

CONTRIBUTION OF THE DUTHIES IN THE DOMAIN OF EDUCATION**D. DATHI***

Abstract:

James Duthie was born a Urass, near Kintertishyar in Scotland on 2nd Nov, 1833. He is a law graduate from Aberdeen University and right from his teen age he has tendered his service for the upliftment of education among poors. In 1856 he was sent to Chennai by LMS to teach English and as an education missionary. It was James Duthie who made drastic changes in the field of education in southern part of the Travancore. He started his service as a high school teacher in Chennai and later he flourished his service towards South Travancore. He tendered his service for education of poors for nearly fifty years. It was he who introduce many method of education like Night schools, Reasing rooms, Preparatory schools etc. He also founded a Degree level college for Southern Travancore people (Scott Christian College). In this research article I have explained james Duthie's service towards Educational development among poor people in southern part of Travancore.

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Introduction:

The non-caste Hindus who were suffering under the caste Hindu domination was waiting for a liberator to liberate them. It was during such a situation that the Protestant Missionaries came to this part of Travancore. George Whitefield and John Wesley instilled a sense of missionary fervour in the minds of the people. Nagercoil has its name derived from the Hindu temple called Nager Amman Kovil which is situated in the heart of the town. In 1806, William Tobias Ringletaube, the First Missionary sent to Travancore by LMS, arrived at Mylaudy, a small village on the eastern part of Kanyakumari. Charles Mead who succeeded Ringletaube, shifted the mission headquarters from Mylaudy to Nagercoil in 1818.

OBJECTIVES OF THE STUDY

To Sketch the socio-educational background of South Travancore on the arrival of Rev. Duthie. To examine the condition of the people who hailed from the different strata of the society with particular reference to the life of the non-caste Hindus. To review the studies on the life and career of Rev. Duthie in the context of the services of the LMS missionaries. To discuss the measures initiated by Rev. Duthie for betterment of the weaker sections. To highlight the reforms brought about by Rev. Duthie. To show how the works of Rev. Duthie differed from other missionaries especially for the betterment of women that hailed from the lowest strata of the society. To analyse the methods adopted by Rev. Duthie and his family for the empowerment and emancipation of woman. To shed light on how generations down the line were benefited from the works of Rev. Duthie. To trace the contributions of Rev. Duthie towards the genesis and spread of higher education with special reference to the vernacular as well as English education. His period witnessed the growth of education in all levels including primary and higher levels besides the introduction of the job oriented courses. His period became equally important in the field of evangelization through the establishment of a Seminary

METHODOLOGY

The study is largely based on primary data collected from the research centers and libraries supplemented by the published works. The collected sources were subjected to rigorous process of analytical operation based on the lower and higher level of criticism. Meticulous care has been given to make the study dispassionate and objective in its analysis.

The corroborative sources available from the religious centers. The corroborative sources available from the religious centers especially Nagercoil and Thittuvilai have also been utilized for the study. The sources collected have been systematically handled in such a way as to suit the suggestions of points. All the different events have been systematically categorized and a definite conclusion has been arrived at. After having followed the deductive methods confirmed facts are exposed systematically through narrative method. The narrative method has become the basis of the analytical system as well. The services rendered by the missionaries to the society have been narrated in an analytical way. Interviews held with the elderly people further confirmed facts about the services of the missionaries. An attempt is made to apply the theory of Colonial modernity. David Harvey in his book "The condition of the Post Modernity in the Origins of Cultural Change" used the concept of modernity to represent the cultural manifestations of the 19th century. In the words of Anthony D. King, the author of "The Time

and Space of Modernity” it marked the beginning of the global capitalist economy. Modernity is a perfect example of a cultural hybridism and it is a mere by-product of Colonial Modernity as per Homi K. Bhabha in his book “The Location of Culture”. Such a colonial modernity became visible in South Travancore especially in the Nagercoil region through the evangelization works of Rev. Duthie.

REVIEW OF LITERATURE

The LMS Society received Annual Report from the LMS formed in India after 1806. The report contains the work of the missionaries, their improvements, the socio-economic conditions of the people, the improvement of the mission in the field work and the experiences they had. These works enlighten the scholars with lots of information regarding the social and religious customs, and ceremonies like annual festivals and the educational conditions of the people not only in and around Nagercoil, but of Travancore as a whole. Joy Ganadasan’s ‘Forgotten History’ and J.W. Gladstone’s dissertation, ‘The Social Impact of Protestant Missionary Work in South Travancore in the 19th Century’ written in 1975 shed light on early missionaries lives and works. E.M. Paulose’s ‘The Protestant Missionaries and Social Reforms in Travancore (1806-1865)’ provide information for the enhanced study of the services of the missionaries in South Travancore. Kogi Kawashima’s ‘Missionaries and a Hindu State Travancore 1858-1936’ published in 1998 deals with the role of Christian missionaries in establishing educational institutions and in providing medical aid to people which were beneficial to the Hindus and the Christians alike.

BACKGROUND OF THE STUDY

The Protestant Missions

The non-caste Hindus who were suffering under the caste Hindu domination were waiting for a liberator to liberate them. It was during such a situation that the Protestant Missionaries came to this part of Travancore. George Whitefield and John Wesley instilled a sense of missionary fervour in the minds of the people.

Arrival of early missionaries in Nagercoil

Nagercoil has its name derived from the Hindu temple called Nager Amman Kovil which is situated in the heart of the town. In 1806, William Tobias Ringletaube, the First Missionary sent to Travancore by LMS, arrived at Mylaudy, a small village on the eastern part of Kanyakumari. Charles Mead who succeeded Ringletaube, shifted the mission headquarters from Mylaudy to Nagercoil in 1818.

Caste system

The society was broadly into caste Hindus called Savarnas and non-caste Hindus called Avarnas. The Brahmins, the Vellalars and the Nairs who owned the major portion of the land came under the Savarnas. The non-caste Hindus including Nadars, Ezhavas, Parayars, Pulayars, Mukkuvars etc. were treated as Avarnas. They were treated as untouchables and unlookables. They became the victims of several social disabilities and restrictions. They were not permitted to undergo education and possess land. They were treated as virtual slaves.

The work of the Missionaries

The missionaries brought about revolutionary changes in the life of the poor people of Travancore. The European missionaries who came to Travancore were astonished and felt sad when they saw the evil customs in the society. Ringletaube opened six schools for the laity with strict instructions to give lessons in reading, writing and arithmetic. In 1818, Rev. Mead took up the work left by Ringletaube and introduced several educational reforms. Under his direction, several vernacular schools merged with the English schools. In 1819, the London Missionary Society sent Mr. and Mrs. Mault to Nagercoil. Rev. Mead and Rev. Mault gave more importance to the Tamil Mission. Following Rev. Mault, many missionaries reached Nagercoil. Among them Rev. Duthie commanded a Pre-eminent position.

Rev. J. Duthie

Duthie was born at Urass, near Kinkertshire in Scotland on 2nd November 1833. Was sent to Chennai to teach English in a high school in 1856. Was appointed as a missionary to Nagercoil as successor to Rev. Newport in 1859. On reaching Nagercoil, Duthie realized the poor condition of the people and felt that the people needed good education to change their life and he started work on those lines.

WOMEN'S EDUCATION UNDER DUTHIE FAMILY

Duthie became a pioneer in the field of emancipation and empowerment of women through the processes of education and small scale industries. After the missionaries got themselves acquainted with the needs of the people, they realized the urgent need for orphanages, boarding schools, churches and a printing press. Hence they decided to tread on the most sensitive area in society, women's corner and thus achieve their aim of spreading the gospel through women's education. Poverty on the part of parents was a major stumbling block for education. Duthie and his wife involved in

New Ventures

Duthie started seven schools for Hindu girls. The parents of the Brahmins did not allow low caste people to be admitted in the school along with Brahmins because Brahmins considered others as the untouchables. He appointed his own daughter Flory Duthie in charge of the school at Kottar. Duthie formed a society called 'Band of Hope Society' which wanted to do away with unhealthy customs and practices. Another association called "Daughters of the Court" was formed. In the year 1888 nine girls appeared for the special upper primary examination on 18th December. In 1890, this school was divided into two sections -- Girls English School and Girls Vernacular School. The Lace Industry and the Building Fund. Beatrice, Duthie's daughter who managed the Lace Industry from March 1906 decided to use the profit earned by this industry not only to meet the expenses incurred by the Girls' school and the boarding home but also to keep aside some amount towards the construction of new buildings for the school.

The Emergence of the Duthie English High School

The Duthie School was instrumental in uplifting the women by dispelling their blind beliefs. This enabled the educated women to earn money and to become the bread winners of the family.

SEMINARY EDUCATION UNDER DUTHIE

Objectives of the Seminary

The primary object of the Seminary was to communicate religious and useful knowledge to the native people. The second object of the Seminary was the instruction on general literature and language. The languages taught were English, Tamil, Malayalam and Sanskrit. The Seminary was the first institution to give regular English Education in Travancore.

The Seminary under Duthie 1859 - 1893

Duthie was associated with the Seminary for a very long period of nearly thirty three years with only very short intervals. He took charge as the principal of the Seminary in November 1859. Training was given to the students with a view to appoint them as Evangelists. The studies were carried on partly in Tamil and partly in English. The standard of the Seminary was raised in 1868 and a special class called college class was formed above the ordinary nine classes. In 1876, the Seminarists were sent up for the Matriculation Entrance Examination of the Madras University for the first time. The seminary brought forth social and economic changes among the Christians. Those who studied in the seminary got employment, and their families were saved from famine. When the seminary was transformed into collegiate study more information was provided and a variety of subjects were taught which became useful to the students.

TOWARDS COLLEGIATE EDUCATION

Duthie played the most decisive role in the progress of higher education through the establishment of the Scott Christian College, Nagercoil. Duthie made a special effort to improve the efficiency of the teachers in order to get sanction from the syndicate of the University to start college classes. Having obtained the Board's approval, an application was sent to the Syndicate of the Madras University for affiliation of the Seminary as Second Grade College. In 1876, the Seminarists were sent up for the Matriculation Entrance Examination of the Madras University for the first time. The seminary brought forth social and economic changes among the Christians. Those who studied in the seminary got employment, and their families were saved from famine. Those who studied in the seminary got employment, and their families were saved from famine. When the seminary was transformed into collegiate study more information was provided and a variety of subjects were taught which became useful to the students.

Progress of Scott Christian College

The college classes commenced in February 1893, consisting of nine Christians and six Hindus. The number of students in the college increased year by year. New College Building. Duthie took efforts to collect for a college building and Septimus Scott gave financial aid. The college was named after Scott. On 16th October 1896, the corner stone was laid by Duthie and the foundation laying ceremony was attended by a large gathering of Christians and non-Christians. The first part of the new college building was constructed in 1897. The opening ceremony of the new College building was celebrated on 31st August 1899. The University of Aberdeen recognized the prolonged work of Duthie in India and conferred upon him the Degree of Doctor of Divinity.

CONTRIBUTION TO THE GROWTH OF EDUCATION AROUND NAGERCOIL

Contribution of Duthie in the field of education and society made the people to become more enlightened and were able to get better jobs in the Travancore Government. Through the Zenana Mission Mrs. Duthie educated women. In Nagercoil the aim of girls who were not allowed to go out of the house to attend school.

Scope and Growth of Zenana Mission

During the period of Mrs. Duthie, schools for Hindu girls and Zenana work proved to be a great success in the Nagercoil Mission field. Zenana Mission at Kottar: School for Hindu Girls at Kottar. Zenana Mission at Vadaseri : School at East Vadaseri. Zenana Work at Putheri : School. Lessons taught in the school. Geography Arithmetic and Grammar, Needle work, The Basket of Flowers.

Influence of Zenana Mission in the Society

At Vadaseri a young widow started a small library with 19 books. A reading room was opened at Kottar. The orphanage for girls was started by Mrs. Duthie in 1893. Zenana mission was organized with the purpose of helping all the people including the high caste people. In course of time even Brahmin men and Mohammadans encouraged female education.

‘Zenana Mission’ as the centre of ‘Women’s Education’.

CONCLUSION

The contributions of Rev. J. Duthie in the realm of education and society led to the beginning colonial modernity. Duthie took much interest in raising the standard of living of the people who hailed from lower strata of the society. He gave importance to social progress and the educational achievement of the poor people. The beginning of a Boarding centre in Nagercoil became a remarkable experience.

Duthie took steps for the development of the school and availed the grant in Aid scheme of the Government. Kanyakumari District or the former South Travancore is now known as a highly educated district, mainly due to the efforts of Duthies. The dedicated service of Duthie from 1859 onwards improved the social conditions of the people of South Travancore. His continuous services from 1859 to 1908, deteriorated his health which consequently resulted his demise on 3rd July 1908. People of South Travancore affectionately remember them with reverence.

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