

## **A STUDY ON THE IMPACT OF CHRISTIAN MISSIONARY ACTIVITY ON INDIAN SOCIETY DURING THE COLONIAL ERA**

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### **Abstract**

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*This research investigates the significant impact that Christian missionary endeavors had on Indian culture over the entirety of the colonial era, with a special emphasis on the 18th and 19th centuries. It investigates the multi-faceted impact that missionary efforts had on different parts of Indian life, such as culture, education, religious practices, and social structures. This research seeks to elucidate how these missionary activities contributed to transformations in Indian society, both intended and unintended, as well as the challenges and controversies they engendered, shedding light on the complex dynamics that characterised this period of colonial history. This is accomplished by delving into historical records, documents, and accounts in an effort to accomplish this goal.*

**Keywords:** Christian Missionary Activity, Indian Society During, Colonial Era, the Church of South India (CSI).

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### **1. INTRODUCTION**

A distinctive current stands up to the Christian people group in India. The endurance of the Christian religion is on the line. A critical number of Christians in the country are being compelled to raise doubt about their individual way of life as well as the character of the country, which was previously perceived for its strict tolerance and quietness. At the point when individuals are deterred from living a Christian life and when it is addressed, the fate of Christian missions is shrouded in secret and billows of vagueness. This article makes an endeavor to introduce the numerous Christian mission exercises in India, including the following: The circumstance the way things are and the missiological reaction to it. The focal point of this article is on how Christian mission bunches are concentrating their endeavors in ancestral belts, the motivations behind why ancestral individuals and those from in reverse

classes are attracted to Christianity, the justifications for why Hindu gatherings are against Christian missionary exercises, and a missiological reaction to the pattern.

The level of grown-ups who have finished auxiliary school shifts enormously between nations. The previous English settlements have a more noteworthy average number of years spent in school by two years contrasted with the other sorts of provinces. A Catholic state in Africa normally has a literacy pace of approximately 33% and an instructive level that is identical to generally 1.3 long stretches of schooling. This is valid for the middle district within a Catholic state. Conversely, the instructive results of the middle district in a non-Catholic state are greatly improved: the literacy rate is approximately 48% and the average number of years spent in school is approximately 3.3. These aberrations in levels of training return further than the current day. In 1900, the average number of primary school understudies signed up for non-Catholic African nations was 4.6%, while the average number of primary school understudies signed up for Catholic African nations was 0.9%. According to Benavot and Conundrum's examination from 1988, the average primary enlistment rate in non-Catholic African nations was 4.6% in the year 1900, while the average primary enlistment rate in Catholic African nations was 0.9%.

Christian preachers played a critical part in the foundation of the instructive infrastructure in the terrains that were previously important for Africa. In most of the world's previous states, the main schools were either settled by teachers (similar to the case in the English provinces) or were administered by clerics as specialists of colonial power (just like the case in most of the Belgian, Portuguese, and Spanish settlements). It's interesting to take note of that different colonial rulers had incredibly various limitations about how teachers ought to act. In Spanish, Belgian, Italian, and Portuguese states, there were understood or unequivocal arrangements favoring the Catholic Church. Notwithstanding, in English, US, Australian, and New Zealand settlements, there was a somewhat nonpartisan strategy that permitted both Catholic and Protestant preachers to operate under comparative circumstances. This was the situation in English, US, Australian, and New Zealand settlements. The approaches went from, from one perspective, straightforwardly granting an instructive syndication to Catholic gatherings (with solid limitations of permission to non-Catholic gatherings), to, then again, offering

endowments just to Catholic schools. Both of these approaches were incredibly discriminatory.

According to monetary theory, these variations in the institutional climate ought to meaningfully affect how much schooling that ministers bestow to their understudies. The objective of the preachers is to get whatever number individuals to change over as could be expected under the circumstances. Providing an important help, for example, instruction is one way to deal with convince individuals to hear the things that teachers need to say, either straightforwardly to themselves or to their kids. Assuming that guardians pick schools taking into consideration contrasts in the nature of the schools, and in the event that the advancement of value schools is exorbitant for preachers, unprotected ministers ought to be more useful in regions in which they need to contend with safeguarded associations. The subsequent result is because of the way that in request to go after changes over, they needed to conquer the institutional burden they began with. We propose and offer proof that this is the situation for Protestant teachers in Catholic nations, using territorial information from 180 African provinces.

## **2. CHRISTIAN MISSION ACTIVITIES: THE PRESENT SCENARIO**

At the end of the nineteenth 100 years, Parani Andi (1831-1909), Vedanayagam Samuel Azariah (1874-1945), Kali Charan Banerjee (1847-1902), and Kanakarayan Tiruselvam Paul (1876-1931) guaranteed Christian freedom in request to move away from western social influence and to reformulate indigenous mission. Following the country's announcement of independence in 1947 and 1970 separately, many churches in India met up to shape The Church of South India (CSI) and The Church of North India (CNI). There were huge bits of the Christian people that maintained their distinct characters, like the Baptists, Lutherans, Brethren, and Roman Catholics, among others. Later on, in 1979, an option unifying body for cooperative activity and portrayal called the National Council of Churches in India (NCCI) was laid out. Its motivation was to bring together India's Christian gatherings. Because of the pervasiveness of 'Authority of Force' in the mainstream churches and 'Authority of Charming Otherworldliness' in the Pentecostal churches, the Indigenous missions couldn't form into an

extraordinary development, in spite of the way that they had an extraordinary vision. Sadly, this kept them from becoming an incredible development.

During this time of lethargy, forceful evangelizing mission bunches stepped in to complete strict, social, and compassionate operations. These gatherings had the option to do this since they had the option to exploit the absence of activity. In many instances, individuals from lower position Hindu people group are attracted to them not as a result of any genuine profound fascination, yet rather to gain social and financial headway. Measurements given by the Indian Missions Association (IMA) indicate that there are right now more than 100 mission associations operating in different districts of India. These associations' different mission-related attempts can be separated into three distinct classifications. 1) The strict, 2) the social, and 3) the philanthropic person.

Individual evangelism, evangelism in towns, gospel campaigns, film ministry, appropriation of the Book of scriptures, training of teachers, providing retreats and counseling, and the planting of churches are a portion of the strict exercises that are done.

The arrangement of sponsorship for clothing, housing, instruction, and clinical consideration to vagrants and youngsters includes activities, for example, the foundation of instructive and professional schools, the circulation of clinical guide, the foundation of shelters, the association of grown-up literacy programs, the administration of kids' and young ladies' inns, and the arrangement of sponsorship.

Philanthropic exercises include providing assets for help (food, clothes and cabin building) to individuals impacted by normal catastrophes, as well as providing steers for poor people, assisting locals in income-generating tasks like fishery, and local area wellbeing projects, for example, eye clinics, vaccination, family planning, and infectious prevention. Other compassionate exercises include helping townspeople in income-generating activities like fishery. Claims were made by Hindu aggressor bunches that Christian missions, through their social and charitable exercises, were luring countless gullible individuals from the Hindu people group. These gatherings asserted that this was being finished with the help of unfamiliar monies.

- **Christian mission activities in the tribal belt**

The antiquarians that concentrate on Christianity have directed research on the involvement, contact, and effect that Christianity has had on the planet over now is the ideal time. In India, as in other nations, the most marginalized citizenry have been the beneficiaries of the main impacts of Christian evangelizing. The Christian mission associations in India are focusing most of their endeavors in the ancestral belt since individuals who live there are the most inaccessible and marginalized in the country. As well as being quite possibly of the most illiterate locale, the ancestral belt can be tracked down in India. This area is home to a little less than half of India's overall populace. Individuals of this district's in reverse classes are evaluated as having exceptionally chronic weakness, instructive open doors, dietary decisions, and admittance to consumable water, according to concentrate on measurements aggregated by the IMA. In all of India, no other locale can contend with this one for social backwardness. This social backwardness gives opportunities to missions to work among the distraught gatherings and for the financial, social, and instructive advancement of those classes, and through this cycle, to disseminate the expression of the gospel and ultimately lead individuals to change. The missions' primary objectives are to teach within the networks and to make the networks' liberation simpler. Since the social way of thinking of station predominates in Hindu society, the supposed prevalence of the Bhramanic and the unapproachability of the purported outcaste are inherent parts of both their lifestyle and their religion. The mission of Christianity stands up to the convictions and practices of this Bhramanic human progress in request to free the people who are subjugated.

- **Tribals, other backward classes, and christianity**

Since their domains were taken over for different industrialization targets without a decent amount of the benefits of modernization, India's approximately 84 million ancestral individuals are marginalized. This is because of the way that their territories have been dominated. Similar issues are being capable by other in reverse classes, including as Dalits, who are likewise viewed as persecuted. It is estimated that more than 167 million Dalits in India are broken individuals who are battling against persecution on numerous fronts,

including monetarily, socially, socially, strictly, and strategically. They continue to be among the most monetarily burdened individuals in the country.

It is conceivable that the Christian preachers who worked among these individuals are answerable for the major financial and socio-strict changes that have happened in the existences of India's ancestral individuals and other in reverse stations. These individuals were saved from the mistreatment of domineering property managers, deceptive cash loan specialists, and the abuse on account of their kindred men in instances of thought black magic, and so on by the ministers, who, with their sympathetic understanding of their material issues, stretched out a helping hand to these individuals. They get help from the missions in the type of instructive institutions like schools and quarters, dispensaries, kindergartens, co-operative social orders, and clinical institutions. Moreover, they get help with the type of worked on living circumstances along with opportunities for monetary turn of events and different projects that generate cash. The increase in the Christians' general nature of living brought about an adjustment of their way of life, as seen by the reception of practices like the wearing of clean clothes and the maintenance of a spotless climate. Thus, individuals from ancestral networks and other in reverse classes switched over completely to Christianity in huge numbers subsequent to seeing that the mission might act as an impetus for social change leading to independence.

- **Oppositions of Hindus towards Christian missionary activities**

Right now, the main hindrance that the Christian ministry should defeat is the charge that comes from Hindu aficionados. Christianity is one of the significant religions in India, despite the fact that Hinduism, one of the significant religions in India, communicates an extraordinary disdain for Christianity. Both the Rashtriya Swayamsevak Sangh (established in 1925) and the Vishwa Hindu Parishad (established in 1964) are instances of change developments that adopt a fierce and angry strategy. They pursue reviving India's extremely old Hindu culture in their journey. The new development by Nagas to revive the Heraka religion is a reasonable endeavor to enter Hinduism in a Christian state like Nagaland. This state is for the most part Christian. Declaring Nagaland to be one of the Hindu states in India is one of the saffron party's clandestine objectives in this political decision season's race.

They state that Hinduism is the dominant religion in India and attempt to acclimatize Hindu practices into daily existence there. They are worried that in the event that Christianity lays out a presence in India, they might lose a portion of their followers. As a result of this, they view Christianity as a test to their objectives and try to battle it by persecuting Christians and attempting to frustrate the exercises of Christians. Using its influence in legislative issues, the Bhartiya Janata Party (1951) attempts to safeguard Hinduism and against Christianity. The Christian fundamentalists were charged by the fundamentalists of Hinduism, who insisted that Christianity isn't exactly a religion, yet rather simply a political philosophy that partitions individuals and is subsequently dismissed by those individuals.

The philosophy that underpins this fundamentalist strain of Hinduism is known as Hindutva. This way of thinking difficulties the principal fundamentals of secularism, diminishes religion to the degree of extremism, politicizes religion, and urges individuals to attest the personality of the faction to which they have a place. The annihilation of the Babri Mosque in Ayodhya on December 6, 1996; the burning of Australian missionary Graham Stuart Staines (1941-1999) and his two children on January 23, 1999 in Orissa; the slaying of Fr. Aruldas Doss (1964-1999) and the Godhra gore in 2002 in Gujarat; the slaying of north of 500 Christians, the obliteration of more than 300 towns, and the relocation of around 60,000 Christians in Gujarat; the burning of Australian mission India in the cutting edge era is experiencing a degree of interreligious rivalry and difficulty that has never been seen before in the nation's set of experiences.

The hardline Hindu additionally blames the preachers for trying to switch individuals over completely to their religion. Then again, it has been seen that in India, the subject of transformation is rarely a strict one; rather, it is a political and monetary matter. The change of Hindus to Christianity is unequivocally gone against by Hindu powers because of the way that Christianity is gainful to Dalits straightforwardly. At the point when five individuals from a low position Hindu people group were killed in 2006 by individuals from a higher station Hindu people group for skinning a dead cow, a disturbing reality about the contemporary Hindu culture was uncovered: according to Hinduism, cows have a higher worth than people. The appalling truth is that the initiative of Hinduism doesn't believe individuals from the Dalit standing should have social versatility.



### **3. MISSIOLOGICAL RESPONSE**

Christians in this day and age need to have a completely clear perception of the explanation for their central goal with regards to present day culture. Christians have an obligation to know about the difficulties of others and to give proper reactions to the necessities of individuals in their nearby climate.

- **Maintaining Indian identity**

There ought not be any disarray between the characters of Christians and Westerners. In India, there is a pressing need to develop a Christian Indian character. Christians need to partake in the existence of the country alongside individuals of other religions. Nonetheless, it is fundamental that they stress their Local American personality. It would be exquisite for a Sangtam Naga to be a Sangtam Christian rather than pretending to be another person. They are expected to have knowledge of their own way of life. They have an obligation to patch it and safeguard it. They need to adjust it to the real factors of the current world and afterward ultimately ideal it in Christ.

- **Communal harmony**

The objective of the Christian mission is to find a meeting place where individuals may be carried nearer to Christ. Moreover, they ought to give the suitable examples to both new and prepared Christians on the most proficient method to maintain sound associations with individuals from other beliefs. The day to day routines that Christians experience ought to act as models for the society in which they live and they ought to attempt to change that society. Their associations with their neighbors actually should mirror the affection that Christ has for them. For human concordance and the improvement of networks, it is vital for move past tribalism, casteism, prejudice, and strict fundamentalism. In the association among Christians and individuals of other religions, correspondence, cooperation, and interpersonal associations can be vital.

- **Recognition of the plurality**



Indeed, even in its earliest days, Christianity arose within the structure of a pluralistic strict climate. Since the beginning of the Christian church's missionary undertakings, it has needed to battle with many difficulties from other religions. As a result of their obligation to selectiveness, Christians confronted oppression. The intricate social hierarchy that exists within Indian culture provides it with the standing of being a pluralistic country. Nevertheless, it is tormented by an extraordinary number of divisions based on nationality, language, religion, and position. Therefore, it is vital for the Christians of the country to acknowledge and recognize the country's different populace as an inherent component of life. According to what they appreciate, they are right in reality guarantee that they made. Right now in history, Christians should avoid the imperialistic implications of predominance, self-importance, and intolerance.

- **The importance of Christian unity amid theological diversity**

Since all Christians love a similar Master Jesus Christ, who is the top of the church, there is just a single head that ought to be thought about while dividing Christians as per denominations, associations, geological regions, and teachings. Christians can't rehearse their confidence all alone without the local area of other Christians. At the point when you are a piece of a marginalized bunch, keeping up with solidarity and cooperation among your Christian groups is fundamental. At the point when a doctrinal conviction is viewed as the unparalleled truth for Christian living, it is inevitable that one will become detached from other Christian associations. Christians have an obligation to recognize that they each give a one of a kind job to the overall body that Jesus Christ inhabits. Christians are directed to kill their disparities, acknowledge any remaining Christians as individuals from a similar family, and face any type of oppression with solidarity and in understanding with each other. There are heaps of various Christian denominations in India. Then again, they "should recognize each other and work together in regions which are normal (groundbreaking exercises).

#### **4. AVOIDING COMPETITION BETWEEN MISSIONARIES AND MISSION AGENCIES**

The teachers and mission offices really should try not to participate in aggressive way of behaving with each other. Rather, they are expected to have great coordination and

associations with each other. The goal won't ever progress and will turn into a snag for individuals until and until they meet up as one. They are committed to cooperate with each other and search for ways of improving the society. The devotees should be instructed by the ministers about reality, and they should be urged to be unfaltering in their confidence regardless of what troubles might emerge in their lives. The mission associations shouldn't simply zero in on Christians; rather, they ought to team up with individuals of other beliefs and philosophies too, like the Buddhists, Jains, Hindus, Muslims, and others. As an outcome, it will make harmony and concordance between the different religions that are available in the multi-setting. Defilement and the inappropriate utilization of mission funding are additionally among the primary factors that have added to the disappointment and discontinuity of Christianity in India. Subsequently, strict associations and churches are committed to maintain straightforwardness and unambiguous responsibility pretty much the entirety of the funding and the activities connected with their missions.

- **Getting into the politics**

Despite the fact that Hindutva is a strict way of thinking, it is used in India to accomplish political objectives. In request to increase individuals' degree of social awareness, the church should work alongside other strict and nonreligious associations. The church ought not be excessively strict and zeroed in exclusively on the strict exercises that happen within the church property; rather, they ought to know about their general surroundings and answer fittingly to the occasions that happen. It is likewise previous time for taught Christians to become dynamic in political and legislative undertakings, as well as other regions, in request to nullify the detestations of strictly roused viciousness, especially in a country like India.

## **5. CONCLUSION**

In spite of the numerous useful commitments that have been made by Christian missions, the Church in India is as of now passing through a troublesome time. Countless her foundations, as well as people and resources related with the Church, are attacked and obliterated. The aggression and radicalism that exists within networks have ended the existences of an extraordinary number of clerics, strict sisters, and great Christians. During such a critical time, it is a higher priority than at any other time for each of the Christians in India to meet

up as one. It is fundamental for the Christian churches and individuals in India to have the insight of a snake in request to avoid any potential issues both inside and beyond their society. In request to try not to incite debates that aren't needed for the finish of their central goal, the evangelists ought to utilize intense mindfulness. It is conceivable that there are less chances of absolutely eradicating the strict viciousness in India; in any case, cautious activities might diminish the strict obsession and savagery coordinated towards the country's minority gatherings. Nonetheless, it ought to likewise be featured that the thoughts and objectives of the saffron comprise a genuine danger to the strict minorities in India. This is the sort of thing that ought not be neglected. Therefore, the pressing requirement for Christians in India today to have a missiological answer that is significant has turned into a more troublesome test.

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