

Christian Mission and Colonial Masters: Architect of Modern India

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INTRODUCTION

“One of the most significant things about Jesus of Nazareth,” remarks the physicist-turned-priest, John Polkinghorne, “is that we have heard of him¹.” Indeed, how do we know anything of a man who “lived two thousand years ago in a not very important frontier province of the Roman Empire. He died comparatively young, painfully and shamefully executed and deserted by the band of close followers that he had gathered around him. He wrote no book that could have conveyed his message to future generations².” Not only have the Christians-followers of this Palestinian carpenter confessed to be the Divine Savior* heard of Jesus’ name, nearly all people have! This curious fact alone necessitates careful reflection upon the meaning of Jesus the Christ not only within the narrow contours of Christian communities but also in relation to people of other faiths and no faith, as well as in relation to the whole of creation.

Christology, however, can be fully developed only in the context of unfolding the whole of Christian doctrine, which is nothing other than the discernment of the unfolding of the trinitarian plan of salvation for the world the Triune God has created. The community of Christ is being drawn to the trinitarian eschatological coming of the Father’s Kingdom whose righteous rule already arrived in the coming of the Son in the power of the Spirit, and is yet to come in its fullness. The development of Christian constructive theology is, in other words, a Christologically integrated trinitarian unfolding of the salvific plan of God.

A significant part of current theological traditions is the rapidly globalizing Christian church’s emerging reservoir of insights, testimonies, and convictions from diverse and various perspectives. While one should never attempt to be encyclopedic even in systematic development of theological themes, nor should the theologian be content in sticking with what is familiar and safe. How well this discussion has been able to do justice to the whole diversity of Christian tradition is of course left to the reader to judge.

Part of that judgment process is to realize that the rich historical tradition of the Christian Church

1. John Polkinghorne, *Exploring Reality: The Intertwining of Science and Religion* (New Haven, Conn.: Yale University Press/London: SCM Press, 2005), p. 60.
2. Ibid

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until contemporary times is the commodity of the whole global Church. It is not the case that Augustine, Aquinas, Catherine of Sienna, and Schleiermacher are only or mainly for theologians from the Global North, mainly aging white men. These fathers and mothers of faith are as much part of the roots of African, Asian, and Latin American Christian expressions—not mainly because of the role played by the missionary movement rooted in Euro-American traditions but because all contemporary Christian traditions, if they wish to be *Christian*, stand on the shoulders of not only biblical authors but also historical witnesses. One does not have to endorse uncritically their testimonies and suggestions, but neither should one neglect them.

What is now called “contextual” (or “global” or “intercultural”) theology is a highly problematic nomenclature even though, for the time being, it has been a necessary and useful tool to wake up academic Christian theology from the slumber of Euro-American hegemony. Now that the concept has voiced its concern, it is time to lay it to rest since, it could be mistakenly understood in terms of only *some* theologies being contextually driven while others are “neutral.”

Theorizing from my own Christian tradition, there should be first a careful and thoughtful development of a contemporary Christian vision of God and reality before opening it up for mutual dialogue, learning, correction, and enrichment from other faith traditions. Or to be more precise: Already in the process of developing one’s account of contemporary Christian vision an incremental engagement of other faith traditions usually turns out to be useful. Yet this study argues that in order to put a robustly and authentically *Christian* (in this case) theology—rather than a generic religious ideology owing something to all faith traditions and representing none of them—in dialogue with Jewish, Muslim, Buddhist, Hindu, and other faiths, the working out of constructive/systematic theology has to draw from the inner logic of the tradition. By the term “inner” I do not mean insular or isolated, but rather that, in keeping with the methodology of systematic theology in search of a coherent account of reality, the doctrines and claims be based on the best of the revelatory and other traditions. Then and only then can representatives of other faiths encounter an authentically Christian doctrine. Hence, in the development of a constructive theological vision in this study and in the rest of the study, while interfaith insights will be engaged more briefly throughout the discussion, a concentrated and focused dialogue will take place following the main outline and discussion of the Christian constructive view.

The interfaith engagement contains tremendous promise and a huge challenge to Christian theology. Polkinghorne rightly locates both the promise and challenge:

I am writing from within the Christian community of faith, but one must admit that exploration of sacred reality is made problematic by the diversity of the world faith traditions. Each displays a considerable stability in its traditional heartlands. Each manifests an authenticity in the spiritual way of life that it preserves and nurtures. Today’s multicultural society makes us keenly aware that this is so. People of other faiths are no longer strange people, living in faraway countries and believing very odd things. They are our neighbours, living down the street, and we can see the evident integrity of their lives. The deeply troubling intolerance and violence that some minorities within the different faith communities can display do not negate the values that are affirmed and followed by the majority. Yet, each religion also makes claims about the form of its encounter with sacred reality that appear incompatible with the testimonies of other faith communities³.

This twofold opportunity and challenge will be kept freshly in mind as this continuing construction of contemporary Christian theology in critical and sympathetic dialogue with other living faiths takes us to other systematic topics.

In the analysis attempted here about the chosen topic, the interconnections and collaborations

3. Ibid., pp. 127-28.

involving different countries in India pertaining to colonization and imperialism, including Christian missions in India, of which Christian missions, in most cases collaborate with Colonial masters by way of sheer expediency. Be it as it may, the objective of this paper is to introduce the utmost importance for each tradition of the Christian Mission to remain faithful to its core values, convictions, and beliefs. Secondly, that one remains faithful to one's own tradition does not of course mean unwillingness to learn Other. Authentic dialogue does not seek to subsume the Other under one's own way of understanding the world but rather, in the spirit of hospitality, makes room for the Other. A mutual dialogue is just that, mutual dialogue in which one listens to and speaks with the Other. It is under the rubric of this framework, howsoever borrowed the framework is, but strongly the writer feels right in putting this across for the meaningful dialogue. This implies that Christian theology must break out from its ghetto and engage insights and contributions from other faiths. This paper engages these contributions as equal conversation partners with traditional and contemporary systematic views. However, unlike naive pluralisms of Enlightenment traditions, this paper believes that in order for the conversation to be meaningful, one does not have to be a postmodernist of any particular strand to realize that it is in the freedom and safety of a diversity of views—rather than in an artificial consensus—that personal testimonies and truth claims can be best presented and compared. The paper will not be able to intrude on the constructive theologians asking many questions—say, in relation to inclusivity, care for environment, or in relation to science—that the Bible and much of church history is silent about. However, it is felt that from anthropocentric view to theocentric view is pertinent on account of the growing environmental issue and climate change. The exploitation of the colonies of their natural and manpower resources by the imperialists hold true, where in India's case the historians stand witness and advocate for the draining of riches and wealth of India by British India and leaving her a pauper.

Essentially colonialism and Christian mission might have had what is called operational unity. However, to understand this theory, simple case can throw light that a church sends theologian for training and some not. The church may be a sender if recommended the theologian. The king/authority is the sender that time if missionary is sent overseas or else the missionary went without the permission of the authority. There are varying cases in this regard. S.K. Chaube, remarked in the case of Northeast India: "to set the record straight, it is necessary to say that it was not the church which enter the hills first. The first to enter the difficult terrains was administration. After the smoothening of the surface by administration, the church went into action and sowed the seeds of progress. A history of the Christian mission in northeast India will vindicate this statement." But, it is said that in most cases the missionary was far ahead of the government more so even to a backward region where a state of barbarism or savagery existed. Such as missionaries in Fiji, South and Central Africa, Sierra Leone, Burma, Guinea, etc. emerged long before the British imperialistic had set their foothold over them. Certain tribal belts in the Northeast India were no exception. However, it is also said that in missionary movement, such as in Madagascar and Buganda, the missionaries had managed to penetrate into before and outside the realm of British colonial administration which invalidated the theory of mission without colonial protection and its indispensability. In Northeast India, for instance, Rev. Pettigrew had a vision to pioneer Manipur (Major Maxwell, the then political Agent of Manipur, lent a great help in getting Ukhrul pioneered). He belongs to a British nationality but he had to work in American Baptist Mission as the British Baptist Mission had no plan to go further than Assam (Sadya). First missionary who pioneered Naga areas was Rev Miles Bronson in 1839. He is said to have not reap much harvest till Rev Clark and native mission worker, Godhula Rufus Brown in 1872. They were supported by the British administrator/s in the present Nagaland in the second quarter of the 19th century AD (where Major Jenkins lent quite initial sustenance for the missionaries). But definitely before the British administrators could dare to set foot in these ethnic tribes of the northeast India the missionaries did it

so before. Say in the case of Rev. Pettigrew who himself was a British blood; the British officers had more confidence in him. What militarily not possible was able with the missionisation.

The penetration of the mission field and its Missionaries can be categorized into three groups:

- (i) Total collaborationists(e.g., Spain and Portugal);
- (ii) Partial collaborationists(most of the tribals in Notheast India etc.); and
- (iii) Non-collaborationists (China and in initially countries like Fiji, South and Central Africa, Sierra-Leone, Burma, Guinea etc.).

Thus, it is said that while some Christian missions might not have totally excluded a possibility of preparatory support of colonial aggrandizement, it is wrong to assume that all missions had close connections with colonial politics. Nor was, it is said, it true that the missions or missionaries could not operate successfully without the support of a colonial government. A noted German theologian, Klaus J. Bade, has argued with some exaggeration, it is said that the inter-connection between missions and colonial policy centered on the question of the need for political stability which was provided either by missions or colonial rule. In course of time political control advanced, the missionary was said to have prepared to welcome it and to cooperate with the government if he was convinced that its policy was of benefit to the subject people. It is advocated that it should be noted that the missionaries belong to the epoch of Cecil Rhodes and Bismarck. They were liable to be caught up in the stream of time and semi-consciously to identify their own country's interest with interests of the kingdom of God. No human motives, it is observed, were entirely pure and even the most blameless of missionaries could be victim to this. Instances, though few, showed that some missionaries left the service of their mission and enthusiastically entered into the service of their country in British colonial domain. This inevitably made the missionary appear before the eyes of the world and of the subject peoples in particular the character of agents of their government than as messengers of the gospel. Warneck has justified the missionaries' action that sought to take advantage of the colonial situation. More serious, he had rightly maintained that only the great colonial movements had made the missions acceptable. This proposition is quite dangerous because the white officials' behavior which was not always in conformity with the Biblical doctrines could stand in the way of the success of missionaries' work, as the native scholar, Laldena argues.

Though in some cases, no doubt that the missionary expansion in various countries was greatly facilitated through its association with the government agencies. For instance, prior to the extension of British political authority into the Igbo country in West Africa, most of the Igbos treated missionary evangelism with respectful indifference. F.K. Ekechi, in this connection has argued that British military imperialism and other forms of colonial exploitation were in fact basic to the decision of many Igbo communities to embrace Christianity. Therefore some missionaries in West Africa tended to regard British power and prosperity as a blessing for fidelity to the true faith and thus we see nothing insidious about taking advantage of their association with British economic or political expansion to further the kingdom of God. Surely some missionary movements had an almost Hebraic faith. They also believed in worldly success and power which certainly attended the faithful pursuit of duty, and were instrumental in forwarding God's purposes in the world. Where the mission submerged into the colonial plunge without any restraint, its credibility irreparably suffered and it was bound to be, to use Paul Schuetz's phrase: "the mission is an important factor in culture and civilization." In this regard, certain pertinent questions have bearing on Christian mission and Colonialism.

Did their theology combine in any way with the ideology of colonialisms? This paper will analyze just how far their environment is and western mentality conformed to their message of salvations?

Christian Mission and colonialism in nineteenth century seemed to go hand in hand in Africa and Asia. Seen in this perspective many people in Africa and Asia assumed that the role of colonialism as that of 'politician' and a 'priest'.

By and large, colonialism seemed to represent Christian Mission and Christian Mission appeared to be part and parcel of the western colonialism. Which is why, Christian Missions were termed as mere 'hunting dog of western imperialism.' No doubt, though seemingly there lay cordial relations between Christian missions and colonialism yet, there also lay a bundle of tense discrepancies and complexities. This relationship problem depended on their mode of interactions which also differ from mission to mission and from country to country. In other word, the degree and extent of their interactions which depended on the particular mission and issues involved as well as the nature of the colonial situation. Therefore, generalization of the nature of the relation of a particular mission with a particular colonial government is considered risky, and so the specific objective of this part of the study focuses on plurality of cases the role colonial masters play in future shape of the field they colonized in national building.

Indian Christians trace the origin of their church of the Apostle Thomas who visited Kerala in the 1st century of Christian era. As per traditions of Kerala a colony of Syrians headed by a merchant named Canai Thomas or Thomas of Canai, came to Cranganore and settled in the city. In fact, it is said that South India, in ancient times was in contact with the Roman world. There was good deal of sea borne trade between the ports of the west coast and those on the Red Sea and the Persian Gulf. The Hebrew king Solomon (10th century B.C.) is believed to have obtained the 'ivory apes and peacocks', mentioned in the Bible's Old Testament, from the Malabar Coast. The Hebrew word for peacock is an adaptation of the Tamil 'Tukkei' (bird with splendid tail). Historians consider this as undeniable proof that the Hebrews who had no peacocks got the bird and its name from the Tamil country (Thomas 19).

External evidences, found in the writings of the early doctors of the church, support Indian traditions. A Syriac work, believed to be of the 4th century, gives a vivid description of the work of the Apostle Thomas in the kingdom of Gundaphoros, a king who ruled in North Western India. Jerome (4th century A.D.), Gregory of Tours (6th century) and several others have references to the Apostle Thomas and his work in India.

While many pleaded for the old policy of non-interference in the religious beliefs of the Indians, the government finally yielded to the pressure of the Evangelists like Wilberforce. The missionaries were permitted by the 1813 Charter Act to promote among the Indian 'useful knowledge and their religious and moral development.'

Normally missionary's nationality was quite important so far as relationship with the government was concerned. Charles Travelyan's immediate choice was no other than the British Baptist Mission. However, unfortunately Travelyan's expectation was turned down by William H. Pearce of Baptist Missionary Society at Calcutta when he intimated the government about his inability to undertake a new mission field as two stations was recently opened at Cheerapunji and Gauhati but suggested that the government should invite the American Baptist Mission from Burma. As it was viewed that American Baptist Mission has the prospect of opening the 'gateway to the Celestial Empire'—it would act as a highway to Tibet and western China from missionary viewpoint. It was also felt that it could serve as political and commercial purposes. Under the patronage of East India Company in the pretext of tea planting, the Gospel was taken to the extreme eastern end of the Brahmaputra valley with the twin interest of setting China Mission and the Shan Mission. The prime objective of the Mission was only a part of the Asian strategy for evangelizing the Shans and then the Chinese. The missionaries were now concerned more with evangelizing the Shans and the Chinese a sort of two birds in a bush than Assam in hand.

China Mission was a passing mission, anyway it was a mission. How it came could be traced back from the humiliation of China and subsequent signing of the treaty of Namking after the Opium War in 1843.

This opportunity was immediately seized upon by the missionaries as if it were opened by Providence for missionizing the Celestial Empire. An Englishman, David Urquhart made fun of the episode saying that 'England was offering' China at the same time opium and Evangelism. So continuous and vehement was China's hostility towards the western missionaries that the latter found no alternative than to fall back upon the western powers. In turn the dependence of missions on the government made the Chinese to think that the missionary movement was just a part of western imperialism.

Traditional Practices and Western Civilization :

Christianity has vast differences with tribal religion and culture. Western anthropologists called this tribal religion as animism. The differences could be in terms of concepts and approaches, origin, composition and functions. Christianity is opposed to almost all the system of animism. However, how the approaches which would work with animistic faith, at the same time to preserve the traditional practices is to be of essence of the missionaries pioneering work. There is no small amount of doubt that would have been forgotten by the preachers whose motto in fact is to preach as it is of the Bible. In most cases this may have been done. The government also did not miss out either. There is non-interference in the animistic way of life which was precisely followed for a certain period of time. For instance in Kaikhiu village in Tamenglong district of Manipur where there was conflict between two faiths wherein S.D. Shaw had to abide by the government policy of non-interference in the animistic way of life by ordering the Christians to move to a new village called Sempang without immovable property. The Chirus were covered by proselytization process in this district. The wind from the Eastern direction is always cherished about. The western wind could be properly studied in line with Hegelian's theory—Western culture i.e., the thesis with Eastern/Oriental Tribal communities from the northeast India—anti-thesis. The two need to be viewed so as to reap synthesis. As far as culture is concerned no social reformer wants to completely do away with traditional custom. It would not be wrong to properly preserve all cultural practices as Christ had proved immensely and so by His disciples such as Paul who are both a Jew preserving all Jewish custom and tradition. As rightly Christ pointed out: "I came not to destroy Moses law but to fulfill it." In this vein of reasoning Christ ordains tribal society in the northeast India. On indigenous culture, Mahatma Gandhi has rightly said, "I do not want my house to be walled on all sides and my windows to be stuffed I want the culture of all the lands to be blown about my houses as freely as possible. But I refused to be blown off my feet by any of them."

In order to preserve and promote the traditional culture and practices, the colonial and independent India promulgated what is called an Inner Line Permit since 1873 to protect and promote the culture of the tribals in northeast India as elsewhere in the line of Red Indians (USA), Aborigines (Australia). In the recent past in India, permission having taken under protected area permit from the competent authority—Home Ministry, all Indian Mission abroad, FRRCs at Delhi, Kolkata, Chennai, and Mumbai, the Nagaland Government and Home Commissioner and Resident Commissioner of Nagaland Government in India, maximum of 10 days and in a group of four or more persons are exempted for tourist to visit certain parts of Nagaland. However, in the case of married couples, the condition of the minimum number of four would not apply.

Revival or reconstruction of the Traditional Social Values :

According to Raghuvir Singha, "...religious aspect is far less important than the social, have not been remodeled on Christian lines, but have been utterly abolished among converts..." Conversion has been the subject of considerable theorizing. It has been defined in terms of ideological, philosophical or other predispositions. Some people see conversion as a consequence of persuasion, as the cognitive act or commitments of a free will, which usually calls for total transformation of one's world view,

value system and behaviour. While some others consider conversion to be miraculous, supernatural events *viz.*, an act of divine 'grace' performed by a single individual person or group of persons, totally transforming or beginning to totally transform the personality (mind, emotion, self-perceptions, etc.) of persons concerned and thereby producing a different understanding of ultimate reality, along with new beliefs, new doctrines, new principles, new behaviours, and new norms of conduct.

From the point of view of the missionaries, conversion is of three kinds: religious, psychological and spiritual. Religious conversion is a process by which one migrates from one religion to another religion, involving merely outward identification with the new religious conversion. It often came upon a person's deep appreciation of the doctrine or teachings of a particular religion by rejecting the other. What was most striking and what the missionary emphatically stressed was the spiritual conversion in which one underwent a mental anguish resulting from conviction of sin and then came to accept Jesus Christ as his Saviour and master.

As this section explores the extent to which their movement is responsible for recovering the lost or abandoned cultural elements for the reformulation or reconstruction of the Tribal Christianity. How far were they willing to incorporate the tribal elements in their system, were they against the beating of drums or dancing or spiritual fervour? According to Rev. R.R. Lolly, "...this dormitory which was considered as their educational institution the bachelors learnt the art of handicrafts, waging war, social ethics, folk-tales, folk dances and songs...the girls also learn the art of spinning, weaving, embroidery, social etiquette and manners, folk tales and songs."

These social practices were abolished by the missionaries and were replaced by Christian Youth Clubs, Schools, and Women's Society, festivals like Good Friday, Christmas, and Thanksgiving Day. But some villages still go along with even after embracing Christianity like the festivals of seed sowing and harvesting, and thanksgiving for the end or planting the crops of the year. Therefore, it would be seen still in many Christian tribal of the Northeast India that they continue to observe Church Worship Service in which special topics relevant to their church situation are preached, with singing competition of Christian hymns and a special hymn of prayer for the crops for the year and after the worship service other traditional dance and folk songs are displayed. It would be seen here that Jesus Christ is being demonstrated as both the son of man and the son of God (in fact the Bible records more of the son of man). Culturally, a Jew who preserved a Jewish culture, born of in the line of King David to an earthly human parents but Paul, who is also a Jew by background tended to say: "...when you are in Rome do as the Romans do..." Forgoing discussions witnessed that cultural and religious impingement upon the societies being described for the benefit of the change and continuity of the role Western missionaries imposed on the tribal Christians of the Northeast India. Other areas which affected change and continuity can also be seen, which are related to human resources development.

Nineteenth century missionaries who established hospitals and schools saw these institutions as aids in saving souls for Christianity. The experience and force of circumstances made the missionaries realize more and more that saving of souls must be accompanied by saving of physical bodies. Medical work was also one of the most effective means of destroying the traditional world-view and belief system which was essentially super naturalistic. For instance, the traditional view attributed sickness of misfortunes to malignant and hostile spirits. The village priest was supposed to know which spirit was causing the trouble and what form of sacrifice would appease it. On the contrary, the missionaries were purveyors of the naturalistic world view as opposed to his super-naturalistic one. In other words, the naturalistic beliefs formed the organizing basis for the missionary's comprehension of the vast majority of day to day events and experience. Of course, the missionary also taught that a supernatural being created and controlled the universe, but, it was a Copernican universe which he conceptualized, based upon proper training and obtaining the required remedies. The primitive mind in that age could not comprehend that germs caused sickness by moving more or less predictably in

humans. With the advance of technology to their own advantage, the missionaries worked with a highly naturalistic view of diseases and medicine which accelerated the breakdown of traditional animistic world-view thereby acting, directly or indirectly, as an effective agent for conversion. Given the basic conceptual difference of disease between naturalistic and super-naturalistic, the role of missionaries in breaking down the traditional resistance to medical aids, by bringing the sick, to hospital and by insisting upon the proper use of prescribed remedies, is to be analyzed while keeping in view how all these helped to facilitate the process of Christianization. In other words, Christianity was administered to the natives with a dose of Western general medicine that cured otherwise certain ailments which were considered not curable at that point of time, certainly invite the poor helpless hill folks drawn to the cross.

All missionary movements are guided by certain guidelines and principles. There are an example that pertains to Adinoram Judson who pioneered Burma, convicted by sermons that talked about the love and concern about others. These eventful moments are witness and proof that Christianity is very much part of Indian religious movement. To delineate the issue further one can even go further as was the case of king Xersus rule who expanded his kingdom till India. However, India is a huge country with one billion plus population. So it could be said that Jesus and His ministry could not have reached every nook and corner of the country. But one thing for sure, Jesus has reached out through His followers to Indians as much as it was done in Middle-east and elsewhere. Therefore, if major religions like Hinduism, Buddhism, Sikhism, Jainism etc. are of Indian origin so is Christianity as much as are the contemporary religions of the first century after the death of Christ. In this context, Christianity which is very much an Indian origin and thus Christianity movement was strongly felt and seriously implanted as Jesus' disciples did visit India and the entire world.

The Western missionaries imbibed these good sacrifices of Jesus. Christ is a rejected messiah, who hailed from Nazareth where it is remarked by Nathanael, one of the other disciples from Nazareth and said, "Can anything good come from Nazareth?" The world came out from nothing (the Bible). All great things or great people come from humble background. India is a great country because of its huge population and its vast size of its territory besides the origin of the world's major religions. On the contrary, poverty is rampant, despite abundant resources. The various civilizations that existed in and around the erstwhile Palestine were of the ones, overall against such tiny baby in the manger to be made a king. Herod killed all babies who were one year and below in search of the baby Jesus who was hidden by the parents from the search of Herod who did not want his kingdom to be succeeded. The Romans held the view that they had no other king than Caesar Augustus. The general people also felt that Jesus was only for the Jews. The manger represents lowliness and complete contrast of the royal hood. Christ came from splendorous and glittering royal palace as the son of God to be one of the commoners. The son of God learnt and lived as the son of man—born out of the supernatural way of birth that occurred without human sexual relationship. Similarly missionaries from the West came leaving their countries' better facilities to disease infested terrains in the Northeast India. The Bible talks about Christ growing in stature and in wisdom. On attaining adulthood, Christ was tortured for being a radical against the Roman authority and Caesar Augustus. For He came to Jews society in the line of David, the king, but Jews rejected Christ, for they considered messiah king to be born was to be from royal hood in all senses. They thought that Christ was apolitical but born a simple carpenter's son. In Pilate's judgmental questions Christ repeatedly said that He is the king of the Jews. Pilate was the governor of Judea and was representing Caesar Augustus, and in the Roman world there is no other king than Caesar Augustus. For which Christ was accused and tortured and was at last hanged to death on the cross. Throughout Christ 33 years on earth, forgiveness and love was His prime motto. When Christ was asked about forgiveness, He encouraged forgiving 70 times seven, meaning 7 is the perfect number of the Jews. If a person does wrong and comes for forgiveness, then he is

forgiven. Christ's parable of a good Samaritan, where the fallen Jew was robbed off and beaten blue and black but the two passersby of the fellow Jew crossed the fellow fallen Jew but the Samaritan man came to the rescue of the fallen Jew, which is remarked a proverbial: "The Good Samaritan." For the Jews and the Samaritans who have nothing to do socially or otherwise. The racial discrimination was at peak in Christ time. He came to the world to do away with such ills of the society till his last breath.

However, Jesus broke all barriers. Indeed, when he was to be born, Luke wrote that: Today in the town of David a savior was born to you who will be for all the people. The birth of Christ was announced as good news for all the people. Jews waited Messiah to come only for the Jews. But the messiah to come was for the deliverance of captives, to heal the sick and feed the hungry of all dimensions. Above all, Christ came to break the barriers of all castes, class, creed, gender inequality. Jesus appeared to a Samaritan woman in the mid-day noon.

In India caste system has similar story to tell. Sudras are cast away from the caste system, where they are ill-treated. Even to the extent that their shadows are shunned as touching of the shadow of low caste is considered polluted and has to undergo cleansing with puja or rites. Likewise, the Samaritans and the Jews have the practice that Samaritans hid from the shadow being touched as that would amount to Jews atrocity of the gentile world. That was the reason the Samaritan woman who came to Jacob's well to fetch water at mid-day noon when shadow was the shortest. Christ introduced the concept of one world one family, where there will be no discrimination on the basis of caste, creed, and sex. By status, Jesus is Jew and the Jews have nothing to do with Samaritans. Christ being Jew had limitation to relate with the Samaritans (the Gentile world) and more so women are restricted to openly converse with Jewish man. But Jesus broke such unequal treatment towards women. Therefore, the coming of Christ (being born in lowly status so that Christ ways are humble yet full of power and glory) was a good news for all the people. Jesus came to this world to do away with the conflict and hatred between and among the diverse tribes and communities. When the concept of caste system in India is to be understood, it can easily be most fully understood with the Jews and the Samaritans' relationship that time of more than two thousand years back.

In India religious movements were witnessed with contemporary religions like Buddhism, Jainism, Sikhism and other various Hindu sectarian movements of Rajaram Mohan Roy, Swami Vivekananda, Paramhansa etc. The founding Muryan Empire, Ashoka, the great, introduced the Buddhist kingdom. He introduced in his kingdom so many non-violent methods of dealing with the neighbouring countries. Non-violence is the method to relate one another among the people between the states, and between the king and the subjects and even with enemies. It was in this regard that Christ is lauded as the champion of peace and non-violence, when Christ was expected a royal birth in a palace, but was given birth in a manger. The manger represents lowliness and complete contrast of the royal hood. Christ came from splendid and glittering royal palace as the son of God to be one of the commoners. The son of God learnt and lived as the son of man—born out of the supernatural way of birth that occurred without human sexual relationship. The Bible talks about Christ growing in stature and in wisdom. On attaining adulthood, Christ was tortured for being a radical against the Roman authority and Caesar Augustus. For He came to Jews society in the line of David, the king, but Jews rejected Christ, for they considered messiah king to be born was to be from royal hood in all senses. They thought that Christ was apolitical but born a simple carpenter's son.

In Pilat's judgmental questions Christ repeatedly said that He is the king of the Jews. Pilat was the governor of Judea and was representing Caesar Augustus, and in the Roman world there is no other king than Caesar Augustus. For which Christ was accused and tortured and was at last hanged to death on the cross. Throughout Christ 33 years on earth, forgiveness and love was His prime motto. When Christ was asked about forgiveness, He encouraged forgiving 70 times seven, meaning 7 is the

perfect number of the Jews. If a person does wrong and comes for forgiveness, then he is forgiven.

Christ's parable of a good Samaritan, where the fallen Jew was robbed off and beaten black and blue but the two passersby of the fellow Jew crossed the fellow fallen Jew but the Samaritan man came to the rescue of the fallen Jew, which is remarked a proverbial: "The Good Samaritan." As was discussed at length about the Jews and Samaritans who have nothing to do socially or otherwise. The racial discrimination was at peak in Christ time. He came to the world to do away with such ills of the society till his last breath. Forgiveness is a way of life for Christ. The Bible reminds that vengeance is mine. God sent His only begotten son not to condemn the world, but to save the world through Him (Bible). When even in the cross, He said: Father forgive them, for they do not know what they are doing. He forgave even the soldiers who killed Him. God loves the world which is sinful and disobedient. But accept back those who repent and ask forgiveness. This is manifested in the parable of the prodigal son, who left his home taking all his share of wealth and wasted it on wild living but came back to his father and ask for his forgiveness and was accepted by his father. Likewise if we ask Christ for forgiveness He is ever willing to forgive us. Christ motto was forgiveness and establishment of the kingdom of God on earth. When He taught His disciples how to pray...thy kingdom come, thy will be done on earth as it is in heaven...forgive our debts as we forgive our debtors. There are other avocations of Christ like if any one strikes on one cheek turn the other, and such word may be interpreted as if anyone is hit with right hand it is difficult to hit with the same right hand as it is on the other cheek? So it is easier to return hit by the recipient with the right hand. But it is important to note that all these messages of forgiving someone who does wrong against you are not weapon of the weak. It is not submission to someone out of weakness but to forgive someone is work of people with strong will and strong power to forgive others. Therefore, message of forgiveness is the central core to the mission Christ is entrusted with non-violence as the principle that Christ preached to practice. Not to return in the same coin.

Other doctrine that Christ adheres is charity. It is no good to give gifts who are able to return to you. This is something what the one hand gives which the other hand should not know. Giving alms is another universal practice of all faiths. This is done so as to support the poor and the needy. Christ and other founders of faiths like Buddhism, Jainism, Sikhism—the other sectarian Hinduism also have similar doctrine of care and concern for the poor and the needy. The basic difference of Christianity and other faiths is not to retaliate wrong done against you. In Old Testament Moses, the law giver coined through the instruction of God to practice an eye for an eye. Give back with the same coin. If someone does you wrong retaliate it with wrong done in the same coin. However, Christ came with new concept: "Do unto others as you wish to be done by." At the same time, when you do good to others there are chances that there will be bad done to you for doing good to others as was suffered by Christ Himself on the cross for saving souls of sinners from condemnation in eternal hell. God the father in heaven has a reward for such person who laid down life for the sake of others. That objectivity is emphasized to the fullest for human good or what Christ would call it a new humanism. One has to think of others more than selfish thinking for oneself or in other words if any one expects good to be done then he must do first to others. Doing good to others or good works rendered to others is an action. One of Christ's disciples name James emphasized action than faith. Other writers emphasized faith over action. For Isaac, the only son of old Abraham was told to be sacrificed, Abraham has faith in God that he would be given another son if he sacrifices to God it is the faith that generates action.

If action is carried without faith in God and injunctions, it can be for conscience. So conscience leading to act good, do good to others can also be from God. All religious faiths can be said to have possessed this inert element called conscience. Even non-Christians but believe in their own deity possesses such conscience. People from other faiths, who are guided by such conscience, and doing good works for humanities are entitled God's reward irrespective of which faith or religious doctrine

they belong. The commonalities of faith in a sensical world are not only sensically conscious of other faiths and respect for the difference but are very sensitive to other faiths and values embedded in such practical observance of ethical norms and human values.

In India the intolerance of minorities' faith is alarming issue of religious intolerance and violation of religious rights. Faiths can be challenged as Isaiah did with the worshippers of Baal. The sacrifices made with the similar bulls except without fire, fire that had to consume the bull slaughtered. And that chance was given to the Baal worshippers who failed in the contest. But, not in the way being done with the theory of domination or majoritism, imposition on the minority out of sheer force or discrimination. There are several cases of Christians being attacked by Hindutva forces for so many decades in India, spanning from the martyrdom of St. Thomas in the 52 AD to Graham Stains with his two sons and beyond cases of Christian atrocities in India in the 21st century. Minority Churches and educational institutions are attacked either for ransom or even rape and arson meted to innocent nuns who sacrifice their lives for the cause of humanity in serving for the development and ennobling cause of enhancing literacy and human index development in India.

The education system in India is sheer colonial hangovers and one likes it or not missionaries from the Christian community carried a yeoman service starting from William Carrey with the Serampore Trio (of which he himself included) to various missionaries, needless to name for want of space. Christian missionaries' educational institutions are living exemplary model of catering and imparting skill-based knowledge to colonies of the imperial countries. William Carey who worked with the mission to establish Baptist mission in upper Assam, prior to abandonment of British Baptist mission field is, 1833 Alexander B. Lish, an Anglo Indian missionary followed by Joshua Roa opened three schools in Chirapunjee.

Recommending the Theorized Paradigm for Christian Tribals of the Northeast India:

Looking at the prism of the social aspects of sociological theories may rightly reveal that all what has been termed either through the interactive, functional, and of conflict theory, as the case may be applicable in the tribal way of society in the globalized world in terms of the nature of economy the tribal society that are of the nature of both socialistic and capitalistic, individual and community/clan or both are practiced in the northeast tribal society. Therefore, whichever is the case applicable, sociological theories are helpful in containing the tribal demand for conflict resolution through the proper management and redressed in the aspirations of the tribal people in the region? From time to time the authority in power would love to talk about law and order problem of the Northeastern states. However, in the context of tribal aspirations for administrative mechanism, it is the political will to decide what type of fit case demand can be granted depending on the wisdom and statesmanship of the Indian leaders in dialogue with the partners for associated mutual benefits. It is very interesting to note that the region continues to maintain its own cultural and linguistic identity despite imposition of Western culture by the missionaries in some way or the other, reluctant to call it so though. Many British anthropologists and social anthropologists like Verrier Elwin, H.H. Hutton, Henry Balfour, J.P. Mills and so on, are of the view that Christianity transformed tribes at the cost of destroying the tribal culture. Northeast Indian tribal society to the extent that they vehemently critique the Western culture of industrialized economy and way of living. In-depth analysis found in the writing of Robert L. Montgomery where it is presented as though missiology is basically a theological discipline; it employs a variety of academic disciplines that are used secular methodologies. The social sciences, now increasingly used in missiological research, employ the specifically secular methodologies of science. Historical and Area Studies, traditionally important in missiology, likewise are often if not primarily secular in approach. The two resources, namely secular and theological studies, lead to a three-step approach in producing missiological theory: (1) Identification of questions in missionology in need of missiological theory; (2)

Analysis of data obtained through secular disciplines; and (3) Development of missiological theory in which empirical data and theology are woven together. The three-step approach makes it more possible for missiologists to communicate with people in non-theological fields during the second step in order to verify findings. It also aids people of differing theological perspectives to communicate with each other about empirical realities that are important for missiological theory, as important for producing theory, the nature of the two resources for missiological theory, and the advantages of using a three-step approach in producing missiological theory.

In Missiological and hermeneutic linkage to the view of the Northeast Christian tribal, the general approach for the natives with pertinent questions such as how do we understand and re-interpret mission in the light of postcolonial theory and hermeneutics? What crucial missiological challenges can be identified? By connecting the structures of domination and subordination which we are still facing in our churches and the way we are understanding and using difference, postcolonial scholars show that today difference itself has become a category of exclusion and a structural weapon of oppression. How can mission scholars through their theological work contribute to a positive valuation of difference in church and society? In the light of the particular experience of Christians living in religiously divers or “post-Christian” contexts, how do we understand and interpret the encounter between Christians and individuals of other faiths in terms of a postcolonial understanding of mission? These questions are answered in one word, that Christians are in exilic/exodus imagined society, who supposedly to confront any trouble and sorrows. The difference is not the point of oppression and dominion or domination but rather, it is united colours(call it all dimensions included) of Benetton! The conflict theory has justified such conflict of interest between individuals and groups. Christians are to bring justice through righteousness. God works through the oppressions from the dominant groups. For instance, in world Biblical history as in the case of Israelites from the slavery of Egyptians.

How do we read the Bible and other religious texts by means of a postcolonial hermeneutics? Applied to the theory and practice of scriptural reading, a postcolonial perspective exposes how Biblical studies and the Biblical texts themselves have been used in support of imperialist and patriarchal agenda. From a missiological point of view, this is an invitation to re-visit especially those Biblical texts that have informed the theories and practices of Christian mission and to search for alternative readings which overcome any exclusivist stance (this is where inclusivism approach is applicable) and offer liberating perspectives of dialogue and solidarity across different cultures, social locations and faith traditions. Christians are to apply the theories which from time to time the world and the systems are changing but still the Bible is relevant for all times under any form of man-made governments.

India’s Naga Christianity, virulent and roaring wind storm further invigorated the already settled dust of the Christian doctrine. In sum, Christianity gives light to the otherwise shadow of death looming large in every Naga village in headhunting and ignorance attached to age-old traditional practices, envisioning death, but similarity with Christian doctrine of the concept of heaven and hell, that attracts the heathens towards the sweet smell of hope for death, burial, and resurrection, that guarantees the future of Nagas, made slowly *i.e.*, 1830s to 1870s of not much success, but 1870s, the arrival of Clark and Godhula Rufas Brown(Assamese)along with Imkongmeren(An Ao Naga) who left no stone unturned to assure the headhunters drawn to the cross leaving their sword for the improvement of the agrarian society as implement of harvest.

It is in this sense that the author perceived of that Pan Naga Framework and its 1997 declaration of unconditional peace talks relevance and expected meaningful dialogue conclusive honourable settlement soon. As rightly claimed by V.K Nuh that if in such Naga garden flowers cannot bloom something is wrong in the Naga garden. It is the serious petitions and prayers of the stakeholders of the Naga society that in any adverse situation the exilic model as that of approaches and theories applied to ancient Israel is assumed reality to establish kingdom of God as much as colonial India

bestowed drain of wealth and leaving India a pauper, still Christian missions contributed in nation building with Enlightenment and subsequent far reaching consequences in Asia and Africa, heralding the self-determination theory which guaranteed independence and sovereignty of nations in Westphalian sense of the term.

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