

HERITAGE EDUCATIONAL INSTITUTIONS IN THE NILGIRI'S - A STUDY

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Abstract

The Nilgiri District is known for state funded schools and Convent Education, Libraries. The proficiency pace of the neighborhood individuals is likewise high. The instructive standard of the Nilgiri stood second among areas in Madras administration in 1900, about 12% of the occupants having the option to peruse and compose and 5% of them knowing English Language. The Educational organizations built up by the Europeans to assist the Europeans. The locals of the slopes had no conventional instruction before the British Period. The Nilgiri's didn't contribute anything towards to Tamil Literature. The Tribes have no contents in this way all the innate tongues stay as vernaculars even today. The happening to the Europeans their teachers and their rehashed endeavors realized momentous changes in the instructive field. In 1853, 841 indigenous schools in the whole district of Coimbatore including the Nilgiris. In 1881 the Nilgiri District have just a single indigenous school, 20 understudies were going to the school.

Keywords: Ootacamund, Todas, Kotas, Zenana mission, Breek's, Nazareth, Hebron

Education of Todas

The Todas live in the 18th century in the slopes. Crowding is their fundamental control of the Todas. The condition and their tendency allowed zero chance to consider training. The customary strategies for casual training which existed in the fields didn't impact the Todas. The Todas have regard for the older folks, as a method for welcome and the seniors in term will favor the younger's by spot in their toe on the temple of the previous. Indeed, even the outsider Badagas didn't bring any letters in order of number juggling. The expert learning and customs of social strict life were procured from nature and time.

The Europeans built up schools for Todas. These schools presented the formal instructive framework which ended up being a significant wellspring of progress in different strolls of Toda life. In any case, it demonstrated to be a tough assignment to bring training into the Toda community. The court of Directors in 1839 sent a note to the authority of Malabar to consider the Todas Education.

The German Basel Mission Society being the primary Christian association to contact the Todas opened the principal school to help Todas. The congregation of England Zenana mission society and its preacher, **Miss.Catherine F.Line** opened a school for the Todas. One school at Pykara and another at Sussigundi somewhere in the range of 1890 and 1904. The school ace strolled miles and battled hard to gather the Toda youngsters and get the schools moving. The Toda families were moving with their wild oxen from village to village which were miles separated. The Toda populace experienced the twin social issues of polyandry and female child murder. Young men of 10 to 15 were urged to do crowding and persuading them to go to schools was troublesome task.

The mission however couldn't accomplish their definitive point of covering every one of the Todas in this way changing the Toda conventional highlights of polyandry female child murder and low custom status of women. Prevailing with regards to promoting instruction in the midst of the Todas and set a guide to the Government. The Government started to introduce Tribal Residential schools everywhere throughout the district.

Education of Kotas

The Toda and Kota people group dissipated over the Nilgiri district, sending their youngsters to the **Thakkar Baba** 1869-1951. Thekkar Baba, a social specialist working for the upliftment of inborn individuals turned into an individual from the hirelings of India Society established by **Gopal Krishna Gokhale** in 1914 and their later the general secretary of the **Harijan Sevak Sangh** established by Mahatma Gandhi. On his drive the **Bharatiya Adimjati Sevak Sangh**, National Level Voluntary Organization was comprised 1948.

Lawrence School

Lawrence School, Lovedale had its root at Ootacamund. It was initially known as the "**Ootacamund Lawrence Asylum**". It was established as a dedication to Major **General Henry Montogmery Lawrence** who was executed on July 4, 1857. The Lawrence School, Lovedale was established by Major General Henry Lawrence K.C.B. on September, 6, 1858, at Larkhill, Ootacamund. Lawrence school was work in Madras to help the wards of the military faculty. In 1856 a board of trustees was shaped among the protestant occupants of Ootacamund, with the Bishop Dealtry as its leader to gather membership for making a shelter for the offspring of European welds. The Indian uprising of 1857 about dropped this plan yet the desire of Sir.Henry Lawrence restored the thought and approached to offer Rs.5000/- and furthermore guaranteed Rs.1000/- per annum for the reason for officers children.

Later in 1859, Stonehouse was purchased by the trustees and involved on Feb first 1859. In July 1860, the trustees purchased "**Lower Norwood**" and began the female part of the school. The female branch was moved to 'Farrington' in 1863. The advisory group profiting the idea to set up the school first at Lark Hill. It was then moved to a little working in the stone house Hill in the equivalent year. In 1869 the school was moved to the new working in Lovedale.

Breeks Memorial School

Breeks Memorial school is a legacy of the Europeans to the natives. A large number of students from the Badaga, Toda and other communities received western education in English all these years through this school ever since its 1874. The school was meant for Eurasians natives and poor Europeans.

When **James Wilkison Breeks**, the first Commissioner of The Niligiri District, died in 1872, his admirers decide to establish a school in his memory. Breek's Memorial committee was contemplating over various forms of endowments to spend the funds which was raised from subscriptions to perpetuate the memory of J.W. Breeks late first commissioner of Ootacamund.

The committee resolved to start a school for the poor Europeans and Natives. They collected Rs.4000 by public subscription. The Government Contributed Rs.13,682 the Municipal Council gave Rs.3000 and the Trustees of the Fund raised another Rs.6000 by debentures. The foundation stone for the school was laid in 1873 and the school began to function from 1874 in a part of the building that is now occupied by the District Court in Ooty. Later the school shifted to the present building that was erected in 1886 at a cost of Rs.38,180.

The founder conceived the school as a day school offering quality education to the children of the Europeans, Eurasians and the native citizens of Nilgiri. During its initial decades the school was once closed down and later reopened. Presently the school is one of the most prestigious education institutions in the region. The school was upgraded as Higher Secondary School in 1978. Many who have passed out from the portals of this institution are well placed in different walks of life round the world.

Architectural Description of Breeks School

The solid red building is set within a well maintained campus now mostly paved up. Designed for the purposes of a large school it is a brick and lime plaster rectangular building with prominent projections at both ends. The roof is mostly the zinc sheet roof superimposed by a tile roof in the exterior. A small rectangular portico leads to the various rooms and halls. Many of the doors and windows are arch shaped. A portrait of Breeks is seen above one of the main doorways on the front wall.

Nazareth Convent

Nazareth convent was the first institution established for girls. The Nuns under Mother Mary a French Mission based in Trichirapalli fulfilled the requirement. The mission opened the Nazareth convent in 1875. F.O.Triquet erected the building for the school in 1875-76 in the summit of St.Mary's Hill.

The school maintained an orphanage of 70 native girls under the care of the Mother superior. Boarding was provided in 1894-95 and the upper secondary was affiliated to the Cambridge University, London till the Indian Independence. In its long existence the convent has acquired the credit of educating a very large number of girls from European Eurasian and Native families.

Hebron School

Lushington Hall was built in 1827-1828 for CM Lushington a brother of SR Lushington, Governor of Madras. It was sold by the Lushington family in 1859 to a Dr.G.I.J.Pope and was thereafter used as a school - called Snowdon college until 1871 when pope moved to Bangalore to take over the Bishop Cotton Boy's School. It had a number of owners until in 1950 it was bought by the Hebron Schools Association to serve as a hotel for boys attending Breeks School.

Hebron School, Coonoor, had humble beginnings in 1899 in the Brooklands premised. A Miss Grace Orlebar started a primary school for the children of mainly Brethren missionaries. The school had various homes around Coonoor before moving to the

Silverdale property in 1908. In 1974 when Lushington Boy's and Hebron Girls amalgamated, the Senior School operated out of the Lushington property and most of the present school buildings date from this period – while around the same time Selbourne formally a nursing home was gifted to HAS, the Junior School continued at Silverdale, Coonoor until 1977 when it too was moved to Lushington compound. CMS bought the Silverdale premises at that time. The sale of the Coonoor premises funded construction of the classroom and other buildings at Lushington.

The school prepared students to appear for the Cambridge and local examinations. It became the center for conduct of General Certificate Examination of United Kingdom. The school was amalgamated with the Lushington Boys School Ootacamund and thus became a co-educational residential school mostly for the European children. No local student has studied in this institution which is recognized as an international school.

St.Joseph's College

St.Joseph's Boys Hr.Sec.School is commonly known as St Joseph's College. A well Reputed disciplined and most popular boys school in Tamilnadu it is residential-cum-day school. The school is located in a hill station in the heart of the Madras Presidency a hill station which is unrivalled in Southern India for climate and beauty of scenery. St.Joseph's College played a important role in educating the catholic children. It is one of the largest institution in the hills. The school was founded by **Rt.Rev.D.Bardon** the Catholic Bishop of Coimbatore in 1888 in the building owned by the catholic mission wellington were utilized for the education of Catholic Children.

The Priests of the society of the Paris mission conducted the infant institution, which in the early years, had an enrolment of about forty students. With the increasing number of students, it was found necessary to shift the school to were sufficient accommodation could perhaps be obtained. **Dr.Bardou**, with considerable enterprise, obtained an extensive property in Coonoor and the work of the building was started in 1888. The main block was completed in two years later the students attending the school in wellington were transferred to the new building in Coonoor still under the priests of the Paris Foreign mission. The school building which have been specially erected for educational purposes. The building occupy one of the most picturesque positions in Coonoor and stand on the open crest of a hill 6000 feet above mean sea level, whence a magnificent panorama of Nilgiri mountain scenery can be obtained.

The famous patrician brothers of Iraland who successfully brought up the institutions cited above was entrusted with this school in 1892. The management of the school was entrusted to the Brothers of Staint Patrick a religious congregation of Ireland founded on Feb 2nd 1808 by Lord Ship, **Dr.Danial Delany**, Bishop of Kildare and Leighin. The first batch of Josephites all of them passed out in flying colors in the Matriculation Examination of the British Raj and the Government recognition of the school followed suit. With such spectacular results fanning the banners of **St.Patrick**, the strength of the school doubled and trebled and during the I world war years, as many as 202 mostly British were schooling here.

The **Partician Brothers** who had landed and established themselves in madras in the year 1875. Under the stewardship of **Rev.Malachy Carew** as the first Principal, St.Joseph's set off on the road to success and advancement. Through the interest and patronage of **Sir Arthur Lawley** the Governor of Madras, and the Honorable **Murray Hammick** 1st Member of Council. The school offered military training contributed trained to the Nilgiri volunteer rifles. The school came to be called as college in 1890. A well maintained play ground and an attached gymnasium are added advantages of the school. The object of the Institution is to afford Catholic boys a sound religious, moral, literary education the religious principles of non-catholic children are not interfered.

St.Agnes School

The St. Agnes School is intended for the children of poor Eurasian. It is situated in the compound of the convent was managed by the Mother superior. The Basel mission school at Kotagiri was chiefly attended by native Christians and some other caste like Hindu and Panchama students.

Stanes School

The Stanes School at Coonoor was established by **Mr.T.Stanes** in 1875 for European and Eurasian children. It was originally intended to be primarily a Girls school but in 1894 the boys in it out-numbering the girls it was made a co-education school. The School completes its 150th year celebrations (1858-2008) with the unveiling of a statur of its founder Thomas Stanes.

St.Joseph's Convent Anglo-Indian Girls School

In 1843 the society of sisters of **St.Joseph of Tarbes** was founded in France, by young sig peasant girls. The Indian Province was started in the year 1882 in Bangalore and later in the year 1986 the province on Mysore was formed for better organization, growth and development of the mission. St.Joseph's Convent Anglo Indian Girls Higher Secondary School was started in 1900 at Coonoor. They became sensitive to the needs of the people around and responded enthusiastically to the call to educate the children. This institution providing quality and accessible education, particularly to the Christian minority through primary, secondary, technical and higher education, all institution of St.Joseph of Tarbes is a minority status.

St.Antony's Higher Secondary School

St.Antony's Higher Secondary School, Coonoor has been a leading institution and indeed had to its credit a glorious, remarkable and long history. The school has been the result and outcome of the selfless sacrifice untiring hard work of the world renowned Monfort brothers of **St.Gabriel**. The school had established in the year 1865. It was a beginning with a 25 students. The brothers of St. Gabriel took over the school from the Nilgiris in the year 1931.

Rev.Brother Octavian took charge of the school as Headmaster on June 1st 1931 there were 237 students in High School, 130 were in elementary school. The school was housed at

Tipperary cottage. The names of **Rev.Bro.Eugeve** and **Bro.John** of God should be inscribed on the pedestal of this great St.Antony's School. Since the present campus was purchased by them from the coonoor club in the year 1937. The school was then shifted to the present campus in 1938.

The Platinum Jubilee of the Monfortain presence in St.Antony's Higher Secondary School which has a long history of 142 years were celebrated on 8th November 2006. The school has crossed many hurdles, surmounted many obstacles scales many heights and ventured in many explored areas in the field of education. The Yeoman Service rendered by the Monfort Brother's of St.Gabriel who have worked in this institution.

Mission Schools

The Wesleyans perceived instruction a successful device in advancing the principles of Christianity. The church of the Wesleyan Mission began a few schools for the most part for the offspring of the servants of Europeans and Tamil Settlers. In 1864 a primary school called Ootacamund Market School was started. The Wesleyan Chapel was isolated by a parcel and in the littler part the school was held. It had five standards.

The understudies paid a little charge for the guidance they got. Anyway poor young men were absolved from installment of fees. Every day the primary hour of the school was given for instructing sacred text. Evangelists who visited Ootacamund once in a while examined the school, Initially the costs of the school were borne by the understudies and the gathering. Since 1876, the school began getting result grant. Encouraged in this manner, the Wesleyan adapted a school for young women in September 1884 under the superintendence of **Mrs.Gillings** in the local clergyman's house. The school with 20 young women was monetarily upheld by the assembly and the Union Evangelical Hall of Ootacamund. As it was discovered impracticable to proceed with the school for poor young women, another school for the two young men and young women was opened in Ootacamund.

The Wesleyan Mission had acquired twenty two of such schools, it had its very own desolate school at Ootacamund which was start kept running from 1864. As the Wesleyan Missionary schools currently had an amalgam of young men and young women, originating from various beliefs and the past isolation on parochial and Vernacular lines had now turned into a relic of times gone by. A considerable lot of the schools must be shut because of absence of demand.

Mountain Home School

The Mountain Home School and Junior College started by four Anglo-Indian women in the year 1909. The school has been a fully fledged co-education institution doing the Council's Examinations, viz., the ICSE and ISC. It aims to produce an all round scholar who is well educated and fit for admission to any college, both in India and abroad.

Conclusion

There was difference in number of students enrolled at different stages of education. Primary, Secondary, Higher Secondary level and College. The enrolment rate was higher among Todas for overall tribal population, the enrolment rate level was found to be higher

as compared to secondary and higher secondary level. The male enrolment was higher among all the tribal groups. The basic reasons for enrolment were employment and better earning. Education has shown its impact more on the life of tribes in the Nilgiri District.

The major reasons for non enrolment were poverty. Very few attempts have been made to construct the educational development for tribal population. On the basis of overview of all these studies most which are empirical and field based, it can be concluded that in spite of various interventions since long the level of literacy and education and quality of the education received by Nilgiri tribal children is not up to the level. Only few of them have really availed education. Nilgiri tribal have totally lost their traditional educational arrangement. The modern education system do not respect their identity.

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