marked by great missionary activities evangelicals and Charles Grant were against the neutral and anti missionary policy, followed by the company. Charles Grant in his work, “Observation on the state of society, among the Asiatic subjects of Great Britain, particularly with respect to Morals: and on the means of improving it”. Portrayed a very dismal picture of Indian society. Infact the work of Grant became the basis off missionary agitation in England and in India. Thus the charter act of 1813 opened India to missionary society for the first time. During this period various missionary societies, established formal institutions of learning,
particularly schools meant for girls. A lead in this direction was taken in all the three presidencies. (i.e.) Madras, Bengal and Bombay.\textsuperscript{24}

In Bombay that celebrated trio Francina Sorabji, Ramabai Ranade and Pundita Ramabai were the three lady pioneers who dedicated themselves to the education and uplift of their sisters. Francina Sorabji’s chief interest was education. Ramabai Ranade actively worked for female education, and economic advancement of widows and destitute women.

The Christian missionaries played a pioneering role in promoting female education in western India (Bombay Presidency). Though the charter Act of 1813 compelled the East Indian Company to accept the responsibility for the education of the Indian people, the question of female education was completely ignored. The Indian intelligentsia who had received western education, on the otherhand, had no clear perception of female education and it had not chalked out any programme of action. The Christian missionaries not only entered the scene but took up this dangerous and sensitive issue in order to further their objective (i.e.) promotion of the female education they established formal institutions of learning and gradually paved the way for the growth of higher education of women, and the main purpose which motivated them, was a mixture of evangelical and humanitarian zeal. They upheld the view that education alone would enlighten them and prevent them from submitting to irrational customs like sati, enforced widowhood, and so on. Besides education could promote essential qualities in women such as natural tenderness, love,
domestic and social virtues, and above all ability to mould the character of their children. Social progress was closely related to women's education. John Wilson who belonged to the Scottish missionary society, clearly stated that,

... I am more and more convinced that in seeking for the moral renovation of India, we must make greater efforts than we have yet done to operate upon the female mind. In India it is the stronghold of superstition. Its enlightenment ought to be an object of first concern with us.²⁵

In the Bengal presidency, the Serampore Baptist missionaries took a lead in establishing schools for girls. Calcutta Baptist female society for the establishment and support of native female schools. In the Bombay presidency the American missionaries became the pioneers regarding female education. Thus by 1833, the bulk of missionary enterprise succeeded in establishing elementary girl's schools, and from 1833 onwards the missionaries concentrated on opening secondary schools and colleges.²⁶

Followers of the Brahma Samaj (a sect founded by Rajah Ram Mohan Roy in 1828) were greatly influenced by Christian education actively supported female education.²⁷

Lady Campbell, the Governor of Madras, founded an asylum in 1787, for the female orphans of European parentage whose up bringing was neglected. After Lady Campbell a number of Missionary wives did a lot of
meritorious service, for the upliftment of the native women, enlightening them through education. In addition to English education the Missionaries wives taught the native women the handicrafts such as lace work embroidery etc. The training of native women in handicrafts witnessed the emergence of cottage industries in Tirunelveli, and South Travancore where palm trees were largely available. Among the Missionaries Mrs. Bailey (CMS) started instructing a few girls in Kottayam Travancore in 1816. Mrs. Rhenius (CMS) opened a school for girls in Palacottach in Tinnevelly district in 1823, Mrs.Drew (LMS) opened a girls school in Vepery, Madras in 1832. Later the School, developed into the famous Bentinck School. Among the protestant Missionaries Rev.John Anderson founder of the Scottish Mission in South India, contributed a lion’s share to the growth of female education.\(^{29}\)

Polygamy was widely practiced in the Tamil country and throughout India. Although the Tamils believed in monogamy, there was no definite religious sanction. The Divine ordinance of Marriage of Christians, is confined to one wife and that under every dispensation offences against this ordinance, had been marked by divine disapprobation. The polygamists posed practical difficulties when they applied for admission into the church. It is through Christianity that the Tamil convert had learnt that a person cannot have two spouses at the same time. They married more than one wife when they were not Christians according to the law of the land. At first the missionaries advised them to accept one and release the other wife or wives. But in most
cases the wife was not inclined to accept Christianity even when the other was willing to get separation from him.

To begin with Christians had retained many of their heathenish marriage practices. Child marriage was quite common. The missionaries persuaded parents to allow their daughters to remain unmarried until at least the age of fourteen. The boarding girls were trained for successful Christian family life.\(^\text{30}\)

A defect of the Tamil Christian marriage custom was, the marriage among near relatives. It led to infantile and premature death. Therefore the Missionaries discouraged their converts from marrying near relatives between uncle and niece.

The Tamil Christians were expected to leave off all heathen customs at funerals. The members had to agree to abide by the church regulations. The compulsory shaving of the widow’s locket or cropping of the hair which was intended as a token of her own grief was condemned and discontinued\(^\text{31}\) long hair was a woman’s glory. The custom of taking of her jewels was condemned and discouraged.\(^\text{32}\)

Taking out the upper part of their saris (dress) and keeping half their breasts open beating them incessantly with both their hands. For eight days the brawling women continued their Hindu custom of mourning. The Protestant Tamil Christians gave up such practices on threat of expulsion from the church.\(^\text{33}\)
The Tamils believed in the evil eye, charms and mantra. The fortune
telling, black magic, witch craft and sorcery were patronized and encouraged
both by the rulers and the religion of the land.34

Effects of Missionary Education

Sorcery and Witchcraft are described as purposeful (wilful) evil
wherever they are mentioned in the Bible. They are severely condemned by
God as wickedness, as in Leviticus 19:26 and Deuteronomy 18:10. (Holy
Bible) King Hezekiah’s son Manaseh was severely condemned by God for his
practices of sorcery and witchcraft II kings 21 b, 2; 2 chronicles 33:6 (Holy
Bible). Since magic is very much a part of the sorcerer’s practice, this confirms
to us that God condemns all use of magic, whether it is for supposedly “good”
or evil purposes.

A Christian can live above the fear of ghosts, pishachas, and evil spirits,
because Jesus Christ, the king of kings, lives within them, and Christ is
infinitely more powerful than these spirits. (1 John 4:4) God has placed the
Christian in a position above the fallen angels (Ephesians. 1:20-21) (Ephesians
2:6) Jesus said He had given authority to His followers to overcome all the
powers of satans. (Luke 10:17) and (Genuine authority in Christ). The
followers of Jesus Christ have authority to cast out demons (Luke 10: 17).

What is the Christian do if he suspects that witchcraft magic, a spell or
curse is being used against him or her. Since magic, spells and curses have
power because of the power of Satan and his demons, a Christian is expected
to walk in holiness of life and has authority from the Lord to overcome the power of evil spirit and to break the power of such magic, spells and curses in the name of Jesus Christ. The magic spell or the curse will be broken, because Jesus Christ has power over all evil spirits.

The ceremonial observance of people walking though fire or hot ashes was very wide spread in the land. The missionaries have pointed out the futility of performing the custom of walking on fires and spikes. There were innumerable other superstitious practices. The missionaries found the converts as a medley of superstitions.

The obscene custom of holding a public feast when a girl reaches puberty was also discontinued. Even during menses women attended the church and the pollution attached to it was given up. The protestant Christians missionaries of the Tamil country forbade their congregation from conducting sati. The condition of the Tamil country was already made favourable for its abolition by the tireless efforts of protestant missionaries.

Public Dance

The protestant missionaries who worked in the Tamil country give a detailed account of the public nautch women or dancing women. The dancing girls drew the attention of the very first protestant missionary Zieganbalg.\textsuperscript{35} He states that the dancing girls were called as devadasigal or servants of God.

These dancing girl’s profession was prostitution.
From the beginning the protestant missionaries of the Tamil country found dancing women as one of the hindrances to the mission work. Some of the Christian converts refused to give up dancing women and therefore they were removed from church.

Protestant missionaries refused to enjoy the dance because their mode of life was against their belief and the well being of the society,\textsuperscript{36} when embracing Christianity, the dancing women gave up their profession. The missionaries helped them to rescue their children from becoming dancing women. They were sent to Mission Schools, the temple girls when escaped were given shelter, and protection in the mission house and missionaries met the expenses of their children. Sacrifice, Infanticide, Hook swinging were all put down after introduction of education by Christian Missionaries.

**The Condition of Depressed Class People before and after Introduction of Education by Christian Missionaries.**

The Bible teaches that human beings carry the image and likeness of God. Therefore each person is unique and distinct. In contrast the social structure of India is stratified with in built inequalities and injustices based on the caste system. Although social stratification exists in almost all societies, the caste system is quite unique to the Indian society. Sanctioned by the Religious philosophical system, the Dalits are socially placed outside the fourfold caste system and they are referred to as the ‘Panchamas’ even when they live as out castes. ‘The Dalits form the inner core of poverty which is birth ascribed. They
have been excluded from the caste system (social hierarchy) Hence outcastes, declared ritually unclean, hence untouchable, and pushed out for fear of pollution, to live on the out skirts of villages, hence segregated”. In fact Dalits have been the most degraded, down trodden, exploited and the least educated in our society. They have been socially, culturally and politically subjugated and marginalized through 3000 years of history.

In India there are approximately 240 million dalits. Nearly 25% of the population is Dalit. Most Dalits live in extreme poverty without land or opportunities for better employment or education. Dalits are relegated to the most menial of tasks as manual scavengers, removers of human waste, and dead animals, leather workers, street sweepers, and cobblers.

**Atrocities in Dalit’s Daily life**

The untouchability is the basis for atrocities and violence, denial of basic needs, land rights, legal discrimination. Infringement of civil liberties, dehumanizing living and working conditions improvement, malnourishment, bad health conditions high levels of illiteracy and continuing social ostracism,

1. According to Government statistics, an estimated one million Dalits are manual scavengers, who clear faeces from public and private latrines and dispose of dead animals.

2. In India’s southern states thousands of girls are forced into prostitution before reaching the age of puberty.
Violence against Dalit Women

Sexual abuse and other forms of violence against women are used by landlords and the police to inflict political 'lessons' and crush dissent within the community.

Because of the insurmountable problems they faced in remaining within Hinduism, the Dalits were eager to go over to other egalitarian religions in search of equality and liberation. The arrival of the Christian missionaries to India especially after the 16th century provided an occasion for many dalits to embrace Christianity. For the dalits who lived in extreme poverty, the economic benefits were the much needed and unexpected blessings. Hundreds of dalits escaped starvation solely due to the humanitarian efforts of the missionaries.

Work of the Christian Missionaries among the Schedules Castes

The credit of initiating the movement for the upliftment of the scheduled caste during modern times goes indeed to the Christian Missionaries, who came to India. While proselytisation was their chief aim, the Indian social conditions, gave them full scope for using humanitarian work, and education, among the backward classes, as the tools to spread Christianity. However education and humanitarian work resulted in arousing Indians to the need for social reform. The missionaries thus became pioneers in eradicating many a social evil. One such evil was untouchability.
As they believed in the fatherhood of god and Brotherhood of man, they had no faith in untouchability. They mixed freely with the scheduled castes and tried to improve their lot socially as well as economically. Education being the most effective method they started imparting it, to the scheduled castes. By starting schools for boys as well as girls they took their first effective action, for their social uplift. It was only in schools established and maintained by them, that the scheduled castes could get admission and a chance to get education.

V. The Nature of the Missionary’s Work

The missionaries concentrated their attention not only on the uplift of the schedule caste, but also on the betterment of the condition of the criminal tribes and aboriginal Hill tribes. They rendered yeomen service to them by providing educational services and organizing settlements and they further encouraged them to start co-operative societies for their welfare. Such tireless work of the missions created a body of public opinion in favour of treating the SC in a more human manner, and they came to be treated as fellow human beings.

The missionaries were the 1st in removing the denial disabilities of the schedule castes. When they were not able to enter any school because of social ostracism, it was the missionaries who helped them by opening schools, providing them education and trying to elevate their status.37 Due to their work the scheduled caste became slowly aware of their political and social rights and
began to realise the inferiority of their economic as well as social status. They emphasized the conviction that the individual’s spiritual salvation was bound up with that of his community and that the individual’s spiritual salvation was bound up with that of his community and that the social and economic advancement of a community must proceed simultaneously with its spiritual advance. They initiated the movement for the abolition of untouchability. At the same time as proselytisation increased the higher caste Hindus also began to understand their pitiable condition and venture the necessity of ameliorating their condition. The enlightened among them and those who wanted to prevents conversions and retain the schedule castes within the fold of Hinduism seriously took up the problem of their uplift and began to work for it in all sincerity and earnestness.

The Condition of the people before and after Introduction of Education by Christian Missionaries

In the social sphere, the Christian education has effected the family marriage, caste system, modes of dress, living, and life in general. Influence of Christian education on Indian families is evident in the reduction of male dominance within the family and growth of independence of women.\(^{38}\)

As a result of Christian education, members of Indian society came to look down upon child marriage and to encourage late marriages. Caste is no longer regarded as an important factor in marriage, A new awakening began to spread among the women of India, and the westernized education that they received, made them self reliant and effective competitors of men in all fields.\(^{39}\)
One of the advantages of Christian education has been the reduction in the sense of untouch ability. This helped to remove the superstition from many Indian eyes, and there is no general expression of the feeling of untouchability. Influence of Christian education can be seen in every sphere of Indian life, changes in dietary habits, use of furniture, improvement in the standard of living, dress, interest in hairstyles, use of cosmetics, mode of greeting, and a hundred and one other forms. One immediate effect of Christian education was that many Hindus changed their religions, but then some among the Hindus felt impelled to modify their own religion. Numerous movements aiming at social and religious reform within the country were initiated, the more important groups being the Brahma Samaj, Prarthna Samaj, Ramakrishna Mission and Theosophical Society.

Missionaries in the Cause of Health

As it was the case in different parts of India, Madras Presidency was also backward in many aspects of social life. Most of the Doctors in the 1700s were charm makers, Quaks and Siddhas, who were ignorant of all modern principles of medicine. The village barber was the usual surgeon and his spouse was a mid wife. The sick and the suffering were mostly left to providential care and attention.

When the Christian Missions entered for the purpose of preaching the gospel and planting the church, apart from the evangelical work medical work constituted a major area of Christian activity. The ministry of healing
acquired an honourable place in the programme of the church. The sight of human suffering moved the hearts of missionaries who never willingly passed by on the otherside, and for this reason, the medical missions, had a powerful impact, among the non-Christian communities.

**Education in medicine** in the North Arcot District is also a product of Christianity. The Christian Medical College Vellore boosted the image of this great historical town in the international arena.

The women were liberated from darkness in respect of mother and child health care, through the services of the graduate women Doctors, produced by the Vellore Christian Medical College. The College of Nursing of the CMC and the School of Nursing of the Scudder Memorial Hospital have produced students who could give the best nursing care to the suffering patients throughout the world. The services rendered by Christian Hospitals in general medicine and surgery within the hospital, and at the doorstep of the rural communities, have played a significant role in relieving the sick from the physical sufferings. The scudder Memorial Hospital started at Rampet in 1866, was a pioneering medical institution, mostly serving the rural communities. The Christian Medical College and Hospital started in 1900 A.D is an institution that has no comparison for its multi-disciplinary health care, teaching and research facilities. During its 90 and more years of service to the community, the hospital has served over 300 million patients and has trained over 10,000 graduates in healthcare disciplines. It functions as an
expression of Christ's love and healing. It maintains a unique balance between taking health care to the door steps of rural, disadvantaged and impoverished communities, and providing the most advanced technology in patient care at the hospital.

Religion

Mission institutions for several generations, had been leavening the mind of the people with the knowledge of Christ and Christian ideals. Mission Schools and Colleges had helped in moulding the thoughts of middle and upper classes, and had spread among them a knowledge of the Bible. A notable influence was the permeation of Hinduism and Islam, with Christian ideals and sentiments.40

The religious teaching in missionary schools created an awakening in the minds of the students regarding religious matters. Religious instruction came to be regarded as a necessary part of education from the primary stage up to the college level. The missionaries believed that education without religion was worthless.
END NOTES


4. Ibid., p.85.

5. Ibid., p.85.

6. Ibid., p.286.

7. Roderick Hindery “Comparative Ethics in Hindu and Buddhist Traditions”, p.87.

8. Ibid., p.87.


12. Dorothy Clarke Wilson “Passing the Torch to Ida Scudder” p.64.

13. Ibid. p.66.


16. Ibid.


20. Ibid., p.51.

27. Henry Huiziyia “Missionary Education in India”, p.23.
31. Ibid., p.78.
32. Ibid., p.79.
34. Ibid., p.307.
39. Ibid., p.348.
PART III

Christian Missionary Education and Cultural Transformation in India

Christian educational institutions played an exceedingly important role in compelling Indians to critically evaluate their cultural heritage. It is generally agreed among scholars that Christians missionary activities, provided perhaps, the major stimulus to India’s – particularly Hinduism’s – renascence, says K.M.Panikkar.¹ “The first result of the Christian attack on Hinduism was a movement among educated Hindus in favour of a social reform of religion.” In the first place the system of higher education in English provided in India with a class imbued with social purposes, foreign to Hindu thought. The continuity and persistence of those purposes achieved the socio-religious revolution, on which, the life of modern India is based. While British administration did little, if anything, to emancipate the spirit, to extinguish the prejudices, to eradicate the ravages of ignorant customs and pernicious superstitions, to encourage and stimulate thought, the New learning which came to India through its introduction to the English language on a nation wide scale undoubtedly did all this.

The essential contradiction of the British rule in India lay in this:- The constituted government, upheld the validity of customs, maintained and administered laws, which denied the principles of social justice, refused to legislate for changes urgently called for by society, watched with suspicion the movement of liberal ideas, while the officially sponsored and subsidized
educational system was undermining every thing that the Government sought to uphold. The schools and Colleges taught young men the idea of liberty while the Government did everything to suppress it. The protestant missionaries who came to India, brought with them Christian Principles about the equal worth of the individual human being, the necessity to glorify God, by living a Godly life, in this world, interpreted by each individual according to the scriptures, and a sense of responsibility, for one's neighbours.

By way of contrast the dominant orientations to people and society in the Hindu Social order are: the unequal worth of individuals on the basis of caste positions, which is inherited, the law of Varna Dharma which requires each individual to fulfil his particular caste laws in this life, and the law of karma in association with the postulate of re-incarnation making vertical social mobility an unseen, immutable process. (Which suited extremely well the interests of self-perpetration of ruling caste groups). The class of these two orientations led to renascence of Hinduism. Christian educational institutions have played a prominent role within this modern educational sector to initiate the processes of social change.²

The compulsory religious education given up to 1882, had only resulted in producing a better society abolishing most of the social evils like Sati, and child marriage. Sati (immolation of widows) was made a CRIME of culpable homicide in 1829.
Religious Education in the Missionary Institutions (Schools and Colleges)

Teachings of Christ

The Sermon on the Mount contains the very essence of all that Christ sought to teach. The most important statements of his faith are the following.

"Blessed are the poor in spirit for theirs is the kingdom of heaven. Blessed are the merciful for they shall obtain mercy. Blessed are the peacemakers, for they shall be called the children of God. Think not that I have come to destroy the law or the prophets, I have not come to destroy but to fulfill.

Ye have heard that it was said by them of old time, thou shalt not kill, and who so ever shall kill shall be in danger of the judgement. But I say unto you that who so ever is angry with his brother without a cause shall be in danger of the judgement.

The teachings of Jesus differed radically from the teachings of such old prophets as Moses and he himself shed light on this difference. He said ye have heard, it hath been said, an eye for an eye and a tooth for a tooth. But I say into you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn unto him the other also”. Love your enemies, bless them that curse you, do good to them that hate you and pray for them who despitefully use you and persecute you that ye may be the children of your father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and unjust (Mathew ch.5).
Oppression of widows, orphans and poor would bring the wrath and punishment of God.\textsuperscript{3} This is the Religious education that was imparted to the people along with the secular education.

It was this Christian education which has inculcated Moral and spiritual values, which made the English educated Indians eventually bloom forth into pioneers in social reform. Sati (immolation of widows) was made a crime of culpable homicide in 1829.\textsuperscript{4}

Without going into the deeper ramifications of Christian religion one can understand from the foregoing account of the teachings of Christ that his religious thought emphasizes the need for non-violence, truth love, pity forgiveness, humility, purity, peace, sympathy, friendship and other divine qualities.

In the old testament of the Bible, all the books state that the oppression of the poor and the widows will bring the wrath of God.\textsuperscript{3} This is the Religious education given by the Missionaries (a) To teach and guide (b) To give wisdom and understanding (c) To give spiritual nourishment and encouragement The Bible is the word of God.

In the Mission Schools it was felt that moral instruction was incomplete without the Religious instruction. Religious instruction was given much importance. The object of the schools was not to bring about immediate conversions, but rather to enable the children to see things just as they were when their understanding were matured.
Sati (the widow burning)

The mention of Sati (i.e) the burning of the widow on the funeral pyre of her husband was made by greek observers, and later travelers like Alberuni in the 10th and 11th centuries and by Amir Khusrau in the 13th century. In Manu’s culture “Though destitute of virtue, or seeking pleasure (elsewhere) or devoid of good qualities, (yet) a husband must be constantly worshiped as a God by a faithful wife (V-154). "...She must never mention the name of another man after her husband has died” (V.157). Furthermore her rights in court, in divorce cases, or in freedom of association were unequal III. 230; VII 77 and IX, 77-82) Polygamy too was common (IX 149). Prohibitions against polygamy and the possibility of initiating divorce by women were not legalised until the twentieth century. EVEN SUTTEE or WIDOW BURNING was legal from the seventh to nineteenth centuries, yet women were to be honoured. III. 56-62 (VIII, 353).^5

In Ramayana, In VI, 115 there is reference about women functioning as mere slaves. Reification as possessions may have been conjoined with the phenomenon of Sati (Suttee or widow immolation, a convenient effect of which did happen to relate to property settlements although it is theorized that it did not become common until centuries after Valmiki. In Vora’s judgement Sati became ascendant ‘only’ after the ninth century until is prohibition in 1829.

Lord William Bentinck outlawed Sati practices in British India in 1829. The most important social legislation in 19th century was the abolition of this cruel rite of the Sati. The ordination of the Brahmin pundits could not convince
him that Sati was a glorious deed of dignity, a means or the sure path for liberation or mukti. Rammohun vowed that he would fight against this immoral system. Rammohun alleged the Hindu scriptural support for Sati with contempt and vigorously fought against the practice. William Carey the Christian Missionary who introduced higher education and set a printing press in India, was the first to conduct a systematic research into the practice of Sati and made it an issue of concern in Bengal. The very first issue of his paper, 'Friend of India' carried his group research paper on Sati, which became the central document of debates in and outside parliament. This brought change in the mind of officials and they refused to tolerate this in human practice anymore and prohibited the practice that came within their jurisdiction. But this law could not stop the evil as the rites were performed outside the jurisdiction of the city.

Lord William Bentick a reformer by temperament came to India as Governor General, lost no time in tackling the question in right earnest. However his effort could not abolish Sati by itself. Eight hundred Brahmins sent a pro-Sati appeal on behalf of the orthodox section of Hindu community to the Governor General. It was forwarded to the Privy Council by Francis Beathie who believed that Hindus should be allowed to practice their religion. Soon after, an association of orthodox Hindus called the Dharma Sabha was established. Their object was sending petitions to the Privy council in England urging appeal of the anti-sati regulation. The Dharma Sabha also took upon itself the task of defending the Hindu religion and social system from
onslaughts from various quarters. The pro-Sati Brahmin lobby gave Beathie the full power of attorney and paid for him to represent their cases in the council. 7

Rammohun started writing against Sati in 1818. He wrote tracts in Bengali in his journal Samvad Kaumudi, to convince the people that the horrid practice was not only inhuman but also lacked the sanction of religious scriptures. The battle continued for a decade. It was on Sunday morning December 5, 1829 while Rev. William Carey was preparing his sermon for the church, that a document was brought to him with the Governor generals request that Carey should translate it. Ordinarily Carey did not let anything disturb his worship. But on that day, his biographer Deavile Walker says, 'Carey leapt with joy for it was the famous Edict, abolishing Sati throughout the British dominion in India. Springing to his feet and throwing away his black coat Carey cried "No Church for me today...If I delay an hour to translate and publish this, many a widows life may be sacrificed." By evening the task was completed. Rammohun was already in England where he met members of parliament to counter the arguments of Beathie. His task had been made easy because of the friendship of William Carey with the great British parliamentarian and reformer and spiritual leader William Wilberforce, SATI was declared by Regulation XVII to be illegal and punishable by the criminal courts.

Rammohun realized the deplorable condition of widows. His thorough study of religious laws convinced him that laws had been distorted for due advantages. He took the help of the media and through his periodical Samvad
Kaumudi tried to communicate with the public particularly regarding cruelty against women. His Samaj introduced the marriage of widows, this had a great repercussion on the orthodox Hindu society. The Hindu women themselves wrote to the press demanding reforms of this and other evils from which they were suffering. The Calcutta Press took up the cause of the widow. At the same time there was agitation in Bombay against this reform. A great storm bursted in Hindu society, when Ishwar Chandra Vidyasagar, a Sanskrit scholar and Principal of Sanskrit College, Calcutta, took up the question in right earnest, through his effort Hindu Widow Re-marriage Act XV was passed in 1856.⁹

Like How Hinduism believes in the doctrine of Karma, Christianity believes in the two forces at work in every life, blessings and curses. One is beneficial and other harmful. To enjoy the benefits of God’s blessings and to be protected from curses, scripture education helps to understand how these forces work. How people can pass from curse to blessing. The suppression of a widow brings curse to a person, the Bible clearly states (Deuteronomy 27:19).¹⁰ Cursed is a man who withholds justice from the alien, the fatherless or the widow” Exodus 22:21), Zechriah 7:10, “Do not ill treat any widow or orphan” (Isaiah10:1”You are doomed. You make unjust laws that oppress my people. That is how you prevent the poor from having their rights and from getting justice. That is how you take the property that belongs to widows and orphans.”¹¹ (James:1:26,27)”If any one considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless. Religion that God
our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.

The enlightened men who took the cause of women and fought for their upliftment were either educated in missionary institutions or greatly influenced by the missionaries with knowledge of the Christian scriptures.

The introduction of education by Christian missionaries, Western ideas and institutions made the process of Renaissance faster and more intense. The presence of Christianity provided Rammohan not only an academic interest for an inquisitive mind or a spiritual quest but an involvement, which was existential and personal. He found in it spiritual meaning, social values and political interest. He was more attracted towards the practical aspects of Christianity. No one have could more thoroughly appreciated and venerated the code of morality inculcated in the Bible. He admitted it as the purest, the most elevated and the most sublime code in the world.

Almost all social reformers were western educated or had imbibed western ideas indirectly. Many of the most influential and outstanding exponents of reform among them from Ramamohan Roy onwards had all been influenced by the Christian ethics.

On one occasion in the 1890s N.G. Chandravarkar (1855-1923) a prominent Brahman reformer from Western India, referring to the origin of Indian Social reform movements declared that": It is, I know the fashion in
some quarters to cry down the Missionary ...If today there is an awakening among us on the subjects of religion, and society, that is a great deal due to the light brought by him...to the Christian Missionary...is due to a great extent, to the credit of the religious and Social awakening of which the School of Hindu Protestantism’ of the present day is the fruit.”

On another occasion Chandravarkar reported that he and his associates in the Indian social Conference, K.T.Telang and M.G. Ranade, all read the Bible. Ranade not only read the Bible regularly, but preached from Biblical texts at meetings of the Prarthana Samaj speaking at anniversary meetings of the Samaj in 1882 and 1885. Ranade chose respectively the texts, Repent ye, for the kingdom of heaven is at hand. And Chapter XIII of 1-corinthians-St Paul’s Panegyrion on the primacy and meaning of love. Ranade was also one among a number of Bombay reformers who was criticized for participation in a missionary tea party in October 1890.12

Keshab Chandra Sen, who split with his more conservative colleagues in the Brahma Samaj over issues of social reform was also strongly influenced by Christianity. In western India Jotiba Govinda Phule, founder of the Satyashodak Samaj, which aimed at challenging Brahman Supremacy and emphasized the fatherhood of God and brotherhood of man, was educated in a Mission School where he was deeply influenced by Christian teachings.13
Influence of Missionary Education in Maharashtra and Bengal

The Brahma Samaj founded by Raja Ram Mohan Roy, has been the most shining expression of the new Renaissance spirit. The ideas of the Brhama Samaj gradually spread outside Bengal, but it was only in Maharashtra that they found the most suitable soil to spring up in the form of a kindred organisation, known as the Prarthan Samaj. After Bengal the impact of the British rule was felt more keenly in Maharashtra than in other parts of India.\textsuperscript{14}

At the beginning of the 19\textsuperscript{th} century the social and cultural life in Maharashtra was at a very low level, and deteriorating, on account of the chaotic political condition contemporary evidence, both indigenous and foreign, testify to this fact: Maclean gives a graphic account of the dethronement of the last Peshwa. Judicious Elphinstone’s description of the moral character of the people, at that is very revealing. He wrote that “falsehood in all shapes, pervades all ranks, and adultery and …prostitution are common in the upper classes”. The caste says he, was the most prominent force in the society.

Regarding the state of education, James Douglas observed that the Peshwas did nothing to promote learning. The whole of India at this time was suffering from the dreadful disease of colossal ignorance 99 men out of 100 were ignorant. One percent formed an exception. In the case of women even this exception was not permitted by society.\textsuperscript{15}
The state of Religion was at its worst. It had become a mass of rituals, ceremonies and sacrifices. From the cradle to the grave, the whole life of man was governed by innumerable traditional customs and usages, which supposedly had their sanction in religion. People steeped in ignorance and superstition, resorted to numerous shocking social evils. James Mackintosh recorded in his diary on November 9, 1808, of captain Christie having told him that in Poona, the Carwaree Brahmins, who are charged with human sacrifices, have lately offered a Brahmin to the dread goddess Calee, whom they worship.”

Morality and religion were at a discount, only those who valued money more than the honour of their mothers, wives and sisters, respected Bajirao. (the ruler) Ignorance was unbelievable. Bajirao abandoned good old customs and set new ones which were all for the worse. This was the state of Maharashtra at the time of the establishment of the British rule.

With the collapse of the Peshwa regime the centre of gravity shifted from Poona to Bombay City, the capital of the new Presidency. The British administration of Law and order, Western education and Christian missionary activities started the process of transforming existing society. Elphinstone who was the Governor of Bombay laid the foundation of new education which proved to be the chief solvent, of the traditional ideas and beliefs. The newly educated young men imbued with the scientific spirit, of the West began to question the validity of the customs and usages that could not stand the test of
reason. Also the scripture education along with secular education given by the missionaries helped them to judge things for themselves.

The age old Customs and Moral and Social Evils, were the bane and blight of the Hindu Society. This awakening brought forth a great liberal movement in Maharashtra.

Jyotiba Phule (1828-1890) the founder of the Satya Shodhak Samaj (Sep. 24, 1873) was another inspired soul of Christian Education. He started a girls school in 1842, a school for the untouchables in 1854, and an orphanage to prevent infanticide in 1863. This was indeed revolutionary achievement for that age.16

Mahadev Govind Ranade and Ramakrishna Gopal Bhandarkar who joined the Prarthan Samaj in 1868 and 1869 respectively gave it a definite form and character were greatly influenced by Christian Education.17

Arya Mahila Samaj, another historic institution was founded by Pandita Ramabai the Christian Missionary of the Prarthan Samaj in 1882, with the intention of emancipating women from the tyranny of evil social customs and to encourage education and spread knowledge among them. The Prarthan Samaj espoused the cause of the Harijans in right earnest. The Depressed Class Mission Society of India founded in 1906 was inaugurated by N.G. Chandavarkar who was greatly influenced by Christian Education was the moving spirit being this effort for the advancement of the depressed classes.18

Ranade was the first to conceive a plan for “a complete scheme of national re-
generation for India rather than a partial scheme for carrying out repairs in some parts of social structure.” The great Sanskrit scholar has made an invaluable contribution to the country’s moral and intellectual advancement.

Behramji Malabari (1853-1912) the noted Parsi reformer and author of Notes on Infant Marriage in India, and Enforced widowhood was likewise according to his own admission, was greatly influenced, by Christian Education. The Gospel was good news for ‘Man’ and if missionaries were to preach the Gospel this meant showing forth God’s love not just for souls, but for man- the individual with temporal as well as spiritual needs. (Keshab Chandra Sen in his lecture in India-Calcutta.

Missionary agitation and arguments against castes together with the spread of Christian ideas, atleast stimulated or reinforced Hindu attempts at reform. Some of the most vehement critics of caste including M.G.Ranade, Keshub Chandrasek, Jotiba Govinda Phule, Behramji Malabari and others were influenced by the Bible, and the Christian ethic.

The legislation over-rode the authority of caste councils by giving converts to Christianity and other non-Hindu religions the right to inherit their ancestral property. Then again by bringing various cases of persecution, before the law courts and in winning their case, the missionaries and Christian converts, were also in other ways, undermining the authority and effectiveness of caste sanctions. In Madras and Travancore for example, the missionaries were particularly active in establishing, in defiance of caste feeling, and
regulations, the right of Shanars, pariahs, and Christian converts, to the use of public roads, and highways.

In Travancore after serious disturbances, they also succeeded in establishing the legal right of "Shanar" women to change their traditional dress by covering the upper part of their bodies. But perhaps even more important than these triumphs was the success of the missionary campaign, against caste practice and feeling which forbade certain castes from making use of public wells. In these ways the missionaries undoubtedly gave an impetus to Hindu social reform movements.

The Early marriage question and the Anti-nautch movement 1876-1900

The hardship connected with early marriage were less obvious and less shocking to Europeans than for example, the flames and the real or imagined cry of the burning Sati. In Suttee, you simply prevent murder but it is a very different thing when you attempt to alter marital customs. With the introduction and development of Zenana, visiting women missionaries, especially became better acquainted with the details of Hindu domestic life, and more acutely conscious of the physical mental and other effects of child marriage.

Repercussions in the South and the Anti-nautch movement

One of the results of the controversy over the age of consent Bill in the Madras presidency was a split in the ranks of Hindu reformers. The Madras Hindu Social reform Association was established in November 1892.
The objects of this association were the promotion of female education, reform of domestic and marriage habits, and the "amalgamation of castes". Most of its meetings were held on the premises of the Madras Christian College and the Rev. Dr. Willliam Miller (1838-1922) who presided over gatherings, at which social evils such as infant marriage, and oppressed widowhood, untouchability, priest craft and other "abuses" were fearlessly denounced. In 1893, he agreed to chair a public meeting called by members of the association at which was officially launched the highly successful antinautch movement an episode, which marked one of the high points of missionary Hindu cooperation, at least in the south.

The term "Nautch" is an Anglicized form of the Hindi word Nach meaning dance, and the primary object of the movement was to discourage the employment of nautch or dancing girls at public and private functions and on festive occasions. Nautch dancing was closely associated with prostitution. Generally known as Devadasis or handmaidens of the God, they were married to a deity, at an early age, and employed in many of the south Indian temples throughout the 19th century.

Dancing girls were carefully instructed in dancing, singing, the art of dressing well and could usually read and write. As a result of this, they were amongst the most talented and educated women in Hindu society. The institution of dancing girls had long been patronised by Europeans. In the 1880s and early 1890s European men and even women including viceroys,
governors, collectors and Magistrates continued to attend nautch performances at public functions and on more private occasions. We regret that during the reception to the Excellency the Governor in the mofusil wrote the editor of the "Indian social reformer" in 1892, nautch women were allowed to play a prominent part, and to sing and to dance. At a subsequent entertainment, given to the viceroy in Madras, nautch girls once again took part in the proceedings and at a garden party given in his honour in Bangalore, there were four groups of dancing girls in different parts of the ground.

Missionaries themselves began to focus attention on the nautch as one of the moral issues. The fact that a woman’s ability to read and write was still closely associated in the minds of parents with the dancing girl system, and prostitution had long been recognized as one of the chief factors creating prejudice, against female education.

In 1893, anti nautch movement was officially launched. A petition carrying about 1200 signatures was presented to the viceroy and the Governor of Madras, asking them not patronizing entertainments where nautch girls were employed. Indian attitudes towards Nautch were also changing.

The Missionary education helped to build character. Christian educational institutions played an exceedingly important role in compelling Indians to critically evaluate their cultural heritage. It is generally agreed among Scholars that Christian missionary activities provided perhaps the major stimulus to India’s particularly Hinduism’s renaissance. R.C. Majumdar in his
History of the Freedom Movement in India admits that at the end of the 18th century the mental and moral condition of the people was marked by inertia and stagnation. Going still further V.A. Narain argues that at this time the "whole country was steeped in the most debasing forms of idolatry and superstition. The true spirit of the ancient religion of the Hindus, had been enveloped in a bewildering outgrowth of evil practices and irrational and superstitious dogmas... an enlightened approach to the problems of life had almost been forgotten.

The Christian missionaries not only entered the scene, and gave education to the masses, but also took up this "dangerous" and sensitive issue, i.e. promotion of the female education by establishing formal education of learning. By the end of the 20th century, we find the Indian society, undergoing cultural transformation abolishing most of the social evil.

2. Ibid., p.5.

3. Holy Bible (Deuteronomy Chapter 27, 28).


7. Ibid., p.51.


15. Ibid., p.170.


PART IV

Secular Education And Value Crisis

Values are norms of behaviour which have been evolved during the
course of time in the social moral and spiritual fields. Values refer to the
ideals in various fields of behaviour, they refer to what we ‘ought’ to do in
preference to something, which we should not do. Here the question of choice
is always involved. Values point towards the best choices, the right type of
choice.

In the process of education, the first thing is to determine, the aim of
education. Now the aim of education is inseparately connected with the aim of
life and the aim of life must include good life which is possible only in a good
society.

Thus, one can describe the good life as the ultimate aim of education.
In this way, the good life is the one that realises, the maximum of values and
we shall argue that when a person chooses, in accordance with the principles of
self determination, self realisation, and self integration, he has the best chances
of realising the maximum of values.

From where do we get our value norms or standards?

Religion

Religion is the most powerful source, of our value norms or standards.
Most of our values norms and standards are derived from and given by
religions. The beliefs of a group of people belonging to a particular religion,
about its relation to the Divine or God, generate almost simultaneously a set of
demands, of the Divine upon man which can even be stronger than the mores.
They define the right and wrong the better and worse, and often describe the
rewards and punishments, for obedience and disobedience. These religious
standards are deeply and distinctly reflected in our lives.

Values are relative not absolute, and objective. Values of a particular
society are born out of the culture of that society.

**Types of Values:** The satisfaction that we get from friendship, love
family and members, in groups are to be included in the **Social Values.** The
satisfactions and dissatisfactions that accrue to the individual in the course of
his attempts to make right choices are **Moral Values.** **Religious values:** If an
object by virtue of its relation to the Divine, can be called holy, or sacred, it is
said to have a religious value, and the experience of such objects as sacred or
divine is called a religious experience. **Intellectual values:** An object or action
has intellectual value if it in some way, helps or hinders, the findings of truth.
**Aesthetic values:** Perceived objects to which the adjectives beautiful and ugly,
are relevant give rise, in the observer to the kind of experience we call
aesthetic.

Higher and Lower values: Generally speaking, religious, intellectual,
aesthetic and moral values are called the ‘higher values’ and the material and
bodily ones are called the lower values. This distinction is based on the
following factors:
1. The moral, religious and intellectual values are more self sufficient than the others. They are on that account higher. This means that although truth, beauty, holiness, and good character do depend on money, health and friends, they can be cultivated and enjoyed with a minimum of such dependence.

2. These values are comparatively more lasting and permanent physical vigour and bodily pleasures decrease with age. Whereas the delights of intellectual moral aesthetic and religious activity increase with age and on this account, they are considered to be the higher values.

3. The values of the mind, of the spirit are also considered to be higher because they persuade life more completely than do the physical or the bodily values.

**Education and Values**

Human civilization has advanced at a rapid speed during the present century. This has produced tremendous changes in the life style of man. Revolutionary changes are noticeable in every branch of human thought and action. This is due to the tremendous impact of science and technology on human life. The total process of change is commonly known as modernization. It is a blessing as well as a curse. There is restlessness in human life all over the Globe. Communalism, casteism, provincialism, loss of faith, erosion of eternal values, rampant corruption, disrespect for women and elders, disorder and confusion in every walk of life are the signs of Indian life and society to day.
These are not diseases in themselves but symptoms of other diseases. The causes of these diseases are to be diagnosed for appropriate remedial measures.

Secular Education and Value Crisis

The evil effects of science and Technology will be tremendous on the future generations. It will badly affect social equilibrium and the cohesive values, of human life, values are rapidly eroding in human life. Individual adjustment depends on the values of the individual, which are again determined by personal experience, knowledge and culture. Explosion or rapid change in the volume of human knowledge, will create uncertainty in the process of thinking and lead to cultural lag and corresponding adjustment problem. The knowledge of to day may be back dated tomorrow. So man will not be in a position to think in the right direction. In the world of thought there may be disbalance. In this regard the opinion of Dr.D.S. Kothari, the noted scientist and educationist is worth mentioning. “A knowledge-based world and a certain measure of unpredictability are inseparable. The past experience and models are in general of not much avail in dealing with the problems and challenges in a rapidly changing uncertain world”.

Crisis in thinking is sure to have its evil effects on the existing pattern of values of the society. It has its evil effects also on the social institution and the cultural standard of people. The inevitable result is the cultural lag, particularly in a developing society. Cultural lag leads to crises of life and values. The existing system of education has failed to check, this trend in an effective way.
New values should be instilled or cultivated in the minds of the young through education. There is constant conflict between the actual life situations, and the existing values. Social norms sometimes become meaningless to the individual. This creates crisis in individual as well as social lives. In modern society the religious institutions are also gradually losing hold on human life and values. This also creates crisis in values in individual life.

The activities of the social and political leaders, particularly political parties - have adverse effects on the value standard of the young generations. Corruption is rampant in every field of our national life. Nepotism and Bribery is the order of the day. These surely have their evil effects on the sensitive minds of the young generations. This position has to be changed or atleast checked.

The present educational system dominated by ineffective, invalid unreliable, and corrupt examination system. For success in life, the students are determined to have certificates as passports, for jobs. Hence malpractices in the examination Hall, are rampant nowadays, particularly in some states in India. The high ideals of life and education - such as total development of personality, character formation, good citizenship, are conspicuously absent in the present system of education in our country.

Our life is gradually becoming complex in the present industrial society. Family and social life, life in the place of work, and political and economic lives are gradually becoming complex. Everywhere there is clash and
confusion. People in different places and positions are bewildered. Loss of faith and values lies at the root of the chaotic condition.

Until the end of the 19th century most of the education was delivered through Christian institutions. After the secularization of current education has been launched only the values of righteousness, truth, morality love, purity, honour and family have been disappearing in the amoral espousal of a secular neutrality, which tends to accept that everything is good for all. It was the scripture education (Teachings from the Bible) given by the Missionaries that inculcated values and uplifted people from the age old superstitions and transform the Indian society specially in the 19th century.

In the changing situation, the educational institutions, have to shoulder responsibilities, in cultivating values in children. Through proper education, values appropriate for modern living can only be cultivated in the minds of the future generations.

Moral and spiritual values in Education during the Pre-British period

The Britishers had not evinced much interest in the education of Indians before 1813. It was only after the renewal of the charter Act of 1813, and the inclusion of the Educational clause (Section 43 of the Act), that a committee of Public instruction was appointed. Hither to fore education was a private enterprise, and in most of the case, the different religious groups maintained their own institutions. A glimpse into the place of moral and spiritual values in the different types of educational institutions is presented below.
Moral values in education in Ancient Indian Educational Institutions

The Ancient Educational Institutions were of two types. I. Religious and Vocational. The religious institutions provided for the development of the whole man body, mind and soul. Infusion of a spirit of piety and religiousness, formation of character, development of personality, inculcation of civil and social duties, promotion of social efficiency, and preservation and spread of national culture, may be described as the chief aims and ideals of ancient Indian education.

The formation of character by the proper development of the moral feeling, was the second aim of education. The ancient Indians insisted that while a man is being educated, his regard for morality ought to be developed, his feeling of goodwill towards human beings ought to be nourished, and his control over his mind ought to be strengthened, so that he can follow the beacon light of his conscience.

The development of personality was sought to be realised by eulogizing the feeling of self-respect by encouraging the sense of self-confidence, by inculcating the virtue of self-restraint, and by fostering the powers of discrimination and judgement.

Moral Values in Education in the Buddhist Institutions

Aim of the Buddhist education was determined by the doctrine of Karma, and the transmigration of Souls. Religious education consisted in general studies and teachings within the Buddhist cannon, which consisted of
evinced interest in the promotion of the British system of education. Some of the institutions were privately managed while some of them were aided by way of diverting funds and reimbursing expenses.¹

The Charter Act of 1813

Appointment of officers in schools, lectureships to other institutions opened by the East India company were made under the authority of the Government. Since the British pursued the policy of religious neutrality, these institutions did not conduct any programme on religious education²

Observations of Lord Moria

In the year 1815, Lord Moria had observed. The humble but valuable class of village school masters claims the first place in this discussion. These men teach the first rudiments of reading, writing and arithmetic for a trifling stipend which is within reach of any man's means and the instruction which they are capable of imparting, suffices for the village shop keeper. The general, the sad effect of this education is, that the inculcation of moral principle forms no part of it. The remedy for this is to furnish the village school masters with little manuals of religious sentiments, and ethic maxims, conveyed in such a shape as may be attractive to the scholars, taking care that, while awe and adoration, of the supreme being are earnestly instilled, no jealousy be excited by pointing out any particular creed. The absence of such an objection and small pecuniary rewards for zeal occasionally administered by the Magistrates, would induce the school masters to use complications readily.³
Lord Macauley’s Minutes

In 1835, Lord Macaulay’ in his famous educational minutes had again affirmed, Assuredly it is the duty of the British Government of India to be not only tolerant, but neutral on religious questions.4

Wood’s Despatch - 1854

The following policy statements regarding the pursuance of religious education in private and government schools are made.

a. **Private schools:** The system of grants-in-aid is based on an entire abstinence from interference with the religious instruction imparted in the schools assisted

b. **Government Schools:** These are for the benefit of the whole population and it is, therefore, indispensable that the education conveyed in them should be secular. But it does not forbid, explanations, voluntarily songs by pupils on Christianity, provided it given out of school hours and no notice is taken of it by Government Inspectors.5

Education Commission 1882-883

Rules already applicable to the Government Schools are applied to institutions wholly managed by municipalities and local body the recommendations of the commission having had special reference to Primary schools.6
The resolution of the Government of India - 1887

In 1887, the Government of India considered the recommendation of the Education commission 1882 – 1883 and hoped that the number of aided schools in which religious instruction was given would increase and that even in public schools such instruction could be effected out of the school hours and in accordance with established principles.\(^7\)

The University Education Commission - 1904

It reiterated the policy of 1854, regarding religious education.\(^8\)

Education Policy in 1921

In 1921, a circular was sent to the provinces, emphasizing the policy of strict religious neutrality.

Education was declared as a provincial transferred subject and ministries were at liberty to make any arrangement they liked in the matter of religious education.\(^9\)

The Religious Education Committee – 1946

i) Summary of the committee’s main conclusions and recommendation, the fundamental importance of the spiritual and moral values of life must be recognised in any scheme of education.

ii) Spiritual and Moral teaching common to all religions should be an integral part of the curriculum, and provision of facilities for instruction there in should be a responsibility of the state.
iii) In every school there will be everyday a short period for meditation, before the work of the day begins. The schools should be assembled together for this period.

iv) The Central Advisory Board of education be requested to set up a committee to investigate the best means of implementing the foregoing recommendations in respect of religious instruction.\textsuperscript{10}

In view of the wide difference of views amongst members the CABE resolved in 1946, that while they recognise the fundamental importance of spiritual and Moral instruction in the building of the character, the provision for such teaching, except in so far as it can be provided in the normal course of secular instruction should be the responsibility of the home and the community to which the pupil belongs.\textsuperscript{11}

**Moral And Spiritual Values From 1947**

**Report of the University Education Commission 1948 – 49**

The University Education Commission. headed by Dr. S.RadhaKrishnan considered the issues pertaining to the inclusion of religious and moral education, in the educational content at the University stage. In doing so the commission reviewed the position, of religious education, in the historical perspective, Viz. as it existed during the Ancient, Medieval and Modern periods of Indian History, and considered the constitutional position and the practices prevailing, in other secular countries such as America and Australia. Relevant extracts from the commission’s report are given below:
Need for Religious Instruction

There are many who feel that morality can take the place of religion. We have to understand that the great virtues of loyalty, courage, discipline and self-sacrifice, may be used for good or bad ends. These are essential for a successful citizen or a successful villain. What makes a man truly virtuous is the purpose for which he lives his general outlook on life. Virtue and vice are determined by the direction in which we move, by the way in which we organise our life. If we exclude spiritual training in our institutions we would be untrue to our whole historical development. The fundamental principles of our constitutions, call for spiritual training.

Practical Measures

We must civilize the human heart. Our institutions, if they are to impart religious vitality, should have simplicity, and an atmosphere of consecration, that permanently influences lives.

Silent Meditation

We will find the Supreme, the only supreme, which it is possible for us to know, when we are taught to look within. “The spirit of man is the candle of the Lord”. “Know you not that you are the temple of God and the spirit of God dwelleth in you”. (St.Paul). These are variants of the famous text ‘Tat tvam asi, ‘that art thou.
The individual is a soul and the purpose of education is to awaken the pupil, to this fact, enable him to find the spirit within and mould his life and action in the light and power of the inner spirit.

We must habituate the students to right emotions, induce in them the formation of good, moral mental and physical habits. How can we build the values into the human mind. Our attempt should be to suggest and persuade, not command or impose. The best method of suggestion is by personal example, daily life and work and books read from day to day.\(^{12}\)

Study of Religious Scriptures helps a lot. Report of the Committee on Religions and Moral Instruction 1959, headed by Sri. Prakasa was appointed by the Ministry of education Government of India.

The Committee defined moral and spiritual values as follows. Anything that helps us to behave properly towards others is of moral value (Para 30). Anything that takes us out of our self, and inspires us to sacrifice, for the good of others or for a great cause is of spiritual value (Para 30).

It stressed the need for the teaching of Moral and spiritual values, It reviewed the various clauses particularly Articles 28 (1,2,3) and 30 (1,2) of the constitution of India. It made some recommendation on Moral education.

1. The teaching of moral and spiritual values in educational institutions is desirable, and specific provision for doing so is feasible, within certain limitations.
2. The content of such education in moral and spiritual values should include a comparative and sympathetic study of the lives and teaching of great religious leaders and at later stages, their ethical systems and philosophies.

The inculcation of good manners, social service and true patriotism should be continuously stressed at all stages.

Report of the Committee on Emotional Integration – 1961

The committee made recommendations on Emotional Integration. The recommendations pertaining to the development of moral and spiritual values in education are as follows:

It is necessary to foster mutual appreciation of the various religions in the country, and Universities can assist in this matter by encouraging research on various topics which help towards a greater understanding of an sympathy with different religious faiths (Para 7.20)

Although it is not possible to provide religions education as a part of the curriculum for schools in a secular state, education will be incomplete if students are not helped to appreciate the spiritual values which the various religions present to the people. Talks open to all, on the teachings of various religions by able and competent persons may be arranged in schools (Para 11.3.5).\textsuperscript{14}

Appointed by the Ministry of Education, Government of India, was headed by Prof. D.S. Kothari. Its recommendations for the inclusion of social Moral and religious values in the educational system are reproduced below:

The Weakening of social and Moral values in the younger generation in creating many serious social and ethical conflicts in Western societies and there is already a desire among some great western thinkers to balance the knowledge and skills which sciences and technology bring with the values and insights associated with ethics and religion at its best. (Para 1.74, Page 34).

The expanding knowledge and the growing power which modernization places at the disposal of society must, therefore, be combined with the strengthening and deepening of the sense of social responsibility and a keener appreciation of moral and spiritual values. (Para 1.74, Page 34)

The response from the educational institutions to the report of the special committee on Religious and Moral Instruction (reference to the Sri. Prakasa committee) have been neither active nor enthusiastic. This is having a very undesirable effect on the character of the rising generation. From this point of view the following recommendations were made.

1. The central and state governments should adopt measures to introduce education in moral and spiritual values in all institutions under their direct control on the lines recommended by the University Education commission and also by the committee on Religious and Moral Instruction.
2. The privately managed institutions should also be expected to follow suit.

3. Apart from education in such values being made an integral part of School programmes generally, some periods should be set apart in the time table for this purpose.

4. We also suggest that the University Departments in comparative Religion should be specially concerned with the ways in which these values can be taught widely and effectively and should undertake preparation of special literature for use by students and teachers. (Para 1,75, Page 34-35). Social Moral and spiritual values in school curriculum.

A serious defect in the school curriculum is the absence of provision for education in social moral and spiritual values. We recommend therefore that conscious and organised attempts be made for imparting education in social Moral and spiritual values with the help wherever possible, of the ethical teachings of great religions. (Para 8,94, Page 358)

Moral Education through indirect Methods should be imported. The school atmosphere, the personality and behaviour of the teachers, the facilities provided in the school, will have a large say in developing a sense values.

In addition to the indirect approach for inculcating moral and spiritual values, specific provision for direct moral Instruction in the school programmes is highly desirable. One or two periods a week should be set-aside in the school timetable for instruction in moral and spiritual values.15
Report of the Committee of Members of Parliaments on National Policy of Education 1967

The most important and urgent reform needed is to transform the existing system of education in order to strengthen national unity, promote social integration, accelerate economic growth and generate moral, social and spiritual values. (Para 2, Page 1)

The cultivation of moral, social and spiritual values should be emphasized. The formation of character should receive due emphasis in the total process of education. It must however contribute significantly to the moulding of the outlook and values of the youth and the strengthening of its moral fibre. (Para 17, Page 6).

The quality of reading materials, the stress on the proper study of the humanities and the social sciences, including the study of the humanities and the social sciences, including the study of the great universal religions, the rendering of social service to the community, the participation in games and sports and hobbies, will contribute to the formation of right attitudes and values. (Para 7, Page 6).16

The framework of curriculum was developed in 1975 by the NCERT. The importance of developing values in our educational system has been emphasized.17

Character Building and Human values

The school curriculum should have a core centering round the objectives of character building linked with this process of character building in the
The cultivation of such qualities as compassion. Endurance, courage, decision making, resourcefulness, respect for others, but the team spirit, truthfulness, faithfulness, loyalty to duty and the common good.

The following are the list of values in Alphabetical order to be incorporated in the school curriculum which are suggested by the NCERT.\(^\text{18}\)

**NCERT's List of 84 Values to be Incorporated In The Curriculum**

The following are the 84 values prescribed by the NCERT values that are to be incorporated in the school curriculum

<table>
<thead>
<tr>
<th>Value</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Abstinence</td>
</tr>
<tr>
<td>2</td>
<td>Appreciation of cultural values of others</td>
</tr>
<tr>
<td>3</td>
<td>Anti untouchability</td>
</tr>
<tr>
<td>4</td>
<td>Citizenship</td>
</tr>
<tr>
<td>5</td>
<td>Consideration for others</td>
</tr>
<tr>
<td>6</td>
<td>Concern for others</td>
</tr>
<tr>
<td>7</td>
<td>Co-operation</td>
</tr>
<tr>
<td>8</td>
<td>Cleanliness</td>
</tr>
<tr>
<td>9</td>
<td>Compassion</td>
</tr>
<tr>
<td>10</td>
<td>Common cause</td>
</tr>
<tr>
<td>11</td>
<td>Common good</td>
</tr>
<tr>
<td>12</td>
<td>Courage</td>
</tr>
<tr>
<td>13</td>
<td>Courtesy</td>
</tr>
<tr>
<td>14</td>
<td>Curiosity</td>
</tr>
<tr>
<td>15</td>
<td>Democratic decisions making</td>
</tr>
<tr>
<td>16</td>
<td>Devotion</td>
</tr>
<tr>
<td>17</td>
<td>Dignity of the individual</td>
</tr>
<tr>
<td>18</td>
<td>Dignity of manual work</td>
</tr>
<tr>
<td>19</td>
<td>Duty</td>
</tr>
<tr>
<td>20</td>
<td>Discipline</td>
</tr>
<tr>
<td>21</td>
<td>Endurance</td>
</tr>
<tr>
<td>22</td>
<td>Equality</td>
</tr>
<tr>
<td>23</td>
<td>Friendship</td>
</tr>
<tr>
<td>24</td>
<td>Faithfulness</td>
</tr>
<tr>
<td>25</td>
<td>Fellow feeling</td>
</tr>
<tr>
<td>26</td>
<td>Forward look</td>
</tr>
<tr>
<td>27</td>
<td>Freedom</td>
</tr>
<tr>
<td>28</td>
<td>Gentlemanliness</td>
</tr>
<tr>
<td>29</td>
<td>Good manners</td>
</tr>
<tr>
<td>30</td>
<td>Gratitude</td>
</tr>
<tr>
<td>31</td>
<td>Honesty</td>
</tr>
<tr>
<td>32</td>
<td>Helpfulness</td>
</tr>
<tr>
<td>33</td>
<td>Humanism</td>
</tr>
<tr>
<td>34</td>
<td>Hygienic living</td>
</tr>
<tr>
<td>35</td>
<td>Initiative</td>
</tr>
<tr>
<td>36</td>
<td>Integrity</td>
</tr>
<tr>
<td>37</td>
<td>Justice</td>
</tr>
<tr>
<td>38</td>
<td>Kindness</td>
</tr>
<tr>
<td>39</td>
<td>Kindness to animals</td>
</tr>
<tr>
<td>40</td>
<td>Loyalty to duty</td>
</tr>
</tbody>
</table>
41 Leadership 42 National Unity
43 National Consciousness 44 Non-violence
45 National Integration 46 Obedience
47 Peace 48 Proper Utilisation of time
49 Punctuality 50 Patriotism
51 Purity 52 Quest for knowledge
53 Resourcefulness 54 Regularity
55 Respect for others 56 Reverence for old age
57 Sincerity 58 Simple living
59 Social justice 60 Self discipline
61 Self-help 62 Self respect
63 Self confidence 64 Self support
65 Self study 66 Self reliance
67 Self control 68 Self restraint
69 Social service 70 Solidarity of mankind
71 Sense of social responsibility 72 Sense of discrimination between good and bad
73 Socialism 74 Sympathy
75 Secularism and respect for all religions 76 Simple living
77 Spirit of enquiry 78 Team work
81 Tolerance 82 Universal truth
83 Universal love 84 Value for national and civic property.

For the data collected through primary and secondary sources, the historical criticism, internal and external, was given. Then the data were analysed for finding out the extent to which the education with scripture imparted by Christian missionaries inculcated values. Analysis of NCERT'S list of 84 values in the Christian Scriptures was done.

After the analysis of the data, conclusions were drawn, findings and suggestions were given.
END NOTES


2. Ibid., p.48.

3. Ibid., p.48.

4. Ibid., p.48.

5. Ibid., p.48.

6. Ibid., p.49.

7. Ibid., p.49.

8. Ibid., p.49.

9. Ibid., p.50.

10. Ibid., p.51.

11. Ibid., p.51.

12. Ibid., p.8.


15. Ibid., p.28.

16. Ibid., p.35.

17. Ibid., p.17.

18. Ibid., p.55.