

Impact of Christian Education on Indian Culture

Elena Philip is an assistant Professor and Head, Department of Economics, St. Aloysius College, (Autonomous) Jabalpur, Madhya Pradesh having a teaching experience of more than 35 years. The area of specialization are: Micro and Macro Economics, Monetary Economics, Public Finance, Economics of Development and Growth and Indian Economics. She has completed a number of Research Projects sponsored by UGC and presented many research papers at National and International Seminars. To her credit, she has published three books and many research papers. She is a registered Research Guide in Pure and Applied Economics and presently guides 6 research Scholars.

Anjali Dsouza is an assistant professor and Head, Department of Chemistry and Biochemistry, St. Aloysius College, (Autonomous) Jabalpur, Madhya Pradesh having a teaching experience of more than 25 years. The areas of specialization are: Kinetics and water Analysis. She has completed a number of Research Projects sponsored by UGC and has presented many research papers at National and International Seminars. She has edited two books and published many research papers.

Abstract

India's culture is extensive, profound and mysterious and has made immeasurable contributions to the progress of the world and civilization. There have been several articulations and re-articulations of the Christian identity in Education. Christian institutions in India have sought to impart liberal education, relating the knowledge of science and technology, to knowledge of humanities, reinforcing it with the values of Christ's teachings as a source of meaning for life furthering the process of learning and building a society that transcends caste and creed. This paper intends to evaluate the rich contributions of Christian institutions, especially in the areas of education and social life in India, which has been recognized and appreciated not only within the church, but even by the secular society and the state. This paper is also an attempt to discuss and analyse the education imparted by Christian institutions and its impact and relationship realized in the renewal of personal and community life as the ultimate goal. It aims to look at the path the Christian institutions have tread, assess the present and look forward to the future.

Keywords: Core Ethical Values, Quality and Excellence, Knowledge Economy, Character Building, Life Skills.

India being an oriental ancient civilization has a history of 5000 years. And its culture, extensive, profound and mysterious, has made immeasurable contributions to the progress of the world and civilization. In the history of educational enterprise of the Christian Church in India, there have been several articulations and re-articulations of the Christian identity in Education as spiritual responses of the Christian Mission and Church to changes in the cultural scenario of India. All these changes generally are in the context of the political and cultural impact of the West on India and contain theological interpretations of that impact.

Origin of Education in India

Historically, India has been a land of teachers and learners. Knowledge has always been regarded as the highest virtue in Indian society. The origin of the history of education in India can be traced to the Vedic Age, the age in which the sacred scriptures such as *Rigveda*, *Yajurveda*, *Samaveda*, *Atharvaveda*, *Brahmanas*, *Aranyakas* and *Upanisads* revealed the highest knowledge to mankind through our ancient *rishis*. Our *rishis* who imparted the knowledge to seekers,

evolved methods by which this knowledge could be acquired, conserved and transmitted to the posterity; and from these methods had evolved a system of education.¹ This ancient system of education was aimed at moulding the young pupils into individuals capable of living a perfect and full life – based on the principles of Dharma. As Chidambara Kulkarni has briefly put it, “The ancient Indian system of education was...a comprehensive scheme of perfecting the individual personality in all its facets – physical, moral, intellectual, religious and spiritual”.² Knowledge in this system was not confined to the intellect; it was the actual realisation and learning that revealed itself through thought, word and deed. As for the methods of teaching, recitation, dialogue and self-study were the three stages. Thus the main aim of the Vedic educational system was to produce a rational individual, free from passions, full of universal affection, continuously self-educating and striving to reach the highest goal. Thus the educated ones in that system were men who had not only knowledge but also character”.³ As Kulkarni points out: “...the ancient Indian system aimed at providing the student, in addition to a high degree of intellectual training, with the spiritual and ethical strength so that he would grow to be a full man”.⁴ And the system succeeded in producing men whose sole concern in life was to spread universal happiness and harmony.

The concept of a university is close to that of the forest *ashramas* of the ancient Hindu tradition for adult learning. As far back as 1500. BC teachers would retire to clearings in the forests, far from the noise of settlements, and attract a group of young men willing to join them in living a life of contemplation and philosophical discussion.⁵ The well-known Takshashila and Nalanda universities existed centuries before modern universities came into being in Europe and other parts of the world. In 1854 establishment of modern universities in India was first recommended by the British colonial administration; universities in Bombay, Calcutta, and Madras were set up in 1857. However, about 25 colleges had been established a little earlier. During the next 90 years, development of higher education was slow, and by Independence in 1947 only 20 universities and 500 colleges had been set up, enrolling about 230,000 students.

Scenario of Higher Education Today

The six and a half decades since Independence has witnessed tremendous expansion of higher education, and India's system is now one of the largest in the world. Currently, 799 universities and nearly 39,071 colleges and 11,923 standalone institutions, which have an estimated enrolment of over 34.6 million students. The number of teachers engaged in these institutions has also increased, from only 21,000 in 1947 to about 15,18,813 now, including those in technical and professional institutions.⁶ A majority of students, about 82 percent, account for enrolment in

¹ Suresh Chandra Ghosh, *The History of Education in Ancient India 3000 BC to AD 1192*, New Delhi, Munshiram Manoharlal Publishers, 2001, p. 1.

² Chidambara Kulkarni, *Vedic Foundations of Indian Culture*, Bombay, Shri Dvaipayana Trust, 1973, p. 107.

³ Swami Gauthamananda, *Values in Our Education, Values: The Key to a Meaningful Life*, Madras, Sri Ramakrishna Math, 1996, p. 84.

⁴ Chidambara Kulkarni *Vedic Foundations of Indian Culture*, p. 114.

⁵ P. L. Bhargava, *India in the Vedic Age*, The Upper India Publishing House, Lucknow, 1971, p. 137.

⁶ All India Survey of Higher Education (2015-16), Government of India, Ministry of Human Resource Development Department of Higher Education, New Delhi, pp. iii-v, http://mhrd.gov.in/sites/upload_files/mhrd/files/statistics/AISHE2015-16.pdf, (Accessed on 02.05.2017).

general education courses in the arts, science, and commerce. The Open and Distance Learning (ODL) approach has had significant impact on higher education. The Indira Gandhi National Open University (IGNOU) at New Delhi, established in 1985, and 13 state-level open universities share about 25 percent of the total enrolment in higher education. Despite its large size, the system cannot meet the growing demand for higher education, especially from weaker sections of the society including culturally, economically, and educationally backward/deprived people. It caters to only about 10 percent of youth in the relevant age group (18–24 years), while corresponding figures are more than 50 percent for most developed countries and 20 to 30 percent for developing countries. This scenario illustrates the need for a massive expansion of higher education facilities soon.

History of Christian Higher Education Institutions in India

It is heartening to note that the missionaries who came to India took up education as one of their missions and they were responsible for the establishment of various educational institutions, including some of the prestigious institutions of higher learning. The first Christian institution of higher learning in India, CMS College, was established in 1818, in Kottayam, Kerala. This was followed by the formation of a university modelled on the European Universities in the year 1819 at Serampore near Calcutta. It must be noted that in the 19th century, English higher education developed gradually through the efforts of the British Government, the Christian Missions and indigenous private enterprises.⁷

Impact of Modern Education on Indian society

In 1835, Lord Macaulay laid successfully the foundation of modern education in India. The sole purpose was to educate Indians in such a way that they “should through western education get anglicised in terms of both cultural and intellectual attainments.”⁸ Missionaries and their supporters as well as National leaders, intellectuals and reformers not only welcomed but exerted pressure on the company to encourage and promote western education in India. Missionaries believed that modern education would lead the people to become self-sufficient. Humanitarians, intellectuals and nationalist leaders considered modern education “the key to the treasures of scientific and democratic thought of the modern West” and the best remedy for the eradication of social, political and economic ills of the country.⁹

The missionaries rendered very valuable service to the development of modern higher education in the 19th and the 20th centuries and the impact has been greater in the southern part of India than anywhere else in the country. The Catholic Church also entered the field of higher education in the 19th century with the establishment of St. Joseph's College in Tiruchirappalli in the year 1844. The East India Company was reluctant to accept the direct responsibility for the education of Indians; however, the Christian missions came forward as pioneers and established the first modern college. Today, we have more than 300 institutions of higher learning including many engineering colleges, para-medical colleges, medical colleges and deemed universities.

⁷ S. Williams, M. Henry, R. Leela, J. Dinakarlal, J. Joel, *Developing a Christian Academic Community: Opportunities and Challenges in India* paper presented at MLC Conference of IAPCHE, Manila, Philippines, October, 2002.

⁸ Lata Sinha, *Impact of Modern Education on Indian society before Independence*, latsinha.wordpress.com. September, 2009.

⁹ E. R. Hambye, *History of Christianity in India, 18th century*, Volume III, Bangalore, Sage Publications, p. 94.

In a country where women are yet to get emancipation, it is heartening to note that the first women's college, Isabella Thoburn College, was established in Uttar Pradesh as early as in 1886; followed by the establishment of a second college exclusively for women, Sarah Tucker College, Tamilnadu in 1895. The service rendered to the cause of higher education by the missionaries is unparalleled. The higher education imparted by the missionaries produced an educated leadership in the church, society and the government. It opened new vistas of knowledge for all. Notwithstanding their religious motives, they served the cause of education as none other had done before. The methods they used, the values they cherished, the commitments they made, the convictions they maintained, the humiliations and hardships they willingly suffered, and above all their love and passion for the people remain a source of inspiration even today.

Today we have many Christian institutions of higher learning run by the Catholic and Protestant Churches and also by Para-church organizations. Dr Mani Jacob said:

The Church-related colleges existing and operating in India today are the inheritors, preservers and developers of a great historic tradition of higher learning. Christian missionaries were the pioneers in introducing modern higher education in India.... The superstructure of Christian higher education was constructed on strong missionary foundations, by the Christian community of India using indigenous resources – human, intellectual, material and financial – with the support and cooperation of people of different faiths living together in the pluralistic environment of India.¹⁰

Impact of Christian Education

Higher Education plays an important role in the development of nation. It helps the members of society to develop well and to strengthen the nation.¹¹ Only higher education can direct the pursuit of truth and excellence in man in the right direction. The objectives of higher education are to promote welfare of individuals and subsequently the nation.¹² It is to inculcate the high standards of conduct and behaviour and integrity of personality in the individual members. Higher education is the seat of higher learning from where the society gets its leaders. The aims and purpose of higher education is to provide an integrated and coherent picture of creation of the nation. Higher education is a home of learning and it is upon the standard and efficiency of teaching and the degree and capacity of higher knowledge that the mental and moral acquisitions of the society depend. The UNESCO World Conference on Higher Education at Paris in 1998 also observed that higher education and research act as essential components of culture, socio-economic and environmentally sustainable development of individuals, communities and nations, since the society is now becoming increasingly knowledge based.

In this backdrop, Higher education has become crucial in preparing a healthy, skilled and agile intellectual human force with facilities for life-long learning that enables countries to

¹⁰ Mani Jacob, *Directory of Church-related Colleges in India*, New Delhi, All India Association of Christian Higher Education in India, 2001.

¹¹ Editorial, *Ideals of Indian Education*, Editorials Vedanta Kesari XV (May 1962 to April 1967), Madras: Sri Ramkrishna Math, 19th September, 2011, pp. 47-53.

¹² Roger E. Hedlund, Paul Joshua Bhakiaraj, "Missiology for the 21st Century: South Asian Perspectives", (Mathew C.V) *The Church's Role in Nation Building: The Mission of the Church and the Nation of India*, New Delhi, Publisher, ISPCK/MIIS, 2004, pp. 5-10.

continuously assess, adapt and apply new knowledge. In India, Christian higher education has focused on the following five features.

Quality and Excellence: These are the two aims of the Christian Colleges in India. The Christian colleges have always been the torch bearers of quality and pioneers in experimenting with innovations in imparting education. They have in general maintained high standards and have thereby always attracted the cream of the student community. The role of Christians in the field of education in India has been great and the contribution of the Christian communities to the literacy drive in the country has received much appreciation. Not only has the Christian Community in India educated a large population, it has also inspired other communities to run schools and colleges following the patterns of Christian institutions.

The leading Indian magazine *India Today* conducts surveys among the institutions of higher learning. Time and again the surveys conducted have placed a number of Christian Colleges e.g. St. Stephen's New Delhi, St. Xavier's College Bombay, Loyola College Chennai, St. Xavier's College Kolkata and Stella Maris College Chennai; amongst the Top Ten Colleges of India. The parameters used are calibre of students, calibre of faculty, mean percentage of marks scored, research output by faculty, infrastructure, extra-curricular activities, quality of course materials, lab time available to students, and recognition of college by other universities, etc.

Knowledge Economy

In order to promote economic and industrial development in a country, the essential requirement is the capacity to develop skilled manpower of good quality in adequate number. Knowledge is the driving force in the rapidly changing globalized economy and society. Education in general and higher education in particular, is a highly nation-specific activity, determined by national culture and priorities.¹³ Christian institutions have contributed in the emergence of India as a knowledge-based service driven economy and have immensely contributed in making its human capital a major source of strength and opportunity for growth. India's growth has not been led by manufacturing industries; instead, the nation's pool of skilled workers has allowed India to move quickly up the economic value chain in several knowledge based service industries. According to a report by ICRIER, New Delhi, India is home to the world's largest pool of scientific and knowledge workers.

Character Building

Christian institutions of higher education emphasize on character building. Character education is defined as "efforts to help young people develop good character, which includes knowing about, caring about, and acting upon core ethical values such as fairness, honesty, compassion, responsibility, and respect for self and others."¹⁴ Character education assumes responsibility for influencing and educating youth on morals, values, beliefs and positive character attributes in order to influence them into being positive and contributing members of society. Christian

¹³ Hasan Zoya, *Transforming India: Social and Political Dynamics of Democracy: Diversity and Change in Modern India*, 'Diversity and Democracy in India', Delhi, Oxford University Press, 2010, pp. 2-3.

¹⁴ Michael W. Corrigan, Thomas J. Klein, Thelma Isaacs, "Trust Us: Documenting the Relationship of Students' Trust in Teachers to Cognition, Character and Culture," *Journal of Research in Character Education*, Vol. 8. No.2, 2010, p. 61.

institutions have always educated youth on good character habits and ethical practices that influences their decisions and leadership style which contributes immensely in shaping our society.

Development of Knowledge, Skills and Attitudes (Life Skills)

Education promotes the development of knowledge, skills and attitudes needed to bring about behavioural change that will help youth to prevent conflict and violence, both overt and structural; resolve conflict peacefully; and create conditions conducive to peace, both at intrapersonal and interpersonal levels. Life skills have been defined as “the abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life”.¹⁵ ‘Adaptive’ suggests that a person is flexible in approach and is able to adjust in different circumstances. ‘Positive behaviour’ implies that a person is forward looking and is hopeful and optimistic even in difficult situations.¹⁶ Life skills include psychosocial competencies and interpersonal skills that help people make informed decisions, solve problems, think critically and creatively, communicate effectively, build healthy relationships, empathize with others, and cope with managing their lives in a healthy and productive manner. Christian education provides life skills training which is an efficacious tool for empowering the youth to act responsibly, take initiative and take control. When applied to the real issues in life, one or a combination of life skills can enable students to identify and implement peaceful solutions for resolving conflict, to identify and avoid dangerous situations, to evaluate violent solutions (that appear to be successful as depicted in the media), to resist pressure from peers and adults to avert violent behaviour, to become a mediator and calm disputants, to help prevent crime in the community and society, to reduce prejudice and increase tolerance for diversity, to be sensitive to the feelings of others or willingness to empathize with others, to appreciate others’ points of view and to be at peace with themselves by becoming aware of their worth and accepting the intrinsic value of oneself with high self-esteem (Self Awareness).

Value based Education

Ethical values give society its strength. Value education is essential to rejuvenate the moral degradation of youth and to bring orderly sequence, security and progress of the youth with society.¹⁷ “To educate a man in mind and not in morals is to educate a menace to society”, said US President Theodore Roosevelt. Swami Vivekananda said, “[o]nly a value-based education can give our youth the altruistic and benevolent sense of living for others; they alone live who live for others”. In Christian institutions moral values and ethical behaviour is taught through class room teaching, value education and community service. The methodology of conducting value education can be sharing experiences, narration of moral stories, role plays, mentoring sessions with students and teaching about social sensitivity. This has helped in channelizing youth power towards building a humane society based on moral values.

¹⁵ *Life Skills Education for Children and Adolescents in Schools, Introduction and Guidelines to Facilitate the Development and Implementation of Life Skills Programmes*, Division of Mental Health, WHO, Geneva.

¹⁶ G. Rajasekaran, “Facilitator’s Manual on Enhancing Life Skills,” Rajiv Gandhi National Institute of Youth Development Publications, 2009, p. 70.

¹⁷ Swami Gautamananda, *Values: The Key to a Meaningful Life*, Chennai, Sri Ramakrishna Math, 1996, p.13.

Many look up to the Christian institutions for discipline and as centres that will help the young people to imbibe values. The Christian institutions are known for the infrastructure and also the qualified and competent faculty. Modern education offered to Indian intelligentsia was the key to the treasures of scientific and democratic thought. It gave Indian people access to the thoughts of many liberal thinkers. Western literature and philosophy opened up the doors of knowledge and widened the mental horizons of Indian intelligentsia and gave Indians the understanding of liberal and humanitarian ideas, and thoughts.¹⁸ Modern Christian education also highlighted the weaknesses, rigidity and harshness towards the weaker sections of the society. It gave access to all sections of Indian society to get educated irrespective of caste or creed and created awareness amongst the people towards social evils that had developed in the system. It brought social awakening and awareness amongst masses about their rights and duties.

The Christian Contribution to Modern Indian Culture

Christian missions emphasized the humanization of life in all aspects of all people.¹⁹ They struggled to arouse public opinion on the condition of the orphans, widows, leprosy patients, untouchables, infant girls and women. Christian institutions struggled to concretize the intelligentsia about the evils of infanticide and *sati*. This led to the work of Raja Ram Mohan Roy, which strengthened the reform bill of Governor General William Bentinck to abolish the practice of *sati* in 1829. Christian education was instrumental in the cultural revitalization of the country as efforts were made by Christian educators to revitalize and modernize Indian civilization and languages and assimilate Christian values into the Indian cultural complex. For this the popular languages of India were studied and the Bible was translated in order to become more accessible. Learning new languages promoted the spread of Christianity, and it also contributed significantly to the growth and preservation of many languages and literary works.

The missionaries who reached India from the 16th century onwards were quick to learn new languages, and wrote books and standardized scripts, which evolved new methods of study. Christian missionaries and educationists were pioneers in the introduction of printing, lexicography and inter-linguistics in India. Modern printing techniques came to India much earlier than many countries in the West. The missionaries made significant contributions to practically every Indian language.

The cultural renaissance of Bengal in the 19th century marked the beginning of the awakening of the people of India to a new sense of human dignity and the emergence of a new cultural identity. The missionaries appreciated the ancient values of Indian culture and emphasized on the rejuvenation of the Hindu society thereby creating a viable atmosphere for the intelligentsia to come into positive interaction with Christian values and traditions and to search for a new

¹⁸ R. C. Majumdar (Ed.), *The History and Culture of the Indian People. Vol. I: The Vedic Age*. Bombay, Bharatiya Vidya Bhavan, 1971, pp. 458-459.

¹⁹ Kaipuraidom Mathai George, *Christianity in India through the Centuries: The Impact of Indian Christianity on Indian Society, Christian contribution to Modern Indian Civilization*, Milton Keynes (Buckinghamshire) Authentic Media, 2007, p. 213.

cultural and spiritual identity for Indian society.²⁰ During the period of renaissance, there emerged a number of outstanding Hindu leaders who were strongly influenced by the teaching of Jesus Christ, and they considered it the key to India's progress.

Initially there was great prejudice against female education, which gradually withered because of the efforts of Christian educationists. Education was considered an important strategy by the missionaries because it was considered as the only key to open the door to the inner social life of India. In several ways this was true in the transformation of the deprived classes in India. Educationists and missionaries were inclined to take an active part in the struggles of the poor, the exploited, and the marginalized. This resulted in improving the condition of the backward classes and the downtrodden.²¹

Gandhiji advocated the practice of non-violence in individual life as well as in political, social, and economic institutions. The power of pacifism and non-violence thus holds the key not only for spiritual power but also for human progress.²² The disciples in the first century, early Christians in the first few centuries, and in the sixteenth and seventeenth centuries, and Gandhi in the twentieth century demonstrated it. This historic peace perspective is therefore very important in higher education in the present context, because education is the most effective instrument of empowerment for peace.

Mother Teresa, the Global icon of Selfless Social Service was a true follower of humanity. Many people considered Mother as the "reincarnated form of Lord Jesus". Mother Teresa devoted her entire life in serving the needy and abandoned people of the society and was addressed as 'a one-woman relief agency'. She was able to gather openhearted support from all over the world to help the old, hungry, crippled, homeless, debilitated and the rejected.

Challenges

Higher Education has attained a key position in the knowledge society under the globalised economy but, the challenges faced are immense and far-reaching. Its impact on individuals, institutions, systems and the society is not only unclear but also not comprehensible at this moment unless it is viewed in the context of various other factors that are simultaneously operating on the higher education system. Christian institutions face tremendous problems in making their presence felt in a society ridden with communal and religious differences.

Now-a-days it is very frequently observed that students lack interest in higher studies. Inculcating and encouraging multitasking abilities amongst students is testing because it is difficult to enhance student's interest level and participation. Moreover, there are very few institutions in India that are giving quality inputs to inculcate necessary learning skills amongst students. Maintaining quality and benchmarking has become a constant challenge for Christian higher educational institutions. Higher Education System in India in comparison to

²⁰ V.N. Bhatt, "Education in the Vedic Age" in *Heritage of Vedic Culture* edited by Siddhantalankar Satyavrata, New Delhi, Samskar Prakashan, 2003, p. 205.

²¹ Kazanjian Victor H, Jr. "Moments of Meaning: Religious Pluralism, Spirituality and Higher Education", *The New England Journal of Higher Education*, Vol. XIII, No.3 (October, 1998), pp. 37-39.

²² Bob Robinson, Paradkar, "Christians Meeting Hindus: An Analysis and Theological Critique of the Hindu" in *Hindu Interpretation of Christ from Vivekananda to Radhakrishnan* edited by A.M. Balwant, Edinburg (UK), Regnum Books International, 2004, p. 71.

developing/developed countries needs substantial improvement. The percentage of students taking higher education is hardly about 13% whereas the same is varying between 28 to 90%, across the world. We claim that India would rank 3rd among all countries by 2020. Tremendous efforts will have to be made by Christian institutions to help India improve the enrolment in higher education because these institutions function with the aim of social welfare and as such are not profit oriented.

Educational Institutions must also concentrate on giving away quality inputs to the students. Institutions must consider constantly updating the syllabi in order to help students adapt to the changing market scenario. Education must be made more liberal, new practices must be introduced regularly and emphasis must be laid on applied research work. If such developments take shape in its true sense in our country, students would be attracted to pursue higher education which will in turn fulfil corporate expectations. Adhering to all these standards is not an easy task; as Christian educational institutions are regarded as pacesetters and the expectations from them is very high.

Besides the curriculum, there are other activities such as sports, vocational skills development program, employability enhancement and soft skills development programs, entrepreneurship development modules, specialization wise clubs and committees of students, practical assignments related to their field, industry interface related modules such as internships, industry visits, guest-lectures/ workshops/ seminars, participation in summits, management quiz etc. with evaluation/ monitoring system so as to ensure continual improvement. Catering to these requirements in terms of quality and finance is a complex and challenging task.

Lack of government support and financial assistance is yet another grave problem faced by almost all minority institutions. Besides this the policies too are not too conducive to the growth and expansion of such institutions. They have to realize that they are no more the exclusive players in the field of education in India. When the Government and other non-Christian institutions are playing an important and effective role in education in India today, the Christian educational institutions are obliged to identify the special educational needs of the country, which can be effectively met.

In spite of the adverse conditions and the challenges that have been faced, Christian institutions have always moved forward. The education imparted by Christian institutions, its impact and the relationship and goals realized in the renewal of personal and community life in a pluralistic country like India speaks volumes about the contributions of Christianity and Christian Education.²³

²³ Here are some excerpts to highlight the indelible contributions made by Christianity, Christians and Christian Education: Raja Ram Mohan Roy in a letter to Marshmann (one of the Serampore trio) in 1815 wrote that, "The consequence of my long and uninterrupted search in religious truths has been that I found the doctrine of Christ more conducive to inculcate moral principles and better adapted to the use of rational beings than any other that has come to my knowledge." Jawaharlal Nehru in 1946 said, Indian Christians are part and parcel of the Indian people. Their traditions go back 1,500 years or more and they form one of the many enriching elements in the country's cultural and spiritual life. The Madras Native Christian Association in its report in 1893 stated: Christianity has wrought miracles in our midst. It has lifted many of us from the mire of social degradation; it has enlightened us, liberated us from the trammels of superstition and custom and has planted in us the instincts of a free and noble humanity. Kaipuraidom Mathai George, *Christianity in India through the Centuries: The Impact of Indian Christianity on Indian Society, Christian Contribution to Modern Indian Civilization*, pp. 217, 212 & 213.

Conclusion

Christian institutions in India have sought to impart liberal education, relating the knowledge of science and technology, to the knowledge of humanities, reinforcing it with the teachings of Christ as the source of a structure of meaning and values for life that furthers the process of learning and building a society that transcends caste and creed. Pluralism and secularism are two prominent words that describe contemporary Indian culture. Christian educational institutions must know how to respond and what expression Christian identity must necessarily have in Education. The paper intended to evaluate the rich contributions of Christian institutions, especially in the areas of education and social life in India, which has been recognized and appreciated not only within the church, but even by the secular society and the state.

Nikhil Kumar, Governor Nagaland emphasized on the Christian spirit of tolerance, forgiveness and reconciliation, while gracing the two-day national seminar on "Impact of Violence on Women and Children" (21st-22nd September, 2012) as the chief guest at St Joseph's College, Jakhama, Kohima. "Governor for Nation Building", *The Telegraph*, Kohima, Saturday, September 22, 2012, p. 1.