



A STUDY ON THE CONTRIBUTION OF CHRISTIAN MISSIONARIES TO THE DEVELOPMENT OF KARNATAKA

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ABSTRACT :

The History of Karnataka is incomplete without making note of the work done by the Christian missionaries. They influenced on the minds of the people through the churches they built, the organizations they established and the institutions they started. Christian missionaries have rendered memorable service to the advancement of the public in general and to the Christian community on particular. Due credit must be given to them for their pioneering work in various fields, in the course of which they helped to raise the community standard of life, to build character and to broaden the outlook on life, because of their principles of love, service, and sacrifice. This paper throws light on the contributions of christian missionaries to the development of karnataka. Christian missionaries were responsible for introduction of printing in Kannada. This helped "classical revival" in Kannada and interest in ancient Kannada literature was on the increase. Study of Kannada at schools, popularization of English literature and western political and philosophical ideas and introduction of the printing brought about the emergence of the Renaissance. The Christian Missionaries who came to India with the sole objective of propagating their faith, found communication as the primary obstacle. Hence, they started mastering the native language and imparting education to the local population without caste or class distinction



KEYWORDS : Christianity, English Education, Renaissance, journalism, News papers, Dispensaries and Hospitals, Karnataka, Industrial Schools.

INTRODUCTION

Karnataka has grown to be one of the most notable centers of education, learning and cultural and literary activities in south India. The changes witnessed in the society and in its intellectual activities as a result of British rule have been called by Indian historians as Renaissance. The reasons for Indian Renaissance were spread of English education, introduction of printing press activities of the Christian missionaries and spread of liberal and democratic ideas. The liberal of the west made social changes like emancipation of women and eradication of untouchability .The Hindu society subjected to the criticism of the Christian missionaries, became aware of its weakness and saw a new awakening. During the 20th century, Karnataka became a great centre of learning by having not only colleges in Arts, science, commerce etc but also in agriculture, engineering, medicine and languages.

DATA AND METHODOLOGY

The collection of necessary data is obtained from both primary and secondary sources. The primary data is obtained from referring Karnataka state achieves, Annual reports, Gazetteers, secondary data are sources based upon the reviews and references, books, journals, periodicals, old volumes of newspapers, and website ,magazines published by Christian missionaries besides other documents.

OBJECTIVES

1. To study Christian missionaries endeavors in the educational, medical, social, moral and religious spheres
2. To study the beginnings of missionaries work in Karnataka.
3. To study the service rendered by Christian missions in establishing dispensaries and hospitals.
4. To study the Christian missionaries contribution made towards journalism.

CONTRIBUTION OF MISSIONARIES TOWARDS PRINTING IN KANNADA

Christian missionaries were responsible for introduction of printing in Kannada which helped the emergence of Renaissance. The first printed Kannada bible book was released in 1817 to propagate the Christian gospel was the aim of these early printers in Kannada. The Missionaries were interested to learn the Indian languages, which made them to contributing compiling dictionaries .The English Kannada dictionary compiled by Rev.Reeve was printed in 1824 and a kannada- English dictionary by the same missionary in 1832. In 1817 Rev.Carrey made first Kannada publication was Kannada grammar from Srirampur. Kittel published Kannada dictionary in 1894.

The Basel mission started a printing press at Mangalore in 1841 and did pioneering work in improving the Kannada types. 'Mangalooore Samachara' from Mangalore in 1843 the first kannada newspaper published by the missionaries which was later called kannada Samachara printed from Bellary .other such ventures were the Mysore palace started a press at Mysore in 1840.The Government press at Bangalore -1842 and the subuddhi prakasha press at Belgaum -1849. Dr. Havanur has listed 86 Kannada printing presses founded during the 19th century.

They also printed some of the Indian classics mainly to now the Hindu religion. Works like Jaimini Bharata in 1848 and basava purana in 1850 were printed by them. But it helped in classical revival of Kannada literature. The Mysore government initiated the "biblithica Carnatica"series from 1891 by the efforts of Louis Rice, when works of Pampa and other Kannada classics were printed.

CONTRIBUTION OF CHRISTIAN MISSIONARIES TO DEVELOPMENT OF JOURNALISM

Journalism in Karnataka as elsewhere was first used for ventilating personal and local grievances. The contribution of Christian missionaries who were active in many parts of India particularly in Karnataka. In Karnataka the Basel Missionaries of Germany began the first Kannada newspaper entitled Mangalore Samachara in 1843. It was a fortnightly news paper touching on local, national and international issues that was edited by Fredric Hermann Moegling. He collected 3,000 Kannada epigrams.

The first newspaper in Mysore state was The Bangalore Herald edited by one James in 1859. There was an Anglo Kannada paper called Mysore Vrittanta Bodhini, edited by Bhashyachari and of course the famous Arunodaya, an Anglo Kannada paper published in 1862, under the editorship of B H Rice. The Karnataka Prakasika when published from Bangalore since 1865 had political bias against non Mysoreans infiltrating into the state. It stopped its publication in 1898. Suryodaya Prakashikawasthe first Kannada daily that appeared in 1888 and gave an impetus, to the building up of public opinion. B RangaRao was the founder editor of the same.

The Vrittanta Patrike of Mysore was a weekly brought out by the Wesleyan Missionaries of Mysore in 1887. Henry Hague was its editor. It had a long run up to 1942, and had built up a clientele, which respected its opinion. Most widely circulated Kannada daily today is Prajavani started in 1948 as a sister publication of the Deccan Herald; B Puttaswamiaiah was its editor.

CONTRIBUTION TO THE EDUCATION

Study of Kannada at schools, popularization of English literature and western political and philosophical ideas brought about the “dawn” indicating Renaissance. Sir Charles Wood's dispatch of 1854 marked the era of systematic activity in the field of modern education. The London Mission started its educational activities in Bangalore in 1820 for which Rev. W. Campbell actively worked from 1827. After him Rev. B. Rice labored in all branches of academic activity.

In 1834 Christian missionaries came to Mangalore from Basel, started two English schools in South Kanara district and Dharwad. London Mission was active in Bangalore, Bellary and Belgaum and Wesleyans in Mysore and Bangalore. Catholic missions were active in Mangalore, Mysore and Bangalore in the field of education.

The Beynon-Smith High School was the first English school founded in 1832 at Belgaum, at Mysore in 1833, at Bellary in 1838 at Madikeri in 1844 and at Dharwad in 1848. A girls high school known as “Vanitavidyalaya” was also started in 1832. The first Kannada day school for girls was established in 1840 in the city by Mrs. Sewell.

INDUSTRIAL SCHOOLS

The missionaries also ran industrial schools where the boys were given instruction in the various crafts such as carpentry, weaving, spinning and other cottage industries as also farming. Girls were taught the arts of cooking, sewing, knitting and embroidery so as to make them self dependent. Thus the poor, the crippled, the infirm and the helpless widows were taught to better their lot become worthy citizens of the country.

The Basel Mission, with its headquarters at Mangalore started industries such as the manufacture of tiles and textile in Calicut, Cannanore, Kudroli and Jeppu. But the government of India under British rule took them over from the Basel Mission and they are now run under the management of the Commonwealth Trust. Some missions also did pioneering work by establishing printing presses in Bellary, Mysore, Bangalore and Mangalore. Weaving with the shuttle was first introduced at the great weaving centre, Guledgudda.

IMPORTANCE TO FEMALE EDUCATION

It was the missionaries who first gave female education equal importance. The girls got as much attention as, if not more than, the boys in the full development of personality. Dr. S. Muthulaxmi Reddi in her presidential address at the All India Women's Conference at Lahore in 1931 said “the women of Asia have been placed under a deep debt of gratitude to the missionary agencies for their valuable contribution to the educational uplift of Indian women”. We can with equal emphasis say the same thing with regard to the education of women in Karnataka. Mrs. Jane Rice founded the London Mission Girls' Boarding School in 1842. All the district headquarters in Mysore state came to have English schools between 1840 and 1854. At Gulbarga under the Nizam, English schools were founded a little later in 1875-76.

The subjects taught were reading and writing Kannada and English, elementary instructions in geography and arithmetic. Much attention was paid to the teaching of the Bible. Girls were taught to make their own clothes, to knit, to crochet and to spin.

The Department of Education was found in the princely Mysore state in 1858 and the Bangalore High School of Bangalore was opened in the same year. The new high school became a college in 1870 and was named as the Central College in 1875. The state had 2087 schools in 1881. The three districts of the Bombay Karnataka area had 668 schools in 1882. In addition Mysore state started the Maharajas' College in Mysore in 1879 and later Maharani's College in 1901.

In 1902, the high school section was opened. This was only high school for Indian girls in the whole of Bangalore city then. The mission maintained a collegiate high school for boys, two primary schools for girls and one primary school for boys.

Higher education in English also spread rapidly. In 1869 in Mangalore founded Government Arts College and St. Aloysius College in 1879. St. Joseph's College of Bangalore in 1882. The north Karnataka region

had its first college at Dharwad in 1917 and the Hyderabad state saw the founding of the Osmania University in 1916 to cater the needs of Hyderabad Karnataka. Mysore University came into existence the same year.

CONTRIBUTION MADE TOWARDS THE REMOVAL OF UNTOUCHABILITY

While carrying on these educational activities the missionaries did not overlook the needs of the backward classes. Admission was freely given to the children of these people and when absolutely necessary they even ran the schools especially for them thus indirectly paving the way for the removal of untouchability and encouraging regard for equality. David Hare, a Scottish watchmaker was a pioneer of English studies among boys in Calcutta and a civil servant Mr. Drink water Bethune, succeeded in starting a school for Hindu girls in the same city. The hon'ble Mountstuart Elphinstone led both the Hindu and the Parsee communities in Bombau to modern education. His name is perpetuated in the government college of that city.

On the whole the missions have always endeavored to give in their institutions what may be called the Christian education which aimed at the development of total personality, including physical, mental, moral and spiritual with genuine concern for each student as a person calling attention to the importance of realizing god.

SOCIAL REFORMS THROUGH LAWS

After studying Hindu customs and manners of India William Carey and his colleagues convinced the British government that for the welfare of the country many social and religious reforms were absolutely necessary for example the total abolition of caste system, the abolition of sati system, child marriage, infanticide, prohibition of human sacrifice etc. Lord Wellesley and William Bentinck taken up the social reforms suggested by the missionaries and implemented too through legislation also. The educated class appreciated the benefits of some of the reforms. When the social consciousness of the people was still dormant the missionaries started homes for the blind, dumb and destitute. These were for Christians as well as for non Christians.

The distinctive features of the Christianity are the high percentage of literacy due to compulsory primary education for its boys and girls, fixing the marriageable age of girls above fourteen years long before the sarda act was introduced in 1932; monogamy which has been acknowledged rule in the community from the beginning; widow remarriage which was made permissible the equality of the sexes, and recognition that sons and daughters succeeded equally to their parents property; social uplift by raising the standard of life rural uplift by improving sanitation by encouraging cleanliness; medical aid to persons suffering from all kinds of diseases including leprosy and T.B. Thus bringing into action the principle of the brotherhood of man.

CONCLUSION

Without History, we cannot undertake any sensible inquiry into the political, social or moral issues in society. From the beginning of history religion has been admittedly the most vital force in shaping the human civilization at various developmental stage. India has been the home of religious and diverse schools of philosophical thought from time immemorial. Havelock Ellis said Religion grows in India as wild flowers in the forest. The missionaries who had experienced the impelled by the inner urge and the constraining love of Jesus to offer themselves as living sacrifice to fulfill the command of their savior. The good work turned out by them in every sphere of life bears eloquent testimony to the passion, love, devotion and zeal with which they worked as humble servants of Jesus Christ.

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