

---

## AN ANALYSIS ON THE CONFLUENCE OF NATIONALISM AND CHRISTIAN FAITH IN THE INDIAN FREEDOM MOVEMENT

**Dr. S J SAMPATH KUMAR**  
**Assistant Professor & Incharge Principal**  
**Priyadarshini Government Degree College**  
**Jogulamba Gadwal Dist. Telangana state.**

### Abstract

---

*This exploration dives into the perplexing elements that became an integral factor as Indian patriots, who were headed to look for freedom from pilgrim rule by both political and strict standards, gave a valiant effort to accomplish that objective. It looks at how the Christian faith, with its upsides of equity, equity, and common liberties, impacted the yearnings and activities of unmistakable Christian pioneers during the battle for freedom. The Christian faith has its underlying foundations in the early church and has been polished for north of 2,000 years. While this is going on, the examination explores how the patriot movement had the option to oblige a wide assortment of social and strict convictions, consequently making a solitary blend of solidarity and variety. This exploration tries to disentangle the nuanced transaction among nationalism and Christianity in the Indian setting by looking at authentic occasions, discourses, and compositions with expectations of revealing insight into a part of this significant period in Indian history that is every now and again neglected.*

**Keywords:** *Confluence, Nationalism, Christian Faith, Freedom Movement.*

---

### 1. INTRODUCTION

In the records of Christian history in India, the nineteenth and twentieth hundreds of years have an exceptional spot. During that verifiable period, the starting points of the battle for freedom were being framed. In spite of the way that Christians didn't assume a critical part in the immediate cooperation of the public movements, dismissing their backhanded involvements is unimaginable. Seeing the Indian Autonomy Movement as the zenith of the country's rebirth is conceivable. It was the consequence of the work of a few preacher exercises that occurred in

India. Inside the extent of this article, we will research the part that Christianity plays in public movements as well as the effects that it has.

The regular comprehension of the connection among nationalism and religion, which was so articulately summed up in the passage from Anthony Smith's *Picked People* groups (2003) that was referred to above, is presently being called into uncertainty. Numerous scholastics have been constrained to reevaluate the respected, Eurocentric, and ahistorical resistance of advancement and custom, as well as the accompanying comprehension of the connection among religion and nationalism, because of the inescapability of strict practices and convictions in essentially all contemporary social orders as well as the joining of strict and patriot talks across the world. The motivation behind this examination is to add to the continuous conversation by exploring one specific type of nationalism that opposes straight out partition into the classes of religion and nationalism. The predominant comprehension of secularization, which likewise shapes a focal element of the verifiable story that expects a crucial interruption among innovation and custom, is one of the essential obstacles to the improvement of a more nuanced way to deal with the connection among religion and nationalism. This understanding is likewise one of the essential deterrents to the improvement of a more nuanced way to deal with the connection among religion and nationalism. In many examples, secularization is connected with a sensational and direct fall of strict convictions and practices, if not with a total shortfall of religion from all features of human life. This isn't generally the situation, however it is the most considered normal understanding. Nonetheless, even a superficial overview of questions among sociologists of religion would show that such a thought of secularization has for quite some time been viewed as fundamentally broken and exactly impractical. This view has been held by sociologists of religion for a long while. Regardless of whether the period of European insurgencies was really trailed by an ascent of common nationalisms that requested an unraveling of religion and governmental issues, it is likewise clear that this unraveling frequently stayed a political ideal instead of a reality. This was particularly obvious on account of the Assembled Realm, where the detachment of religion and legislative issues was not completely accomplished until the nineteenth hundred years. Strict originations of nationhood coincided with mainstream ones instead of being killed, and they went into a wide assortment of different sorts of associations with those originations.

Incidentally, both innovator scholars of nationalism as well as their faultfinders tend to overlook these basic corrections of the secularization proposal and lay out a sharp resistance among mainstream (and hostile to strict) nationalism from one perspective, and strict (and against common) nationalism then again. Expanding on a survey of late discussions on secularisations among sociologists of religion, this paper contends that these two assortments of nationalism structure the far edges of a continuum along which we can find a wide cluster of nationalisms drawing on strict thoughts and images that are not really hostile to the innovator, common perspective on the world. This paper contends that these two assortments of nationalism structure the furthest edges of a continuum. These pioneer strict nationalisms, rather than most of instances of strict nationalism evaluated in the writing on nationalism as yet, recognize the presence of mainstream states and agree by their guidelines, however don't be guaranteed to support the presence of common states. In the wake of giving an outline of the essential attributes of this sort of pioneer strict nationalism, the accompanying segment of the review researches quite possibly of its most huge appearance: the pioneer Protestant nationalism. It investigates the predominant understanding of Max Weber's broadly prestigious hypothesis about the Protestant ethical quality and the soul of private enterprise and focuses to combination with the Protestant nationalism existed in Germany and England during the nineteenth hundred years. The leftover part of this article investigates contemporary occasions of pioneer strict nationalisms arising in Eastern Europe after the finish of the Virus Battle, with a unique accentuation on Slovenia. The combination of pioneer strict nationalisms and the contemporary talk on "Europeanization" in the locale gets unique consideration, as does how these talks are being utilized to slander explicit strict customs and countries as being unequipped for European mix, democratization, or modernization. This subject likewise gets a lot of consideration.

## **2. RELIGION, NATIONALISM, AND SECULARIZATION**

When in doubt, defenders of the pioneer way to deal with countries and nationalism are condemned for assuming a key contrariness and struggle among nationalism and religion, so precluding the chance of cross-over between the two. This supposition that is what pundits allude to when they say that nationalism and religion are contrary with each other. Nonetheless, as Smith (2003) expressively illustrates, the circumstance is altogether more tangled than that. In an extraordinary number of fundamental books on nationalism composed since the 1960s and

distributed from that point forward, religion is displayed in a way that is fairly confusing with regards to its relationship to the improvement of nationalism. Frequently viewed as a source regularly provided the natural substances for the improvement of contemporary nationalism, regardless of the way that it remained essentially unfamiliar and, surprisingly, hostile to current nationalism. Confession booth personalities of the early current time frame, which were sent off by the Reconstruction in the sixteenth hundred years, are every now and again considered as having been vital to the foundation of public characters. This is on the grounds that the Reconstruction happened during the early current time frame. These personalities have a place with a momentary kind of distinguishing proof, which is set somewhere between middle age and current mainstream character, as depicted in a trademark detailing that has been given: these characters have a place with a temporary sort of ID.

A magnificent outline of this might be found in Eric Hobsbawm's book "Countries and Nationalism starting around 1780," which was distributed in 1990. Hobsbawm recognizes the likelihood that strict conviction and a feeling of public character are inseparably connected. He does as such by calling attention to that both religion and public character are systems for making union among people who, by all accounts, share almost no in like manner. In spite of this, he keeps on contending that religion is naturally hostile to nationalism, expressing that "cutting edge nationalism has normally regarded it with impressive hold as a power which could challenge the "country's" imposing business model case to its individuals' dependability" (1990: 68). He likewise guarantees that "cutting edge nationalism has generally regarded it with extensive save as a power which could challenge the imposing business model case of the country to its individuals' steadfastness." The book *Envisioned People* group (1983) by Benedict Anderson contains a consciousness of the associations among nationalism and religion that is basically the same as the one depicted previously. Protestantism is singled out by Anderson as one of the essential drivers that added to the decay of the consecrated envisioned local area and the production of new public envisioned networks because of this downfall. While he recognizes that the new print dialects picked by Protestant reformers laid out the establishment for public mindfulness, he additionally accentuates that at its beginnings, the obsession of these print dialects was for the most part unselfconscious and was not driven by patriot motivations. This is in spite of the way that he recognizes that these new print dialects established the groundwork for

public cognizance. The most magnanimous understanding of Protestantism is view nationalism as an accidental result of the religion.

The examination that Ernest Gellner did on nationalism is simply one more outline of this idea. He doesn't question the associations among religion and nationalism, and he is particularly anxious to concede the connection between Protestantism or opinions of a "Protestant-type" and nationalism. He doesn't deny the ties among religion and nationalism. Indeed, even in his last, post mortem distributed book on nationalism, he composes that 'Protestant-type' strict movements 'may favor connection with a culture, yet legitimated by linkage to a faith and a way to salvation.' This assertion was made after he had died. Notwithstanding this, he keeps up with that the consolidation of country and culture, frequently known as nationalism, is in by far most of cases something just seen in industrialized and thusly modernized societies. He feels that these connections don't jeopardize his essential point. This doesn't imply that religions or different parts of pre-current high societies can't become imbued in that frame of mind of present day countries; simply the opposite. Then again, if they need to draw in the sum of society, they should break down themselves as faiths to achieve so: "The secularization of these high societies is the value these high societies should pay for turning into the saying of whole regional countries, rather than relating to a clerkly layer as it were.

Anthony Smith's declaration that "countries and nationalism are treated as entirely late and novel peculiarities, and a common, human-centric, and anticlerical innovation is constantly counterposed to custom and conventional society with its accentuation on custom and religion" (2003: 10) is one that one could concur with. Then again, to guarantee, based on this reality alone, that all pioneer scholars unavoidably deny the possibility of strict nationalism is going to far. Advocates of the innovator way to deal with nationalism would presumably concur with large numbers of the cases that are regularly cultivated by their naysayers. One such case is that religion was engaged with the production of countries as well as keeps on being a constitutive component of current public personalities right up to the present day. On a fundamental level, most defenders of the innovator way to deal with nationalism would likely concur with this case. Then again, they would likewise fight that the spot of religion in contemporary society is immensely unmistakable from the one it played in the time going before the ascent of secularization.

Most of those partaking in the conversation believe that secularization is inseparable from the total and absolute destruction of strict practice. It is consequently that mainstream nationalism is viewed as being absolutely muddled with religion and as being adversarial towards it. On the off chance that common nationalism is to win, religion will definitely need to decline. A considerably more nuanced and mind boggling picture of secularization arises, nonetheless, from even a quick assessment of the contentions that happen among sociologists of religion. Currently in the last part of the 1960s and the 1970s, a persistent stream of works emerged that communicated wariness towards the outrageous type of the secularization proposition and, surprisingly, dismissed it as a cultural fantasy. These works turned out in quick progression. During the 1990s, these many types of analysis were fruitful in collecting huge help, which brought about a critical rearrangement of the customary originations of secularization. The purported "vanishing proposal," which placed that the headway of contemporary innovation will unavoidably achieve a boundless and broad decrease in the glory of strict images, thoughts, and foundations in all everyday issues, was demonstrated to be false. All things considered, more convoluted models with a few levels were created for the investigation of secularisations. It was brought up that regardless of whether secularization commonly brings about a decrease in the power of religion, in a few social fields, it doesn't be guaranteed to equivalent to the end of religion completely. This was one of the focuses raised. To sum up, the changed rendition of the secularization proposition acknowledges that the course of secularization isn't generally a direct, all inclusive, and inescapable interaction. Rather, it is a "generally factor and contingent result," as well as "a long winded, lopsided, and maybe even reversible cycle."

It is likewise fundamental for feature the way that numerous sociologists of religion perceive the presence of well established associations between strict organizations and different types of nationalism. These are made simpler by the way that religion is progressively becoming disconnected from laid out strict foundations. Religion "might be contributed with exceptionally different implications and utilized for a wide assortment of purposes both inside and outside the system of strict associations and, where they exist, state religions," as per the previously mentioned assertion. Strict convictions and practices are more averse to be dismissed by mainstream country states than they are to be co-selected and upheld by them. This is particularly prone to happen if the mainstream country state sees the strict convictions and practices to assume a critical social part, like going about as an instrument of public safeguard or endurance.

As per David Martin (1978), the association among nationalism and religion is of huge importance and fills in as a vital essential for the blooming of strict dedication in most of European nations. This is the end drawn from his examination. As per his perspective, the likelihood that nationalism and Christianity are in struggle or contest with each other isn't a hindrance to that:

Christianity might be a religion that opposes revering Caesar or raising the situation with the ethnic gathering, however for it to keep up with even the remotest chance of proposing additional meriting objects of recognition, it should be emphatically connected with the public cognizance. This is particularly significant while considering the way that this perspective is underlined in a fantasy about the country's starting point.

Likewise, during the nineteenth 100 years, various students of history, who were significantly roused by the contentions that were occurring among sociologists, began to uncertainty the standard clarifications of how secularization happened and brought up the issue of whether it prompted a straight breakdown of religion and strict types of nationalism. Hugh McLeod (2000) claims that the overall propensity of late verifiable assessments has been to stress the proceeding with meaning of strict convictions and the places of worship all through the nineteenth hundred years and well into the 20th 100 years; notwithstanding the way that the ascent of nationalism and prejudice might have as a matter of fact possibly reduced the allure of strict affiliations, various assortments of nationalism kept on containing areas of strength for a fixing. A few creators battle that the improvement of the cutting edge country state really added to the development of Christianity as opposed to its downfall. This is on the grounds that the advanced country state made it feasible for places of worship to all the more really convert individuals to Christianity.

In the first place, they suggest that a critical piece of the latest conversations that have occurred among nationalism specialists might be moderately misguided. In the event that by "secularization" we want to say "the slow or finish nonappearance of strict practice," then the way that conventional and pioneer understandings of nationalism demand the convergence of secularization and nationalism doesn't, without anyone else, comprise an issue. The suspicion that secularization should unavoidably annihilate all strict types of nationalism is hazardous. This conviction is held by pioneer scholars as well as oftentimes by their enemies. This thought isn't

just mistaken when stretched out to the non-Western world, yet it likewise doesn't fit the experimental record for Western Europe: Even in the cutting edge time, many states in Europe keep on keeping tight binds with different strict organizations, and accordingly, they can't be totally disassociated from religion. To comprehend the association that exists between strict conviction and patriot feeling, one need not "leave the charmed ring of the contemporary West.

Second, in the event that secularization doesn't consequently bring about the destruction of religion, then the contemporary circumstance needn't bother with to be restricted to a sharp showdown between absolutely mainstream, hostile to strict nationalisms and firm enemy of common strict nationalisms. This is on the grounds that secularization doesn't definitely prompt the eradication of religion. What's more, it is fundamental that we perceive the presence of a huge assortment of pioneer strict nationalisms that can be tracked down some place in these two shafts. This ought to incorporate all of the various types of strict nationalism that perceive the presence of mainstream countries and comply by the standards of such states, regardless of whether they essentially endorse the presence of common states. This recognition doesn't intrinsically mean a total disassociation of religion and strict nationalism from the state. Rather, it can contain various sorts of participation between the two, as long as these kinds of collaboration are controlled predominately by the state as opposed to by strict associations themselves. As opposed to hostile to common strict nationalisms, which endeavor to "salvage the country from the profane Western "country state" and its realist debasements," innovator assortments of strict nationalism normally regard the authenticity of the contemporary mainstream country state. Once in a while, they are likewise ready to embrace the 'materialism' of entrepreneur nations, notwithstanding different highlights perceived as normal for Western advancement, going from a vote based system to orientation uniformity. Different times, they are not ready to do both of these things.

- **India during the 19th and 20th Century**

India went through huge advancement over the last option part of the nineteenth 100 years and the main portion of the twentieth hundred years. Individuals of England were effective in dealing with all region of this nation, including its economy, society, government, and overall set of laws. Numerous missions showed up in India simultaneously as the decision traditions. Notwithstanding their essential obligation of spreading the gospel, the evangelists were accused



of laying out schools and numerous other instructive organizations to help the nearby Indian populace. Likewise, they took part in exercises that pre-arranged the way for future cultural change. Schooling in English introduced a better approach for thinking among the native individuals of India. The expansion of English schooling added to a scholarly age that brought about the creation of a class of Indian patriots who turned into the heads of public movements in the wake of rediscovering their own set of experiences and culture thanks to the English training they got. The arrangement of instructive open doors in the long run turned into a fundamental part of the work that preachers did. It achieved one's very own new acknowledgment mindfulness as well as a public arousing.

Also, crafted by friendly reformers like Raja Smash Mohan Roy, Sree Narayana Master, and Master Vivekananda, among others, was instrumental in achieving enormous cultural movements. Muslim strict reformers, for example, Sir Sayyad Ahamad Ghan were effective in achieving new changes in their faith as well as locally on the loose when they got help from the English rulers. At the point when Bengal was parted in half by the English in 1905, it started a far and wide uprising among the neighborhood populace against the pioneer power. In later years, it showed itself as a longing for freedom and independence.

### **3. ROLE OF CHRISTIANS IN NATIONAL MOVEMENTS**

It is feasible to partition the development of Indian autonomy movements, as well as other public movements, into three unmistakable stages. The first begun with the occasion known as the Sepoy Uprising, which occurred in 1857. The arrangement of the Indian Public Congress and the ensuing development of the association are viewed as a feature of the second period of improvement. It was broadly respected that India's autonomy was completely accomplished after it was successful in WWII in 1937. At the finish of the third stage, India was at long last liberated from the control of the English.

Preceding the Sepoy Defiance, the capability of Christians and preachers was limited to exercises connected with the spread of the Christian faith. Subsequently, they cared very little about or cooperation in the public movements. In spite of this, the commitment that ministers made to the subject of training was significant no doubt. Right from the start of the ascent of Indian nationalism until the present time, Indian Christians have been effectively taking part in the

political course of this country. After the Sepoy Rebellion occurred, it started to spread over the area.

The Disobedience of 1857 achieved huge changes in the construction of the organization. It likewise achieved the necessity for individuals of Indian plummet to cooperate strongly. As an immediate outcome of this, the ascent of nationalism and political cognizance started to happen. Indians, especially the people who had gotten a training, respected the future with a new point of view and another goal. They had the option to lay out their own ways of life because of the Insurrection, which prompted a thriving of the Hindu faith and culture.

#### **4. INDIAN NATIONAL CONGRESS**

The Indian Public Congress was laid out in 1885 in light of a circumstance like the one portrayed. Allan Octavian Hume was the principal individual to step up and fabricate such a social occasion spot for Local Americans. Hume was of the assessment that the English ought to give the Indians more freedom, more possibilities in organization, more scope to regulate themselves, and more joint effort and understanding for their yearnings to accomplish such objectives. He was of the assessment that on the off chance that the English government communicated their all the best to the Indian Public Congress, it would prepare for a more genial connection between the two gatherings, and the endeavors of the INC would be coordinated towards the advancement of harmony and generosity. The INC at first didn't advocate for autonomy, and enrollment comprised of knowledgeable people were moderate in their political perspectives. The Indian Public Congress (INC) battled for social and monetary changes determined to work on the existences of the Indian public.

Just 35 Christians were among the complete of 607 representatives who went to the congress gathering in Madras in 1887. The Christian people group in India had agents go to every one of the resulting four meetings of the Congress. The quantity of Indian Christians who went to the congress meeting was essentially bigger than their general segment share. Probably the most compelling Christian figures in the Congress during this time span included R.S.N Subramania, a well known lawyer from Madras, Kali Charan Banerji from Bengal, G. G. Nath, a counselor from Lahore, Peter Paul Pillai of Madras, and a Legal counselor named Madhusudan Das from Orrisa.

Genuine instances of Christian cooperation in the Public Congress incorporate Panditha Ramabhai Saraswathi (1858-1922), who talked articulately in the Congress meeting of 1889 supporting the reason for the Indian lady, and Kali Charan Banerji (1847-1907), who with the expressive abilities shaped the strategies of the Public Movements. Both of these people lived during the English Raj in India. Brahma Bandhab Upadhyaya (1861-1907) is credited with having articulated the possibility of Non-Collaboration and assuming a noticeable part in the Swadeshi Movement. The Swadeshi Movement gave the system to looking for India's definitive freedom. He composed the accompanying in the Patriot Diary Sandhya that he distributed: "We need total freedom." For however long there is even the littlest leftover of the Feringhis' predominance over the country, it is basically impossible that the nation can prosper. We will spit at and reject the right that was some help reached out to us by Feringhis, and on second thought we will resolve our own recovery. One more Christian from the Maharashtra locale, Narayan Varma Tilak (1861-1919) utilized his enthusiastic verse to rouse individuals to follow the street of self-government and to push the Christian people group to turn into a power in favor of Indian nationalism. Narayan Varma Tilak was a Christian. The patriot movements were likewise taken part in by countless other outstanding individuals. One more Christian from the Maharashtra locale, Narayan Varma Tilak (1861-1919) utilized his enthusiastic verse to rouse individuals to follow the street of self-government and to push the Christian people group to turn into a power in favor of Indian nationalism. Narayan Varma Tilak was a Christian. Notwithstanding these renowned figures, various others participated in patriot exercises.

- **Attitudes of Missionaries towards National Movement**

From the actual beginning of Indian Public movements, a portion of the teachers had reservations regarding the value and shrewdness of different Christians and Indians partner with the INC. These questions continued even after the INC was laid out. In the year 1890, an evangelist named W. Harper cautioned Indian Christians about the hazard that could come about because of uniting with Hindus. Simultaneously, there were other people who offered moral help to Indian Christians as well as really partook in the meetings of the Congress face to face. Various ministers, including T.E. Slater, C. F. Andrews, and E. Greaves, were exceptionally vocal in their support of Indian Christians to engage in governmental issues and join the Congress. Anglican minister C. F. Andrews upheld the reason for nationalism, while another minister, Verrier Elwin,

likewise supported the public movement. Both of these men were allies of the public movement. In the year 1930, a greater number of than 200 English teachers marked a statement requesting that England have sympathy for the requests of the Indian public. In 1910, E. Greaves distributed an article in which he wished "to God that Indian Christian may be found in the actual front of the Public Movement.

- **Intellectuals and National Awakening**

The ascent of another metropolitan working class in towns was prodded on by managerial and monetary developments presented by the English. English was rapidly educated by the new class since it expanded work open doors and gave a sensation of notoriety. This class rose to the very front because of the way that it was noticeable because of the way that it had schooling, another position, and tight connections with the decision class. As per what Percival Lance needs to say regarding the arising working class, "it was a very much coordinated all-India family with the shifted foundations however normal closer views of information, thoughts, and values." Despite the fact that they were a minority in Indian culture, they were a functioning minority. It had a feeling of solidarity, reason, and trust all simultaneously. As opposed to the courageous and committed freedom warriors who had joined the field against the English, this working class arose as the new soul of present day India and, at the appointed time, pervaded the aggregate of India with the soul. In the background, compelling figures in the scholarly local area, including writers, playwrights, writers, masterminds, Keerthanakaras, and Vachanakaras, were working up a feeling of public pride among the general population. Galaganth was quite possibly the earliest creator to romanticize the brave past as books. He was likewise perhaps the earliest. In works that were open to the typical individual, he uncovered the verifiable and social fortunes of our country's set of experiences and gave the catalyst fundamental for a public resurrection. He did this by writing in a language that was basic and clear.

A huge public impact was made on the contemplations of individuals because of the dramatic presentation too. These shows, including Rana Pratap Singh, Prithviraj Chauhan, Jhansi Rani Laxmibai, Kittur Rani Chennamma, Sangolli Rayanna, NaragundaMuttige, and Satya Sankalpa Bedas of Halagali, excited the soul of nationalism among the country masses. Beginner show organizations as well as expert show organizations were visiting from one town to another and from one town to another.

One more powerful person throughout the entire existence of Karnataka was HardekarManjappa, whose compositions and talks essentially affected the nearby populace. His entire life was given to the public reason; extraordinarily energetic and totally veritable, he begged individuals in their own language, which had the option to contact their hearts, to put the interests of the country before any remaining worries. His life was totally dedicated to the public reason.

Likewise, the learned people contacted the hearts of the normal masses and remembered them for the adventure of the battle for freedom by giving an impression of the different parts of the state and the country using proper and successful types of correspondence, like theater, books, papers, people, melodies, talks and works, sonnets, leaflets, protestations, etc. This permitted the normal masses to turn into a piece of the battle for freedom.

## **5. CONCLUSION**

All in all, the perplexing association that occurred between Christian faith and nationalism with regards to the Indian Freedom Movement embodies the assorted idea of the battle that was pursued throughout the span of this verifiable period. During India's battle for freedom, an exceptional setting was made by the consolidation of strict convictions and the profound longing for self-assurance. This exhibited the flexibility and inclusivity of the movement by showing the way that the movement could oblige alternate points of view. The fundamental story shows a common devotion to the upsides of equity, fairness, and freedom, regardless of the way that there were periods when clashes and snags emerged. This cooperative connection among nationalism and Christian faith exhibits the solidarity of direction that described the different embroidery of people who consolidated to shape India's future. These people crossed strict and social limits in their longing of a sovereign country, and this cooperation between Christian faith and nationalism epitomizes this solidarity of direction.

**REFERENCES**

1. Anderson, Benedict. 1991. *Imagined Communities: Reflections on the Origins and Spread of Nationalism*, 1st ed, 1983. London and New York: Verso
2. Arnstein, Walter L. 1982. *Protestant versus Catholic in Mid-Victorian England*. Columbia and London: University of Missouri Press.
3. Beckford, James A. 1989. *Religion and Advanced Industrial Society*. London, Boston, Sidney, and Wellington: Unwin Hyman.
4. Bell, Daniel. 1977. 'The return of the sacred? The argument on the future of religion', *British Journal of Sociology* 28, 4: 419–49.
5. Bellah, Robert N. 1970 [1967]. 'Civil Religion in America', in *Beyond Belief: Essays on Religion in a Post-Traditionalist World*. New York: Harper & Row.
6. Blackbourn, David. 2002. *History of Germany, 1780–1918: The Long Nineteenth Century*. Oxford: Blackwell.
7. Blakeney, Richard Paul. n.d., circa 1954. *Popery in its Social Aspect: Being a Complete Exposure of the Immorality and Intolerance of Romanism*, 1st edn 1920. Toronto: The Gospel Witness.
8. Bocock, Robert F. 1971. 'The Ismailis in Tanzania: A Weberian Analysis', *The British Journal of Sociology* 22(4): 365–380.
9. Jayakumar, Arthur. *History of Christianity in India-Selected Themes*. Madurai: n.p., 2007.
10. Mohammad, SikanderMohsienuddin, *Continuous Integration and Automation* (July 3, 2016). *International Journal of Creative Research Thoughts (IJCRT)*, ISSN:2320-2882, Volume.4, Issue 3, pp.938-945, July 2016, Available at SSRN: <https://ssrn.com/abstract=3655567>
11. Perumalil, H. C. and E. R. Hambye. *Christianity in India: A History in Ecumenical Perspective*. Alleppey: Prakasham Publications, 1972.
12. Samuel, V. C. *History of the Indian Church during 18th – 20th Century*, Malayalam. Kottayam: Divyabhodhanam, 1999.
13. SikanderMohsienuddin Mohammad, "AN EXPLORATORY STUDY OF DEVOPS AND IT'S FUTURE IN THE UNITED STATES", *International Journal of Creative Research Thoughts (IJCRT)*, ISSN:2320-2882, Volume.4, Issue 4, pp.114-117, November 2016, Available at: <http://www.ijcrt.org/papers/IJCRT1133462.pdf>

14. SikenderMohsienuddin Mohammad, "CONTINUOUS INTEGRATION AND AUTOMATION", *International Journal of Creative Research Thoughts (IJCRT)*, ISSN:2320-2882, Volume.4, Issue 3, pp.938-945, July 2016, Available at: <http://www.ijcrt.org/papers/IJCRT1133440.pdf>
15. Varughese, John. *Christian Mission and Minority Rights in India Since Independence. M.Th. Dissertation, FFRRRC, 2000.*