

## CIVILIZING MISSION AND COLONIAL LUNATIC POLICY; A STUDY BASED ON BRITISH MALABAR

Shaju Mon E. K<sup>1</sup>

### Abstract

This paper attempts to look into the colonial lunatic policy and civilizing mission in India into the experience of British Malabar. In this paper, initially the attempt is made to understand the concepts of mad-business and developments of lunatic asylum in different perspectives and historic contexts. In Indian the concepts 'lunatic asylum' was introduced and controlled by the Christian missionaries. Later, during the time of Dalhousie, the British government changes their previous laze fair policy and undertakes the control of made business in India. During this time the British government established more lunatic asylums in different parts of India and appoints the medical surgeons and other government officials to drive the institutions. The history of the lunatic asylum of Calicut was not exempt into this. The lunatic asylum of Calicut was opened for the patients of British civil servants, especially British army. Later non-British and civilians were admitted. During the years of 1874 the British government ordered the Sanitary Commission, Commissioner of Police, the District Magistrates, the registered Medical Surgeons and Medical Officers were the official visitors of the lunatic asylums. The scholars observe that the appointment of the medical surgeons and other government officials did not signify the entry of medical science or supervision in to the house of madness, but that of the fixation of a particular figure or personality and power structure in practically. They were considered as the representatives of the scientific knowledge and this scientific knowledge was the by-product of the European enlightenment and renaissance. In these perspectives, through these lunatic asylums the Company government indirectly installed their socio-cultural predominance in India. And it is visible that the central theme of the lunatic asylums and the Christian Missionaries were parallel in its nature and principles. Both are intended to correct the human condition from savage mentality to gentle mannerism.

**Key words:** Lunatic Asylum- Civilizing Mission- Christian Missionaries- Mad business- Discipline and Punishments

### Introduction

According to the social control system theory<sup>2</sup>, the government tries to implement its sign of sovereignty into the people through its different agencies and institutions. Sovereign isn't involved with the agreement. Individuals approve and give the right of administering themselves to the sovereign who appears because of the agreement. For example, various taxes, rules and regulations, police and jail etc. to be observed in these perspectives. These are the injections of the government to the society. They couldn't break the agreement since it depended on the assumption of dread. They went into the agreement for securing their lives and defending their advantage. That means, the government controlled the people in their day-

---

<sup>1</sup>Ph.D. Research Scholar, Department of History, University of Calicut, Mob. 9495868908, ekshajumon@gmail.com

<sup>2</sup> Edward Alsworth Ross was the main proposer of this theory. He developed the concept of social control for maintaining order in a society. More about see, Edward Alsworth Ross, *Social Control A Survey of the Foundations of Order*, The Macmillan Company, London,1901.

to-day life with particular rules and regulations in order to ascertain their sovereignty. It is seen by the researchers that; no political design of any size can shed request. What's more, one of the crucial uses of request is to time, for no normal action can occur without it.<sup>3</sup>

Sovereignty is natural and resolute. The sovereign is the appointed authority of what is important for the harmony and guard of his subjects. Law is the order of the sovereign. Thusly, the standards and guidelines are forced by the public authority and later it's anything but a certified law or idea of the general public. Michael Foucault's observation that, the organization of jail is not to the prisoners but it is the warning to the rest, has to be evaluated in this context.<sup>4</sup> Michael Foucault (*Discipline and Punish the Birth of the Prison*) observed that the technology of power the very principles both of the humanization of the penal system and of the knowledge of men,<sup>5</sup> and the concept discipline 'is a type of power, a modernity for its exercise, comprising a whole set of instruments, techniques, procedures, level of applications, targets; it is a 'physics or an 'anatomy' of power'. And it may be taken over either by 'specialized' institutions (the penitentiaries of houses of corrections of the 19<sup>th</sup> century) or by institutions that use it as an essential instrument.<sup>6</sup> In the case of lunatic policy, it is also obviously visible, that the concept discipline (domain of correction<sup>7</sup>) was directly linked to treatment of madness.

The concept modern lunatic asylum, the institution where mentally ill people live, was origin in the end of the eighteenth century. Michael Foucault in his study, *Madness and Civilization* draft the picture of the emergence of modern lunatic asylums and its socio-political importance in systematically. He talks about the separation of frenzy from reason, the development of the ideas of frantiness/hysteria and reason during the hour of Enlightenment, established for a critical chronicled occasion, the watershed from which present-day reason and it relate current science arose to practice mastery over human experience. The frantiness started to be changed in the eighteenth century and that the distraught progressively started to be detached from the blame of wrongdoing cannot be ascribed to philanthropy, nor to the overpowering pressing factor of logical and clinical development. The presentation of the specialist into the refuge didn't, in outcome, mean the passage of clinical science in to the place of frenzy, yet that of a specific figure or character whose forces came up short on a logical establishment and, best case scenario, only determined a symbolic authenticity or support from the source. All in all, it was not through clinical information that the doctor's mental practice accomplished a fix, it was the ethical authority of the specialist which established the establishment of the ability to cure.<sup>8</sup>

During the pre-Renaissance time frames the frantiness was at the very least at any point connected to medication; nor could it be connected to the space of revision, it very well may be dominated exclusively by discipline and brutalizing.<sup>9</sup> The religion constitutes the concrete form of what cannot go mad; it bears what is invincible in reason, it bears what subsists

---

<sup>3</sup>Elias Canetti, *Crowds and Power*, (Ger.), Trs. Carol Stewart, Continnum Publishers, New York, 1963, p.397.

<sup>4</sup> Michael Foucault, *Discipline and Punish the Birth of the Prison*, (Fre.) Trs., Alan Sheridan, Vintage books, New York, p.231.

<sup>5</sup>*ibid.*,24.

<sup>6</sup> Michel Foucault, *Discipline and Punishment the Birth of Prison*, (Fre.), Trs. Alan Sheridan, Vintage Books, New York, p.215.

<sup>7</sup> Michel Foucault, *Madness and Civilization A History of Insanity in the Age of Reason*, (Fre.), Trs. Richard Howard, Vitage Books, New York,1988, p.86.

<sup>8</sup> Barry Smart, *Michel Foucault; Key Sociologists, Routledge Key Sociologist Series*, Routledge, 1985, p.25.

<sup>9</sup> Michel Foucault, *Madness and.... 'op.cit.*,p.86.

beneath madness as quasi-nature and around it as the constant of milieu.<sup>10</sup>The refuge as a juridical occasion perceived no other. It judged promptly, and without claim. It had its own instruments of discipline, and utilized them as it saw fit. The value that reigned in board's sanctuary didn't get its techniques for restriction from the other value, anyway planned its own or rather, it used the accommodating methodologies that had gotten known in the eighteenth century. The rise of the cutting-edge logical musings, the progressions in treatment and practice related with the introduction of the shelter have without a doubt been viewed as indicative of both helpful change and medico-logical advancement. Simultaneously, such the end would be ridiculous, for as opposed to the frantic being freed from power they were indeed being reconstituted a subject of force and objects of information inside the haven. Accordingly, the ability to fix used by the specialist got at root from the key constructions and upsides of bourgeoisie society.<sup>11</sup> In these aspects, a study of the colonial lunatic policies in India led me the same juncture of the British attitudes towards the people of Oriental states.

The present study tries to understand the British attitude towards the mad business and the foundation of the lunatic asylums in an Oriental state in the shadow of their colonial civilizing mission, based on the experience of colonial Malabar. In this study widely depends upon the official records (considered as primary source) of East India Company, especially the Annual Report of the Lunatic Asylum, the Jail reports related to criminal lunatics and the Annual Report of the Sanitary commission etc.

### **Lunatic Asylum in Indian subcontinent**

The history of modern lunatic asylums in India was started in the time of British period. In India the first European mad lunatic asylum was established by the Christian Missionaries at Bombay in 1740s and the following years (1788) another one was established in Calcutta by William Duck.<sup>12</sup> After 1788, so many lunatic asylums were established in different parts of colonial India under the control of different voluntary agencies like Christian missionaries. During this time the Company Government followed the policy of *laissez faire*, especially the mad business. From this time, the lunatic provision owned a great deal to the Utilitarian's science of government.<sup>13</sup> But, after 1858 the British Government under Lord Dalhousie rethink the previous policy of *laissez faire* and passed the Indian Lunatic Act<sup>14</sup> and implemented the Government lunatic policy in India. Other ways, till the days of 1858 lunatic asylums had a private business which was gradually taken over by the British Government. Initially, the British government found a government lunatic asylum in Calcutta under the supervision of an experienced medical officer under the control of a medical board.<sup>15</sup> Later the Indian Lunacy Act of 1912 tried to ensure the activities of lunatic asylums and it ensured the qualifications of the medical practitioner.<sup>16</sup> Other words, during this time the mad business correlated modern Psychiatry and Medical Science. It caused to emerge the exercise of domination over human mind and body.

Madras, in 1793 Assistant Surgeon Valentine Cannolly submitted a proposal to open a Lunatic Asylum in Madras. The Government approved the proposal and ordered to build an

---

<sup>10</sup>*ibid.*,p.265.

<sup>11</sup> Barry Smart, *op.cit.*,p.25.

<sup>12</sup>SaumitraBasu, *Madras Lunatic Asylum: A Remarkable History in British India*, Indian Journal of History of Science, 51.3(2016),p.479.

<sup>13</sup>Waltrand Ernst, *op.cit.*,p.14.

<sup>14</sup>SaumitraBasu, *op.cit.*,p.480.

<sup>15</sup>*ibid.*,p.9.

<sup>16</sup>*Indian Lunacy Act of 1912, dated 10<sup>th</sup> April 1916*, Kerala State Regional Archives Kozhikode,

Asylum in the same year. In order to it the Madras Lunatic Asylum was opened on 1<sup>st</sup> October 1794.<sup>17</sup>In these lunatic asylums, there were Europeans and Indians were treated. From the very beginning, the Madras lunatic asylum was technically run under the control of private agencies and like other private endeavors, mental health care investors had no medical training. They built houses of confinement for business, ensuring profitability by taping a concern for public order within the European community.<sup>18</sup>It is remarkable that, in lunatic asylums, generally the European inmates enjoyed some freedom to move about their wards, to find amusement in reading books, news paper, playing cards etc. The cases of the lunatic asylums of Madras province were no exceptions to this phenomenon.<sup>19</sup> And another report mentioned that the cost of the asylums under Madras province was continued to very high; because of the large number of inmates of these asylums were Europeans and Eurasians.<sup>20</sup>These are the clear evidences of the colonial racial discriminations in the field of mad business in India.

### Lunatic Asylum of Calicut

In the case of Malabar, during the process of establishing their rule in the Malabar province, the British stuck to the Western concept of state which assumed a rigidity defined system that embraced political, economic and administrative structures. They believed that the political and economic condition of the indigenous people was actually in a deplorable stage, and the foundation of a well-established socio-political machine is essential to make a disciplined society in Malabar. Here the British used the implementation of suitable procedures and an attitude of supremacy as legitimation for their rule.<sup>21</sup>Through this the British designed to inject the western thought and ideologies in indigenous faith, and indirectly stamped the notions of their cultural superiority and demarked the natives from themselves. The contrast with the British conception of their law and lunatic policy were striking.

In the case of colonial lunatic policy in Malabar, the first lunatic asylum was opened in Calicut at 1872.In its early years onwards, it was polished under the management of prison division until the times of autonomous India, and it is intriguing that those days it was alluded to as 'the neurotic prison' by the nearby individuals.<sup>22</sup> In the year of 1950 the then jail Inspector General of Malabar initiates to transfer the supervision of the asylum under control of health department. In its initial year, into this asylum admitted only in the insane from the British army, later on civilians and non-English patients were admitted. For instance, in the opening year the number of inmates in the asylum was only in 9 patients but the next year the asylum received 48 patients (37 male and 11 female) and out of these 48 patients 4 were Eurasians (3male and 1 female). But the year of 1873-74 total numbers of the patients of these asylums were 449 and the next year it was increased to 492. And the following table shows the details of the inmates of Lunatic Asylums of Calicut during the years of 1900s. It gives the details of the inmates of the lunatic asylums of Madras province.

Europeans and East India's		Natives	
Male	Female	Male	Female

<sup>17</sup>SaumitraBasu, *op.cit.*,p.481.

<sup>18</sup>*ibid.*,p.481.

<sup>19</sup>*ibid.*,p.486.

<sup>20</sup>*Annual Report of the Lunatic Asylum, Calicut for the year 1874-75*, Kerala State Regional Archives Kozhikode.

<sup>21</sup> Margret Frenz, *From Contact to Conquest Transition to British Rule in Malabar, 1790-1805*, Oxford University Press, New Delhi, 2003,p.172.

<sup>22</sup>M.G.S.Narayanan, *Calicut: The City of Truth Revisited*, Calicut University Publications, 2006,p.35.

Civil and military	Criminal	Civil	Criminal	Civil and military	Criminal	Civil	Criminal
45	2	0	38	154	114	39	14
Total	85			Total	321		

During the years of 1874 the British government ordered the Sanitary Commission, Commissioner of Police, the District Magistrates, the registered Medical Surgeons and Medical Officers were the official visitors of the lunatic asylums.<sup>23</sup> Or the supervision of the asylum was directly undertaken by the British government. Moreover, it is remarkable that, among these officials the Medical Surgeons, Medical officers and nursing staff continued to be English until 1912 and there were separate facilities for native and British patients.

Addiction to alcohol, ganja smoking, gambling, loss of property grief were the fear main cases charged by the civil lunatic patients<sup>24</sup> and robbery, voluntary causing hurt, house breaking and theft, murder, homicide, attempt to murder and rape etc. were charged by the criminal lunatics.<sup>25</sup> And the native lunatic patients were generally belonging into the communities of baggers, cultivators and agricultural and non-agricultural laborers. And it is interesting that, in its initial days the lunatic asylum of Calicut was closely associated with the activities of B.E.M.S,<sup>26</sup> the prominent Christian missionary group of British Malabar.

### Policy of Civilizing Mission and Lunatic Asylum

The acculturating mission was a steadily moving arrangement of thoughts and practices that was utilized to legitimize constantly the foundation and continuation of abroad states, both subject individuals and resident or subjects in the home land.<sup>27</sup> The British claimed for themselves the role of liberators from the oppression and exploitation of the indigenous rulers.<sup>28</sup> They exclaimed that ‘...no other country in the civilized world except Britain, Canada, Australia, Holland and Scandinavia...’<sup>29</sup>

The process of colonization, particularly its military, political and administrative engagements, has found detailed, documentation and interpretation. It built into the early narratives of conquests by colonial administrators and ideologues (most of them deformed by racial prejudices) had the underpinnings of rationalization and legitimation of colonialism.<sup>30</sup> It is the central point of colonialism that the people were different in their race, sect and culture and some of them were regarded as inferior had to be mad similar and, hence, equal by being civilized. It was the duty of the white man to civilize the uncivilized peoples or whose burden

<sup>23</sup>Annual Report of the Lunatic Asylum Calicut for the Year 1874, Kerala State Regional Archives Kozhikode.

<sup>24</sup>ibid.

<sup>25</sup>The Passing Order on the return of Criminal Lunatics in the Madras Lunatic Asylum, dated 28<sup>th</sup> December 1899, Kerala State Regional Archives Kozhikode.

<sup>26</sup>Government of Madras Department File (Department of Revenue), dated 6<sup>th</sup> December 1915, Kerala State Regional Archives Kozhikode.

<sup>27</sup> Carry A Watt, “The Relevance and Complexity of Civilizing Mission 1800-2010”, in Carrey A Watt and Michael Mann(Ed.), (Ed.), *Anthem South Asian Studies: Civilizing Mission in Colonial and Post-colonial South Asia*, Anthem Press, London, 2011,p.1.

<sup>28</sup> Sanjukta Das Gupta, *Adivasis and the Raj Socio-Economic transition of the Hos 1820-1932*, Orient Black Swan, New Delhi, 2011,p.89.

<sup>29</sup> Ramsay Muir, *The Making of British India 1756-1858*, Manchester University Press, London,1917,pp.2-3.

<sup>30</sup> K N Panikkar, *Colonialism, Culture and Resistance*, Oxford University Press, New Delhi,2011,p.1.

from the permanent compensation for the sympathetic attitude of the so-called enlightenment. In any case, when the colonized people groups were equivalent and in outcome could fairly request liberation. This premise of pioneer rule would disappear in like manner obliterating the establishment of self-legitimation. This eventually clarifies why the colonizers would never concede comparability, not to mention correspondence, among themselves and the subject individuals in the colonies.<sup>31</sup> In the case of mad business, it was obviously visible. In India the earliest days the supervision of the lunatic asylums was controlled by the none-governmental agencies or the volunteer groups like the Christian missionaries. During this time the Christian missionaries intentionally teach the ethical values of Christianity among the inmates of the asylums. And later the British government undertakes the direct supervision of the asylums and introduced the liabilities of modern medical science and psychological approaches or on the other hand the crystallization of the specialist patient relationship as the nexus for the ID and treatment of psychological sickness at last gave the space inside which the logical information and to change the made business into the method of the admission in inclination to the request for quiet and perception. It drove them to accomplish an organization of absurd populaces or gatherings undermining public request and profound quality through inactivity, neediness, decadence and frantiness

It is an effective management of the cultural hegemony that turned European colonialism into an effective system of domination even long after the political independence of the colony. The European colonial project produced two grant texts which are colonized and colonizer.<sup>32</sup> The British of themselves as a magnificent group, accused of the administration of others, had its starting point in the revelations and successes of the Tudor state in the sixteenth century.<sup>33</sup> The Europeans, also, developed an ability to be self-aware for themselves separated from the old request of Christendom; they had of need to make an idea of another past the oceans. To portray oneself as illuminated implied that another person must be depict as savage or horrible. To depict, oneself as present day, or as reformist, implied that the individuals who were excluded from that definition must be portrayed as crude or in reverse. The British tried to characterize themselves as British, and in this manner as not Indian, they needed to make of the Indian whatever they decided not to make of themselves.

The British regarded that the pre-British Indian society was uncivilized and it was their duty to uplift the Indians by introducing the western thoughts and civilizations. Or the British consciously demark the cultural gap between the British and the Indians. They believed the traditional Indian religion and culture were inferior to the British and declared the Western Christianity and culture is rational and progressive, and this was their duty to carry the blessing their religion and civilization to backward people. So they deliberately executed their colonial propaganda and justified it into the way of bringing the notions of civilizing mission.<sup>34</sup>

The Christian Missionaries tried to promote the Western civilizations and religions around the world. During the time of the first decades of the nineteenth century the project of

---

<sup>31</sup> Michael Mann, "Torchbearers Upon the Path of Progress: Britain's Ideology of a Moral and Material Progress in India", in Harald Fischer-Tine and Michael Mann, (Ed.), *Colonialism as Civilizing Mission Cultural Ideology in British India*, Anthem Press, London, 2004., p.5.

<sup>32</sup> K. Gopinathan, "Colonialism as a Cultural Project", in *Calicut University Research Journal*, Vol.II., November 2001, p.16.

<sup>33</sup> Waltrand Ernst, *Mad Tales from the Raj Colonial Psychiatry in South Asia 1800-58*, Anthem Press, London, 2010, p.2.

<sup>34</sup> Margeret Frenze, "A Race of Monsters: South India and British Civilizing Mission in the Later Eighteenth century", in Harald Fischer-Tine and Michael Mann, (Ed.), *op.cit.*, pp.50-51.

civilizing mission was opened by them in different parts of India.<sup>35</sup>The missionary groups also opened institutions of charity, education, factories and established different estates like tea, coffee and tobacco etc. in different parts of India. It is observed by the scholars that, the Christian missionaries were set up factories in different places of India, and their foremost aims were religious and economic. It trained in industrial skills so as to be economically self-sufficient and transformed through uplift programs. And they calculated the presence of trained labors were essential to promote their colonial interest.<sup>36</sup>At the same time the missionaries were to highlight the moral ethic of Christianity. The Philosophy of Bible gives more importance to hard work and they give training the natives in disciplined habits of works.<sup>37</sup>

The British government also claimed that they want to teach the discipline, opened the door of enlightenment and offered the liberty among the Indians through the way of Governmental, non-Governmental and missionary activities. The term 'discipline' is one of the most important concepts in these perspectives. During this time the term discipline and disciplinary regimes or disciplinary technologies have been an integral part of modernity for the age of European colonialism, especially the British colonial effort.<sup>38</sup>

At its center, the civilizing mission was about ethically and really 'elevating', 'improving' and later 'creating' the retrogressive or inconsiderate individuals of India to make them more cultivated and more present day modern.<sup>39</sup> At the same time, in the case of lunatic policy, the sciences of psychopathology which attend madness are themselves depicted as elaborations predicted upon the division between 'reason and non-reason',<sup>40</sup>the concepts derived from the background of European Enlightenment. In India, the Europeans could argue that Indians would not be ready for self-government until they had achieved a sufficient level of maturity, discipline and civilization.<sup>41</sup> Discipline as oddly one of the most important words in the lexicon of the civilizing mission. This highlight yet another paradox of the civilizing mission: the liberal promise of moral and material uplift and improvement to higher stage of civilization.<sup>42</sup>

Missionaries aid weight on filling in as conceivable in consistence with the habits and customs of individuals, insofar as these didn't conflict with Christian Principles.<sup>43</sup> They denigrated local religion and cultures as inferior while asserting the superiority of Western Christianity as rational and progressive.<sup>44</sup> As mentioned, colonial civilizing mission was interconnected with the evangelical missionary project. The missionaries could claim that their influence was more decisive and enduring in the way Christian doctrines, ethical regime and organizational methods influenced the modern religious movements in India.<sup>45</sup>The Salvation

---

<sup>35</sup> Kavitha Philip, *Civilizing Natures Race, Resources and Modernity in Colonial South India*, Rutgers University Press, New Brunswick, 2004,pp.149-50.

<sup>36</sup>*ibid.*,p.157.

<sup>37</sup> *ibid.*,pp.154-155.

<sup>38</sup> Carey A Watt, *op.cit.*,p.16.

<sup>39</sup>*ibid.*,p.1.

<sup>40</sup>*ibid.*,pp.258-272.

<sup>41</sup> Adam Knowles, "Conjecturing rudeness: James Mill's Utilitarian Philosophy of History and the British Civilizing Mission", in Carrey A Watt and Michael Mann (Ed.),*op.cit.*,p.37.

<sup>42</sup> Carry A Watt, *op.cit.*,p.17.

<sup>43</sup> Sanjukta Das Gupta,*op.cit.*,p.18.

<sup>44</sup> Carry A Watt, *op.cit.*,p.6.

<sup>45</sup> B. Surendra Rao, "The 'modern' in modern Indian History", Presidential address, section iii Modern Indian history, *Indian History Congress*, Sixty-first session, Calcutta University,2001,p.5.

Army list proclaims a civilizing mission designed to bring about the moral purification and material uplift of both the domestic and colonial savage.<sup>46</sup>

The religion had possessed its own role in making a moral law. It is observed that ‘a body of the religious belief of the sort has depicted as a capacity battery of good feeling. It's anything but a methods for stockpiling for society the excess good energy of the moral first class, and empowering it tackle job by creating amiable feelings and adjusting conduct in attractive ways’.<sup>47</sup> And also the Western society stand in flat contradiction to our knowledge and as the state become more able to secure their civil order, the social ego takes less pains to keep them alive for the sake of their usefulness.<sup>48</sup> And throughout protestant Europe, fortresses of moral order were constructed, in which taught religion and whatever was necessary to the peace of the state.<sup>49</sup>

In India the situation of an emergent colonial state was rendered more complex by the addition of several layers of intermediaries between non-governmental missionary or voluntary organizations and Indians, including British Women's, Eurasians, and Indians. Each group had its own agenda and set of priorities in administrating the colonial civilizing mission, which made it extremely difficult for the colonial state to include the superior value of European culture cleanly and directly.<sup>50</sup> For instance, the Salvation Army entertained a flourishing network of schools, hospitals, reformatories, factories, publishing houses and other institutions almost all over the globe and was particularly conspicuous in British colonies and dominions.<sup>51</sup> The Basel Evangelical Mission Society (B.E.M.S) London Mission Society (L.M.S) and the Church Mission Society (C.M.S) were the prominent missionary groups worked in Kerala. In these groups the B.E.M.S.'s activities were mainly concentrated in Malabar.

The B.E.M.S was established on 15<sup>th</sup> September 1815 in Switzerland and its branch was opened by Rev. Samuel Hebin at Illikunnu, near Thalasseri in 1839.<sup>52</sup> In 1839 Herman Guntert, the well-known priest and scholar reached in Thalasseri and supervised the British Free School on 6<sup>th</sup> May 1839, founded by the B.E.M.S.<sup>53</sup> Under the Mission, several institutions like Schools, hospitals, industries and printing press and publishing houses were established in Malabar for the converts. In short, firstly, it was clear that through the colonial civilization mission and missionary activities the British intentionally injected their faith and beliefs in the native peoples and acquired themselves the cultural superiority among the Indians. Secondly, in India the British systematically cemented the faith of the British were only as a ‘formidable’ ruling elite and therefore not as sick, destitute or mad. In these perspectives they intentionally articulated the social distance between the superior classes and inferior classes and to build the institutions like impressive general hospitals and the more

---

<sup>46</sup>Waltrand Ernst, *op.cit.*,pp.126-27.

<sup>47</sup> Edward Alsworth Ross, *Social Control A Survey of the Foundation of Order*, The Macmillan Company, London, 1901,p.212.

<sup>48</sup>*ibid.*,pp.216-17.

<sup>49</sup> Michel Foucault, *'Madness and ....'* *op.cit.* ,p.72.

<sup>50</sup>*ibid.*,p.16.

<sup>51</sup> Harald Fischer Tine, “Reclaiming Savages in Darkest England and Darkest India; The Salvation Army as transnational agent of the Civilizing Mission”, in Carrey A Watt and Michael Mann(Ed.),*op.cit.*,p.126.

<sup>52</sup>FederickSunilkumar N.I, “The Basel Mission and Social Change Malabar and South Canara: A Case Study” Unpublished Ph.D. Thesis, Department of History, University of Calicut,2006,p.53.

<sup>53</sup>MurkothRamunni, “Basel MissionumVadakke MalabarileVidhyabhyasavum”, (Mal.) in *Guru*, B.E.M.P. High School Thalasseri 150<sup>th</sup> Anniversary Smaranika,2007.p.16.

inferior police hospitals, well equipped higher orphanage and the less welcoming lower orphanage, workhouses, Sailors homes, lock hospitals and lunatic asylums.<sup>54</sup>

### Conclusion

In this perspective, it is visible that the central theme of the lunatic asylums and the Christian Missionaries were parallel in its nature and principles. Both are intended to correct the human condition from savage mentality to gentle mannerism. It is observed that, the asylum is a religious domain without religion, an area of unadulterated profound quality of moral consistency. All that may hold the indications of the old contrasts was killed. The last remnants of ritual were stifled. Once in the past the place of restriction had acquired, in the social circle, the practically total constraints of the lazar house; it's anything but an outside country. Presently the haven should address the extraordinary coherence of social profound quality. The upsides of family and work, every one of the recognized temperance, presently reign in the asylum.<sup>55</sup> The same target (to teach the western moral and ethical law) was also highlighted by the colonial civilizing mission and Christian missionaries in different perspectives in India.

The asylum becomes, in punitive hands, an instrument of good consistency and of social condemnation. The issue is to force, in an all-inclusive structure, a profound quality that will win from inside upon the individuals who are aliens to it and in whom madness is now present before it has distraught itself show. In the primary case, the refuge should go about as an enlivening and an update, summoning a failed to remember nature; in the second, it should act through a social change to grab the person from his condition. The activity as rehearsed at the retreat was as yet straightforward: strict isolation for reasons for moral refinement. The activity as drilled by pineal was generally perplexing; to impact moral blends, guaranteeing a moral congruity between the universe of franticness and the universe of reason, however by rehearsing a social isolation that would ensure average ethical quality an all-inclusiveness of a reality and license it to be forced as a law upon all forms of insanity.<sup>56</sup> In short, the advancement of imperial power in colonial India motivated the development of psychiatric infrastructure in India.<sup>57</sup> The asylum there fore functioned the as key symbols of the civilizing mission. As markers of European medical superiority institutions propagated the myth of medicine as an important means of colonization despite their limitations in actually confined and treating patients.<sup>58</sup>

---

<sup>54</sup>Waltrand Ernst, *op.cit.*,p.27.

<sup>55</sup>Michel Foucault, *Madness and....* 'op.cit.,p.268.

<sup>56</sup>*ibid.*,p.270.

<sup>57</sup>Saumitra Basu,*op.cit.*,p.481.

<sup>58</sup>*ibid.*,p.482.