

# **Christian Missionaries and Social Transformation through Education in Kerala with Special reference to the Archdiocese of Verapoly**

## **Abstract**

( This paper is a brief literature survey of the contribution of the Church to the spread of Education in India and especially to Kerala down through the centuries. After presenting the need and significance of the topic “ Contribution of Christian Missionaries to Social Transformation through Education in Kerala with special reference to Archdiocese of Verapoly, it examines the role of Church in nation building, education of the poor and marginalized by the Missionaries of Kerala, School educational attainment in Kerala, Impact of the interaction with European Missionaries in Kerala culture, Carmelites in the field of education, and the latin legacy of education in Kerala with a special emphasis on the Archdiocese of Verapoly.

Women education as a tool for social transformation in Kerala has given a new impetus for a unique style of social transformation through education in Kerala. All the historical studies regarding the society inevitably have been determined by historical process. The core issue of this paper is to scrutinise the particular historical trends under which the concept of social transformation has grown in educational scenario in Kerala especially with regard to women education. The study of women in Kerala in the 19<sup>th</sup> and 20<sup>th</sup> century and to analyse their actual condition make us realize how the education stood as a tool of social transformation . The European Missionaries specially the zealous Carmelites have contributed a lot to help Kerala attain high Human Development Index at par with other developed countries of this world. The famous Pastoral Letter *Pallikoru Pllikkoodom* issued by the renowned Archbishop Bernardine Baccinelli is one of the important milestones in our path to educational progress which had its beginning at the grass root level. Kudos to the relentless effort of the Carmelite Missionaries who initiated the social transformation through education in Kerala.)

Christian Missionaries and Social Transformation through Education in Kerala with Special reference to the Archdiocese of Verapoly

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### 1. Education in the 18<sup>th</sup> Century

The history of education in India is relatively a new field of research compared to its counterparts in sociology and psychology. Although, there have been studies on the system of modern education in the country from the 19th century onwards, most debates have tended to look at policy shifts. These can be broadly classified into two categories. One category of research comprises chronological histories of Indian education, detailing major policy shifts and the impact of western education on Indian society and polity. This group has argued within the simplistic framework of impact-response of the benefits of English education for India. One of the debates

which has occupied scholarly attention in this regard has been the Anglicist-Orientalist controversy of the 1830s. Another loosely defined category, particularly in the post-independence period, has mined rich sources (albeit a majority of them official) to understand the trajectory of schooling in colonial India by looking at aspects of technical, vocational and mass education. The historical study of education has moved beyond the noting of enrolment figures towards assessing the role of education in shaping political contexts and social relationships. Questions of inequality, poverty, discrimination, assertion, empowerment and politicization have come to the forefront of new research on education.

Despite their evangelical agenda, mission schools became an important factor in local societies by enabling formal schooling opportunities to hitherto excluded groups. These mission schools provided instruction in the three Rs as well as subjects such as history, geography, elementary science and basic vocational training. For labouring populations, this opened up new opportunities, albeit limited, to develop new modes of expression, participation in the literate public sphere and to aspire for social mobility through new jobs. Missionary schooling, particularly for Christian converts also had a dual objective. European protestant missionaries aimed at moulding a new sense of self amongst their converts by attempting to break down caste markers. Education was the domain to introduce new habits, patterns of work, social organisation, gender roles and language for Christian converts<sup>1</sup>.

It is this aspect of forging a new 'individual' that characteristically marks the project of schooling the poor in colonial India. It can be argued that it was a 'double civilizing mission' on the part of European missionaries and colonial government. On the one hand, in tune with the colonial idea of a civilizing mission for Indians, as a whole, and on the other, 'the civilizing of the lower caste/classes' in particular. In villages, missionaries opened schools for marginalised groups, and vernacular instruction was often provided only up to the elementary level, owing to financial constraints, among other reasons. They, however, actively engaged in the secondary and higher education in the towns, chiefly aimed at attracting the upper castes/classes and providing an English education which many wanted to gain government employment. This gulf in the educational provision tended to perpetuate existing social divisions. This research seeks to examine these overlapping motives by directing the historian's lens to the education of the poor in the late 19th and 20th century Kerala, in south-western India.

During the colonial period, one of the neglected arenas of administration was elementary education. By the 1830s, the British were taking initiatives primarily in higher education and emphasizing upon the 'filtration theory' of education. They were not concerned with ensuring mass education and similar to conditions in England at the time, the education of the poor and working classes were left to the philanthropic and charitable actions of the various missionary groups, reformers and individuals. While the Anglicist-Orientalist debate has predominated discussions on the subject, the schooling of the poor has remained relatively less explored.

The protestant missionaries established a network of primary and secondary schools, providing education both in English and regional languages. The beginning of printing presses

and wider circulation of reading material allowed many caste groups to voice their demands in the open and petition the government directly. The dissemination of religious and secular literature also contributed towards a greater political awakening in Kerala. This, coupled with anti-caste ideology, propagated through popular religious idioms by philosophers such as Narayana Guru played a significant part in self-respect campaigns. Narayana Guru, led community reform initiatives by challenging Brahmin monopoly over temple worship and access to public institutions. His exhortations to the people to 'Strengthen through Organisation, and Liberation through Knowledge' became the clarion calls for wide scale political agitations for education from the government. Education was pivotal to this process of democratizing knowledge. These attempts at democratizing knowledge have had a far reaching impact on Kerala. For the Ezhavas, it meant a greater share of administrative jobs and distancing from past selves as 'toddy tappers' and 'manual labourers'. In short, education became the site for the project of modernity for these social groups. Changing notions of 'status' and 'work' were centered around educational practices. In the 1920s and 1930s, Malabar witnessed the participation of local youth in the national movements of non-cooperation and Civil Disobedience. The anti-untouchability and temperance campaigns headed by Gandhi and the Congress also saw the participation of newly educated groups. The right to temple entry campaign, which was a major episode in the history of self-assertion witnessed individuals across caste lines participating. Schools, newspapers, reform organisations all played significant roles in disseminating public consciousness and competition for resource accumulation for those partaking of it. The history of the public library movement in Kerala has highlighted the ways in which the rural poor were brought within the ambit of a literate public. This study proposes to examine the role of education in these political processes and mobilization of the poor<sup>2</sup>.

This research seeks to examine these overlapping motives by directing the historian's lens to the education of the poor in the late 19th and 20th century Kerala, in south-western India. In 1947, the literacy rates were abysmally low and yet, some regions, especially the native princely states marked immense growth in educational provision during the time. One state was contemporary Kerala ( linguistically formed by the union of the princely states of Travancore-Cochin and British administered Malabar in 1956), which enjoyed a status that continues till date.

The 'Kerala Development' model has been a subject of study amongst various social scientists over the past few decades. Although it has been hailed for achieving certain parameters of human development, it continues to be critiqued and debated. One of the major constituent arenas of focus in this regard has been education, which is recognized as having played a transformative role. In a broader sense, education, in the context of Kerala's changing socio-political and economic milieu has moved beyond the confines of literacy and includes political processes, women's participation and expansion of the public sphere to incorporate hitherto marginalised groups. In other words, it has been seen as crucial for developing human capabilities.<sup>3</sup>

## **2. CHRISTIAN CONTRIBUTION TO EDUCATION IN INDIA**

The church has always recognized the importance of education in her mission. John Paul II in *Redemptor Hominis*, spoke of the human person as “the primary route that the church must travel in fulfilling her mission: he is the primary and fundamental way for the church. The way traced out by Christ himself.” Hence the work of educating the human person is an irreplaceable aspect of the Church’s mission and the investment of human and material resources in the school becomes a prophetic choice for the church<sup>4</sup>.

Vatican II says, “Education is, in a very special way, the concern of the Church.” This concern is directed not only towards the members of the Church, but also to all people. The document affirms that the Church “ will offer its assistance to all peoples for the promotion of a well balanced perfection of the human personality, for the good of society in this world and for the development of a world more worthy of man.” Catholic pedagogical tradition forcefully reaffirms the centrality of the human person in the educational process. Catholic schools must be careful “to safeguard the priority of the person in their educational programme”<sup>5</sup>

***Gravissimum Educationis*** gives a beautiful description of what a school ought to be, when it says: “Among the various organs of education the schools is of outstanding importance. In nurturing the intellectual faculties which is its special mission. It develops a capacity for sound judgement and introduces the pupils to the cultural heritage bequeathed to them by former generations. It fosters a sense of values and prepares them for professional life. By providing for friendly contacts between pupils of different characters and backgrounds it encourages mutual understanding<sup>6</sup>”.

## **2.1. Church and Education in India: Before Independence**

Christian missionaries were pioneers in education. We can rightly be proud of the fact that the first formal Christian Educational enterprise anywhere outside Europe was the Santa Fe School in Goa, Founded in 1540 by the Franciscans. In 1542 it was taken over by St. Francis Xavier and in 1548 it was raised to the status of a college and renamed St. Paul’s College. Soon more missionary schools appeared in other parts of India: at Bassein (Vasai) in 1546, in Cochin in 1549, at Punnaicayil in Tamil Nadu in 1567, and in Madurai in 1595. In 1713 a school was started in Pondicherry and in 1731 a school of High Tamil was started at Ellacurichi in Tamil Nadu. It may also be mentioned that a Sanskrit school was opened by the Catholic Church in 1846 at Mannanam, Kerala<sup>7</sup>.

However it was only during the British rule that education began to spread in a somewhat organized manner in India. After Macaulay’s Minutes of 1835, which decided in favour of English education as against the oriental system. Christian educational work took a new turn. It led to a great intellectual revolution in India. The English language opened up a world of new knowledge and new ideas to the newly educated classes. The western ideas of liberty, equality and fraternity

began to attract the educated youth. The study of English Literature and western political thought with its emphasis on the dignity of the individual gave a new sense of direction and purpose for the intelligentsia<sup>8</sup>.

From 1835 till the end of the century, a considerable number of Christian educational institutions were founded all over India, many of which were affiliated to the first universities started in the country in 1857. Several of these institutions-St.Xavier's College, Kolkata (1835), Madras Christian College (1839), St. Joseph's College at Thiruchirapally (1844), St. John's College at Agra (1858) - are highly reputed to this day. In fact, till the beginning of the 20<sup>th</sup> century, Christian institutions played a dominant role in the education of young Indians.

## **2.2 Church and education in India: After independence**

At the time of independence (1947), the educational system in India was not only quantitatively inadequate, but also characterized by great regional, gender, and caste imbalances. Only 14% of the population were literate and only one out of three children were enrolled in primary schools. It was only after independence, that the importance of taking education to the masses began to be appreciated.

After independence, there has been a massive involvement of church in education. Though constituting only 1.6% of the population, the Catholic Church in India today runs over 17,000 educational institutions. Of these, some 4000 are High and Higher Secondary Schools, while over 11,000 are Nursery, Primary and Middle schools. There are also over 1500 professional and technical schools. In the year 2000, Catholic colleges numbered 175, including 2 Engineering colleges and 2 Medical colleges. What is impressive is that 70% of all these schools are in rural areas, serving the poor, especially the dalits, the adivasis and other disadvantaged groups. Only a meager 15% of Church institutions are in the cities and large towns. Catholic educational institutions have always been rated very high for the quality of education they impart. They are esteemed not only for their high academic standards, but also for the sound moral and spiritual values they inculcate and the open and secular outlook they foster. Over 90% of the students in these institutions belong to the Hindu, Muslim, Buddhist, Sikh, Jain, Parsee and other faiths. In admissions, preference is given not only to Catholics but to the economically and socially disadvantaged sections of society<sup>9</sup>.

## **2.3. Church's involvement in Technical and Vocational Education**

To the church goes the credit for introducing technical and vocational training in the country. Before the 19<sup>th</sup> century there were no schools for training people in any technical or industrial skills. One learned a trade merely by apprenticing oneself to someone who was already skilled in a particular trade. Aware of the limitations of purely academic education, the missionaries constantly looked for opportunities to vocationalize education so as to equip students with the

skills necessary for gainful employment. Hence they started schools exclusively for imparting technical training. The first of such technical schools in the country was opened at Alappuzha (Kerala) in 1842, followed by others in Kottayam, Thrissur and many other parts of the country. Today the Catholic Church runs over 1500 technical and vocational training institutions in the country.

### **3. Christian contribution to the Education of Women in India**

Throughout history, all societies have transformed in different dimensions. A society, by definition, is constantly transforming from one situation to another as evidenced through shifts in their social, cultural, ideological and artistic elements. Social Transformation lies at the radical end of conceptions of social change. It implies at the very least some fundamental changes in society's core institutions, the polity and the economy, with major implications for relationship between social groups or classes, and for the means of the creation and distribution of wealth, power and status. Within these broad features of social transformation, it is possible to discern dramatic moments of transformation in particular societies or region. There are numerous factors responsible for their development of transformation. Education can be used as one of the most important tool to transform the society. Societal change comes from the collective transformation of the individuals within the society. Literacy allows the people, to acquire a critical consciousness, particularly those who are marginalized and discriminated in society. Empowered individuals are better equipped to question and critique societal realities and assumptions and enabled them to change their situation. Rather than being merely in the world, individuals can be taught that they are actually co-creators of their reality. In Kerala the group of women suffered very much through the social evils which are prevailed in the society. They were tortured in many ways. So it is the best way to overcome these problems through education<sup>10</sup>.

#### **3.1 Kerala women in 19th century (Historical Back ground)**

In the caste ridden society of the 19th century Kerala women were not considered as equal sex. Their position in the society varied from caste to caste. To understand their position in society, we can go through their condition in custom; economic, religious and educational level. During that time certain social customs which prevailed in the society that enslaved the women folk of Kerala were child marriage, sati, smartha, pulapedi, devadasi system, dowry system, mode of dress etc.

##### **3.1.1 Economic status**

The economic status of women in Kerala in the 18th century was not a monolithic one, as it varied from caste to caste and religion to religion. One of the means to determine the economic security is the earning of wages for one's own living. But this wage earning right was denied to women. But lower caste women worked together for their master. Second means of economic independence is the right to own or inherit property and the right of inheritance. They followed Marumakkathayam system of inheritance. The 'tarawad' a corporate unit was managed by the senior male member on the mother's side. However this system gave the woman and her children economic security.

##### **3.1.2 Religious status**

The status of women was closely connected with the place and privilege which each religious community accorded to them. In the Vedic age women enjoyed all the religious rights and privileges which men possessed in a Hindu society. In Kerala, sanskritisation had its impact on the religious and social life of the people. In Hindu opinion of that time, 'the only respectable position of a woman is that of a wife, and the only education required by her in that station is the knowledge of the duties of a household.(census Madras presidency,1874,p.192).However women were by nature more religious and devotional than men. In fact, they were the most faithful custodians of its spirit and traditions. Among the Christians also social practices accorded only a secondary position to women. Among the Christians in Kerala women were allowed to enter the church and to attend the service conducted there. But they were excluded from the office of the ruling and preaching. The Christians of Kerala adopted many social practices from the higher castes. This was true in the case of women also<sup>11</sup>.

### **3.2 Christian Missionaries and female education**

In the sphere of female education, "Christian missionaries everywhere were the first to break the shackles in which the women were bound, and set them free to know and understand the world." A century ago, the position of Indian women was pathetic indeed. She was considered an economic liability rather than a welcome boon. The Hindu sastras prevented the education of women and it was regarded "unbecoming of the modesty of sex, and fit only for public dancers".

The missionaries were the first to promote girls education in India. The first ever girls school in India was opened by the missionaries in 1819 at Kottayam. A year later another Girl's school was established in Alappuzha. These initiatives gathered great momentum in the years to follow and girl's schools came into being in different parts of Kerala. It is interesting to know that the first ever girls' school by the government was started in 1850, thirty one years after the missionaries did it.

The beginning of education of women was a major breakthrough in the transformation of society in India. The missionary service to the education of Indian women has long been acknowledged by prominent social workers and Hindu leaders. Dr. Muthulakshmi Reddi of Madras, a staunch Freedom Fighter and former Deputy Chairman of the Madras Legislative Council observed:

I honestly believe that the missionaries have done more for women's education in this country than the government itself. The women of this country have been placed under a deep debt of gratitude to the several missionary agencies for their valuable contribution to the educational uplift of Indian women.

The importance attached by the Church to women's education has been the one major element that has led to the enlightenment of Indian women of all religions, castes and regions in

modern times. In India, Catholic religious women and women missionaries from other churches, had easier access to local women. They pioneered the education of women and helped raise their status. Already in 1921, Christian women in India were ahead of all other religious communities in literacy. According to the census report of 1901, literacy rate of women in Kerala was 31 out of 1000 while it was a pathetic 1 out of 1000 in the princely State of Gwalior and 1 out of 1000 in Bombay too. This remarkable situation in Kerala was the result of the pioneering efforts of the church there.

#### **4. The church in Higher Education**

Collegiate education based on the western pattern was introduced by the Christian missionaries at the Serampore College, West Bengal, in 1818, even before Macaulay's Minutes of 1835 decided in favour of British education and the Hardinge Resolution of 1844 prescribed English as a necessary qualification for service under the government. The Catholic venture into higher education began in 1835 with the founding of St. Xavier's College in Calcutta. At the close of the nineteenth century, India had only 26 Christian colleges. At this time of independence, in 1947, the number of Christian colleges was 62 out of a total of 450. In 2000 Christian colleges numbered about 250 out of the 11,089 colleges in the country. Of these, Catholic colleges were 175. They catered to a total of 185,200 students, of whom 28% were Catholics. Nearly 50% of the Catholic colleges are for women only. 17% are for men only and 33% are mixed<sup>12</sup>.

Catholic colleges form an integral part of the Indian system of higher education. They are highly esteemed for their academic excellence, co-curricular activities and the all-round formation they give. The spirit of service has always been a part of the ethos of the Catholic college. In fact, in recent times, we notice in these colleges a new awakening to the demands of social justice and human rights. Admission policies are modified to bring in more of the underprivileged into the college and programmes of social awareness are organized to create in the students greater concern for the poor and exploited.

It must be stated to the credit of Christian colleges in India, that while looking for ways to avert this crisis, they have held fast to their moorings, to their evangelical roots, in the midst of ethical and spiritual decadence and a watering down of moral and religious values. It is this vision that makes Christian colleges the favourite of thousands of young aspirants, the intelligentsia, the bureaucrats, the politicians, and the elite of India, of all caste and creed. This puts a tremendous pressure on the administration of these institutions to balance these forces with the stated mission of the Christian college to serve the underprivileged and the poor<sup>13</sup>.

In the present situation, the Catholic colleges are faced, more than ever before, with the challenge of providing educational leadership. It is not enough for them to be islands of



excellence. But by inserting themselves into the mainstream, they would require to be agents of educational change, to improve drastically the quality and flow of the stream.

The church's contribution in the field of education has had a direct impact on the social and cultural aspects of Indian society. Education was used to open the horizons of knowledge to all whereas in Hinduism it was a guarded preserve of a few elite. By providing education to all and sundry irrespective of caste, colour and creed, the missionaries did much for the democratization of education and creating an awareness of the evils of caste discrimination in Indian society. In so doing, they successfully destroyed the monopoly in education enjoyed for ages by a single privileged caste namely Brahmins. Because of education, it became possible even for the Dalits and the other weaker sections of society to compete with the higher castes on more equal terms, including political participation. Many Christians and Christian institutions were chiefly instrumental in rediscovering and researching many aspects of Indian culture and propagating these findings within India and abroad. Which must be considered one of the most valuable contributions to Christianity to Indian culture and heritage<sup>14</sup>.

#### **4.1 Role of state in the education**

The direct activity of state began in 1817 when Rani Gouri Parvati Bai made a start in introducing education in Travancore under state control. Vernacular primary schools were opened in different parts. Private agencies were brought under a system of Grant- in – aid in 1869. Guardians of children of the age group 5-10 were enjoined under law to send them to school. In 1834 Maharaja Swathithirunal opened an English school at Trivandrum; it came to known as rajas free school. In 1866 it was raised to the status of a college and was affiliated to Madras University. It is the nucleus of the present University College Trivandrum. In 1904 the government of Travancore accepted the scheme of free primary education in the state. It contained specific rules regarding qualification of teachers and grant-in- aid to private schools. In 1910 an inspection code was also introduced to make school inspections effective (Mary Joseph, Thomas P.J (eds), 2008). In 1845 the Cochi Maharaja started an English school at Ernakulam. It was raised to the status of a college in 1875 (the Maharajas College today). The Cochin Education code was drawn up in 1911 to make the system of education more effective. In 1877 a private English school for the young princes of the Zamorin's family was started at Calicut. Later it was opened to all caste Hindu boys. In 1979 it was raised to the status of a college- the Guruvayurappan College today. In Palakkat a school was started in 1866. It was taken by the Government in 1877 and it became a college in the same year the Government Victoria College today. There were many private schools. They were managed by Malabar district Board till the formation of the Kerala state in 1956. Travancore- Cochin State was formed in 1949 and S.S.L.C system with uniform curriculum was introduced in the same year. Kerala Education Act was passed in 1958. Based on this Act Kerala Education Rules were formed in 1959. The establishment of the University of Travancore in 1937 as the 16th university was an important event in the history of development of higher education. Kerala University Act was passed by the assembly in 1957 and Kerala University came into existence in the same year. Calicut University was established in 1968. The establishment of

Cochin University in 1971 and M.G. University, Kottayam in 1983 were important landmarks in the history of Kerala. The beginning of the third millennium witnessed an array of establishments of universities in Kerala. The Sanskrit University, Kalady, Kerala University of Health and Medical Sciences (2014), Kerala University of Fisheries and Ocean Studies (2015), Dr. A.P.J. Abdul Kalam University of Technical Science (2015) and the numerous Medical Colleges by different communities of Kerala are the landmarks of vertical and horizontal expansion of education in Kerala where the Christian community has played a significant role.

## **5. SCHOOL EDUCATIONAL ATTAINMENT IN KERALA:**

Educational attainment is an inevitable component of human capital development in a population. Kerala is often lauded for the progress it has achieved in the field of schooling. The median number of years of schooling completed by females aged six years and above was 7.5 in Kerala, while it was only 1.9 in the rest of India (International Institute for Population Sciences and Macro International 2007). The successful development of school education in the State has been attributed to a mix of historical and programme factors. Two of the prominent historical factors were social movements against caste discrimination and the role Christian missionaries played in promoting education (Tharakan 1984). Another historical factor was the progressive outlook of the government of the princely state of Travancore, which not only recognized the potential of education but also made it the responsibility of the state (Jeffery 1976). The achievements after the 1950s have been, to some extent, ascribed to public action that led to an equitable distribution of social services, including education (Dreze and Sen 2002). For instance, the public policy of providing a transport subsidy to students facilitated the spread of education across rural Kerala (Kumar and George 2009). Researchers also see factors like remittances from Keralites working abroad, especially the Gulf countries, having led to significant improvements in the educational attainments of backward communities and relatively backward regions in the State (Zachariah and Rajan 2004). Much of the State's social development related achievements continue to be attributed to the superior status it enjoys in education. Bhat and Rajan (1990) see female literacy as the most important factor that has contributed to the ongoing demographic transition in Kerala. So education, especially female education, has served as a catalyst for faster social development in the State than other parts of the country. However, the situation is not that encouraging when it comes to higher levels of school education in Kerala. The State has low levels of high school and higher secondary school completion rates. As per the 55th round (1999-2000) survey of the National Sample Survey Organisation (NSSO), only 33% of the population aged seven years and above had completed secondary school education in Kerala.

Unfortunately, those who were not eligible to study in a particular schooling level due to age constraints were also included in the NSSO's calculations. The 2005-06 National Family Health Survey (NFHS-III), which took this aspect into consideration, revealed that 49% of the females aged 15 to 49 years in Kerala had completed their high school education. The corresponding figure for the country as a whole was only 22% (IIPS and Macro International 2007). In the case of males aged 15 to 49 years, 48% in Kerala had completed their high school education, while it was only 35% in India as a whole. The reality is that 98% of the rural population in the State has a facility for secondary school education within a radius of 8 kilometres of their houses and that

there is no fee payable at any level in government and government aided schools (Kumar and George 2009). Given this, the number of students who enter the higher secondary level after completing high school should be considerably more. Some attempts have been made to explain the causes of educational development in Kerala over time. However such explorations were handicapped by the lack of comparable time-series data on school educational attainment among various social groups. The existing inferences on educational development are either based on literacy rates available from the Census of India or on limited school enrollment statistics compiled by the Directorate of Public Instruction, Government of Kerala (Government of Kerala 2006; Planning Commission 2008). The gross enrolment statistics released by the Government of Kerala are characterised by heavy over-reporting because of the government policy of allocating financial resources on the basis of student strength (Kumar and Lathika 2007). This paper makes an attempt to fill the gap in time series data on school educational attainment in Kerala from 1956, the year the State was formed. The paper also examines the socio-religious divide, which has been a crucial barrier to the spread of school education in the State.

Researchers have highlighted the educational backwardness that existed among poor social groups until the middle of the 19th century and its historical reasons (Tharakan 1984; Salim and Nair 2002). The role of caste and religion-based hierarchies in educational participation in Kerala has been partially documented until the 1960s (Nair 1976; Sivanandan 1976). But a comprehensive analysis of the trends in schooling has been a missing since then because of the data constraints mentioned earlier. However, there is cross-sectional data-based evidence on socio religious differences in schooling within the State. Religion-based hierarchies indicate the superiority of Christians in secondary education and levels higher than it. Hindus and Muslims come in second and third, though Muslims lag behind the other two communities (Planning Commission 2008). This report highlights that though the Christians are well ahead of other religious groups in terms of education, there exist huge variations among Christians belonging to different denominations. Caste-based inequalities are also prominent with a relatively low retention rate in schools among scheduled tribes (STs) and scheduled castes (SCs). Of all ST students enrolled in the first standard, the proportion making it to the 10th standard was only 46%. It was 77% among SC students and 86% among all students in the State (Government of Kerala 2006)<sup>15</sup>.

## **6. Impact of the Interaction between the European Missionaries and Kerala**

The interaction between European missionaries and the local community of Kerala made far-reaching impact on the Kerala society. 'The coexistence of Hindus, Christians, Muslims and Jews in Kerala brought a *modus vivendi*<sup>50</sup> which some historians have called a 'cultural symbiosis', in which it is not easy to discern the specific influence of one religion over the other.'<sup>51</sup> In fact, conversion and its aftermath in the society developed many changes in people's life, culture, practices, and belief. Converted Christian community of Kerala followed many practices of Latin missionaries and it even influenced the Hindu community also. 'The missionaries tried to change some of the practices among the Christians, which they regarded as objectionable. Thus they

fought against usury, ordeals, belief in fatalism and transmigration, witchcraft and similar practices of various kinds.<sup>52</sup> Converted Christians and Hindus who were predominantly vegetarians started to eat pork, beef and chicken, etc. by the influence of the Portuguese missionaries. “The new spurt in Christian expansion in India was definitely due to Portuguese initiative, though we cannot subscribe to all the methods used by them for conversion and aggressive, polemic and westernizing ideology which was an integral part of the motive behind their evangelical action. They laid a firm foundation for the growth of Christianity in modern India. The drawbacks were many. The most glaring of these drawbacks was the quasi identification of Christianizing with westernizing: the converts were asked to adopt not only Portuguese proper names but even Portuguese surnames; even the western way of dressing was considered to be part of conversion! The segregating of converts from their fellow Indians though done with certain good intentions –and the over – protection offered to them was tantamount to uprooting them from their natural and congenial socio-cultural milieu.

All this paved the way for Christian church in India in “western grab” which came in the way of many well-placed Hindu becoming Christians. There are, however, many positive aspects, which the Portuguese fostered in India for which India should be thankful to them. One is encouragement given to inter-racial marriages and the disregard shown for caste distinction. The prohibitory measures adopted by the Portuguese against certain wrong social customs, like widow-burning, abandoning of children born on inauspicious days, practices of self immolation, abused and connected with *devadasi* institution etc. deserve to be commended. The most striking of all are the charitable and humanitarian activities of the Portuguese, factors which witnessed effectively to the core message of Christianity – the message of universal love and fellowship.”<sup>53</sup> The Portuguese engaged in charitable and humanitarian efforts and taught local Christians the need of it. The appeal of charity did not end with baptism, but continued with care of the poor, the sick and the disabled and formed an integral part of their pastoral services. They applied western medical practices to control common diseases like cholera, dysentery, syphilis, fever, etc. using herbs. ‘The regular visits they made to the sick and poor in hospitals and prisons and the love and care they bestowed on them, the readiness they showed in giving an honourable burial of the poor dead, and particularly the most touching manner in which they helped those condemned to death, are moving tales of the work of charity this institution undertook.’<sup>54</sup> Integration or mixing up of culture happened both ways. Traditional Hindu practices were followed and continued by Christian community too. It deserves mention that from 1570 the Christian churches came to be built on the structural model of the local Hindu temples.<sup>55</sup> Royal umbrellas (*muthukuda*), musical instruments, torches, popguns, and so forth were (and are) used both in Christian and Hindu processions. Even now, *alavattam*, *venchmaram*, *theevetti* and *elephants* etc. are commonly used for church feast and processions. This truly replicates the mixing or integration of traditional practices in a modern or western religion, which never can be seen in its aboriginal lands. An exact imitation of Hindu *prasadam* is seen in the offering of eatables, money, fowls, sweets, etc. made by the people to the church and returned by the church to the people. *Nercha* the practice followed in Christian church is in spirit the same as the *prasadam* given in temples. In the church the bridegroom tied the *thali* round the neck of the bride, after the priest blessed it. The cross, made of twenty-one small gold balls, distinguished the Christian from the Hindu *thali*.<sup>56</sup> It is very clear from all these evidences modern Christian practices still follow Hindu rituals and traditions<sup>16</sup>.

## 7. CONTRIBUTION OF LATIN CHURCH IN EDUCATION

**“Go out to the world and teach them to observe all that I commanded you. For I am with you always even to the end of the age.”** (Mathew 28:19). This mission of Jesus to his disciples was clearly understood by the European Missionaries who bridled the chariot of the Vicariate of Verapoly down through the centuries. The census report of 1901 states that the Christians constitute one fourth of the population in Kerala and their performance in the field of education is much better than the other religious communities in Kerala. The relentless services of the Latin Church in Kerala in educational development have influenced the social transformation and total reformation of Kerala state. Evolved as Malabar Vicariate, grown and developed as vicariate of Verapoly and continued to exist as Arch diocese of Verapoly , the Kerala Latin Catholic Church contributed much for the development and expansion of different levels of education in the Kerala church and society. The administrative set up of the Archdiocese has contributed to a great extent for the vertical and horizontal expansion of educational sector in the state as well as in the Nation. The linguistic, scientific and literary fields were opened widely through the development of grammar and etymology by the great Carmelite and Jesuit Missionaries. The basic tenets of education in Kerala church was introduced by the Vicar Apostolic of Verapoly Bernardine Baccinelli through his circular known as **“Pallikoru Pallikoodam”**. Every parish church in the Vicariate was asked to initiate an educational institution at least to give primary education to the children of the locality irrespective of caste, creed or nationality. They believed that education is the primary component of social transformation to bring about a caste ridden and oppressed society of that time.

There was a time when all the Catholics irrespective of rites and denominations were under the administrative jurisdiction of Verapoly Vicariate. Archbishop Bernardine Baccinelli was known as the “great Missionary and he made a revolution in education which was followed with the same intensity and enthusiasm by Arch Bishop Leonard Mellano with a clarion call “Awake from Inertia” and this pastoral letter propelled the engine of education to a take off stage<sup>17</sup>.

It was the Latin Missionaries who accompanied the Portuguese who initiated the universality of General Education in India. The first school was started in 1510 at Fort Cochin opened by Alphonso De Albukurk. It was in fact a school for children of elite society at that time. After a couple of years a school for girls also was started in Fort Cochin. Two seminaries also were erected as St. Paul’s College at Kochi and St. James College at Kodungallur. The highly reputed Vypvikotta Seminary was another land mark of higher education initiatives of the Latin

Missionaries. The historians of that century recorded that Malabar was the centre of science and religion.

By the arrival of protestant fanatics, and the invasion of Dutch missionaries worsened the religious and commercial situation of Kerala. In 1662, the Dutch conquered the Portuguese regime and destroyed the above mentioned Seminaries. This affected the growth of education by the Christian missionaries in Kochi. But the general education was given priority and it was formed as another means of acquiring new knowledge. The late Cardinal Joseph Parekkatil in the Archdiocesan centenary souvenir of Verapoly speaks about the major role played by the Carmelite Missionaries and their effort to heal the wounds of Coonen Cross Oath and its consequent unrest in the Catholic Church in Kerala. The Carmelite Missionaries came to Kerala in 1657 and established Malabar Vicariate in 1659 and appointed Fr. Joseph Sebastiani as the first Vicar apostolate of Malabar. Carmelite missionaries erected a minor seminary in Verapuzha in 1682, and propaganda fide re-organised it in 1764 and shifted this Seminary to Puthenpally in 1866 and in 1932, this Seminary at Puthenpally is again shifted to Mangalapuzha. In 1709 Malabar Vicariate is raised to the status of Vicariate of Verapoly and in 1886 it is raised to the status of Archdiocese of Verapoly. In 1904, the hierarchical shift from Verapuzha to Ernakulam took place. These were the milestones mentioned in the history of the Archdiocese and is quoted by Cardinal Joseph Parekkatil in his message to the centenary Souvenir<sup>18</sup>.

### **7.1 History of the Archdiocese of Verapoly**

The Archdiocese of Verapoly was originally known as the Vicariate of Malabar. It has its origin in 1657, with the arrival of Carmelite Missionaries, most prominent among whom was Father Joseph of St. Mary, better known as Joseph Sebastiani. They had been deputed under Father Hyacinth as Apostolic Commissar, by Pope Alexander VII to effect a reconciliation of St. Thomas Christians of the Syro-Chaldaic Rite, who had seceded from their Archbishop Francis Garcia S.J. The majority of them had in 1653 revolted against the Archbishop and forsaking his authority by taking an oath for the purpose at the foot of a cross-thereafter called the "Coonen Cross" situated in Mattancherry, had made their own Archdeacon the Archbishop. By the efforts of Sebastiani a large number of seceders were brought back to the true fold. Nevertheless, they refused to be under the authority of their lawful Archbishop or under any prelate of the Jesuit Order known as the "Paulists".

Rome, being informed of the situation by Sebastiani in person, decided to entrust the Carmelites with the spiritual care of the Syro-Chaldaic Rite. For this purpose the Vicariate of Malabar was erected by Pope Alexander VII on 3 December 1659. Sebastiani was consecrated Titular Bishop of Hierapolis on 15 December 1659 and sent back to Malabar, with the title of Vicar Apostolic and Administrator of the Archbishopric of Cranganore. The new Vicariate eventually established its headquarters in the island of Verapoly.

The conquest of Portuguese territories in Malabar and especially of Cochin in 1663 by the Dutch and the consequent expulsion of all Catholic Missionaries from the territories occupied by the Dutch and elsewhere, threatened the very existence of the Malabar Vicariate. Nevertheless, it survived under the Indian Prelate Parambil Chandy (Alexander de Campo) whom Sebastiani had consecrated as his successor before he left Malabar in 1663. Before long Carmelites were allowed to resume their ministrations which was by then extended also to the Catholics of the Latin Church who were under Portuguese protection. On 13 March 1709 by a Brief of Pope Clement XI Malabar Vicariate was suppressed and the Vicariate of Verapoly took its place with Bishop Angelo Francisco as its first Vicar Apostolic. By the Brief "Multae Praeclara" of Pope Gregory XVI, dated 24 April 1838, the Sees of Cranganore and Cochin which at that time included also Quilon, were annexed to the Vicariate of Verapoly which thus came to comprise the whole of Malabar. However in 1845, Quilon was severed from Verapoly as a Suffragan Vicariate. When by the famous Apostolic Letter "Humanae Salutis Auctor" of Leo XIII dated 1 September 1886, the Hierarchy of India was established, the Vicariate of Verapoly was raised to the status of an Archdiocese with the Most Rev. Dr. Leonard Mellano of St. Louis O.C.D. as its first Archbishop who was the 17th in the line of the Vicars Apostolic. Along with this in 1886 the diocese of Cochin was resuscitated and reconstituted with 34 Latin Churches taken from the Archdiocese of Verapoly and the "Diocese of Quilon."

On 19 March 1887 the Catholics of the Syrian Rite were separated from those of the Latin Church and placed under an Administrator Dr. Marcelino Bernard of St. Teresa OCD, who was consecrated Co-adjutor to Archbishop Mellano. By brief "Quod Jam Pridem" of Pope Leo XIII dated 20 May 1887, the Syrians were exempted from the jurisdiction of the Archdiocese of Verapoly and the two Vicariates of Trichur and Kottayam were erected with Dr. Adolphus E. Medlycott and Dr. Charles Lavigne as their Vicars Apostolic. Thus the Archdiocese of Verapoly came to consist exclusively of Latin Catholics<sup>19</sup>.

## 7.2 Carmelites in the field of education

For the Latin Church in Kerala education was ***Serving God*** following the command of Jesus as mentioned in the Gospels of St. Mathew and St. Mark. Archbishop Bernardine Baccinelli was the stalwart of Christian Education in Kerala along with his Vicar General for Syrian Christians, Fr. Kuriakose Chavara Elias. The controversial issue of author of the Pastoral letter "Pallikoru Pallikoodam" is justified in this categorical context.

The first indigenous religious community was established in Koonammavu in a Bamboo House (Panambu madom) in 1866 February 13, by Mother Eliswa, the foundress of CTC. Education for girls was the main priority of her mission. The CMC religious community is an offshoot of this, got separated in the latter years. Archbishop Bernardine Baccinelli is the one who started girls' formal education in Kerala (St. Alberts' College Golden Jubilee Souvenir page 113- Fr. Ossy Kalathil OCD). In 1868 January 2<sup>nd</sup> a boarding house was started in Koonammavu for girls to impart informal and formal, vocational and industrial education which will empower

the girl children to give better face to the society. Now CTCs have 172 convents and 1400 sisters spread over 5 provinces, two regional centers and 13 convents abroad. There are about 130 schools, and 13 colleges, 2 hospitals and 48 dispensaries, 40 boarding houses, 21 girl's houses, and 41 social work centers. This clearly indicates the far reaching contributions made by CTC congregation to the society through education and other ministries.(www.ctcsisters.com).

### **7.3 RELIGIOUS CONGREGATIONS - Ministry of Education**

One of the glorious moments of the Carmelite Mission in India is the institution of different Religious congregations which have come to exist under the patronage and inspiration of the Carmelite missionaries. The third order Syrian Carmelites whose congregation was founded in 1831 under the paternal care of Msgr. Maurelius stabilini,OCD, and was canonically approved in 1855 under another Carmelite prelate, Msgr. Bernardine Baccinelli. This Congregation is known today as the Carmelites of Mary Immaculate (CMI) (Pereparambil OCD).

Parallel to the foundation of the Syrian Carmelites there sprang up the idea of founding another congregation exclusively for the Latin Rite. This congregation for Latin Rite was started at first in 1857 at Koonammavu. It had an interrupted existence in the life of the church. But with the paternal love of Msgr. Mellano this congregation began to show its existence from the very beginning of its rebirth at Manjummel Province now work all over India, in the mission of Indonesia, in United States, in Germany and Italy and Australia<sup>20</sup>.

The first indigenous Religious congregation for women was started in Koonammavu through the efforts of a widow Elishwa Vakayil. She together with her sister Thresia and daughter Anna began to live in a house belonging to her husband, united in heart and soul, in prayer, love and charitable service. In 1866 Msgr. Bernardine officially received them into the Carmelite Order. This congregation has grown into a great tree in the garden of Indian Church and is known today as the Congregation of the Teresian Carmelites (CTC). Since from the beginning Syrian Rite candidates were also received into it. They were divided into two faction's after the establishment of hierarchy in India and the division of Latin and Syrian rites in Kerala. The Latin rite sisters of this congregation had to leave their mother house which was built mainly with the inheritance of the first three Latin Rite members of this congregation, who were also the founders of it. The group of Syrian Rite sisters separated from this congregation is known today as the Congregation of Mother of Carmel (CMC)<sup>21</sup>.

### **7.4 English education among the Latin Catholics**

Vicariate of Verapoly was taken over by Msgr. Leonard Mellano in 1868 who was equally enthusiastic in spreading education for the poor and down trodden. Dr. Leonard Mellano realized



the need for English education and he initiated the Carmelite fathers to start schools at Kochi and Allepey. The Foundress of CSST congregation Sr. Teresa of St. Rose of Lima was the pioneer in starting English education in Verapoly under the guidance and support of the Carmelite fathers. In 1887 St.Teresa's school was started and the long cherished dream of Sr.Teresa was realized in 1925 when the college for women was started as the first aided women's college in Kerala. Now the CSSTs have 123 convents all over the world under five provinces. Glancing through the statistical presentation of the educational institutions, we can get an overview of the educational contribution to the society by CSST down through the years. CSSTs have 57 Nursery schools, 20 primary schools, 39 high schools, 27 higher secondary schools, 11 CBSE schools, 3 First grade arts and science colleges, distance mode education, 3 B.Ed, M.Ed training colleges and two teacher training centres. About 1, 17,225 students pass out of these institutions every year<sup>23</sup>.

1887 catholic directory shows that the Archdiocese had only 6 English schools with 600 students. In 1891 and 1892, Leonard Mellano established St. Philomina's school at koonammavu and St. Albert's school at Ernakulam. The third Synod of Verapoly was held in 1896 December 15, 16 Convened by Arch bishop Leonard Mellano. Out of the 27 sections of decisions and directives, 24 of them were based on the need for the development of education. Instructions were given to the Vicars and assistants through circulars and pastoral letters to visit the schools attached to the parish churches and to make an evaluation of the existing system and its functioning and to submit the report to the Archbishop. This enabled the parish priests and the faithful to take keen interest in the education of the children<sup>24</sup>.

In 1897 Archbishop Bernard Arginzonis took the leadership of the animation of the Archdiocese till 1919. Though His Grace promoted primary education, he was in effect discouraging English education due to many historical reasons and negative experiences and apprehensions. He restricted the catholic children going to other non catholic schools. Unfortunately the English school at Koonammavu was closed down but St. Albert's school at Ernakulam was raised to the status of high school mainly to deploy the redundant staff at Koonammavu. From 1919-1934, Archbishop Angel Mary look up at the spiritual leadership of the Archdiocese, nothing much could be done in the field of education. But some youth with good potentials were identified from among the seminary and laity and sent them abroad for further studies<sup>25</sup>.

The yeoman service rendered by these Carmelites, both Latin missionaries as well as the members of the indigenous Religious congregations of men and women raised the church to tremendous heights of glory. A great Carmelite Missionary Fr. Paulinose of St. Barthelomeo wrote to propaganda in 1790 about the work of the Carmelites. "These missionaries preach the word of God, they explain Christian doctrine, and they visit the churches and avoid quarrels and conflicts. They suppress superstitions that could infiltrate the pagan environment by which they

are surrounded, they help the people to amend their lives". In 1956 on the occasion of the third centenary of the Carmelite Mission in Kerala pope Pious XII wrote in his letter to the superior general of the Order. "With paternal love we want to congratulate you for the many and gracious realizations for which those Carmelite Missionaries have worked in Kerala for the greater glory and development of the catholic religion"<sup>26</sup>.

From 1934-1970 the first indigenous Latin Arch bishop of Kerala Dr. Joseph Attipetty led the Mother diocese of Kerala to greater and greater heights. When his grace took the baton, the diocese had only 109 educational institutions, after 36 years of relentless and epoch making pastoral leadership, the educational scenario was totally changed. 4 first grade colleges, fifty-five technical schools, 4 training colleges, 24 high schools and 123 U.P schools were existing.

Another remarkable initiative of Archbishop Joseph Attipetty was the selection of capable students to be sponsored and sent to higher studies for reputed educational institutions in India and abroad (Students Capability Enhancement Project). In 1946, St. Albert's college came into existence and in 1964 St. Paul's college also was established. Many potential students were sent for higher studies who in their turn did not contribute much to the community or society.

Dr. Joseph Kelanthara took up the leadership from 1971-1986. He himself was a learned person in various disciplines. He had an aesthetic sense and wanted to retain the traditional gothic style of the Albertian structure. He too tried to sent some students under sponsorship programme to develop their talents to the fullest possible. Dr. Cornelius Elanjikkal from 1987-96 led the Arch diocese giving priority to retain the legacy and tradition and to complete the mission his predecessor had already started. Fr. Francis Kannickal, the Jesuit educationalist who gave an elite face of our educational institutions with the introduction of CBSE schools is praise worthy. The reputed CBSE schools, nursing colleges were the contributions to the society at the time of Archbishop Cornelius<sup>27</sup>.

After the tenure of Archbishop Cornelius in 1996, again a Carmelite, intellectual giant and the professor of Urbana University in Rome was appointed as the Archbishop by the Holy See- Dr. Daniel Acharuparambil. He was trying to continue the path tread by his predecessor and to strengthen the present educational scenario. His initiative in expanding the structure of the educational and the health care institutions, the upliftment of CAC, Ashirbhavan and ESSS were the other initiatives by Dr. Daniel Acharuparambil. After 13 years of service in the Arch diocese, Dr. Daniel left this world for his heavenly abode on 26<sup>th</sup> October, 2009. In recent times Kerala Latin Church has got out of their inertia and lethargy and found themselves to a new awakening not only in education but in all the other areas of development. The organizational structure of KRLCC has made the Latin bond stronger and the need for growth with a motto together for tomorrow has made the Latin Catholics to have a new vision with dynamism. The diocesan synods

and the long and intense preparation for it with scientific study of the present situations has made the laity and the clergy to have a newer outlook for the future<sup>28</sup>.

The next mantle of leadership fell on the present Arch bishop, Dr. Francis Kallarakal who was leading the faithful of Kottapuram diocese for twenty-five years. He took charge of the Arch diocese on 20<sup>th</sup> February 2010. He was the only indigenous bishop who convened the Arch diocesan Synod after 119 years and made it a historical event in the Kerala Latin Church. Under his leadership tenure many developments took place in all areas of the church. Spiritual, social, economic, educational, environmental, youth and laity etc. and the higher educational institution took a bright turn with the introduction of Engineering College, upliftment and upgradation of ITC, Kalamassery, two Arts and Science colleges were accredited by National assessment and Accreditation Council with A grade, declaring its quality and excellence, under nourished primary schools were given proper attention and renovated many schools which were in a dilapidated condition<sup>29</sup>. Teachers' development programs were organized at the college level and at secondary school levels. Now under the Archdiocese there are 19 Arts and Science colleges with Management Studies, health care studies and Engineering colleges, 16 Higher secondary schools, 23 high schools, 41 U.P schools, 72 L.P schools, 63 Nursery schools, 2 Special schools, 2 technical schools (ITC), 6 Training schools, 6 Technical and industrial Schools.

The seed sown by the Carmelite missionaries were grown tall and branched out and now the Latin community has imprinted its indelible mark in the history of education in Kerala. As we proudly look at our achievements in the structural expansion of our education it will be good make a statistical analysis of our educational institutions and its consequent qualitative impact on Latin community. The KRLCBC education consultation makes a qualitative analysis of the learning outcome of our educational effort.

#### 7.5 FUTURE OF EDUCATION AND LATIN COMMUNITY - A STATISTICAL ANALYSIS

Kerala population is around 3.5 crore. Out of this 47.99% male and 52.01% female and the literacy rate of male is 96.02% and female 91.98%. There are twelve Latin dioceses in Kerala including two Archdioceses with 17 lakh Latin Catholics. Educational institutions of Latin Catholics are about 388 in number. Out of the total Catholics 35.28% are only Latins in Kerala. Latin Catholics in Kerala is only 05.09% of the total population in Kerala. If we focus our attention on the productive age group of Latins in Kerala from age 16 – 60 is 65%. The youth below age 30 in our country is 48.76%. Now the concern is what is the % of youth getting higher education among Latin Catholics?

About 74% of the people are below the income group of 0-6000. They are able to meet the huge expenses of their children in higher education or in other professional course. Education and economic stability are dependent variables. 62% of the community members engage in masonry, carpentry, coolie, driving, tailoring, house hold work, fishing, painting etc. only 9.48% persons are engaged in traditional jobs because, the economic instability and the urgency for quick money pushes them to take up any work with less wage rate. They have no bargaining power. Only 2% of the youth seek admissions for P.G or other professional course. As of now only 11.37% has secured higher education. To acquire more confidence and to grow towards success and achievements, education is the only motivating factor. Even in Ernakulam District the applicants to any government job from the Latin community is meager. They seldom make an attempt to have job security. Though there are vacant seats for OBC students, due to lack of applicants, it lies vacant. What are the socio-economic or psychological factors behind the poor response to higher education of excellence by the Latin community? The historians will be able to analyze for the low aspirations and self complacency of the Latin community members. Though we have expanded structurally, the benefit received by our own community members for whom it was established is very low. Now the society has a focus on uplifting the marginalized and backward classes. The backward communities are also become more and more conscious of their rights and privileges. We are unable to bargain and secure our rightful benefits at the socio political level. Another alarming statistics of social imbalance is the educational backwardness of the Latin boys compared to the educational performance of girls in our community. We are lagging behind in securing high status employment and achieve business heights due to lack of confidence, lack of investment and reluctance to face risks and challenges. Always seek comfort zones and saving habits has not formed part of our culture. Overlooking the upcoming employment opportunities due to development projects in our cities and towns is another malady in the upward movements of the Latin Community graduated youth.; We lack capacity to produce knowledge. We are failing to diffuse knowledge. We are failing to apply knowledge. We are powerless and voiceless because we lack knowledge and education.( KRLCC Consultative Body on Education 2013 ,Presented by Rev. Fr. Antony Arakal , Manager, St. Albert's College , Ernakulam)

## **CONCLUSION:**

It is obvious from the study that Christianity and the work of Christian religious missionaries exerted far-reaching influence in developing a divergent socio-cultural situation in Kerala society. By improving the social and economic background of Kerala society the religious missionaries sowed the seeds of westernization and Christianity in Kerala. The second, third and fourth chapters explicated the historical reasons for the growth of westernisation in Kerala society. As per the findings of the study in these chapters, we have explored that the European

colonization and the influence of Christian religious missionary activities played sweeping role in developing a varied socio-cultural situation in Kerala. It is obvious from the study that these historical forces influenced the religion, politics, education, language and literature, habits and hobbies, art, trade, agriculture and economy of Kerala, which in turn developed a western social pattern in the society.

The CBCI Department for Education and Culture is launching a programme to ensure that all our educational institutions go beyond their random efforts to implement the “All India Education Policy 2007”. The Catholic Council of India as well as the CRI were involved in the formulation of the Policy. The final Document was the outcome of the CBCI General Body Meeting of 2006 which deliberated on the theme, “Catholic Education and Church’s concern for the Marginalised”. This document will ensure that we enhance the quality of service and step up our dedication and commitment to impart education to the much acclaimed and well appreciated “All India Catholic Education Policy 2007, to the extent of having our institutions show visible signs of implementation that can be evaluated, certified and accredited. In this context of global competencies and internationalization of education, let us hold on to the values of equity, access, inclusion, as well as quality and excellence so that the students who come out of our educational institutions will be able to work with utmost sincerity and generosity for the greater glory of God and for the greater good of the people. It is highly imperative at this juncture to return to the roots and rediscover the basic charism of our founding missionary fathers of education to give a reinterpretation of the ministry of education for the contemporary society. Education is for an integral formation and this formation is for personal transformation and thus to transfigure the society with a sense of farsighted vision and commitment to our noble mission<sup>30</sup>.

*Education of the heart is the heart of education-CBCI Education Policy*

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