



National  
Council of  
Churches  
in India



# **NCC REVIEW**

Vol. CXLII

No.9

October 2022

UGC-CARE List      ISSN 0975 - 1882

*The National Council of Churches Review (NCC Review)*

*The Organ of the National Council of Churches in India*

**UGC approved Journal**

Formerly published as "The Harvest Field" since 1862

---

<b>Vol. CXLII</b>	<b>No.09</b>	<b>October 2022</b>
-------------------	--------------	---------------------

---

*Contents*

**EDITORIAL**

Hostility Breeds Distress

*Abraham Mathew*----- 1131

**ARTICLES**

The State of the World and What we can do about it.

*Manoj Kurian* ----- 1134

Decentralization and Self-sufficient Village Units:

Revisiting Gandhiji's Vision

*Khanin Barman* ----- 1138

Christianity as a Boon for Tribal Emancipation: Exploring  
the Role of Missionaries in Chotanagpur Region of East India.

*Sumit Kumar Minz*----- 1148

Homosexuality in the Early Modern Goa:

Carmelite & Protestant Perspectives

*J. M. John Marshal*----- 1163

**BIBLE STUDY**

Unlearning War and Learning Peace – Isaiah's Vision of  
God's Formula for World Peace

*Cheriyian Alexander* ----- 1174

**NCCI NEWS**

Message from the Indigenous Peoples

Pre-Assembly meeting

----- 1179

"16 Days of Activism against Gender based violence"

*Jyoti S Singh Pillai* ----- 1185

---

**Editor, Publisher & Printer:** Rev. Dr. Asir Ebenezer, National Council of Churches in India, P.B. No.: 205, Civil Lines, Nagpur - 440 001, Maharashtra India, **Phone:** +91712-2531312, 2561464 Fax: +91-712-2520554 **Email:** <nccreview@ncci1914.com>

**Managing Editor:** Rev. Dr. Abraham Mathew, Executive Secretary, Policy, Governance and Public Witness. **Editorial Board:** Dr Y Pammeleena, Dr. Ella Sonawane, Rev Dr Y T Vinayraj, Dr Shiju Sam Varughese **Printed at:** Shyam Brothers, Near ST Stand, Ganeshpeth, Nagpur **Owner:** Rev.Dr.Asir Ebenezer, National Council of Churches in India **Place of Publication:** National Council of Churches in India, P.B. No.: 205, Civil Lines, Nagpur-440 001, Maharashtra, India **Place of Printing:** Shyam Bros, Near ST Stand, Ganeshpeth, Nagpur **Website:**<https://ncci1914.com/ncc-review/>

---

Views expressed in the NCC Review do not necessarily reflect the official position of the National Council of Churches in India

**Registration No. 33/2019**

## EDITORIAL

### Hostility Breeds Distress

In one of its most recent statements, the World Bank predicted a global recession in the year 2023. Global output would have risen 23 percent since 2016 had the pandemic not happened. Now, it is projected to grow only 17 percent. The global slowdown will leave real GDP still below its pre-pandemic trend and is expected to cost the world more than \$17 trillion, which is nearly 20 per cent of the world's income. Russia, Indonesia, India, the UK and Germany are among the countries that may contribute the most to this global output loss. India may bear an output loss of 7.8 per cent in 2023, observed a recent UNCATD report.

Recession cannot only be seen as an impact of inflation, but a symptom of chronic maladies such as unjust economic distribution, geo-political conflicts, food crisis and ecological imbalances. According to World Food Programme (WFP), within two years, the number of people facing, or at risk of, acute food insecurity increased from 135 million in 53 countries pre-pandemic, to 345 million in 82 countries today. Hunger on a catastrophic scale will be the result of our apathy towards the issue of meeting people's immediate food needs.

The food supply chain was already under strain due to wild swings in supply and demand during the pandemic. The Russia – Ukraine war severely put supply chains under enormous pressure. The supply of raw materials was disrupted and cost of transportation increased. This highlighted the major role of geo-political tensions in adversely affecting economic activities. Sometimes domestic measures to boost the economy, such as overspending by the government or the lowering of interest rates by the central bank, can also adversely affect the economic balances.

This comes as a distressing news for the common people, especially people of low socio-economic status, who irrespective of the shape or size of the recession, will be more adversely

affected than the rich. This news is also a cause of apprehension for countries in the global South. Following the pandemic, these countries had been showing positive signs of economic recovery, but now they may be devastated by the coming global recession.

Recession in simple words is the mass contraction in economic activities. It is closely tied to inflation, which refers to the rise in the prices of most goods and services. Whatever be the cause, inflation directly affects households and their purchasing power. During this situation, consumers are forced to regulate their purchase and control their savings. However, an increase in prices makes the lives of common people miserable since they find it difficult to purchase even the basic items for their day to day living. In addition, unemployment rates go up. The employment market turns bleak, there is less hiring, more layoffs and fewer financial incentives offered to current employees, like bonuses and raises. Therefore, although everyone may be in the same storm, they are not in the same boat. Inflation disproportionately hurts the poor and fixed income groups and creates uncertainty throughout the economy and undermines macroeconomic stability.

Some of the mechanisms adopted by government to curb inflation also affect common masses. As an example, many of the central banks sharply raise interest rates to fight inflation. According to the bank, low interest rates lead to people borrowing more from banks and saving less. This increases the supply of money in the economy and the demand. As a result, prices of the commodities rise and this causes inflation. In this scenario, the central bank increases interest rates in order to reduce the money supply, which wrecks the financial planning of those who borrowed money from the banks for buying houses and for starting small scale business.

This alarming situation demands measures to ensure economic justice at the global level. Defending the powerless and speaking truth to power, prophets in the Biblical tradition had much to say about economic justice. Isaiah, Jeremiah, Amos and Micah

are examples of this. Pronouncing judgement on socio-economic injustices of their day, they warned the people, in various ways and contexts, calling upon them to wake up and change their behaviour. They challenged the government to change its behaviour. Brutalising the vulnerable, especially the widows, orphans, and resident aliens, Israel had completely forgotten what kind of people they were and what mission had been entrusted to them. The prophets reminded them about their commitment to the vulnerable among them.

The prophets of our day are reminding us of the need to ensure economic justice in our midst and thereby urge our people and Government to maintain just relationships within the country and among the countries. Hostility between people or between countries is not advisable, rather just relationships should become the basis of all governance and international relations. There is further food for thought on these matters in an article on the food crisis and recession, included in this issue.

**Rev Dr Abraham Mathew**  
*Managing Editor*

...

## THE STATE OF THE WORLD AND WHAT WE CAN DO ABOUT IT.

- Manoj Kurian\*

Permacrisis - defined as "an extended period of instability and insecurity" - has been chosen as Collins Dictionary's word for the year 2022. It is a depressingly accurate word encapsulating what the world is experiencing as we move into 2023.

The world is facing multiple shocks – in the realms of geopolitics, energy, economics, climate and food security. The likelihood of a global recession in 2023 is growing, and inflation is already taking a significant toll. In several regions, economic weakness could further exacerbate geopolitical risks.

The situation is taking a tremendous toll on livelihoods and the ability of people to feed and sustain themselves. As 828 million people go to bed hungry every night, the number of those facing acute food insecurity has almost tripled- from 135 million to 345 million - since 2019. A total of 50 million people in 45 countries are teetering on the edge of famine. The Right to Food is undermined, and the current food systems reveal systemic failures leading to 3.1 billion people suffering from food security (nearly 40 % of the world population). The war in Ukraine has displaced 12.8 million people within Ukraine, in addition to the exodus to other countries, which adds to the more than 100 million people (1 in every 78 people on earth) who are forcibly displaced - the highest number ever recorded since World War II. In all its dimensions, the conflicts in the world are significantly contributing to a downward spiral effect on a world economy already battered by COVID-19; the climate crisis; cost and market instability and a lack of transparency; with particularly dramatic impacts on

---

\* Dr Manoj Kurian is the coordinator of the WCC-Ecumenical Advocacy Alliance. He is a Malaysian medical doctor, trained in Community Health and Health Systems Management.

developing countries, with the world's most vulnerable people becoming most impacted. Prices of food, energy, and fertiliser have rapidly risen. Apart from the misery precipitated by this situation, the risks of instability and unrest worldwide are increasing.

The world is also being battered by unprecedented climate-induced disasters this year. From January to September, it was estimated that the damage cost at least 29 billion dollars. The disasters included 14 severe weather events (damages caused by thunderstorms, hail, and/or tornadoes), six floods, five droughts, three tropical cyclones, and one European windstorm. Heat waves in Europe killed more than 16,000 people, and nearly 1,700 people died due to flooding in Pakistan, which inundated 60% of the nation. But despite the ominous and obvious signs, at the COP 27 climate summit in Sharm el-Sheikh, collectively, the commitments on cutting greenhouse gas emissions were too weak to stay within the 1.5C limit. On a positive note, nations decided to create a fund to provide financial assistance for loss and damage – money needed to rescue and rebuild the physical and social infrastructure of countries devastated by extreme weather. There is no agreement yet on how finance should be provided and where it should come from.

There is consensus that a global recession is likely sometime in 2023. A prolonged period of 'stagflation'—the combination of high inflation and low growth—looks increasingly probable even if a global recession is averted. From 2007 to 2009, financial dysfunction ultimately led the global economy to the last recession. Similar dynamics are now at work. Despite steps taken to increase the role of government oversight and regulations, it remains to be seen if they could help economies to better weather the next storm.

We live in a world that is profoundly interconnected and inseparable. It is a world where war in one country creates hunger and deprivation in faraway regions, where a pandemic can circle

the globe in days and continue creating havoc for years, and where emissions anywhere mean rising sea levels everywhere.

Therefore as the Bible reminds us in Romans 12:5, "...we, who are many, are one body in Christ, and individually we are members one of another."

The only effective remedy to overcome these risks is cooperation and collaborative action. So, as followers of Jesus, what can we do about it? I suggest seven biblical teachings for your reflection and consideration for our journey into 2023 and beyond.

**1. *Knowledge and acknowledgement.***

We must carefully monitor and discern the signs of the times and relate to what is happening around us. We have to be rooted in reality (Matthew 24:32-33). This would bind us together and keep us updated on the current facts and understand the implications for people experiencing inequity and injustice. We are destroyed when we reject knowledge and forget the statutes of God. (Hosea 4:6)

**2. *Sharing of burden and empathy***

The teachings of Christ oblige us to share and bear one another's burdens (Galatians 6:2). Jesus calls us to take up his yoke- his commitment to the world, which is shared by Jesus and by people of goodwill- which makes the existential yoke light and doable. (Matthew 11:28-30)

**3. *Transforming our own lives***

We have to lead by example. Rather than conforming to the ways of the world and flowing with the currents of injustice and greed, we strive for transformation by renewing our minds to discern the will of God and do what is good, acceptable and perfect. (Romans 12:2)



**4. *Caring and compassionate action.***

God's love will abide with us only if we share the resources we have access to with those who are in need ( 1 John 3:17). We are also obliged to live life responsibly, always showing kindness and mercy to one another and not taking advantage of vulnerable people. (Zechariah 7:9-10)

**5. *Advocacy for systemic and policy transformation.***

We are expected to demand accountability from those who have power and influence, speak out for those who are not being listened to and strive for the rights of all marginalised people. Within our sphere of influence, we are also to reflect righteousness and justice and consistently defend the rights of the poor and needy. (Proverbs 31:8-9)

**6. *Giving hope.***

We are to break free from old ways and habits that lead us to despair. Hope is anticipation in faith, expecting fulfilment in what we believe. God assures renewal and encourages us to perceive what God prepares- a way in the wilderness and rivers in the desert. (Isaiah 43:18-19)

**7. *Building just, compassionate and collaborative communities.***

God reminds us to build societies that reveal God's glory and character to the world. Just and compassionate communities that protect the vulnerable and reflect wisdom and discernment (Deuteronomy 4:5-8). The apostle Paul extols us to lead our lives in such a way as to truly reflect our calling. It is a call for us to relate with each other in humility, gentleness, and patience ; dealing with one another in love, making every effort to maintain the unity of the Spirit of God, and a deep commitment to peace. (Ephesians 4:1-3)

## DECENTRALIZATION AND SELF-SUFFICIENT VILLAGE UNITS: REVISITING GANDHIJI'S VISION

*- Khanin Barman\**

---

### Introduction

Decentralization, as Gandhi advocated, was a new vision, a new policy in Indian economy, on the basis of which he wanted to diffuse economic power in the villages and also ensure that small scale production would be taken up by every home in our villages. He thought that in a densely populated country like India, the problems of higher production and full employment could be solved not by mass production, but by production by the masses. So, the production apparatus should be scattered in different localities rather than concentrated in certain regions. As he said, "There are two schools of thought current in the world. One wants to divide the world into cities and the other into villages. The village civilization and the city civilization are totally different things. One depends on machinery and industrialization and the other on handicrafts. We have given preference to the latter."<sup>1</sup>

The revival of village civilization was the goal of Gandhi's economic thought. According to him, "if the village perishes India will perish too. It will no more (be) India."<sup>2</sup>

Therefore, realizing this truth, he advocated micro-planning through which he wanted to form the villages as the model of economic development. He believed that if such a model could be evolved, then it would also inspire the neighboring areas and ultimately the whole nation. Decentralization, thus, for Gandhi, was an ideal economic policy, through which "every village of India will almost be a self-supporting and self-contained unit

\* Dr. Khanin Barman is an Assistant Professor in the Department of Philosophy at M. K. College, Subha, Barpeta, Assam

<sup>1</sup> Bose, N. K.: Selection from Gandhi, Ahmedabad, NPH, 1954 P. 336.

<sup>2</sup> Harijan, 29-8-1936.

exchanging only such necessary commodities with other villages where they are not locally producible.”<sup>3</sup>

Economic cooperation is required to make decentralization a reality, and this cooperation threads the village into a pattern that strengthens cohesiveness. Without this organic cohesiveness, communal life will break down, leading to the splits and disagreements we see today. Such dispersed communities invite outsiders to take advantage of the circumstance. We need self-control and self-discipline to work toward such togetherness. The cornerstone of non-violent defence against foreign attack is a proper economic co-operative unity. It will be the only thing that can provide the unifying force needed to unite a country and hence advance global peace. This is the underlying principle of the self-sufficiency programme.

## Discussion

Decentralized development is one important Gandhian economic principle. According to Gandhi, this could only be accomplished by working our way up from the bottom. He supported the creation of an autonomous, self-sustaining village unit with a central figure willing to die for the community. India has historically been a country of villages. The village served as the fundamental administrative unit since the Vedic era. Gandhi held the opinion that any socioeconomic development programme that excludes rural people is certain to fail. He was not the originator of any philosophical system, but rather the perpetuator of a great tradition. It has been rightly said that, “Rural development is a part of a larger process of development of national society. It is legitimate that it contribute to the overall goals of national development, growth, employment, equity, development of industries and services for self-reliance in defence, environmental conservation and so on.”<sup>4</sup> Gandhi was

---

<sup>3</sup> Gandhi, M. K.: Economic and Industrial Life and Relations, vol. II, P. 69.

<sup>4</sup> S.C. Jain, Rural Development - Institutions and Strategies, p. XII.

certain that village life should not imitate urban life. Instead, urban areas must adapt rural lifestyles. He discovered in the rural areas the richness of an ancient civilization. He said:

It is only when the cities realized the duty of making an adequate return to the villages for the strength and sustenance which they derived from them instead of selfishly exploiting them that a healthy and moral relationship between the two will spring up. And if the city children are to play their part in this great and noble work of social reconstruction, the vocation through which they are to receive their education ought to be directly related to the requirements of the villages.<sup>5</sup>

In Gandhi's vision of an independent India, the village serves as the basic unit. India's emancipation lies in the rehabilitation of her numerous villages, not its towns. Gandhi said, "he who has no belief in the constructive programme that has, in my opinion, no concrete feelings for the starved millions... In actual practice the expansion of my non-violence has kept pace with that of my identification with starved humanity."<sup>6</sup> Gandhi has stated in the *Harijan*, "you have therefore to be rural- minded before you can be non-violent and to be rural minded you have to have faith in the spinning wheel."<sup>7</sup> Gandhi has therefore admonished us to go back to the village and live a life of austerity, innocence, purity and tranquilly.

The best way to reconstruct the country from the ground up was through Gandhi's economic theories, such as *swadeshi*, decentralisation, and trusteeship. Every educated Indian has a moral obligation to return to the village and perform required community service in order to create a new India—the India of Gandhi's vision.

Gandhi was well aware of the appalling conditions in which

---

<sup>5</sup> *Harijan*, 09.10.1937, p. 293.

<sup>6</sup> *Harijan*, 1940.

<sup>7</sup> *Harijan*, 04.11.1939, p. 331.

Indian communities were found. He describes the Indian villages as “a collection of unsanitary dwelling constructed in a dunghill.”<sup>8</sup> Gandhi goes to the extent of saying that ‘if the villages perish India too will perish to that extent.’ Gandhi sought to improve Indian villages because the bulk of the country's citizens reside there. He has outlined the following requirements for the creation of his ideal hamlet. The requirements state that there must be order in the village's layout, the streets and lanes must be kept immaculately clean so that no one would be hesitant to walk or even sleep on the sidewalk, the lanes must be macadamized and equipped with gutters to collect rainwater, and the temples and mosques must be kept immaculately clean. The villages should be covered in fruit trees and shade to give visitors a sense of tranquil holiness. They should also have a small dispensary and a Dharamsala. Each village should also be self-sufficient in terms of food and clothing, be able to defend itself against robbers, and have a strong defence system against wild animals. Caste, with its graduated untouchability, should not be practised, and whenever possible, all activities should be carried out on a cooperative basis. Education should be made mandatory up to the final basic level. The rural community should support non-violence through the Satyagraha and non-cooperation tactics. Village guards should be required to do a mandatory duty and be chosen by rotation from a registry that the village maintains. A panchayat of five people should administer the village; they should be elected yearly by the adult villages who meet the minimal requirements. The village panchayat would serve as the legislature, judiciary, and executive in the traditional sense of the word. Two panchayats should jointly elect one head, and they should establish a working party. Each consecutive group of panchayats should elect a second-grade leader as they continue to establish parallel groups of 200 panchayats until they encircle the entirety of India. Each second-grade leader should serve both collectively for all of India and individually for their own regions. When they think it necessary, the second-grade leaders

---

<sup>8</sup> D.G. Tendulkar, *Mahatma – Life of Mahatma Gandhi*, Vol. I, 1960, p.327.

may elect a chief to oversee and direct all the groups.”<sup>9</sup>

Gandhi envisioned a non-violent, decentralised agricultural economy to advance and develop rural areas. He believed that the only way to ensure human dignity was through small-scale, traditional industry based mostly on agriculture and indigenous technologies. He started to strongly oppose industrialization and technology since they enslave people. On the contrary, he supported decentralisation as a means of reviving India's economy. Gandhi believed that by fostering cottage and village businesses, India might live a more affluent lifestyle. Gandhi wrote, “If I can convert the country to my point of view, the social order of the future will be based predominantly on the charka and all that implies. It will include everything that promotes the well-being of the villagers.”<sup>10</sup>

It has been discovered that Gandhi's idea of rural self-sufficiency was based mostly on agriculture and cottage business. Because the inhabitants' primary means of subsistence, in his eyes, was agriculture. He therefore made an effort to revive the nation's agricultural industry. He supported the co-operative farming system in this regard. He held that the land cannot provide anything in return unless the peasants actively cooperate. In his own words:

“I believe that we shall not derive the benefits of agriculture until we take to co-operative farming.... as what applies to land applies equally to cattle.”<sup>11</sup>

Moreover, he believed that food production can be increased not by merely chemical fertilizers, but by simple and natural methods. Regarding the question of ownership of land Gandhi said that actual tillers are the real owners of land.

“Land belongs to him who tills it,”<sup>12</sup> said Gandhi.

<sup>9</sup> M.K.Gandhi, Village Swaraj, p. 32-34.

<sup>10</sup> Harijan, 27.01.1940, p. 428.

<sup>11</sup> Harijan, Feb. 15, 1942.

<sup>12</sup> Harijan, March 31, 1946.

Cottage industry, as Gandhi realized, was indispensable for making the villages self-sufficient. He was, therefore, against large-scale industrialization. According to him, large-scale industrialization means large-scale production. They are more capital intensive, machine based rather than labour intensive. So, they are unable to solve the problem of disguised or seasonal unemployment of rural India. That is why he stood for the cottage and small scale industries. According to him, these are labour-intensive industries. So, they would give employment to each and every villager and would make them self-supporting. As he said:

I have no partiality for return to the primitive methods of grinding and husking for the sake of them. I suggest the return, because there is no other way of giving employment to the millions of villagers who are living in idleness.<sup>13</sup>

It is essential to mention here that among the cottage industries Gandhi much emphasized *khadi* and *charkha*. According to him, these are not only labour intensive but also need only small capital outlays. So, they could be easily established at every home. Thus, they would be the fruitful means, as Gandhi thought, to utilize the idle hours of the village people. In his own words:

Without a cottage industry the Indian peasant is doomed. He cannot maintain himself from the produce of the land. He needs a supplementary industry. Spinning is the easiest, the cheapest and the best.<sup>14</sup>

He further said, "If this population, (who remains idle), is given an easy, substantial and profitable work to do, one of the highest economic problems will have been solved. In my humble opinion, such an occupation is hand spinning. It can easily be learned by everybody and it is most perfect way in my opinion of utilizing the idle hours of the nation."<sup>15</sup>

---

<sup>13</sup> The Collected Works of Mahatma Gandhi, Vol. 63, pp. 77-78.

<sup>14</sup> Young India, December 10, 1919.

<sup>15</sup> Harijan, 9<sup>th</sup> July, 1919.

Regarding the effective contributions of *charkha* or spinning wheel he also said, "When as a nation we adopt the spinning wheel, we not only solve the question of unemployment but we declare that we have no intention of exploiting any nation, and we also end the exploitation of the poor by the rich."<sup>16</sup>

These cottage and small scale industries, particularly khadi made through hand spinning and hand weaving, and charkha, were of great value for solving most economic problems, like unemployment, poverty etc. They would not only make the villages self-sufficient, but also the whole nation. For him, these were, in fact, the symbols of salvation for the poor.

### Observation and Conclusion

From the above discussions it is clear that Gandhi wanted to revive village civilization rather than industrial civilization based on machinery. He preferred this civilization because in it he saw truth and non-violence. It is not only based on truth and non-violence but also simplicity. In fact, simplicity was the central theme around which the whole of his economic ideas – whether consumption, production, and distribution – resolves. But the question is – would simplicity enable India to provide due space in the competitive world of today? Such a question necessarily leads us to a negative reply. Because by simplicity he meant deliberate and voluntary reduction of wants. Thus, his simplicity was opposed to multiplication of wants, which would, according to him, lead to the capitalist mode of large-scale production, uneven distribution of wealth and exploitation. It is, thus, implied that by simplicity or limited wants, he, in fact, meant limited production. But such a process would inevitably reduce the national economy to a poor level. The present scenario of world-economy is highly competitive where every nation is trying its best to produce more, earn more and thereby rise to a certain height to acquire a respectable position on the economic scale. If India fails to compete with the technologically and industrially advanced countries of the world then she would

---

<sup>16</sup> The Collected Works of Mahatma Gandhi, Vol. 58, p. 400.



only open her door for the exploiters, which ultimately would lead India once again to be under imperialism or colonialism.

In fact, Gandhi wanted to pull back the reins of civilization when he insisted on revival of cottage industries in the villages in rejection of industrialization and machinery. Industrialization, according to Gandhi, inhered evils in itself. Here, it may be observed that industrialization or machinery does not always imply evil or exploitation. So, Gandhi's view that evils are inherent in industrialization and so no amount of socialization can eradicate them was nothing but dogmatic observation. He saw only the dark side of modern civilization rather than the positive or constructive elements of it. It is also found that rural or simple economy is also not free from exploitation. So, it would be wrong to say that rural or simple economy is the symbol of good, which is always guided by truth and non-violence. In fact, Indian rural economy based mainly on agriculture, fishing, bamboo and cane industries, is not free from exploitation. It is more so in case of agriculture as many of the toiling masses are without a piece of land to cultivate. They grow crops by the sweat of their brows for the elite landlords. Gandhi's favour for rural economy without drawing a distinction between the rich and the poor in the villages seems to have missed the main point of economics.

Gandhi put forward an industry-less or machines-less development programme for India without any convincing ground. It was contrary to the post-colonial reconstruction programme. Because the post-colonial reconstruction programme for development and progress to be undertaken by a sovereign State would demand a massive workforce for development of the required infrastructure, for the spread of sanitation, medical facilities, industry, electricity, social and cultural services, education and the provision of the scores of necessary articles that the people lack. The rejection of industrialization would, therefore, necessarily lead to restriction of progress and development, including expansion of railways and communication infrastructure, and hence would be against

the fundamental interests of the nation, including its defense. In this context, India should also modernize itself so that it is able to compete with other countries. That is why, the need of industrialization as well as machinery beyond question. So, we say that Gandhi's industry-less or machine-less development programme would inevitably lead India back to the primitive stage or medieval time rather than establishing it in the competitive world of today.

Now the question is –is there really no need of Gandhi's notion of village self-sufficiency based on agriculture and cottage industry? Here, it is found that agriculture still remains the most important sector in economic planning in India. In fact, it is the backbone of the Indian economy. Because India still lives in the villages, where agriculture is the main source of livelihood. Moreover, it is the only major source of food supply to feed her inhabitants. It also supplies raw materials to the important industries of the country. Cotton and Jute textiles, Sugar, Vanaspati, edible oil and plantation industries (viz. tea, coffee, rubber) also get their raw materials directly from agriculture. Besides, it plays a very important role both in the internal and external trade of the country. It is even one of the major sources of revenue to both the Central and State governments of the country. It is thus found that from the very beginning agriculture contributes a major portion to our national income. We may, therefore, say that the role of agriculture is unquestionable as the prosperity of the Indian economy still largely depends on this sector.

Thus, the role of agriculture as well as of cottage and small scale industries in the Indian economy as the means to revive village civilization can never be ignored. But it would be wrong to depend solely on this village economy, and to ignore the need for industrialization. Gandhi, however, did support a few heavy and capital-intensive industries with high technology, which in his view should remain under state control. But an industry under state control, though it has the apparent merit of being free from exploitation, suffers from the demerit of low output. In such circumstances we may say that the development programme

which India needs today is the simultaneous development of agriculture as well as cottage industry and industrialization. Hence, we may conclude with the observation of R. Datta and K.P.M. Sundharam.

There is no conflict between the heavy industry and agricultural sector in the use of human and material resources. Both can be developed simultaneously. If the approach of balanced growth was valid in 1950's, it is all the more so even now.<sup>17</sup>

## References

- Bose, N. K.: *Selection from Gandhi*, Ahmedabad, NPH, 1954 P. 336.  
*Harijan*, 29-8-1936.
- Gandhi, M. K.: *Economic and Industrial Life and Relations*, vol. II, P. 69.
- S.C. Jain, *Rural Development - Institutions and Strategies*, p. XII.  
*Harijan*, 09.10.1937, p. 293.  
*Harijan*, 1940.  
*Harijan*, 04.11.1939, p. 331.
- D.G. Tendulkar, *Mahatma – Life of Mahatma Gandhi*, Vol. I, 1960, p.327.
- M.K.Gandhi, *Village Swaraj*, p. 32-34.  
*Harijan*, 27.01.1940, p. 428.  
*Harijan*, Feb. 15, 1942.  
*Harijan*, March 31, 1946.
- The Collected Works of Mahatma Gandhi*, Vol. 63, pp. 77-78.
- Young India, December 10, 1919.  
*Harijan*, 9<sup>th</sup> July, 1919.  
*The Collected Works of Mahatma Gandhi*, Vol. 58, p. 400.
- Datt, Ruddar and Sundharam, K. P. M.: *Indian Economy*, 2007, P. 174.

● ● ●

---

<sup>17</sup> Datt, Ruddar and Sundharam, K. P. M.: *Indian Economy*, 2007, P. 174.

# CHRISTIANITY AS A BOON FOR TRIBAL EMANCIPATION: EXPLORING THE ROLE OF MISSIONARIES IN CHOTANAGPUR REGION OF EAST INDIA.

- Sumit Kumar Minz\*

## Introduction

Religion plays a prominent role in the life of every individual living in any corner of the world. It is generally considered to be how people deal with ultimate concerns about their lives and their fortune after death.<sup>1</sup> In India, as a multicultural society, religious beliefs and values have significant importance in the life of people. The preamble of the constitution of India solemnly proclaims India as a secular state. Further, Articles 25 to 28 (Part-III) of the Indian constitution guarantee the fundamental rights to freedom of religion to both individuals and religious groups. Additionally, articles 14 to 16 and 325 of the Indian constitution reflect the spirit of secularism in the country.<sup>2</sup> As a secular state, India is home to six major religious communities and other religious faiths and denominations comprising 0.6 per cent of the total population. Christianity is the third largest religion, with 2.3 per cent of followers, after Hinduism and Islam.<sup>3</sup> The religion came to large parts of India mostly during colonial rule by the British. However, it had touched the coast of South India

---

\* Mr. Sumit Kumar Minz is an ICSSR Doctoral Fellow in the PG Department of Political Science & Public Administration, Sambalpur University, Odisha. He comes from the Oraon tribe of the Chotanagpur region. His research interest includes Tribal Studies and Migration.

<sup>1</sup> 'Religion'. *Encyclopedia Britannica*, [www.britannica.com/topic/religion](http://www.britannica.com/topic/religion). Accessed 22 Jun. 2022.

<sup>2</sup> Sanjay Hegde, 'Secular in Spirit and in Letter'. *The Hindu*, 24 Mar. 2016, [www.thehindu.com/opinion/lead/secularism-and-the-provision-for-it-in-the-constitution/article7955211.ece](http://www.thehindu.com/opinion/lead/secularism-and-the-provision-for-it-in-the-constitution/article7955211.ece).

<sup>3</sup> Government of India. 'RGI Releases Census 2011 Data on Population by Religious Communities'. *Press Information Bureau*, 25 Aug. 2015, [pib.gov.in/newsite/printrelease.aspx?relid=126326](http://pib.gov.in/newsite/printrelease.aspx?relid=126326).

much earlier when St Thomas, one of the twelve apostles of Jesus Christ, is said to have landed there. There are two most believed historical accounts of the advent of Christianity in the country. Some historians account for the arrival of St Thomas in 52 AD, whereas others date his visit to India sometime between 43 and 44 AD.<sup>4</sup>

Christianity, in the northeastern zone of the country started its journey in 1844, when Gossner Evangelical Lutheran (GEL) missionaries made their first appearance in present-day Kolkata.<sup>5</sup> Some twenty years later, Jesuit Missionaries of the Roman Catholic denomination also arrived in India to spread Christianity. They penetrated the forestland and became a strong presence in the northeast and Chotanagpur region, where tribals had a significant population. The Church has a substantial role in the process of development and nation-building, particularly in the uplift of the tribal community. Despite being the aboriginals of the country, tribals had been neglected by the respective authorities and were under the curse of backwardness for centuries. They were the most underprivileged section of society as compared to the rest of the population in the country. But with the advent of Christianity, the Christian missionaries made a corridor to help tribals to overcome their day-to-day struggle through the spread of education and social and political awareness. Today, after more than one and a half centuries after the arrival of Christianity, the tribal people are much more capable of articulating their concerns and needs to the government and are playing a significant role in the development of the nation.

In the light of this context, the present study primarily focuses on the Chotanagpur region, which includes major areas of present-day Jharkhand and its bordering areas of Chhattisgarh, Odisha, Bihar and West Bengal. Based on the qualitative research

---

<sup>4</sup> Madhu Chandra, 'Indian Church and Nation Building'. *The Indian Awaaz*, 16 June 2021, [www.theindianawaaz.com/indian-church-and-nation-building](http://www.theindianawaaz.com/indian-church-and-nation-building).

<sup>5</sup> Sanjay Kumar, 'Christianisation Among the Oraons of Chotanagpur'. *Proceedings of the Indian History Congress*, vol. 51, 1990, pp. 434–39. *Jstor*, [www.jstor.org/stable/44148256](http://www.jstor.org/stable/44148256).

method, the paper intends to study the role of the Church in enhancing the spiritual, intellectual and social condition of tribal communities in the Chotanagpur region. Further, with the help of existing sources and observation, it underlines the advent and growth of Christianity and analyses the factors responsible for the widespread adaptation of Christianity, particularly among tribes. Finally, it traces the significant contribution of the Church to tribal uplift in the Chotanagpur region.

### **The advent of Christianity in Chotanagpur**

The Chotanagpur region was primarily inhabited by Santhal, Ho, Munda, Oraon and Kharia tribes.<sup>6</sup> The region first felt the presence of Christianity in 1845 with the arrival of Gossner Evangelical Lutheran (GEL) missionaries.<sup>7</sup> During such a time, some Gosner Evangelical Lutheran missionaries met some Chotanagpur tribals in the streets of Calcutta, earning their living away from their homes. The missionaries were attracted by the cheerful disposition of these tribals and, approaching them with a missionary mind, traced them back to their native land of Chotanagpur. Thus, the Lutherans started mission stations in important towns of that area, beginning with Domba in 1846. Lohardaga in 1848, and Govindpur in 1850. They conducted their work of preaching and distributing medicine among the tribals from these centres.<sup>8</sup> They even started schools to serve them as well as to attract them towards Christianity. But they failed to make conversions till June 1850 when four Oraons, namely Keso and Bandhu of village Chitakoni, Nabin of village Hesakota and Ghuran of village Karand were Christianised. The Christianisation of the Oraons received impetus from the moral support and, in many cases, pecuniary and other assistance that

<sup>6</sup> Gertrude O'Connor Morris, 'The Dublin University Mission to Chota Nagpur'. *The Irish Church Quarterly*, vol. 6, no. 24, 1913, pp. 302-313. JSTOR, <https://doi.org/10.2307/30067557>.

<sup>7</sup> Ignatius Soreng, *History of the Gangpur Mission (Upto 1948)*, (Ranchi, Society of the Divine World, 2008), p. 51.

<sup>8</sup> *Ibid*, p. 52-54.

the generous European missionaries extended to their converts in their manifold miseries.<sup>9</sup>

The conversion movement by Lutheran missionaries, which started in 1850 among the tribals of Chotanagpur, grew stronger year after year. However, they faced several challenges in the conversion process, which can be primarily understood as stemming from three major factors. Firstly, the landlords, who were the masters of the land for so long, felt that after coming in contact with missionaries, the tribals were going away from their grip and gaining independence, resulting in great damage to their self-seeking interests. Therefore, the landlords never wanted tribals to come into contact with missionaries, so they strongly opposed any reconciliation between tribals and missionaries. But when tribals became Christians, the landlords did all they could to make their life unbearable in their villages. An apostle wrote in 1850 that "the converts are being imprisoned for days by the zamindars, and beaten. Their cattle, harvests, homes and property are being taken away from them and driven out of their villages".<sup>10</sup> The second challenge to the conversion was the 'Bhuinari survey and settlement Act of 1869', which tried to settle the land of the tribals of Chotanagpur. The land issue of tribals was strongly picked up by tribal leaders, popularly known as '*Sardars*', and the movement grew stronger and stronger. Much earlier, the land question was raised in the Munda area of Chotanagpur under the leadership of Birsa Munda. The missionaries and the Lutheran mission suffered considerably due to this movement. The third challenge was from among the group missionaries themselves. In 1868 the Lutheran missionaries split into two groups, which plunged the mission endeavour into great uncertainty.<sup>11</sup> Despite several challenges, the Lutheran mission flourished considerably in the Chotanagpur region.

---

<sup>9</sup> Kumar, *op. cit.*

<sup>10</sup> Soreng, *op. cit.*, p.54

<sup>11</sup> Kumar, *op. cit.*



The Jesuit missionaries of the Roman Catholic Church came to Chotanagpur only in 1868, though the Bengal mission of the Jesuits had begun in 1859. The first conversion by Jesuits was reported in 1873, when twenty-eight persons of six families, including twenty-four adults and four infants of the Munda tribe, accepted Christianity.<sup>12</sup> But the efforts of Jesuits could not bear fruit, and very few tribes got converted to Christianity. It was only after the arrival of Fr. Constant Lievens in 1885 that the spread of Christianity among tribes became vibrant. His revolutionary work method opened new avenues in the hitherto traditional mission methods followed in Chotanagpur. He observed that the whole country groaned under the weight of the most shocking injustices like indigenous police, zamindars and their agents of hirelings, collectors of farm-rent and other taxes, usurers etc. In short, a whole group of people without pity or scruples had pounced upon the country to cheat, steal, to despoil the aboriginals, who, in their ignorance, did not know what to do to get justice. Fr. Lievens then studied the law and the customs of the land. He consulted the police officers, magistrates and lawyers on agrarian legislation of the land and the rights and limitations of the zamindars. Soon, he became a master of the situation and employed his zeal and talent at the service of the people.<sup>13</sup> Indeed, he approached the mass on their agrarian problem, a vital point of their existence. With his knowledge of the situation, he made them aware of their plight, rights, and duties. He defended them in the court and elsewhere against the oppressors: the zamindars, the police and the tax extorters, all in the name of God and religion. This newness of his approach was the most relevant to the people. This relevance, then, did not take long to bear the fruit the missionaries wanted. Masses of people flocked around Lievens for help in their plight and to

<sup>12</sup> Nirmala Carvalho, 'Jharkhand's Tribal Mundari Remember the First Catholic Converts'. *Asia News*, 11 Aug. 2014, [www.asianews.it/news-en/\(South-Asia,India\)-Jharkhand%E2%80%99s-tribal-Mundari-remember-the-first-Catholic-converts-32645.html](http://www.asianews.it/news-en/(South-Asia,India)-Jharkhand%E2%80%99s-tribal-Mundari-remember-the-first-Catholic-converts-32645.html).

<sup>13</sup> Achintya Ganguly, 'Tribute to priest who worked for tribal land'. *The Telegraph*, 24 Mar 2021, <https://www.telegraphindia.com/jharkhand/tribute-to-priest-who-worked-for-tribal-land/cid/1810442>



get converted to the religion he preached. Hence, within a matter of over four years, the number of converts all over Chotanagpur leapt from 2092 in August 1885 to around 70,000 by the end of 1889.<sup>14</sup>

Both denominations of Christianity slowly but steadily succeeded in convincing the tribals to adopt Christianity. One of the major reasons for conversion was the infiltration of the '*Dikus*' (the popular name given by the Chotanagpur tribals to the outsiders in the land), who started oppressing innocent tribals. Despite being the first inhabitants of the region, tribals were subjected to cunning and systematic oppression by outsiders. And due to a lack of awareness and ignorance, they continued to lose their land and freedom to outsiders. This prompted many tribals to escape from the land, and those who lived on, of course, had to face mounting oppression and subjugation by the outsiders, who wielded their oppressive power on the tribals with relentless disregard. The British law, too, failed to protect the tribals from the tyranny of these landlords. The tribals, on their part, lived between the oppression of the landlords and the apathy of the British government as a set of no-hopers expecting and looking for someone who would come to liberate them. Tribals saw a ray of hope in Christian missionaries who could somehow help them to overcome their day-to-day struggle. Over a period of time, by the late nineteenth century, a huge tribal population of Chotanagpur adopted Christianity and experienced a socio-economic change in their life. The Church played a significant role in providing possible assistance for the emancipation of tribals. With time, the tribals became aware of their rights with the support of the Church and started experiencing transformation in life, status, social system, culture and religion.

### **Role of Christianity and its Impact on Tribal Issues in the Contemporary Era**

Presently, in the era of the twenty-first century, the situation of tribals has not changed much. The tribal community has to struggle and often fight with the system to taste the flavour of

<sup>14</sup> Soreng, *op. cit.*, p.61

development. Despite a considerable contribution to nation-building and prosperity, a large section of the tribal population still faces social, economic and political exploitation. Even after seventy-five years of India's independence, the indigenous people of Chotanagpur continue to struggle with long-lasting issues related to their identity, land, and forests. Indeed, due to their social disability and economic backwardness, tribals are grossly handicapped in getting a reasonable share in elected offices, government jobs and educational institutions. Undoubtedly, constitutional makers have formulated various special provisions like the fifth Schedule [244 (1)], which provide for the particular administration and control of the Scheduled Areas and Scheduled Tribes in the tribal region like Chotanagpur. In addition, the government has formulated two most significant pieces of legislation, the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 and Panchayats Extension to the Scheduled Areas (PESA) Act 1996, to promote the socio-economic and political development of tribals.<sup>15</sup> The FRA Act, 2006 aims to fulfil livelihood, habitation and other socio-cultural needs of the tribal community by providing access to forest resources. In addition, the act highly empowers tribals through Gram Sabha to determine local policies and schemes to conserve and protect the ecological system and preserve their cultural and natural heritage.<sup>16</sup>

Despite such landmark legislative and constitutional provisions, tribal communities still live in darkness without the basic amenities of life. Indeed, a huge gap has been found in its provisions and reality due to massive mismanagement in its implementation. For instance, the PESA Act 1996 relates to the provision of self-governance through Gram Sabha in scheduled areas, but for the large part it seems to be intentionally ignored

---

<sup>15</sup> Virginius Xaxa, *State Society, and Tribes: Issues in Post-Colonial India*, (New Delhi: Pearson, 2008), pp. 10-11

<sup>16</sup> Government of India. 'Governance, Resources and Livelihoods of Adivasis in India: Implementation of PESA and FRA'. Policy Brief, National Institute of Rural Development and Panchayati Raj. 2017, [http://nirdpr.org.in/nird\\_docs/srsc/srsc-pub-100317-2.pdf](http://nirdpr.org.in/nird_docs/srsc/srsc-pub-100317-2.pdf)

by the administration when it comes to implementation. As a result of such a passive attitude of the government, a movement, namely the '*Pathalgadi Movement*', rose from the Khunti district of Jharkhand in late 2016 to revolt against the government's negligence in implementing PESA Act in the Scheduled Areas.<sup>17</sup> The villagers placed large stone slabs inscribed with rules and provisions of the PESA Act at the entrance of their village, indicating the superiority of *gram sabha* in any matter of administration within the territorial boundary of the village.<sup>18</sup> The movement has rapidly gained popularity in other parts of the Chotanagpur region. Scholarly studies and government reports indicate that the tribal population is the most vulnerable group. It is subjected to displacement, absolute poverty, food insecurity, malnutrition, illiteracy, zero health care facility, unemployment, and flawed implication of constitutional provisions in the tribal-dominated areas. Tribal communities are not only backward but are prone to multiple forms of exploitation at different levels.

In these circumstances, the Church still continues to play a major role in the development of tribal communities. Lack of education, low levels of awareness and prevailing ignorance among the tribals have so far remained obstacles to their uplift. Policies formulated for the development of tribals are less effective and have a minimum outcome due to various factors that prevail among both the policymakers and the beneficiaries. Even the government often finds difficulties in reaching tribals residing in remote areas, much away from mainstream society. Against the backdrop, the Church, with its institutional settings, works as a bridge between the government and the tribal community. The Church reaches every individual, particularly

<sup>17</sup> EPW Engage, 'Jal, Jangal aur Jameen: The Pathalgadi Movement and Adivasi Rights'. *Economic and Political Weekly*, 2019, pp. 1-5. <https://www.epw.in/engage/article/pathalgadi-movement-nation-autonomy-rights-adivasi-jharkhand>

<sup>18</sup> Santosh K Kiro, 'The State's Violent Response to Tribal Discontent Is Fuelling the Pathalgadi Movement'. *The Wire*, 29 Jun. 2018, <https://thewire.in/rights/jharkhand-pathalgadi-movement-abduction-violence>

the Christian tribes, through a hierarchical system of institutions, from the grassroots level to the topmost body. The Roman Catholic Church in every state is divided into several dioceses, with one Archdiocese, and every diocese consists of several parishes (the Church consists of several villages). Over the years, positive growth has been observed with the effort of Christian missionaries in the form of providing education and vocational training and general awareness on rights to tribals to improve their life. The contribution of the Church can be well understood under the following different dimensions.

### **Educational initiatives and promotion of vocational training**

The promotion of education has been one of the primary objectives of Christian missionaries since their arrival. Christian educational institutions in India are now listed among the top education institutions with a prominent role in the Indian education sector. Over the years, the government has taken adequate steps to improve literacy among the people. But, it is really worrying that the illiteracy among tribes has consistently been below the average. Even today, the literacy rate among tribes, as per Census 2011, is 59 per cent against a national literacy rate of 73 per cent.<sup>19</sup>

However, the tribal literacy rate jumped from 8.53 per cent in 1961 to 59 per cent in 2011. The literacy rate among tribals in Jharkhand increased from 38.10 per cent in 2001 to 57.1 per cent in 2011, against the overall state's literacy of 54.13 in 2001 to 66.4 in 2011. Similarly, the literacy rate among tribals in Odisha increased from 37.4 per cent in 2001 to 52.2 per cent in 2011.<sup>20</sup> The Church has significantly contributed to the continuous growth

<sup>19</sup> Government of India. 'Government is Implementing a Number of Schemes / Programmes to Increase Literacy Rates and Education Level of STs'. *Press Information Bureau*, 22 Sep. 2020, <https://pib.gov.in/PressReleasePage.aspx?PRID=1657743#:~:text=As%20per%20Census%202011%2C%20literacy,73%25%20at%20all%20India%20level.>

<sup>20</sup> Government of India. 'ST Statistical Profile-at a glance'. *Ministry of Tribal Affairs*, (n.d.), <https://tribal.nic.in/ST/Statistics8518.pdf>

of literacy among tribes, particularly in the Chotanagpur region. They have established Odia medium schools in Odisha and Hindi medium schools in Jharkhand, particularly in rural areas, enrolling tribal children for the most part. Further, the Church has also established English medium schools, mostly in urban areas.

In addition, the Church also focuses on creating employment opportunities for the tribals by setting up vocational training centres. There are many vocational training centres, i.e. Holy Cross Vocational Training Institute and St. Mary's Vocational Training Center Gyaan Deep in Hazaribagh and Ranchi in Jharkhand, and St. Mary's Vocational Training Centre in Rajgangpur in Odisha. These institutes aim to provide vocational training to students in communication and spoken English, computer operations, driving, tailoring, mobile repairing, hospitality management, home nursing, and short-term agriculture training. Besides, the centres also promote personal, interpersonal and job-oriented managerial secretarial courses. Tribal youths are greatly benefited from such welfare initiatives of the Church.

### **Community Augmentation and their Rights**

The Church, in the Chotanagpur region, emphasises community development among tribals through community institutions like Self Help Groups (SHG), Yuva Sangh (Unmarried Youth Club), Mahila Sangh (Married Women Club), Aba Sangh (Married Men Club), Krush Veer (Children Club), Farmers Club etc. Such institutions exist at different levels, i.e., Parish, Deanery, diocese, state etc. The Church, along with the representative heads of respective community institutions, organises gatherings and meetings in the Church premises on issues related to their social and developmental affairs. It also helps them to get access to different governmental schemes and provisions. Thus, community halls have been established to bring about unity, solidarity, and prosperity and to promote intimacy and support among tribals. Additionally, the Church also organises meetings of the '*Raja*' (Community Leader) of different tribal communities to

promote unity among tribal groups and perform action-oriented discussions on different issues pertaining to their development. The missionaries have also come forward to lead the people on the issue of their rights on 'Jal, Jangal aur Jameen' (Water, Forest and Land) and exploitation of tribals by the system. A Jesuit priest, Fr. Stanislaus Lourduswamy, popularly known as Stan Swamy, was one among those frontline tribal rights activists who had been working on various issues of the tribal community for over three decades. Unfortunately, in 2020, he was charged for his alleged role in the Elgar Parishad case and arrested under the stringent Unlawful Activities (Prevention) Act, or UAPA. And after spending nine months in jail, his health broke down and he passed away on 5 July 2021, largely owing to the inordinate delay in providing appropriate medical assistance when it was urgently needed. The Christian and tribal community thus lost one of its great tribal activists on 5 July 2021.<sup>21</sup>

The Christian missionaries also work for the welfare of the tribal community with the help of NGOs set up by them. 'Samagra Vikas' is a Rourkela, Sundargarh-based NGO run by Sisters of Handmaids of Mary for Integrated Development of People and Community with an inclusive approach, particularly in tribal populated regions. The NGO works on the wide area of contemporary issues pertaining to tribal empowerment and upliftment.<sup>22</sup> Similarly, a Ranchi-based NGO named 'The Institute of Missionaries of Jesus the Eternal Priest Society', run by Missionary Sisters of Jesus the Eternal Priest work in the field of Education & Literacy, particularly among tribal communities in Jharkhand.<sup>23</sup>

<sup>21</sup> Dhamini Kay Abbas Ratnam And Divya Chandrababu, 'The Life and Death of Father Stan Swamy'. *Hindustan Times*, 12 July 2021, [www.hindustantimes.com/india-news/the-life-and-death-of-father-stan-swamy-101626061660105.html](http://www.hindustantimes.com/india-news/the-life-and-death-of-father-stan-swamy-101626061660105.html).

<sup>22</sup> *About-Samagra Vikas*. [samagravikas.org/about-2](http://samagravikas.org/about-2). Accessed 15 May 2022.

<sup>23</sup> 'Indian NGO List Directory Database'. Indian NGO List, [www.indiangoslist.com/ngo-address/the-institute-of-missionaries-of-jesus-the-eternal-priest-society-in-ranchi-jharkhand\\_JH-2017-0171633](http://www.indiangoslist.com/ngo-address/the-institute-of-missionaries-of-jesus-the-eternal-priest-society-in-ranchi-jharkhand_JH-2017-0171633). Accessed 06 Jul. 2022.

The Church also has made a major contribution to sports, particularly in hockey. It is the most popular and common game played in the Chotanagpur region, and the tribals find themselves associated with hockey. The Christian missionaries organise hockey tournaments at different level, with poultry and goats being the prizes awarded. Such common tournaments in tribal areas of Chotanagpur have promoted hHockey in the region. A notable contribution in hockey comes from Fr. Rajendra Kumar Kujur, posted in Amlikhaman Parish, who has been training hundreds of tribal girls in hockey. In 2021, a documentary titled '*The Mountain Hockey*' was made to portray the dedication of Fr. Kujur in promoting hockey. It is the first-ever Odia documentary to be released on Disney+ Hotstar or any other global OTT platform.<sup>24</sup>

The Church can be credited for many tribal hockey players like Deelip Tirkey, the former captain of the Indian men's hockey team, who have brought glory to the land of Chotanagpur. Additionally, veteran hockey players like Ignace Tirkey, Lazarus Barla, Prabodh Tirkey, Birendra Lakra, Amit Rohidas and many more have represented India on various international platforms. Likewise, tribal women from this region have also made a major contribution to Indian women's hockey. Women hockey players like Lilima Minz, Deep Grace Ekka, Salima Tete, Nikki Pradhan, Namita Toppo, Mariana Kujur and many more have represented India in hockey. Thus, the Church has also made a notable contribution to Indian hockey.

### Concluding Remarks

The advent of Christianity can be seen as a gift for the entire tribal community living in Chotanagpur. Christian missionaries' primary objective was preaching the gospel, but they also felt the

---

<sup>24</sup> Punya Prava Rath, 'Story of Odisha Tribal Girls Training on Mountaintop and Their Guru Streaming on Disney+ Hotstar'. *Odishabytes*, 5 June 2021, [www.odishabytes.com/story-of-odisha-tribal-girls-training-on-mountaintop-their-guru-streaming-on-disney-hotstar](http://www.odishabytes.com/story-of-odisha-tribal-girls-training-on-mountaintop-their-guru-streaming-on-disney-hotstar).



need for the emancipation of the poor, ignorant and oppressed tribals through their welfare activities. There had been various laws and provisions for the development of tribes for decades but these had minimum efficacy on the ground level due to the ignorance and lack of education among tribes. But with the arrival of Christianity, the tribals got guidance to realise their rights and found the means of attaining them. The missionaries, besides their preaching, focused on educating illiterate tribals and spreading general awareness about the injustices done to them. As a result, the condition of tribal communities of Chotanagpur has now improved to some extent. However, they still lag behind in terms of overall development as compared to the rest of society. In conclusion, it would not be wrong to say that the Church has tremendously influenced the development and emancipation of tribal communities of Chotanagpur in all aspects of their life.

## Bibliography

*About-Samagra Vikas.* [samagravikas.org/about-2](http://samagravikas.org/about-2). Accessed 15 May 2022.

Carvalho, Nirmala. 'Jharkhand's Tribal Mundari Remember the First Catholic Converts'. *Asia News*, 11 Aug. 2014, [www.asianews.it/news-en/\(South-Asia,India\)-Jharkhand%E2%80%99s-tribal-Mundari-remember-the-first-Catholic-converts-32645.html](http://www.asianews.it/news-en/(South-Asia,India)-Jharkhand%E2%80%99s-tribal-Mundari-remember-the-first-Catholic-converts-32645.html).

Chandra, Madhu. 'Indian Church and Nation Building'. *The Indian Awaaz*, 16 June 2021, [www.theindianawaaz.com/indian-church-and-nation-building](http://www.theindianawaaz.com/indian-church-and-nation-building).

EPW Engage. 'Jal, Jangal aur Jameen: ThePathalgadi Movement and Adivasi Rights'. *Economic and Political Weekly*, 2019, pp. 1-5. <https://www.epw.in/engage/article/pathalgadi-movement-nation-autonomy-rights-ativasi-jharkhand>

Ganguly, Achintya. 'Tribute to priest who worked for tribal land'. *The Telegraph*, 24 Mar 2021, <https://www.telegraphindia.com/jharkhand/tribute-to-priest-who-worked-for-tribal-land/cid/1810442>



- Government of India. 'Governance, Resources and Livelihoods of Adivasis in India: Implementation of PESA and FRA'. Policy Brief, National Institute of Rural Development and Panchayati Raj. 2017, [http://nirdpr.org.in/nird\\_docs/srsc/srsc-pub-100317-2.pdf](http://nirdpr.org.in/nird_docs/srsc/srsc-pub-100317-2.pdf)
- Government of India. 'Government is Implementing a Number of Schemes / Programmes to Increase Literacy Rates and Education Level of STs'. *Press Information Bureau*, 22 Sep. 2020, <https://pib.gov.in/PressReleasePage.aspx?PRID=1657743#:~:text=As%20per%20Census%202011%2C%20literacy,73%25%20at%20all%20India%20level.>
- Government of India. 'RGI Releases Census 2011 Data on Population by Religious Communities'. *Press Information Bureau*, 25 Aug. 2015, [pib.gov.in/newsite/printrelease.aspx?relid=126326](http://pib.gov.in/newsite/printrelease.aspx?relid=126326).
- Government of India. 'ST Statistical Profile-at a glance'. *Ministry of Tribal Affairs*, (n.d.), <https://tribal.nic.in/ST/Statistics8518.pdf>
- Hegde, Sanjay. 'Secular in Spirit and in Letter'. *The Hindu*, 24 Mar. 2016, [www.thehindu.com/opinion/lead/secularism-and-the-provision-for-it-in-the-constitution/article7955211.ece](http://www.thehindu.com/opinion/lead/secularism-and-the-provision-for-it-in-the-constitution/article7955211.ece).
- 'Indian NGO List Directory Database'. Indian NGO List, [www.indiangoslist.com/ngo-address/the-institute-of-missionaries-of-jesus-the-eternal-priest-society-in-ranchi-jharkhand\\_JH-2017-0171633](http://www.indiangoslist.com/ngo-address/the-institute-of-missionaries-of-jesus-the-eternal-priest-society-in-ranchi-jharkhand_JH-2017-0171633). Accessed 06 Jul. 2022.
- Kiro, Santosh K. 'The State's Violent Response to Tribal Discontent Is Fuelling the Pathalgadi Movement'. *The Wire*, 29 Jun. 2018, <https://thewire.in/rights/jharkhand-pathalgadi-movement-abduction-violence>
- Kumar, Sanjay. 'Christianisation Among the Oraons of Chotanagpur'. *Proceedings of the Indian History Congress*, vol. 51, 1990, pp. 434-39. JSTOR, [www.jstor.org/stable/44148256](http://www.jstor.org/stable/44148256).
- Morris, Gertrude O'Connor. 'The Dublin University Mission to Chota Nagpur'. *The Irish Church Quarterly*, vol. 6, no. 24, 1913, pp. 302-313. JSTOR, <https://doi.org/10.2307/30067557>.

Rath, Punya Prava. 'Story of Odisha Tribal Girls Training on Mountaintop and Their Guru Streaming on Disney+ Hotstar'. *Odishabytes*, 5 June 2021, [www.odishabytes.com/story-of-odisha-tribal-girls-training-on-mountaintop-their-guru-streaming-on-disney-hotstar](http://www.odishabytes.com/story-of-odisha-tribal-girls-training-on-mountaintop-their-guru-streaming-on-disney-hotstar).

Ratnam, Dhamini Kay Abbas And Divya Chandrababu. 'The Life and Death of Father Stan Swamy'. *Hindustan Times*, 12 July 2021, [www.hindustantimes.com/india-news/the-life-and-death-of-father-stan-swamy-101626061660105.html](http://www.hindustantimes.com/india-news/the-life-and-death-of-father-stan-swamy-101626061660105.html).

'Religion'. *Encyclopedia Britannica*, [www.britannica.com/topic/religion](http://www.britannica.com/topic/religion). Accessed 22 Jun. 2022.

Soreng, Ignacius. *History of the Gangpur Mission (Upto 1948)*. Ranchi, Society of the Divine World, 2008.

Xaxa, Virginius. *State Society, and Tribes: Issues in Post-Colonial India*. New Delhi, Pearson, 2008.

● ● ●

NCCI Women's Concern promotes

**THURSDAYS IN BLACK**

Campaign

in Churches and Christian/Ecumenical Organisations

To address

***GENDER INJUSTICE***

particularly Domestic Violence and Rape

**Need Help?**

**Feel Free to call: 9455059522 / mail us your concern:**

**[jiyoti@ncci1914.com](mailto:jiyoti@ncci1914.com); [ncci@ncci1914.com](mailto:ncci@ncci1914.com)**

## HOMOSEXUALITY IN THE EARLY MODERN GOA: CARMELITE & PROTESTANT PERSPECTIVES

- J. M. John Marshal\*

---

### Abstract:

Homosexuality refers to an exclusive or predominant sexual attraction toward persons of the same sex. Based on the archival sources, this article shows that the Carmelites and the Protestants (non-Portuguese westerners) as well as the homosexuals were persecuted as a way of enforcing the ecclesial, doctrinal and the moral authority respectively of the Padroado Portuguese in early modern Goa. The case of Alberto Homem, the first known protestant who was persecuted for homosexuality in India is also presented.

**Keywords:** Homosexuality, Sodomy, Protestants, Carmelites, Inquisition.

### Introduction:

Sodomy is an umbrella term to denote the sexual activity that lies outside the domain of procreation. In the Hebrew Bible, Sodom was a city destroyed by God because of the evil of its inhabitants and no specific sin is given as the reason for God's great wrath. The connection between Sodom and homosexual acts is derived from the described attempt by a mob of the city's people to sexually violate Lot's male guests.<sup>1</sup> Byzantine emperor Justinian I (527-565 CE) declared that Sodom's sin had been specifically sexual activities between same sex persons. He also linked

---

\* J.M. John Marshal is a doctoral research scholar based on the Department of History, Goa University, Taleigao. E-mail: johnbti0901142@gmail.com

<sup>1</sup> John Boswell, *Christianity, Social Tolerance, and Homosexuality*, (Chicago, London: University of Chicago Press, 2005), 92-98.

"famines, earthquakes, and pestilences" upon cities as being due to homosexuality and his laws influenced the west for centuries.<sup>2</sup> In the early modern era, the term '*Pecado Nefando*' (Nefarious Sin) came to refer to any sexuality that fell outside the natural order.<sup>3</sup> The natural order, in terms of sexuality was understood as the sexual acts of procreation within the bounds of holy matrimony. Therefore, sodomy was considered as a nefarious sin against the very order of nature.

The Portuguese established their rule in Goa by 1510 CE and in 1560 CE they instituted the Goan Inquisition. The Goan inquisition was abolished effectively in 1812 CE. The Inquisition was an institution which served the purpose of the Portuguese colonial state to impose Catholic orthodoxy in doctrines as well as morality. Historical sources indicate that the Portuguese dealt with the problem of sodomy in early modern Goa.

Although, the history of homosexuality in Portuguese Goa was documented by Luiz Mott<sup>4</sup>, a specific study of it with reference to the non- Portuguese westerners has not been undertaken and this article analyzes homosexuality from this perspective.

### **Protestants and Carmelites: Non- Portuguese Westerners in Early Modern Goa:**

The Portuguese colonial patronage of Catholicism was known as '*Padroado*'. This system allowed the kings of Portugal to nominate bishops to the dioceses that followed

<sup>2</sup> Boswell, *Christianity*, 171-173.

<sup>3</sup> Peter Thompson, *The Outrageous Juan Rana Entreemeses: A Bilingual and Annotated Selection of Plays Written for this Spanish Golden Age Gracioso*, (Toronto: University of Toronto Press, 2009), 7.

<sup>4</sup> Luiz Mott, "A India nos processos de sodomia da Inquisicao Portuguesa: 1550-1750" In *Império de várias faces: relações de poder no mundo ibérico da época moderna* Ronaldo Vainfas, edited by Rodrigo Bentes Monteiro (Sao Paulo: Alameda, 2009), 50.

the Latin rite in India. 'Propaganda' referred to the patronage of the Catholic missions directly from the authority of Pope through the Sacred Congregation of Propagation of Faith (Propaganda Fide) without the mediation/patronage of the King of Portugal. The conflict between Padroado & Propaganda is well documented.

The Persian Mission of the Italian Congregation of the Discalced Carmelites (one of the ancient religious orders of the Catholic Church) established themselves in Goa in 1620.<sup>5</sup> These Carmelites were of different nationalities such as Italian, Spanish, Portuguese, French etc. In the early 18<sup>th</sup> century the xenophobic Portuguese government expelled these non-Portuguese westerners (who supported Propaganda) from Goa and confiscated their monastery on the pretext of their being foreigners.<sup>6</sup> After expulsion, many Carmelites fled to the territory of Karwar<sup>7</sup>, where they received the support of the British.<sup>8</sup> After Bombay was ceded to the British, they recommended that the Carmelites administer the Catholics of Bombay. With the approval of the Vatican, the Carmelites were appointed in 1720 and this move was a major blow to the Padroado power of the Portuguese.<sup>9</sup> Also, after the occupation of Cochin by the protestant Dutch in 1663, the Carmelites were allowed by them to exist in their territory.<sup>10</sup>

<sup>5</sup> Herbert Chick, *A Chronicle of the Carmelites in Persia and the Papal Mission of the XVII and XVIII centuries* (London: Eyre & Spottiswoode, 1939), 1222-1226.

<sup>6</sup> Chick, *A Chronicle*, 1244.

<sup>7</sup> Chick, *A Chronicle*, 1244.

<sup>8</sup> Ernest Hull, *Bombay Mission History: With a special study of the Padroado question* (Bombay: Examiner Press, 1920), 55.

<sup>9</sup> Hull, *Bombay*, 55-64.

<sup>10</sup> Francis Day, *The Land of the Perumals or Cochin, its Past and its Present* (Madras: Adelphi Press, 1863), 241-242.

The Protestants were referred to as “Lutherans” in the early modern Portuguese sources<sup>11</sup> and the Portuguese persecuted them even before the introduction of Inquisition. For example, during the Portuguese occupation of Ormuz, a Jesuit missionary named Fr. G. Berse strongly recommended that the Flemish, English and Germans be expelled from India, arguing that many of them had deserted as renegades to the Moors or were ‘contaminated’ by Lutheranism.<sup>12</sup> The inventory of the Goan Inquisition over the period of 1561-1623, drawn up by Joao Delgado Figueira shows that 1.5% (of the total 3500 lawsuits) were against Protestantism.<sup>13</sup> Of them only seven were subjected to the death penalty.<sup>14</sup>

The Protestants and the Carmelites formed the bulk of the non-Portuguese westerners in early modern Goa. Historical evidence shows the existence of symbiotic relationships between the non-Portuguese westerners in the early modern period, which often transcended their religious affiliation and challenged the temporal and spiritual power claimed by the Portuguese. The Carmelites, though rooted in their Catholic faith, maintained diplomacy and dialogue with various Protestants such as the Dutch and the British. The approaches taken by the Padroado (Portuguese) and the Propaganda (represented by the Carmelite religious order) towards Protestantism were quite different from each other and therefore in this context we analyze the approach of the non-Portuguese westerners towards homosexuality.

---

<sup>11</sup> John G. Everaert, “Non-Portuguese Westerners trailed by the Goa Inquisition.” In *The Portuguese, Indian Ocean and European Bridgeheads*, edited by Pius Malekandathil & T. Jamal Mohammed (Goa: Fundacao Oriente, 2001), 150.

<sup>12</sup> Everaert, “Non-Portuguese”, 150.

<sup>13</sup> Everaert, “Non-Portuguese,” 151.

<sup>14</sup> Everaert, “Non-Portuguese,” 151.

## Homosexuality in Early Modern Goa- An overview:

It is said that the first case of sodomy in connection with Portuguese India dated back to the year 1547, before the arrival of Holy Office to Goa in 1560.<sup>15</sup> However, the author has found that in 1528 itself the Judiciary of Goa punished a Muslim man for sodomy.<sup>16</sup> It condemned him to be burnt, made into dust, his goods confiscated for the Crown and his descendants defamed.<sup>17</sup>

The Padroado Portuguese envisioned a “*Sodomy-free society*” by creating stigma, terror and fear around homosexual acts through the institutions of secular justice and the Holy Inquisition.<sup>18</sup> Homosexuals were subjected to arrest, imprisonment, Inquisition, confiscation of goods & assets, admonishment, flogging, torment, paying the costs of the Inquisition, disownment by their own family & friends, condemnation to auto-da-fe’ (confession of faith) & death, being burnt alive, made into dust, family shaming, degradation, being made galley slaves (even for lifetime, mostly unpaid, rowing/paddling the ship), perpetual exile to distant lands etc.<sup>19</sup> In the case of clergy, along with one or

<sup>15</sup> Mott, “A India,” 50.

<sup>16</sup> “Sentença que pela justiça de Goa se proferiu contra um mouro condenando-o a morte natural e queimado, feito em pó, seus bens confiscados para a coroa do Reino e seus filhos havidos por infâmes por ter cometido com o seu escravo o grave delito e nefando pescado da Sodomia, ficando este forro e livre por ser menor e constrangido por seu senhor a consentir nele”, (18-05-1528), mc.148, nº 87, Corpo Cronológico Parte II, DGLAB, Arquivo Nacional Torre do Tombo, Lisbon, Portugal.

<https://digitarq.arquivos.pt/details?id=3810402> (hereafter cited as Sentença, Arquivo Nacional Torre do Tombo)

<sup>17</sup> Sentença, Arquivo Nacional Torre do Tombo.

<sup>18</sup> John Marshal, “Pride & Prejudice: Forgotten LGBT people of early modern Goa.” *The Goan*, August 28, 2021. <https://www.thegoan.net/sunday-mag/pride-prejudice-forgotten-lgbt-people-of-early-modern-go/73670.html> (accessed September 29, 2022).

<sup>19</sup> Marshal, “Pride&Prejudice.”

more of the punishments above they could be expelled from the order, their holy orders revoked, and being disciplined, deprived of active voice, confined into the monastic prisons etc.<sup>20</sup> In this climate of antipathy, many of them led double lives, where they continued expressing their sexuality in secret.

### **Case of Alberto Homem, the first known Protestant condemned for Homosexuality in India:**

Alberto Homem, a German soldier in the Portuguese army, born of Lutheran parents from the town of Emden<sup>21</sup> was arrested and condemned in the year 1607.<sup>22</sup> The inquisition record states that Alberto, induced by devil, committed the 'horrible and abominable vice of sodomy' since he was 16 years old, habitually with many men, also while he was serving in the North (Portuguese Bombay) as well as many cities where he lived and when he was sent in the army of Malacca too.<sup>23</sup> The inquisition declared him being infamous(notoriously evil), confiscated his goods and 'relaxed' him to secular justice to be burnt alive.<sup>24</sup> The sentence was written by the Inquisitor Jorge Ferreira, dated 09-12-1607.<sup>25</sup>

<sup>20</sup> Marshal, "Pride&Prejudice."

<sup>21</sup> This could be probably the city of Emden in Germany which briefly became an important centre for the Protestant reformation in the 16th century.

<sup>22</sup> "TRASLADOS DE SENTENÇAS DE ALGUMAS PESSOAS DESPACHADAS NA INQUISIÇÃO DE GOA", (1632), Tribunal do Santo Ofício, Inquisição de Lisboa, proc. 4938, f.55, DGLAB, Arquivo Nacional Torre do Tombo, Lisbon, Portugal. <https://digitarq.arquivos.pt/details?id=2304940> (hereafter cited as TRASLADOS, Arquivo Nacional Torre do Tombo)

<sup>23</sup> TRASLADOS, Arquivo Nacional Torre do Tombo.

<sup>24</sup> TRASLADOS, Arquivo Nacional Torre do Tombo, f.55V.

<sup>25</sup> Bruno Feitler, Ana Paula Mendonca, Juliete Anjos Souza, *Uma base de dados dos processos da Inquisição de Goa (1561-1623)* (2011), distributed by Departamento de História da Escola de Filosofia, Letras e Ciências Humanas, Universidade Federal de São Paulo, <http://www.i-m.mx/reportorio/reportorio/base.html>.



It is said that he was executed without trial at all. This could be because he was accused of having committed sodomy with many persons and he was seen as being 'naturally inclined' to commit same sex acts.<sup>26</sup>

From the records of the Inquisition available so far, the author has not encountered any other Protestant condemned for sodomy.

### **Carmelites of Goa and Homosexuality:**

Being non-Portuguese westerners, the Carmelites were viewed with suspicion and a letter from the Archbishop of Goa to the Inquisitor in 1685 was concerned about the preaching of the Carmelites in Goa.<sup>27</sup> It was the time period in which the xenophobia of the Portuguese was quite intense. The author has not encountered any of the Carmelites arrested by the Inquisition for Sodomy in Goa. However, references to homosexuality could be seen in their writings.

Archbishop D. Aleixo Menezes (1595-1612) was quite forceful in ensuring Catholic morality. The Lutheran Alberto Homem was also persecuted for sodomy during his time. The Jesuit Guerreiro and Carmelite Fr. Philip of the Most Holy Trinity, wrote an account of Turun Shah, a

---

<sup>26</sup> If the anal penetration led to the emission of semen within the anal cavity it was known as 'Perfect Sodomy' and death penalty was reserved for this act. All other homosexual activities constituted 'Imperfect Sodomy'. The document shows that he 'consummated' sodomy which implies perfect sodomy.

<sup>27</sup> "Ofício à Inquisição de Goa tratando das propinas recebidas pelos inquisidores, da prisão dos oleiros, das pregações dos carmelitas, da mudança da cidade [de Goa], das despesas com as diligências, e passando várias provisões de nomeações", (22-03-1685), 251005 n.026 – Manuscritos, A Biblioteca Nacional Digital, Fundação Biblioteca Nacional, Rio de Janeiro, Brazil. [http://objdigital.bn.br/objdigital2/acervo\\_digital/div\\_manuscritos/mss1352114/mss1352114\\_026.pdf](http://objdigital.bn.br/objdigital2/acervo_digital/div_manuscritos/mss1352114/mss1352114_026.pdf)

prince of Ormuz<sup>28</sup> who was killed for Sodomy during the time of D. Aleixo de Menezes in 1606 or 1607 despite his repeated pleas for mercy.<sup>29</sup> The king of Spain himself was greatly incised against Menezes for this act.<sup>30</sup> Fr. Philip mentions that the soul of Turun Shah, after his execution, went to Heaven.<sup>31</sup>

In the Portuguese Ormuz and in Persia, bath houses were often associated with sodomy. Hence, the Archbishop Menezes didn't allow construction of public bath houses in Ormuz even for the travellers from Persia.<sup>32</sup> The Carmelite Fr. John Thaddeus of St. Elisaeus of the Persian mission mentioned that the Persian Shah Abbas I frequented the bath houses accompanied by 30-40 handsome youths<sup>33</sup>. His homoerotic tendencies are also attested in other sources.<sup>34</sup>

### **An Inclusive theology in the Early Modern Period:**

There are no items of evidence to show that the Carmelites and the Protestants in early modern Goa sought the legitimization of homosexuality. Neither is there evidence to suggest that the Carmelites were involved in carrying out an institutionalized persecution against homosexuals in the regions under their spiritual care, while in early modern Goa the Padroado Portuguese carried out state & church sponsored persecution. On the contrary, an

<sup>28</sup> Fr. Philippi a Santissima Trinitate, *Itinerarium orientale*, (n.p:1649),218-219.

<sup>29</sup> Fr. Agostinho de S.Maria, *Historia da fundacao do Real Convento de Santa Monica*, (Lisbon, Self-Pub, 1699), 37-38.

<sup>30</sup> Fr. Agostinho, *Historia*,38.

<sup>31</sup> Fr. Philippi, *Itinerarium*,219.

<sup>32</sup> Jorge Flores, *Unwanted Neighbours: The Mughals, the Portuguese, and Their Frontier Zones* (New Delhi: Oxford University Press, 2018),150.

<sup>33</sup> Chick, *A Chronicle*,920.

<sup>34</sup> Louis Crompton, *Homosexuality and Civilization*, (Massachusetts: Harvard University Press, 2009),171.

inclusive perspective can be seen in the account of Fr. Philip about the prince Turun Shah. St. Thomas Aquinas viewed homosexuals as innately sinful creatures for whom there would be no salvation and thus he expected all sodomites to burn in hell.<sup>35</sup> On the contrary, the Carmelite theologian Fr. Philip envisioned sodomites attaining salvation in heaven.

### **Discussion and Conclusion:**

In the early modern age, it was homosexuality which was viewed as the most vile, filthy and dishonest sin.<sup>36</sup> Homosexuals could be persecuted irrespective of whether they were Catholics or Protestants. From the evidence, we understand that the number of Protestants arrested for sodomy is much lower compared to the Catholics or Muslims.

It is also significant to note that the Carmelites, being non-Portuguese westerners, maintained diplomacy and dialogue with the Protestants. They also showed some elements of inclusivity towards homosexuality.

To conclude, the Carmelites, Protestants and homosexuals represented a challenging force to Portuguese Padroado Catholicism since they were outside the Portuguese religious patronage, Catholic doctrinal orthodoxy and the Portuguese sexual morality respectively. Various measures such as the Inquisition, confiscation of properties etc were imposed to ensure that the Padroado Catholicism of the Portuguese had absolute ecclesial, doctrinal and moral authority.

---

<sup>35</sup> Donald J Cantor et al, *Same-Sex marriage: The legal and psychological evolution in America*, (Middletown: Wesleyan university press, 2006), 26.

<sup>36</sup> "Gay and Lesbian Movements in Latin America and the Caribbean" in *Africana: The encyclopaedia of the African and African American Experience*. ed. Anthony Appiah, Henry Louis Gates Jr, (New York: Oxford University Press, 2005), 772.

## References

- A Santissima Trinitate, Fr. Philippi. 1649. *Itinerarium orientale*. n.p: Self-Published.
- Boswell, John. 2005. *Christianity, Social Tolerance, and Homosexuality*. Chicago, London: University of Chicago Press.
- Cantor, Donald J.et al. 2006. *Same-Sex marriage: The legal and psychological evolution in America*, Middletown: Wesleyan university press.
- Chick, Herbert. 1939. *A Chronicle of the Carmelites in Persia and the Papal Mission of the XVII and XVIII centuries*. London: Eyre & Spottiswoode.
- Crompton, Louis. 2009. *Homosexuality and Civilization*. Massachusetts: Harvard University Press.
- Day, Francis. 1863. *The Land of the Perumals or Cochin, its Past and its Present*. Madras: Adelphi Press.
- De S. Maria, Fr. Agostinho. 1699. *Historia da fundacao do Real Convento de Santa Monica*. Lisbon: Self-Published.
- Everaert, John G. 2001. "Non-Portuguese Westerners trailed by the Goa Inquisition." In *The Portuguese, Indian Ocean and European Bridgeheads*, edited by Pius Malekandathil & T. Jamal Mohammed,150-161.Goa: Fundacao Oriente.
- Flores, Jorge. 2018. *Unwanted Neighbours: The Mughals, the Portuguese, and Their Frontier Zones*. New Delhi: Oxford University Press.
- "Gay and Lesbian Movements in Latin America and the Caribbean" in *Africana: The encyclopaedia of the African and African American Experience*. edited by Anthony Appiah, Henry Louis Gates Jr, 772, New York: Oxford University Press, 2005.
- Hull, Ernest.1920. *Bombay Mission History: With a special study of the Padroado question*. Bombay: Examiner Press.
- Marshal, John. 2021. "Pride & Prejudice: Forgotten LGBT people of early modern Goa." *The Goan*, August 28. <https://www.thegoan.net/sunday-mag/pride-prejudice-forgotten->

lgbt-people-of-early-modern-goia/73670.html (accessed September 29, 2022).

Mendonça Bruno Feitler, Ana Paula Souza and Aníes Julieta, *Uma base de dados dos processos da Inquisição de Goa (1561-1623)*. 2011. Distributed by Departamento de História da Escola de Filosofia, Letras e Ciências Humanas, Universidade Federal de São Paulo, <http://www.i-m.mx/reportorio/reportorio/base.html>.

Mott, Luiz. 2009. "A Índia nos processos de sodomia da Inquisição Portuguesa: 1550-1750" In *Império de várias faces: relações de poder no mundo ibérico da época moderna* Ronaldo Vainfas, edited by Rodrigo Bentes Monteiro, São Paulo: Alameda.

Ofício à Inquisição de Goa tratando das propinas recebidas pelos inquisidores, da prisão dos oleiros, das pregações dos carmelitas, da mudança da cidade [de Goa], das despesas com as diligências, e passando várias provisões de nomeações", 22 march 1685, 251005 n.026, Manuscritos, A Biblioteca Nacional Digital, Fundação Biblioteca Nacional, Rio de Janeiro, Brazil.

Sentença que pela justiça de Goa se proferiu contra um mouro condenando-o a morte natural e queimado, feito em pó, seus bens confiscados para a coroa do Reino e seus filhos havidos por infâmes por ter cometido com o seu escravo o grave delito e nefando pescado da Sodomia, ficando este forro e livre por ser menor e constrangido por seu senhor a consentir nele, 18-05-1528, mç.148, nº 87, Corpo Cronológico Parte II, DGLAB, Arquivo Nacional Torre do Tombo, Lisbon, Portugal.

TRASLADOS DE SENTENÇAS DE ALGUMAS PESSOAS DESPACHADAS NA INQUISIÇÃO DE GOA, 1632, Tribunal do Santo Ofício, Inquisição de Lisboa, proc. 4938, f.55, DGLAB, Arquivo Nacional Torre do Tombo, Lisbon, Portugal.

Thompson, Peter. 2009. *The Outrageous Juan Rana Entremeses: A Bilingual and Annotated Selection of Plays Written for this Spanish Golden Age Gracioso*. Toronto, University of Toronto Press.

## BIBLE STUDY

### UNLEARNING WAR AND LEARNING PEACE – ISAIAH’S VISION OF GOD’S FORMULA FOR WORLD PEACE

*-Cheriyā Alexander\**

#### ISAIAH 2: 1 to 5

*This is what Isaiah, son of Amoz, saw concerning Judah and Jerusalem:*

*2 In the last days the mountain of the Lord’s temple will be established as the highest of the mountains; it will be exalted above the hills, and all nations will stream to it.*

*3 Many peoples will come and say, “Come, let us go up to the mountain of the Lord, to the temple of the God of Jacob. He will teach us his ways, so that we may walk in his paths.” The law will go out from Zion, the word of the Lord from Jerusalem.*

*4 He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.*

*5 Come, descendants of Jacob, let us walk in the light of the Lord.*

Just a few days ago, I was shocked to hear something I had never hoped to hear in my lifetime – a TV report citing Vladimir Putin’s veiled threat about using nuclear weapons in the ongoing war against Ukraine. Ever since August 1945, when nuclear weapons were used, for the first and only time, we have all grown used to politicians from the nuclear-bloc countries swearing by the doctrine of ‘no first use’ of the dreaded weapons. It was in the immediate aftermath of that catastrophe that the United Nations was created and the words of Isaiah 2:4 were carved on the walls of the UN Secretariat building in New York.

The passage from Isaiah that we are looking at in this month’s

\* Dr Cheriyā Alexander is the former Head of the Department of English at St Joseph’s College, Bangalore

brief Bible study can be taken as an inspirational text for all who are involved in peace-building, anti-militarism, and peaceful conflict-resolution. The iconic phrase “beating their swords into ploughshares” encapsulates the deep desire of most of humanity down the ages to see a world without violence and war.

There are different kinds of wars according to historians. They include wars of conquest (often motivated by greed for territory, resources and power), pre-emptive wars (based on the notion that ‘offense is the best form of defence’), holy wars (motivated by the claim of divine command), just war (to throw off the yoke of an oppressor or a tyrant) and wars of defence (defending one’s homeland from foreign invasion). One can quite appropriately add proxy wars, guerrilla wars and terrorist attacks to this list. Then there are war crimes. The Geneva Convention and other similar documents list quite a few varieties of those as well, like ethnic cleansing/genocide, torture, maiming and killing of prisoners of war, rape as a weapon of war, deliberate targeting of civilians and the use of landmines in civilian areas.

When it comes to the prophet Isaiah’s vision of a world freed from the need for war, we find it to be the epitome of the deep aspiration of peace-loving humanity down the ages, and yet the reality has been far from the ideal. The pages of history, it can be argued, are soaked in the blood that has been shed in innumerable wars. For that matter, a good stretch of the Bible itself, from Genesis onwards, presents us with numerous instances of wars and war crimes, including genocide, a good deal of which is said to be ordered by God himself. So much so, that by the time readers who started their journey at Genesis reach Isaiah, they wouldn’t be able to resist the conclusion that Yahweh simply loves war and doesn’t mind his chosen people committing virtually everything that the Geneva Convention lists as war crimes. Instances of the killing of non-combatants, ethnic cleansing, the raping of the enemy’s women, and the killing of children (all under the pretext that these are divinely ordered) are encountered again and again, especially in books like Joshua and Judges.

Hence it is with great relief that the pacifist reader meets this text from Isaiah. It is a contrarian view that Isaiah presents of what God really desires. Isaiah’s understanding of Yahweh as the



ultimate peacemaker is the polar opposite of what we see in the pages of Joshua and Judges, both of which give us an ethnocentric and tribalist understanding of him as a warmongering deity instigating his people to commit acts of genocide. We get the sense here that Isaiah's own deep spiritual encounter with God impelled him to offer a corrective understanding and to revise that earlier depiction.

The passage is replete with the metaphors of teaching and learning. Good holistic education, it seems to suggest, is the key to a world without war. One of the great dreams of educationists the world over is to orient men and women towards paths of peace and universal brotherhood. In the text we have chosen, we see Isaiah referring to this in verses 3 and 4. "He will teach us his ways" is how verse 3 puts it. In verse 4, we read "nor will they train for war any more" or, as another translation (the KJV) has it, "nor will they learn war any more." The legendary Louis Armstrong has a song version of this text wherein he charmingly renders v.4 as "they will *study* war no more."

The use of "teach" (v.3) and "learn" (v.4) indicate what are universally acknowledged as the two main pillars of education. But there is a further nuance that is put in here. Verse 4 is not about learning something, but about *no longer learning* a certain thing. In other words, it is about *unlearning* something. Now, one of the principles of good education is the awareness that a good deal of unlearning must take place before positive learning can happen. The biases and prejudices inherited from tradition or absorbed from one's clan or ethnic group will have to be critically examined and abandoned if one is to orient youth towards a vision of a peaceful world.

Isaiah is confident that the narrow ethnocentric notions that predispose humans to "train for war" can be unlearned at what one could very well call 'the school of Zion,' run by none other than Yahweh himself.

And then again, this Isaiah passage is deservedly celebrated for that superb image of nations beating their "swords into ploughshares". This aspiration has never been more relevant than in the troubled and highly militaristic era into which we have now entered. The author is envisioning a world where



humans, instead of being engaged in a race to the bottom with competitive militarism, are busy collaborating to meet the human need for not only food and shelter, but for overall human flourishing that transcends national and ethnic boundaries.

If, in keeping with the vision the prophet offers here, the right education is imparted universally, (through the kind of unlearning and re-learning he has just described), we can expect wars to cease or at least to decrease significantly and also expect nations to divert the gargantuan volume of finance now locked up in defence budgets to the mission of eradicating hunger, disease and poverty and to nurse our planet's damaged ecosystems back to the health and wholeness they have lost.

One has only to look at the latest statistics put out by the researchers at the Stockholm International Peace Research Institute to have a glimpse of the astronomical sums of money locked up in weaponry and defence infrastructure. Under the headline dated 25th April 2022 that reads 'World military expenditure passes \$2 trillion for first time', they record this: "Total global military expenditure increased by 0.7 per cent in real terms in 2021, to reach \$2113 billion. The five largest spenders in 2021 were the United States, China, India, the United Kingdom and Russia, together accounting for 62 per cent of expenditure..."<sup>1</sup> Think of all the good that can be done for the last, the least and the most vulnerable members of humanity with such vast amounts of money once wars finally become a thing of the past.

Getting back to our text, we notice that the first part of v.4 takes us to another important matter – that of peaceful conflict resolution. Yahweh is pictured here as settling disputes among nations justly and peacefully. The pages of history are replete with instances of missed opportunities to diplomatically resolve conflicts through peaceful negotiations before they ballooned into highly destructive wars. To take one instance, at the deliberations leading up to the Treaty of Versailles that ended World War I, one of the delegates was John Maynard Keynes, who advised the victors (Britain and France) that instead of humiliating the defeated nation of Germany by imposing indemnities, they would do well to extend economic aid to help the latter re-build her devastated infrastructure. The advice went unheeded and the result was the rise of Hitler who rose to power by exploiting

the German people's resentment of the humiliating conditions forced on them by the Treaty of Versailles. For all one knows, World War II could thus have been very likely averted.

The theme of pacifism, anti-militarism and peaceful conflict-resolution that we see in Isaiah, is re-echoed centuries later by Jesus in well-known sayings like "Blessed are the peacemakers" and "Those who live by the sword shall die by the sword". Jesus was also pointing to the futility of violence as a means of conflict resolution, since as sure as night follows day, violence is bound to elicit counter-violence and draw everyone into a vicious cycle that over time renders everyone a loser. Non-violent resistance to evil was, in Jesus' view, a surer way to social transformation and lasting peace. This path is no mere idealist fantasy, as history has proved its efficacy wherever it has been tried with sincerity and passionate commitment to the cause. Mohandas Gandhi's strategy of Satyagraha in India, Martin Luther King's Civil Rights movement in America and Desmond Tutu's Truth and Reconciliation hearings in South Africa are all examples of the successful resolution of conflict situations without resorting to violence and war.

The story is told of a medieval ruler, who never fought a war. Someone once asked him why he did not set out to destroy his enemies. "But I have indeed destroyed them," he replied. "And pray, how did you destroy them?" asked his interlocutor. "I destroyed my enemies by making them my friends" replied the ruler. Isaiah would have applauded that and so would Jesus!

1. <https://www.sipri.org/media/press-release/2022/world-military-expenditure-passes-2-trillion-first-time>

●●●

***NCCI Dalit And Tribal/Adivasi concern  
campaign against Caste in Church***

**"No One can serve Christ and Caste"  
Practise of Caste is Sin, and Untouchability Crime**

*Discrimination based on Caste in your Church?*  
write to : **dataconcerns@ncci1914.com**

## NCCI NEWS

### MESSAGE FROM THE INDIGENOUS PEOPLES PRE-ASSEMBLY MEETING

---

We were welcomed to this land in song, scripture, and ceremony by the Sami people and members of the Ecumenical Indigenous Peoples Network. We acknowledge the Sami of Norway, Sweden, Finland and parts of Russia and the Inuit of Greenland as Indigenous peoples of Europe. As people from the world's four directions, representing 40 different Indigenous communities, we celebrated our time together in prayer, conversation, and reflection on our theme: Restoring wholeness in Creation for reconciliation and unity.

As people belonging to rich traditions of prudence, and as people pushed to the margins, we seek to make visible what is hidden by and from the view of those who occupy the centers of the world.

#### **Reconciliation**

Our common understanding of the interdependent and interconnected reality and dynamics of life compels us to assert that reconciliation that does not include the whole of God's creation is incomplete and superficial. A holistic consciousness of life kindles and nurtures mutual respect and responsibility, enables one to be humble, just and compassionate. Seeking reconciliation is a spiritual and moral choice. It involves restoring justice, truth-telling, repentance and forgiveness. It is an ongoing journey that unveils God's presence and purposes in all of God's creation. It is not an easy journey, but one that calls for costly discipleship (Matt 19:21; Mark 8:34-35, Luke 9:23).

Hierarchies and power-based relationships, whether in the church or the wider society obstruct such goals. Reconciliation involves courage to dismantle oppressive structures, policies,

and theologies that restrict access to the abundant life that Jesus promised for all. (John 10:10).

## **Unity**

We reiterate that the dominant discourse on reconciliation and unity has largely been responsible for the domination and suppression of Indigenous communities, and other marginalized communities. Christian unity, in an Indigenous context, has often meant little more than conformity to the colonial way of life, and the dissolution of Indigenous, land-centered identity. We remind the Church of unity as it is illustrated on the day of Pentecost, not by all of God's children speaking the same language, but of each person being understood and honored in their own mother-tongue.

## **Christ's Love**

Love, as taught by Jesus of Nazareth, is radical. It heals and restores, and confronts and transforms. It calls us to love our enemies, restore justice, and make community with those pushed to the margins by the dominant systems and traditions. It indicts systems and cultures that discriminate and dehumanize. It empowers the disempowered and re-members the dismembered. As such, Christ's love is subversive and offensive to the systems and cultures that dominate, discriminate and dehumanize. Such love alone can make reconciliation lasting and unity real.

## **Indigenous spirituality**

In contrast to some dominant religious traditions and belief systems that continue to legitimize injustice and the abuse of human beings and the earth with their truncated views of life, anthropocentric theologies and hierarchical institutions and relationships, we hold forth Indigenous spiritual traditions as life-nurturing practices. These are shaped by an awareness of life in all its diversity, vastness and interconnectedness. These call us to re-anchor our understanding of and our relationship with God in the affirmation of God as the Creator of life. Vast, diverse

and beautiful, the creation, in all its intricate interconnectedness and interdependence is God's self-expression and God's wisdom and generosity.

Indigenous peoples have God-given identities that are beautiful. God was present in our lands and among our peoples before the colonizers arrived. When Christians brought the Bible to us we recognized the voice of our Creator in Jesus' teachings. But we did not hear a call to reject our identities. We heard God loves us. God loves our cultures and our languages and our spiritualities. God knows us and God loves us as spiritual beings in relationship with each other and with all of Creation. Our cultures are libraries of ancestral memory. Our languages which uphold our sacred relationship with our lands are storehouses of ecological well-being.

And yet the colonizers and their churches told us, "It's not a coincidence but God's will that they will die out," as said by a non-Sami priest. We have been subjected to genocides around the world; some have been spoken about, while others have been suppressed. In many contexts, the church has been complicit in these genocides. We have been victims of spiritual violence perpetrated by Christian churches since first contact. This prompts us to decolonize our faith traditions in order to rediscover the life-nurturing and rehumanizing potential of the gospel.

As Indigenous Christians, we claim our power, agency, and authority to self-determine in spiritual matters. This is consistent with the United Nations Declaration on the Rights of Indigenous Peoples. Indigenous theologians, Indigenous clergy, and the people of Indigenous churches have the capacity to formulate Christian theologies that have relevance, authenticity, and integrity.

Our openness enables us to hold together our worldviews and Christian faith traditions in harmony. For Indigenous Christians,

there is a fluidity, a porosity, of the Spirit of Indigenous and Christian worldviews; one cannot work without the other. Accusations of syncretism are not only unhelpful, but also abusive.

There can be no reconciliation without understanding the truth of the spiritual violence we have experienced and without considerable work at healing. We are on our own healing journeys to recover our God-given identities. Everywhere in the world it is difficult and in some parts of the world it is nearly impossible. Healing from historical trauma is intergenerational. Our mental and physical well-being, that of our children, grandchildren, and generations to come are at stake. And this healing is directly tied to the healing and well-being of our lands, our waters, and the air we breathe.

### **Political Engagement**

We are particularly concerned about the increasing nexus among neo-liberal economics, rightwing politics, and authoritarian regimes and their new mechanisms to silence and suppress dissent and aspirations for justice and rights of the marginalized communities in many parts of the world. As such our affirmations of love, reconciliation, and unity must involve critical engagement with these global and local dispensers of injustices, even if such actions threaten the positions of power and privilege of some of us.

### **Indigenous Land Rights and Climate Change**

Reconciliation is not only about restoring broken human relationships but also humanity's broken relationship with the creation. God's love is not limited to the human world and life has no future without seeking reconciliation with the earth. We are the people of the earth and we call all to find our common earth identity.

As we have said, land is sacred to Indigenous peoples. It gives us identity and livelihood. Yet our way of being has been under attack for generations. Even new Green and Blue solutions,

intended to provide alternative pathways, have led to suffering in our communities. The restoration of the wholeness of creation, therefore, will require a reimagining and deconstructing of the dominant worldview and theology. We recognize that the majority of Indigenous peoples are the most marginalized communities in many parts of the world, exposed to poverty, disease, malnutrition, dispossession, exploitation, trafficking, forced migration or denied possibilities of migration or asylum. It is imperative for the church not only to accompany them but also to advocate for justice on their behalf.

As we join the larger efforts to address climate change with our distinct experiences of suffering, we call on the churches in the North to impress upon their governments to halt or restrain extractive and exploitative projects for economic growth and prosperity on the land.

Our conversation on the restoration of creation as necessary for reconciliation and unity opens possibilities to offer new content to churches' advocacy for Climate Justice.

In conclusion, we want to assert that our commitment to the restoration of the creation is inclusive of the restoration of all those yearning for justice, dignity and freedom and struggling against exclusionary ideologies, systems and cultures. To that extent, we see ourselves as proclaimers of new paradigms for the celebration of life and as partners with God in the mission of transformation that ensures space and dignity for all of God's creation. We affirm our faith in God who announces, "Behold I create new heavens in which life, justice and peace are possible for all". (Isaiah 65:17-35)

## **Recommendations**

1. We call upon the World Council of Churches to ensure that the Indigenous Peoples programme has its own fully financed desk with adequate resources.
2. We call upon the World Council of Churches to pursue its Climate Justice initiatives through the Indigenous Peoples desk.

3. We call upon the World Council of Churches and its member churches to initiate mechanisms to address Indigenous peoples' need for healing from historical and intergenerational trauma.
4. We call upon the World Council of Churches and its member churches to encourage the establishment of Truth and Reconciliation processes that are based on restoring justice and healing relationships wherever genocides have occurred.
5. We call upon the World Council of Churches to commit to advocate for the aspirations of Indigenous communities, such as those in West Papua, Maohi Nui, Kanaky and other places who struggle for self-determination and continue to be threatened by projects such as Green and Blue colonization.
6. We call upon the World Council of Churches to promote education about Indigenous peoples' theologies and worldviews, including as part of their efforts to address climate change.
7. We commend the World Council of Churches for repudiating the Doctrine of Discovery and Terra Nullius and encourage its member churches, who have not already done so, also to repudiate these concepts.

●●●

***NCCI-IDEA campaigns for***

**Rights of persons with Disability, and  
Accessibility and Inclusion in Physical and Mind space**

Need HELP?  
Call **7028 400 222**  
or Write to **idea@ncci1914.com**





## **“16 DAYS OF ACTIVISM AGAINST GENDER BASED VIOLENCE”**

*-Jyoti S Singh Pillai\**

One of the annual observances of the NCCI Women's Concerns is in joining the

**“16 Days of Activism against Gender based violence”**. It is observed from the 25<sup>th</sup> of November (International Day for Elimination of Violence Against Women) to the 10<sup>th</sup> of December (International Human Rights Day).

This period also includes observance of some other important days like – November 29 (International Women Human Rights Defenders Day), December 1 (World AIDS Day) and December 6 (Anniversary of the Montreal Massacre).

The 16 Days Campaign is for organizing strategy for individuals and groups around the world and our churches to call for the elimination of all forms of gender-based violence against women and to:

1. Demonstrate the solidarity of women around the world organizing against gender-based violence against women
2. Strengthen local work around gender-based violence against women
3. Organise Rally, Lobby, Network and voice out for the issue.
4. Provide a forum in which organizers can develop and share new and effective strategies
5. Raise awareness about gender-based violence against women as a human rights issue at the local, national, regional and international levels
6. Have a women/gender safeguarding policy in your respective Churches.

---

\* Rev Jyoti S Singh Pillai is an Executive Secretary of NCCI, Women Concerns.

The theme for this year is **“United”**. Let me encourage you to take this opportunity to talk about the **“UNITE”** Campaign in 2022, under the global banner UNITE! Activism to End Violence against Women & Girls, will aim to mobilize all UNITE networks, civil society and women’s rights organizations, organizations working with men and boys, the UN system, the Action Coalition on Gender Based Violence, government partners, human rights defenders, schools, universities, private sector, sports clubs and associations and individuals to become activists for the prevention of violence against women, to stand in solidarity with women’s rights activists and to support feminist movements around the world to resist the rollback on women’s rights and calling for a world free from VAWG (violence against women and girls).

“Recent women-led movements such as #NiUnaMenos and #MeToo have indeed helped break the long silence surrounding sexual harassment in the world of work on a global scale and forced a conversation about the need to fundamentally transform the power structures and discriminatory norms that enable gender-based violence and discrimination.

As National Council of Churches in India it is our responsibility to encourage each other – member churches/ councils/ organizations and agencies to join in the observation of the 16 Days of Activism against Gender Based Violence and work on a just inclusive environment for a wholesome growth of all. It is time again this year to unite and create awareness for ending violence against women in our country/ churches/ homes

Please share this information to relevant persons / people in your church/ organization/ agency so that they can get this done and be connected with us. Please also ask them to Share their plans with us.

● ● ●



## THE UNITED THEOLOGICAL COLLEGE, BANGALORE

**Prepares candidates for:** Pastoral Ministry - Teaching Ministry - Church-related Services

### COURSES OFFERED FOR THE ACADEMIC YEAR 2023-2024

No.	Courses Offered	Deg./Dip.	Duration
1.	Doctor of Theology Degree of the Senate of Serampore	D. Th.	3 years
2.	Master of Theology Degree of the Senate of Serampore	M.Th.	2 years
3.	Bachelor of Divinity Degree of the Senate of Serampore	B.D.	4 years
4.	Bachelor of Christian Studies, Distance Education of the Senate of Serampore	B.C.S.	4 years
5.	Diploma in Christian Studies, Distance Education of the Senate of Serampore	Dip.C.S.	2 years
6.	Diploma for Proficiency in Counselling, College Degree	D.P.C.	1 year
7.	Certificate in Christian Service, College Degree	C.C.S.	1 year
8.	Diploma in Women's Studies, College Degree	D.W.S.	6 months
9.	MA (Counselling), Martin Luther Christian University, UGC	MA (Couns)	2 years
10.	Post Graduate Diploma for Proficiency in Counselling, Martin Luther Christian University; UGC	PGDPC	1 year

Doctor of Theology		Degree of the Senate of Serampore College		Master of Theology	
D.Th.	3 Years	Old Testament	M.Th.	2 Years	
D.Th.	3 Years	New Testament	M.Th.	2 Years	
D.Th.	3 Years	Christian Theology	-	-	
D.Th.	3 Years	Christian Ethics	M.Th.	2 Years	
D.Th.	3 Years	History of Christianity	M.Th.	2 Years	
D.Th.	3 Years	Missiology	M.Th.	2 Years	
D.Th.	3 Years	Christian Ministry (Pastoral Counselling)	M.Th.	2 Years	
D.Th.	3 years	Christian Ministry (Education)	M.Th.	2 Years	
		Religions (Hinduism)	M.Th.	2 Years	
		Religions (Primal) (subject to availability of Faculty)	M.Th.	2 Years	
		Women's Studies	M.Th.	2 Years	

	B.D.	M.Th.	D.Th.	BCS	DCS	MA (Couns.)	DPC/ PGDPC	DWS	CCS
Application Form Fee	500/-	650/-	800/-	600/-	600/-	500/-	250/-	250/-	250/-
Last date of submission	11 <sup>th</sup> November 2022			15 <sup>th</sup> October 22		11 <sup>th</sup> November 2022			
Late fee + Form fee	900/-	1100/-	1300/-	800/-	800/-	700/-	500/-	500/-	500/-
Last date with late fee	25 <sup>th</sup> November 2022			31 <sup>st</sup> October 22		25 <sup>th</sup> November 2022			
Entrance & Interview	19-20 Jan. 23	24-25 Jan. 23	30-31 Jan. 23	-	-	-	-	-	-

Please note that no application will be entertained after the last date as mentioned above.

**Scholarships:** Limited scholarships are available for needy, candidates after the successful completion of their first year B.D./M.Th. studies.

You can remit the amount directly through any bank / Internet Banking / Mobile Banking/ IMPS & UPI to **UNITED THEOLOGICAL COLLEGE SAVING BANE A/C NO. 0429101003275** with Canara Bank, Benson Town Branch IFSC Code CNRB0000429 (as a proof of remittance, a copy of the relevant counterfoil should be sent to the bursarutc1910@gmail.com )

Kindly address all **enquiries to:**

**THE REGISTRAR, THE UNITED THEOLOGICAL COLLEGE**  
**63, MILLER'S ROAD, BENSON TOWN, BANGALORE - 560 046, INDIA**  
**Mob. 9994580880, Email: registrarutc@gmail.com , Website: www.utc.edu.in**

# ADMISSION TO M.TH. & D.TH. COURSES

## THE FEDERATED FACULTY FOR RESEARCH IN RELIGION AND CULTURE (FFRRC)

An Ecumenical Post-graduate and Research Centre  
(Affiliated to the Senate of Serampore College)

Applications are invited from eligible candidates (**II Class / Grade B** both in aggregate and respective discipline in which the candidate seeks to study) for admission to the *Master of Theology / Doctor of Theology* courses for the Academic Session beginning in *June 2023*.

### *Master of Theology*

Old Testament

New Testament

Christian Theology

Christianity

Religion

Pastoral Counseling

### *Doctor of Theology*

Old Testament

New Testament

Christian Theology History of

History of Christianity

Pastoral Counseling

Application forms may be obtained on payment of **Rs.500/-** by Demand Draft, from **Registrar, FFRRC, Mar Thoma Theological Seminary, P.B.No.287, Kottayam 686001, Kerala**. The last date of receiving M.Th. application will be **30 November 2022**. Candidates must submit their *Senate Transcript* along with the application form. D.Th. application forms should be submitted to the office on or before **10 Jan 2023**.

**Rev. Dr. Koshy P. Varughese,**  
**Registrar,**  
**FFRRC.**

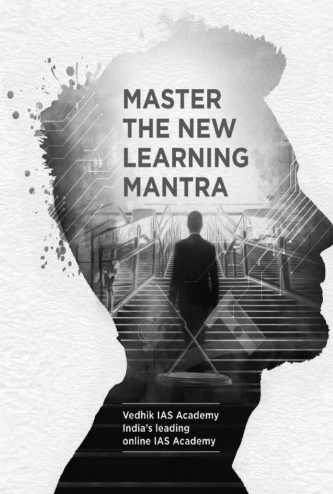
### Contact Details

**Office No : 04812304191**

**Mobile No : 9971450478**

**Email ID : [ffrrcktm@gmail.com](mailto:ffrrcktm@gmail.com)**

**Web : [www.ffrrc.org](http://www.ffrrc.org)**



**UN/UPSC Civil Service  
Exam Coaching Programme**

In Association with National Council of Churches in India (NCCI)

**PROGRAMMES  
PRIMED FOR  
CIVIL SERVICE COACHING**

When you are with Vedhik, it doesn't matter which part of the world you are in. At present, we have 129 centers in India and a presence in more than 14 countries. Our online programmes are structured to build strong foundations for you, improve your knowledge base and develop analytical skills.

Let your journey to success in the Indian & UN civil services examinations begin here. Choose the programme that suits you.

**SPRINT** - One-year Programme for Final year Degree Students/ Graduates/ Post Graduates

**RUN-A-MILE** - Two year Programme for 1<sup>st</sup> and 2<sup>nd</sup> year Degree and Post Graduates


**MARATHON** - Four-year Programme for Higher Secondary Students (11<sup>th</sup> and 12<sup>th</sup>)

**CROSS COUNTRY** - Six-year Programme for High School Students (8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup>)


**India's Largest Online IAS Academy**

We have fixed one time fee of Rs.29,999/- plus GST for the Civil Service Coaching Programme.


**Contact us for Registration**

 [www.vedhikiasacademy.org](http://www.vedhikiasacademy.org)

**For Seat Availability & Feedback of Complaints**

 +91 9383 432 123 | +91 7777875588


**Coordinating Office:**


 National Council of Churches in India (NCCI)

#403, CNI Bhavan

16, Pandit Pant Marg,

New Delhi – 110 001

 [ncci@vedhikiasacademy.org](mailto:ncci@vedhikiasacademy.org)

 011 – 2373 06 57 | +91 9778 410 461



# BETHEL BIBLE COLLEGE

*(Affiliated to the Senate of Serampore College [University])*

4<sup>th</sup> Lane, Seethamma Colony, Pattabhipuram (Post),

GUNTUR – 522006,

Andhra Pradesh, INDIA

Phone: 0863 226 2832

Website: [www.bethelbiblecollege.edu.in](http://www.bethelbiblecollege.edu.in)

Email: [bbcguntur@yahoo.co.in](mailto:bbcguntur@yahoo.co.in)

Face Book: <https://www.facebook.com/bbcgunturap/>

**Bethel Bible College** is inviting applications from committed and qualified young men and women of any Christian denomination for the following BD (Bachelor of Divinity) Degree courses in English under the Senate of Serampore College [University] system, commencing from June 2023.

## **1). Five Year BD (Bachelor of Divinity) Degree**

Eligibility: Intermediate/ +2 Pass

## **2). Four Year BD (Bachelor of Divinity) Degree**

Eligibility: Graduates from any recognized university

## **3). B. Th. / BCS Upgrading to BD (Bachelor of Divinity) Degree**

Eligibility: B.Th./BCS Degree of the Senate of Serampore College [University]

Candidates willing to apply for any of the above BD degree courses can obtain application & prospectus from the Principal's office on payment of Rs 100/ (Rupees one hundred only) by MO/ DD/ Cheque. DD/ Cheque could be drawn in favor of "Bethel Bible College", payable at Guntur, Andhra Pradesh.

The duly filled-in application form with required supportive documents should reach the Principal's office on/before **30<sup>th</sup> April, 2023**.

## ADVERTISEMENT RATES IN THE NCC REVIEW

	<i>Full Page</i>	<i>Half Page</i>	<i>Inside Cover</i>	<i>Cover</i>
Single	Rs. 1200	Rs. 800	Rs. 1400	Rs.1600
Multiple*	Rs. 900	Rs. 650	Rs. 1050	Rs. 1200
*Multiple rates applicable per insertion for at least three consecutive insertions. All other terms and conditions shall remain same.				

## NCC REVIEW REVISED SUBSCRIPTION RATES FROM 4/2016

	<b>1 year</b>	<b>3 year</b>	<b>5 year</b>
Indian Subscriptions ( <i>Regular</i> )	INR 250	INR 500	INR 800
Indian Subscriptions ( <i>Discounted for Theological Educators, Pastors, Evangelists, Students - Individuals only. NOT for Organisations, Institutions, Librarians, etc.</i> )	INR 200	INR350	INR 550
Bulk order (over 50 copies for Indian Subscriptions)	10% off		
UK Subscriptions	GBP 31	-	-
USA, South America, Canada, Europe, Africa, Asia, Australia, New Zealand, Subscriptions	USD 45	-	-

### PAYMENT MODES:

**VPP:** Place your subscription order by email: [<ncci@ncci1914.com>](mailto:ncci@ncci1914.com) or [<nccreview@ncci1914.com>](mailto:nccreview@ncci1914.com) (Rs.20/- added to subscription cost)

**Demand Draft:** To be drawn in favour of "National Council of Churches in India" payable at Nagpur.

**Cheque:** To be drawn in favour of "National Council of Churches in India" (Please add Rs. 20/- for outstation cheques).

**Money order:** To be sent to: The Editor, NCC Review, Nagpur.

**Bank Transfer:** Bank name: INDIAN BANK  
 Branch: NAGPUR  
 IFSC CODE: IDIB000N007  
 A/C NAME: NATIONAL COUNCIL OF CHURCHES REVIEW  
 A/C NUMBER: 496991073

### NCCI COMMUNICATIONS

*Get NCCI news updates and stay connected  
on our network through your comments*

Website: [www.ncci1914.com](http://www.ncci1914.com)

Facebook: [facebook.com/nccionline](https://facebook.com/nccionline)

Twitter: [twitter.com/nccionline](https://twitter.com/nccionline)

YouTube: [youtube.com/nccinet](https://youtube.com/nccinet)

SMS: Register your mobile number to get NCCI alerts/updates on your phone. Details on our website

News Update: Register your email address to receive NCCI news updates by email.  
Registration details on our website

NCCI NEWS app for Android devices  
NCCI NEWS app for Android™ devices  
on Google Play™

Download the app on your mobile device.

*Search for "ncci" on Google Play on your device.*



NCC Review : To subscribe to India's oldest (*since 1862*)  
Ecumenical journal **NCC Review** download the subscription  
form on the link: <https://ncci1914.com/ncc-review/>