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THE IMPLICATIONS OF CHANGING INDIA  
FOR THE CHRISTIAN EDUCATION OF ADULTS

by  
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## INTRODUCTION

# THE IMPLICATIONS OF CHANGING INDIA FOR THE CHRISTIAN EDUCATION OF ADULTS

## INTRODUCTION

### A. The Statement of The Problem

The total picture of Christian Education of Adults in India is very haphazard and disappointing. One wonders at the future Church at this rate! The political, economic, social and cultural changes in the awakened India are pointing out certain needs:

1. To put more emphasis on teaching the Word of God rather than just preaching it.
2. To prepare new graded curriculum for the various levels of both educated and uneducated groups in a given community.
3. To train able and loyal leadership to impart Christian education.
4. To provide the incentive for drawing busy nominal Christians to participate in Christian Education activities in the midst of gaining livelihood on one hand and finding the necessities of life on the other hand.
5. To build in them the quality of faith and the character that will prove Jesus Christ the Way, The

Truth and the Life in the midst of syncretism.

6. To provide Christian Education for the "Mass Movement Christians" with whom the follow-up work has not been done.

7. To create a sense of responsible stewardship in order to make the Christian Education program self-supporting and independent of foreign mission funds.

8. To assist the nationals in their adjustment to their new role as leaders in this transitional period when taking the yoke on their shoulders in place of the missionaries.

9. To find the suitable techniques and procedures in Christian Education to deal with and make use of the various professional groups, such as, teachers, government officials, medical people, industrial workers, psychiatrists, counselors and farmers whether involved in national or international activities.

So the problem in view in this project is to find out:

1. The most important changes that are affecting the Christian Education of adults.
2. In what ways are these changes demanding a better and greater provision for Christian Education of adults?
3. What strategy and means are needed to implement the Christian Education the church is to provide?



## B. Delimitation of The Problem

Apparently there is a great need for overhauling the whole system of the Christian Education of Adults all over India. But the vastness, of the field demands that this study be limited to only the Mass Movement Christians, both educated and uneducated.

The all India Christian Mass Movement Survey,<sup>1</sup> conducted by a very experienced and efficient participant of the movement itself--Bishop J. W. Picket, shows, that in spite of geographical and cultural differences, the general characteristics, strength and weaknesses of these people are the same all over India. Therefore, it is assumed to be safe that this study will with a few adjustments be beneficial to all mass-movement Christians in the various parts of India.

Since Hinduism is the major religion of India, the mass movement Christians are confronted with Hinduism more than with any other religion. Therefore, the study will be more in relation to Hinduism.

## C. Reasons For The Concern For Study

### 1. The nominal status of the mass movement Christians:

The need is felt greatly because of the significance of the people belonging to this group as follows:

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<sup>1</sup>J. W. Picket, Christian Mass Movement In India, (New York: The Abingdon Press, 1933).

Hasty baptism of hundreds of people at a time, mostly 'outcasts' or 'untouchables', without fundamental teaching or hardly any religious instruction but with a nominal confession of Christianity.<sup>1</sup>

2. The constant effort of Hindu leaders to equate Hinduism with Christianity

Consider the personality of Mahatma Gandhi who declared,

If I have to be re-born I should wish to be born an untouchable; so that I may share their sorrows, sufferings, and the affronts levelled at them; in order that I may endeavor to free myself and them from the miserable condition.<sup>2</sup>

Now, such a self-denying statement could certainly not be produced by 'Yoga' (asceticism) or 'Karma' but by the cross.

Moreover, "Hinduism now makes the daring claim that it has the answer to the world's ills which Christianity has failed to meet. The emphasis is for peaceful co-existence."<sup>3</sup>

Therefore, the concern of this study is to find out what kind and how the Christian Education program will facilitate for the group under consideration a greater depth and personal experience of Jesus Christ in order to make them steadfast in the midst of all the changes that are distracting them from Christianity.

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<sup>1</sup>Ibid., p. 21 f.

<sup>2</sup>Christopher E. Storrs, Many Creeds One Cross, (New York: The Macmillan Company, 1945), p. 45.

<sup>3</sup>P. D. Devanandan, The Gospel and Renascent Hinduism (London: S C M Press Ltd., 1959), p. 9.

#### D. The Mode of Procedure

The first chapter of this project will be devoted to the changes in the realm of religion in India, their influence on Christian Education and then the theological basis for Christian Education.

The second chapter will discuss some of the changes other than in the religious realm and how they affect Christian Education. And the third will provide some strategy for meeting the undesirable effects of the changes on individuals as Christians.

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CHAPTER I

CHANGES IN THE REALM OF RELIGION  
AND THEOLOGICAL BASIS FOR  
CHRISTIAN EDUCATION

THE IMPLICATIONS OF CHANGING INDIA FOR  
THE CHRISTIAN EDUCATION OF ADULTS

CHAPTER I

CHANGES IN THE RELIGIOUS REALM  
AND THEOLOGICAL BASIS FOR  
CHRISTIAN EDUCATION

A. Introduction

P. D. Devanandan says:

In a world of rapid changes the claim of men's traditional religions to supply effective and valid inner resources of strength for living with courage and hope is being put to severe test by powerful factors in our present-day environment, and we must reckon with the fact that other religions as well as Christianity are reacting to these forces.<sup>1</sup>

Therefore, it seems that the resurgence of Hinduism and other religions is in great part due to the desperate need for faith in this period when foundations are shaken by revolutionary forces, such as, scientific research, modern technology and as a consequence materialism and secularism at work.

Therefore, it is imperative to discuss first some of the changes brought about in religious realms and their influence on Christians. This will give us a clue for the

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<sup>1</sup>P. D. Devanandan, op. cit., p. 8.

necessity of Christian Education and guide for a suitable procedure.

## B. Changes In The Religious Realm

### 1. Change of Attitude Toward Christianity

Vicedom declares it to be an undeniable fact that

the encounter with Christianity has generated much of this impulse to change, assimilate, to accommodate and absorb the good from Christianity which has brought positive enrichment, development and revolution of the total Indic life.<sup>1</sup>

Volumes can be written of such examples but only a few need to be mentioned,

Ram Mohan Roy (1774-1833) illustrates changes in personal theology. He studied all other religions but eventually turned to Christianity to lead the Hindus back to a monotheistic faith through Brahma Samaj.<sup>2</sup> Later in 1878, the concept of fatherhood and brotherhood, which was never known to Vedanta faith was added in the statement of faith of Brahma Samaj--"God is the Father of all men and all brothers."<sup>3</sup>

Institutional changes are also apparent. Swami Vivekananda, in 1897, combined the Vedanta of the past with social service and through the reform movement of

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<sup>1</sup>George F. Vicedom, The Challenge of The World's Religions, (Translated by Barbara and Karl Mertz, Philadelphia: Fortress Press, 1963), p. 18.

<sup>2</sup>cf: Howard F. Vos, (ed.) Religions In A Changing World, (Chicago: Moody Press, 1961) p. 202 ff.

<sup>3</sup>George F. Vicedom, op. cit., p. 24.

Ramakrishna Mission<sup>1</sup> advanced a multipurpose educational program "in one hundred centres"<sup>2</sup> in India for teaching religion, training leaders, performing social service in villages. Such a program is carried on at a tremendous scale.

Many individuals changed their attitude toward Christianity. For example, Keshu Chandra Sen (1838-84) specially recognized the significance of the person of Jesus when he declared,

Only one deserves the heart of India and this one shall have it--Jesus Christ. The mighty artillery of His love, He levelled against me. And I was vanquished and fell at His feet.<sup>3</sup>

But now the coin is turned and the other side is apparent. In spite of so much absorption only one thing Hinduism has not been able to do, that is, to absorb Jesus Christ. As a result of that there is an antagonism against Christianity which is evident: Antagonism against Christianity and conversions though the Indian Constitution allows this freedom on political grounds.<sup>4</sup> Gandhi considers all religions equal and equally true.<sup>5</sup> He said, "It was impossible for me to regard Christianity as a perfect religion

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<sup>1</sup> George F. Vicedom, op. cit., p. 24.

<sup>2</sup> Ibid., p. 26 ff.

<sup>3</sup> Ibid., p. 28.

<sup>4</sup> cf: P. D. Devanandan, op. cit., p. 34.

<sup>5</sup> Ibid., p. 34.

or as the greatest of all religions."<sup>1</sup> And he thought "missionary activity in India superfluous, and conversion, the deadliest poison that ever disturbed the fountain of truth."<sup>2</sup>

There is also a constant attempt of achieving the goal of "making one hundred per cent Hindu India."<sup>3</sup>

Thus resurgence and renaissance of Hinduism, specially its theology is evident in many schools of philosophy. The contemporary philosopher, Dr. Radhakrishnan interprets salvation through asceticism in the light of the cross, thus equating them:

Asceticism is the ego sense, the illusion, . . . . The abandonment of the ego is the identification with a fuller life and consciousness. . . . The secret of the cross is the crucifixion of the ego and the yielding to the Will of God.<sup>4</sup>

This kind of research in their own scriptures and re-interpretation of the Hindu doctrine has led them to find a synthesis between their own culture and the new ideas, which is syncretism. Ramakrishna said:

Different creeds are but different paths to reach the Almighty. . . . Every religion is nothing but one of such paths that leads to God. . . . It is one and the same "avatar" (Incarnation) that having plunged into the ocean of life, rises up in one place and is known

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<sup>1</sup> P. D. Devanandan, op. cit., p. 34.

<sup>2</sup> Ibid., p. 15, pp. 112-145.

<sup>3</sup> Ibid., p. 14.

<sup>4</sup> George F. Vicedom, op. cit., p. 88.



as Krishna and diving down again rises in another place (touch of transmigration) and is known as Christ.<sup>1</sup>

In every way the effort is to prove that there is no uniqueness in Jesus Christ. In the past Christianity provided the model for reform, but now the attempt is to prove Hinduism as the model for Christianity,<sup>2</sup> and that "Christianity is nothing other than the result of Greek influences which have their origin in India."<sup>3</sup>

## 2. Change In The Interpretation of The Bible

The liberal interpretation of the Bible due to the scientific approach to theology and the seeming discrepancy between the scientific and the literal or allegorical interpretation of the Bible has shaken the faith of many.

### C. Implications of The Changes In Religious Realm

#### 1. Indifferent Attitude Towards Christianity

An indifferent attitude is indicated by the nominal Christian's rationalization in words like these:

"There is a lot of good in all religions. It all boils down to the same thing in the end. All roads lead to the

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<sup>1</sup> A letter from a friend, New Delhi, June, 1962, p.4.

<sup>2</sup> P. D. Devanandan, op. cit., p. 33 ff., p. 39.

<sup>3</sup> George F. Vicedom, op. cit., p. 40.

same destination after all."<sup>1</sup> So why should we be bothered with Christian teachings?

These very ideas are a source of insight to the leaders in Christian Education as the nominal Christians reveal the ignorance of their own religions. But how will they know better? Christian Education is responsible for teaching them.

## 2. Compromise of Christianity with Hindu Faith

This creates problems for Christian Education leaders because people do not differentiate between what is religious and what is cultural, and it is difficult for the Christian educators to determine the limit of what is cultural and traditional in order not to run into actual Hindu faith. It is not only that differentiation is necessary but teaching how and why Christianity is better, must be done. This calls for Christian Education, and Stowe suggests three points:<sup>2</sup> (1) A Christian must understand his own faith. (2) A Christian must understand other faiths in relation to Christianity. (3) A Christian must share the good news in word and even more in example.

### D. Theological Basis For Christian Education

It is especially important that a Christian must

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<sup>1</sup>Hendrik Kraemer, Why Christianity of All Religions? (Philadelphia: Westminster Press, 1962), p. 4.

<sup>2</sup>cf: David M. Stowe, When Faith Meets Faith, (New York: Friendship Press, 1963), pp. 173-78.

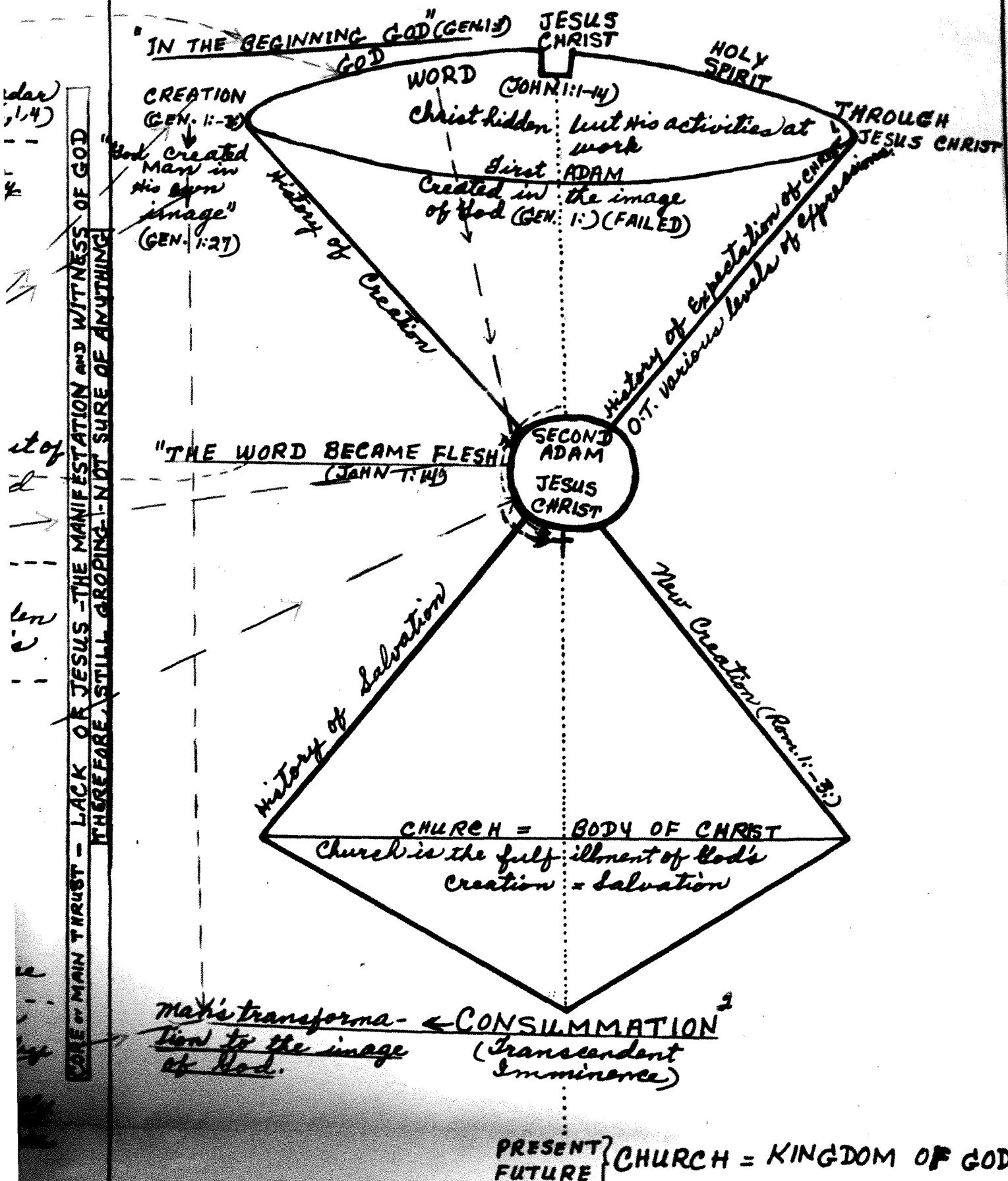
understand his own faith in relation to other faiths by which he is surrounded. Since Christianity is confronted largely with Hinduism in most parts of India, the illustration of the theological basis for such a study in Christian Education is here given in relation to only Hinduism.

For the understanding of any religion the three following conceptions are very necessary: (1) Concept of God--The Creator (2) Concept of Man--The Creation (3) Concept of Salvation--The relationship of the two.

A comparative study of these concepts is outlined in the following chart.

CHRISTIAN EDUCATION- IN A NUT SHELL  
CHRISTIANITY

### Uniformity of The Three Concepts



# THEOLOGICAL BASIS FOR HINDUISM

## I - Concept of God - The Creator<sup>1</sup>

A. IN THE BEGINNING - "Brahman Truly was this in the beginning." (Brish. Up.)

B. Polytheism - "With these borne of one car, 'Agni' approach us - - -  
Bring with their dames the gods, the three and three  
After thy God - like nature and be joyful."

(Rigveda III, 6, 9)

## II - Concept of Creation<sup>2</sup>

A. WORD - "He (God Rajpati) created the waters out of the WORD, even as the space. The WORD is his. It was created. It persuaded the universe." (Satapatha Brahmana II 1, 9ff)

UNCERTAINTY - "The self (god) is beyond the non-manifestation - Pervading all and yet imperceptible." (Kath. Up. II, 6, 8)

GOLDEN EGG - "When the Blessed (Brahman) had dwelt in this gold egg for the space of a full year, then indeed, through his own reflection, he divided the egg into two parts - - heaven and earth." (Code of Manu 1, 5-13)

B. Creation of Man - "The Brahman (Priest) was his mouth, of both his arms the 'Rajaniya' made - His thigh became 'Vaishya' - From his feet the 'Sudras'." (Rigv. X, 12)

## III - Concept of Salvation<sup>4</sup> - 'Moksha'

A. GRACE - Deva Bahadur (Hindu Philosopher) presented Vedic Vedic verse into prose about grace. He said, - - -  
"The so-called Fate is only our past 'Karma' which we can effectively counteract through a new 'Karma' blessed by God's GRACE."<sup>5</sup>

B. KARMA and ENLIGHTENMENT - "Through doing enough good, gradual to evolve toward the highest, where one may then experience the Enlightenment that we are essentially God."



A. IN THE BEGINNING - "Brahman truly was this in the beginning." (Bri. Up. 1, 1, 1)  
B. Polytheism - "With these borne of one car, 'Agni' approach us - - -  
Bring with their dames the gods, the three and three  
After thy God - like nature and be joyful."

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God's GRACE."<sup>5</sup>

B. KARMA and ENLIGHTENMENT - "Through doing enough good, gradual  
to evolve toward the highest, where one may then experience  
the Enlightenment that we are essentially God."  
(Brihadar Up. IV, 3, 9; Bhagv. VI, 45) also (Sankhya 4)

<sup>1</sup> Cf. Wilhelm Dilger, *Salvation In Hinduism And Christianity* (Mangalore  
India: Basel Mission Book and Tract Society, 1908), pp. 1-145  
<sup>2</sup> Cf. *Ibid*, p. 175 ff.  
<sup>3</sup> Cf. *Ibid*, p. 186 ff.  
<sup>4</sup> Cf. *Ibid*, p. 293 ff.  
<sup>5</sup> George F. Vicardom, *The Challenge of The World's Religions* (Translated by  
Barbara Karl Mertz, Philadelphia: Fortress Press, 1963), p. 69

### Summary of Chart

Thus in both religions there was God in the beginning, and that the world was created by the Word. In both grace is looked for for the salvation of mankind.

But only according to the Christian faith this WORD became flesh (John 1:1-14) and lived among men (Jesus Christ). Grace was the very essence of this act of becoming flesh which was manifested in its utmost form on the cross.

In Jesus Christ' resurrection, the hope for transformation was demonstrated. This power of resurrection was transferred to the church (community of believers). Besides, the influence of the living Christ is still working through the church on earth--This church is preparing itself for the consummation someday in the Kingdom of God.

Whereas, in Hinduism, "the WORD became word a philosophy, a moralism, a system and a technique"<sup>1</sup> because the demonstration of God or WORD in Jesus has not been accepted by them. Therefore, they are still groping in the dark, doubt, superstition and suspension. They have had no one particular demonstration of God to show them the way as to how to reach God.

Religions are men's search for God. The Gospel is God's search for man. Therefore, there are many religions but one gospel. Religions are the WORD become word and the Gospel is the WORD become flesh.<sup>2</sup>

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<sup>1</sup>E. Stanley Jones, The Word Became Flesh, (New York: Abingdon Press, 1963), p. 5.

<sup>2</sup>Ibid., p. 8.



This information indicates the impact of the resurgence of Hinduism on nominal Christians and points out the need for re-evaluation of Christian Education in India.

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CHAPTER II.

CHANGES IN SOCIO-ECONOMIC REALM  
AND THEIR IMPLICATIONS FOR  
CHRISTIAN EDUCATION

## CHAPTER II

### CHANGES IN SOCIO-ECONOMIC REALM AND THEIR IMPLICATIONS FOR CHRISTIAN EDUCATION

#### A. Introduction

Thus far, the changes have been discussed only in the religious realm of India and their implications for Christian Education of adults. But because India is now undergoing a period of rapid social change, it is essential to consider in this chapter the other areas of change also, as they all contribute to life. Changes are taking place in Government, politics, education, agriculture, social and economic life of the people, industry, science and technology.

These progressing areas are, indeed, changing Indian ideology in regard to medicine, marriage, joint family system, family planning, the place of adults in society, individual thinking, raising the standard of living and abolishing the caste system. Therefore Christian Education too, must provide the appropriate means to keep pace with the needs due to these changes.

## B. Some Prominent Areas of Change

The areas of change are innumerable in India but here only the most significant ones would be used.

### 1. Changes In The Scientific and Technical Field

One of the major reasons for changes in the areas of the Christian mass movement is the scientific and technical progress.

Only ten years ago, this age was considered as the Atomic Age or Nuclear Age. Today it is called "The Space Age". It had taken mankind hundreds of years to move from the so-called Stone Age to the Bronze Age and from then on to the Scientific Age. But now the rapid progress in Science and Technology has reduced even these so-called ages to decades. This progress has wrought tremendous changes in the life of India as indicated below.

Firstly, it has promoted industrialization of the country which is manifested in the various five-year-plans. The detailed account of which is being given in the India Year Book-1964. But here only this much will suffice that

in the First and Second Plans (1951-52-1960-61) the growth and diversification of industries were remarkable in the sense of completing the three new steel works in the public sector and two existing steel works in the private sector. Organized industrial production almost doubled in these ten years as the index reveals in India Year Book for 1964.<sup>1</sup>

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<sup>1</sup>India, A Reference Annual, (Compiled by the Research and Reference Division Ministry of Information and Broadcasting Government of India, 1964, pp. 159-161).

Beside the industrial development the mass communication<sup>1</sup> (broadcasting, the press, newspapers and other literature, film industry) is progressing speedily. Radios have reached electrified villages and transistors have penetrated in unelectrified villages in a small measure.

The Mass Communication is widely used in all kinds of educational programs; such as purely educational films used during the intervals of movies, in village exhibitions, in village animal fairs and during religious festivals and fairs.

Again, the means of communication and transportation<sup>2</sup> have been improved on the strength of the Scientific and Technical Progress.

## 2. Changes In The Educational Scheme

The Scientific and Technical Progress has facilitated and aided tremendously the extension and the improvement of "various types of educational programs".<sup>3</sup>

The school education is one kind. "The Statistics"<sup>4</sup> of the past ten years indicate the progress by the increased number of institutions, students, teachers and the money spent by hundreds. The Basic School education is included in the figures.

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<sup>1</sup>cf: India, A Reference Annual, op. cit., pp. 121-141.

<sup>2</sup>Ibid., pp. 329-334.

<sup>3</sup>Ibid., pp. 64-77.

<sup>4</sup>Ibid., p. 68.

A great emphasis is laid on "Basic Education"<sup>1</sup> because of its appropriateness to the natural, physical and social environment of the children. The intergrating process of basic and non-basic schools has reached as far as Secondary Education.

The other types of educational programs are as follows:

"Rural Higher Education"<sup>2</sup>

Diploma in rural science (like a university degree).

"Social Education"<sup>3</sup>

An educational base for community development programs in the country.

Social education provides an educational base for community development program in the country and includes literacy, use of libraries, education in citizenship, cultural and recreational activities, utilization of audio-visual aids and organization of youth and women's groups for community development. Most of the work is done in the development blocks, the centre providing certain auxillary services such as the production of literature research and training.<sup>4</sup>

"Health or Medical Education"<sup>5</sup>

The most recent phases of government attention are very valuable such as, the Central Government Health Scheme

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<sup>1</sup>India, A Reference Annual, op. cit., p. 68.

<sup>2</sup>Ibid., p. 74

<sup>3</sup>Ibid., p. 74.

<sup>4</sup>Ibid., p. 74.

<sup>5</sup>Ibid., pp. 99-103.

which has included Bombay employees from 1963; for before this the scheme was only for Delhi Central Government employees. Also Health Insurance for the industrial worker is a great step. There has been an increase "in the Primary Health Centres for Rural Areas:"<sup>1</sup> A very special concentrated effort made "on prevention and control of diseases, family planning,"<sup>2</sup> "and education and training."<sup>3</sup>

"Vocational and Technical Education"<sup>4</sup>

The amount of growth made along this line is very evident in "India, 1964," Table numbers 32 and 36 on pages 69 and 71 respectively.

"Education of the Handicapped"<sup>5</sup>

It is surprising that the education of the handicapped is also being promoted which is a great necessity in India.

"Physical Education"<sup>6</sup>

Sports--National discipline Scheme. It is considered one of the essential phases of education.

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<sup>1</sup>India, A Reference Annual, op. cit., p. 99-103.

<sup>2</sup>Ibid., p. 102.

<sup>3</sup>Ibid., p. 101.

<sup>4</sup>Ibid., p. 69 ff.

<sup>5</sup>Ibid., p. 74 ff.

<sup>6</sup>Ibid., p. 76 ff.

### 3. Changes In The Political Policy

A great many changes have been introduced due to the Political Policy of India. But the Democracy is the greatest possible change.

The democracy has given the common man an opportunity to learn about his rights and all about the working of the government. This right has revived the Local-Self-Government (Panchayat Raj) in villages, which has resulted in the decentralization of power from the hands of a few living far off.

The constitutional decree that everyone shall have the freedom to profess, practice and propagate religion, provided it did not entail any breach of law and order, has awarded us the guarantee of religious freedom. The political ideal of secular state is also of advantage.<sup>1</sup>

### 4. Changes in Social and Economic Welfare

A very effective social and economic welfare program has been initiated through the efforts of the Scientific and Technical Powers, Educational Forces and Political Concern.

"It is carried on all over the country by the Central Social Welfare Board."<sup>2</sup> It includes the responsibilities like:

Prohibition of the consumption of intoxicating drinks and drugs. (pp. 104-108)

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<sup>1</sup>P. D. Devanandan, "The Modern Hindu Attitude Toward Christian Evangelism," Palm India, 1959, p. 67.

<sup>2</sup>India, A Reference Annual, 1964, pp. 104-113.



Welfare measures for certain maladjusted groups.

Relief and Rehabilitation.

Welfare Extension Projects (both for rural and urban).

Socio-economic program.

Training of tribal women as multipurpose workers.

Condensed course for Adult Women.

Child Welfare.

In order to implement the various Social Welfare Schemes in villages where they are most needed,

The Community Development Program has been introduced. It aims at the individual and collective welfare of India's vast rural population. The program was launched on October 2, 1952, in fifty-five selected projects, each project covering an area of about 500 square miles with about 300 villages and a population of about 2 lakhs.<sup>1</sup>

The objectives of such a scheme are to develop self-reliance in the individual and initiative in the village community through people's institutions like the Panchayats, Cooperative societies, ( vikas mandals).

A deliberate step forward is being taken to break down the very nature of the Social Structure--The Caste System. The Religio-Political Efforts for the uplift of popular Hinduism are at work

Devanandan points out very clearly the changes made in the

areas like religious teaching, right of worshipping in the temples, literature, training in the teaching ministry, developing a consciousness to bridge the

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<sup>1</sup>India, A Reference Annual, op. cit., p. 166.

distance between university-educated people and the vast masses of the country.<sup>1</sup>

In order to break down the caste barriers "the Government has also provided a regular program and special facilities for the social economic and religious redemption of the Scheduled and Backward Classes."<sup>2</sup>

The statistical report in Table numbers 40 and 41 on pages 115 and 117 respectively in "India, 1964" indicate the special facilities and grants and their position in the Government and public as well.

Through all the religious reforms the dominant motive is still nation building.

C. The Effect Of The Changes On India's Life  
And Its Significance For Christian  
Education of Adults

All the changes that have been discussed so far have affected the whole life of India in the economic status, social structure, and religious customs which are very significant for Christian Education.

The industrial development and education have caused a great deal of immigration of people from the rural and agricultural economy to urban and industrial economy in search of jobs.

This presents a unique challenge to the church to

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<sup>1</sup>P. D. Devanandan, op. cit., pp. 10-18.

<sup>2</sup>India, A Reference Annual, 1964, pp. 114-120.

seek then, to get them adjusted and provide for Christian Education. If not, then the Christian Education leaders have to face great difficulty in rural areas when these simple, uneducated return to their village homes, all so well informed by the anti-Christian groups like Communism and other Hindu parties. Now they are more resistant and opposing to Christian teaching, worship and practices.

The joint family pattern is breaking down considerably. It means gradual independence from the traditional and staunch practices of Hinduism under parents and grandparents. This liberation from the head of the families will facilitate the Christian Education of the younger generation.

The changing family is one of the very important areas of social changes. "The CIRSIS"<sup>1</sup> has published a very useful book on The Changing Family In India, describing the difference between the joint family and the nuclear family along with the inherent dangers of the change.

In spite of these dangers necessitated by present day circumstances, the change must be accepted and the Christian Education has to make the best use of the greater scope provided by Science and Technology for developing the true basis of the family.

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<sup>1</sup>M. Elia Peter, "Christian Responsibility in Social Change", Christian Education, Vol. XIII, 4th quarter, December, 1963, p. 15.

The Mass Communication in India has become the great media of instruction in practically all the fields and specially in rural areas. And it is of great advantage to Christian Education, too, as one of the teaching aids.

The democratic atmosphere and attitude give individuals a freedom to decide on faith for themselves but in the framework of collectivism.

The leaders of Christian Education may seek for the cooperation of the whole Panchayat to put Christian Education into effect for they have better sense of handling the people than the Christian educators.

The improved means of transportation and communication will help in holding more religious retreats, camps and exchange between rural and urban Christian adults.

The total income of a family is increased by the increased employment for adults in industrial areas. The income level is raised because of the possibility of transfer of occupation from one particular field to another (effect of education) Now, the whole family does not need to stick to one low paid job but can use the facilities provided by the mobility of occupation.<sup>1</sup>

In the old economy the work was determined by the sex of a person--women could hold only a very limited number of jobs. Today, they have started working side by side with men in some fields like post offices, railway, and other offices in big cities. This gives a new status and self-respect to women.

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<sup>1</sup>M. Elia Peters, op. cit., p. 8 f.

This kind of economic change is bound to break down the pattern of caste system and untouchability. The determination of occupation by birth in a caste is disappearing gradually.

Christianity has had a great success in breaking down the caste system through its religious and educational programs.

The Adult Literacy Program in the community development Projects has raised the rate of literacy shown in the comparative figures of 1962 and 1963.

Year	Percentage of Literacy	Percentage of Literacy Among	
		Men	Women
"1962"	23.7	33.9	12.8" <sup>1</sup>
1963	24.0	34.5	13.0

"The Basic Education is preparing the people to become economically independent through the cottage and small scale industries."<sup>2</sup>

The changes have also caused the Mission Policy to be changed, such as, laying more responsibility of the church on the nationals, trying to have the church work absolutely independent of the foreign funds and encourage the natives to obtain as much help possible from the Indian

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<sup>1</sup>T. A. Koshy, "Illiteracy In India," Christian Education, Vol. XLI, March, 1962.

<sup>2</sup>India, A Reference Annual, 1964, pp. 290-304.

government. The Indian church and community is facing difficulties to cope with such a change.

The significance of all the Modern techniques and socio-economic progress can be a danger to the Christian Education of Adults. The offsprings, materialism and individualism of technology and scientific progress might develop side by side of socio-economic uplift and hinder the people from getting Christian Education. Therefore, it is a challenge in a way for Christian Education to adjust.

This progress, on the other hand, might facilitate the understanding of religion and living it, and thus help in building up the strength of Christian character needed in this age.

### Summary

After viewing all the changes that are rapidly affecting the life of India, it seems that the leaders of Christian Education have great responsibility to make the best use of the advantages provided by the government, to re-evaluate the Christian Education program, and to re-adjust it to the needs of the people.

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### CHAPTER III

#### SOME PROBLEMS OF CHRISTIAN EDUCATION OF ADULTS AND THEIR REMEDIAL MEASURES



### CHAPTER III

#### SOME PROBLEMS OF CHRISTIAN EDUCATION OF ADULTS AND THEIR REMEDIAL MEASURES

##### A. Introduction

After viewing the most significant socio-economic and religio-political changes in India, the conclusion is derived that the Government emphasises:

1. Nation building through a material target.
2. Character building from an ethical viewpoint.
3. Antagonism to conversion and proselytization.

However a few are revealing their favorable opinions about Christianity and its virtue. For example, just recently a book on Basic Education published by the Government of India begins, " 'I came not to destroy but to fulfill,' said the great Messiah. That is the Spirit with which we , should be inspired in these times."<sup>1</sup>

But what cultivates and nurtures the Spirit of the great Messiah and a Christ-like character? That is the question of the day. The answer is in Christian Education.

Yet it is surprising that on questioning several

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<sup>1</sup>David M. Stowe, When Faith Meets Faith, (New York; Friendship Press, 1963), p. 79.

in charge of the work in the Christian mass movement areas, the answer is given that the Christian Education of Adults is the most neglected field of their work. They say, "We do not have any kind of Christian Education program for them. We are still carrying on the old type of routine-- a song, Bible reading and a prayer."

Therefore, in this chapter, some difficulties of Christian Education will be presented and remedial measures will be suggested to meet these great needs.

#### B. Main Problems of Christian Education of Adults

In developing Christian education for adults difficulties are involved. But here, only the ones that need immediate attention and remedy are considered.

The attitude of the mass movement people as well as their leaders is a great hinderance to progress. Resistance to change is one of the most difficult things to handle. The old traditional patterns of Christian Education are tightly held by the Christian educators. The people themselves are still hanging on to some of their old Hindu practices because the surrounding atmosphere is too strong for them, specially the pressure of their Hindu relatives.

Another problem is that the city church is not even aware of the need of the rural church. It isto be regret-

fully confessed that the city church in India has hardly touched the rural church, so far, let alone offering any kind of help. If the church as a whole does not accept the responsibility of penetrating all the spheres of church life in which men live, it will be soon too late to start, and then our past endeavors and accomplishments will become meaningless. (In many mass movement areas the church work has already been closed)

Lack of leadership and an inadequate leadership are other difficulties of Christian Education. In many places the nationals were not prepared to take over the missionaries' place in the mass movement areas. As a result the Principals of schools who have always been engaged in school work and know nothing about the village work, have to take over the rural Christian Education work. What can be expected in such a situation except the neglect and the deterioration of the rural church?

In many cases, the local preachers and teachers are untrained, feeble, old and therefore, inefficient. Not much has been done in re-orienting their Biblical and general knowledge or for their spiritual growth. On the other hand the efficient workers are not willing to work in villages due to the low salaries. The graduates of high standard seminaries lack the spirit of service for rural and poor churches. They all seek well-established city churches.

The misconception of the role of a pastor and laity is another problem. The laity thinks that all the church work is the pastor's responsibility. Therefore, participation of the laymen in building the church is almost non-existent. "Laity have never become really theologically relevant in the church."<sup>1</sup>

Lack of a sense of financial responsibility for the support of their own church, and stewardship is a most crucial problem of this time. With the new policy of foreign missions reducing grants for church work and natives yet not trained to meet their own church needs, the leaders of Christian Education are suffering. The leader's reduced salary or small salary is not supplemented by the congregation, and the cost of living is rising by leaps and bounds.

Money is also needed for even the simplest Christian Educational materials like meager audio-visual aids, Christian literature and adult literacy materials. The church needs to become aware of the economic condition of the Christian community in villages.

Another difficulty is the non-availability of adequate Christian Education materials. City people who usually are asked to write a curriculum for the Mass Movement Christians are absolutely ignorant of the people's cultural environment, educational capacity, economic con-

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<sup>1</sup>Hendrik Kraemer, A Theology of Laity, (Philadelphia: The Westminster Press, 1958), p. 49.

dition and social needs. Besides these, they do not know the paucity of their previous religious teaching. As a consequence the mass movement people do not have any Christian Education or religious materials to study nor do their leaders or Christian educators have any guide book to follow.

### C. Some Remedial Measures

As mentioned in the first and second chapters, the opportunities available, facilities provided and also difficulties created in Christian education of adults, by changing India, make it essential to discover a new approach to adult Christian Education. Nowadays Christian Education has to be considered both in its broader and specific sense, but a balance has to be kept between the two.

#### 1. Christian Education In Its Broader Sense

Because of the renascence and syncretism of Hinduism, its missionary zeal and its opposition to proseltization,

the Christians have found out that in rendering service they necessarily need to collaborate with men of other faith. This calls for a measure of identification with those who do not agree with the Christian view and the objectives of Christian Education.<sup>1</sup>

Also because non-christians themselves are changing their ideals and working patterns according to Christian

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<sup>1</sup>p. D. Devanandan, op. cit., p. 59.

principles, the Christians themselves have to change their attitude towards other faiths--Reconstruction or Reconception of Attitude! This can be attained in the ways suggested by the following writers:

Professor G. J. Bleeker spoke to this effect in his article "An East-West Conversation on Religions,"<sup>1</sup> that we abandon all our arrogant claims of superiority, theological misgivings; and frankly recognize the truth and worth of the non-Christians religions . . . , the Christian must forego the claim that the entire world has to acknowledge the absolute truth of what he believes.<sup>2</sup> And Kraemer says,

It is not Christian belief which is absolute but the source and object of that belief which is absolute: namely, God's revelation in Jesus Christ. And by Jesus Christ is meant that Jesus whom we know from the total witness of apostles and evangelists in the New Testament; the Jesus who says, not: This or that is truth, but 'I am the truth'.<sup>3</sup>

And it is this source of belief that Christians have to make known to the non-christians. Not by tearing down other religions but by using them as lesser lights pointing to the great Light, the Sun of Righteousness.

Isolationism, that is, Christians, Christians colonies, and mission stations, all like an island secluded from the rest of the world, is the practice which should be changed.

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<sup>1</sup>John Macquarrie, "Christianity and Other Faiths", Union Seminary Quarterly Review, Vol. XX, November, 1964, p.47 f.

<sup>2</sup>Hendrik Kraemer, Why Christianity of All Religions? pp. 17-18.

<sup>3</sup>Ibid., p. 19.

John Macquarrie suggests unity and cooperation but rejects syncretism for doing away with isolationism. He says,

If by syncretism is meant merging together of the best elements from the various religious traditions in a new mixture, then such a mixture would be as lifeless and as useless as artificial languages, like Esperanto, have proved themselves to be.<sup>1\*</sup>

Samuel Mathai discourages the growth of communalism because he thinks, as religions get to know each other they begin to reconceive themselves in the light of what they learn.<sup>2</sup> This approach opens up a vast field for cooperation, friendship and thus for unity with the government. Christians can cooperate in the following ways:

1. In all the possible Community Development Projects sponsored by the State Social Welfare Board, such as, Adult Literacy, Simple Health Program and Family Planning.
2. Participating in the celebration of the national festivals like Independence and Republic Days.
3. Meeting together the national emergencies like shortage of food, epidemic and war.
4. Participating in special functions of any non-Christian institutions when invited.

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<sup>1</sup>John Macquarrie, op. cit., p. 45.

\*The writer once attended a model of syncretic worship service in The Community Church, New York, and found the above statement true.

<sup>2</sup>cf: Samuel Mathai, "National Integration," Christian Education, Vol. XIII, March, 1963, p. 21f.

Through all these cooperative activities, one thing has to be remembered, that is, not to compromise but lift up Jesus Christ so high through the best quality of work and the spirit of service that others would see Him.

Then should the Christian mission be abolished? No, the purpose of the Christian mission should be kept in view. This purpose is to spread love and truth, and not only to increase the membership of the mission. If the old forms are unable to stretch far enough to spread this love and truth, the new ones will be developed.

Tielhard de Chardin also indicates that even in the scientific process of evolution of the consciousness of man, mankind will someday be unified through the energy of love.<sup>1</sup>

But where will one be guided to the basis for love and truth? He will be shown in specific Christian Education programs which will be discussed later.

In this new approach to Christian Education of adults, evangelism is still essential. However this must be done by reviewed and revised techniques as suggested by some religious leaders, as P. D. Devanandan,<sup>2</sup> Roland W.

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<sup>1</sup>cf: Pierre Tielhard de Chardin, The Phenomenon of Man, (New York and Evanston: Harper & Row Publishers, 1961), p. 264 ff.

<sup>2</sup>(Clipping) cf: P. D. Devanandan, "The Modern Hindu Attitude Toward Christian Evangelism," Palm India, 1963, pp. 65-67.



Scott,<sup>1</sup> Roland Allen<sup>2</sup> and others. Here, only a few techniques suggested by these men will be mentioned below:

- Outdoor preaching, such as, Billy Graham's and Dr. Akbar Haqq's campaigns
- Open religious worship services in villages.
- Bazar or 'mela' preaching
- Use of Christian literature-sale of Bible portions and distribution of tracts in Hindu festivals.
- Library service
- Simple health program-against superstition
- Personal contact and service in terms of a good neighbour and Christian character.
- Adult Literacy program incidental and indirect religious teaching with worship.
- Mass Communication in Hindu festivals, Cattle Exhibition, Other Exhibition, Social Service Week, sponsored by the Government. (slides and movies and music).
- Christian processions or group singing with very short message during their own festivals times.
- A good quality of work and the spirit of service in both Christian and non-christian institutions.
- "Personal Contacts"<sup>3</sup>
- Inviting the non-Christian officials and friends to the Christian celebration of national festivals, such as, Independence Day Church Service
- Inviting non-christian officials and neighbours to

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India: <sup>1</sup>Roland W. Scott, (ed.) Ways of Evangelism, (Mysore Wesley Press, 1957).

<sup>2</sup> cf: Roland Allen, Missionary Methods, (Grand Rapids, Michigan: William B. Eerdmans, 1962).

<sup>3</sup>Roland W. Scott, (ed.), op. cit., p. 40 ff.

religious and social functions like Christmas and Easter programs in schools and villages, Teachers Association or Club.

These suggested techniques are flexible, adaptable and adjustable to various parts of India.

## 2. Christian Education In Its Specific Sense

Before proceeding further it is essential to review what Christian Education is. Schreyer says,

Christian education is the process of guiding and educating persons toward Christlike changes through an educative and redemptive growth which meets their needs and is based upon relationship experiences with God and a Spirit--imbued community of individuals.<sup>1</sup>

Shinn suggests that the Word become alive in the life of the individuals through Christian education.<sup>2</sup>

Zahrant very strongly emphasised in "The History of Christ," that the truth is not acquired only by instruction and tradition, however objective, but by inner readiness and personal participation. Truth is basically not a matter of knowing and possessing but of behaving and behaving and becoming--Christian character.

Therefore, the advance of science and technological development, no matter how happy conditioning forces they may prove to be for an underdeveloped country like India,

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<sup>1</sup>George M. Schereyer, Christian Education In Theological Focus, (Philadelphia: Christian Education Press, 1962), p. 37.

<sup>2</sup>cf: Roger Lincoln Shinn, The Educational Mission of our Church, (Boston, Philadelphia: United Church Press, 1962), p. 147.

unless conditioned by spiritual forces the developments are liable to culminate in disaster.<sup>1</sup>

After realizing the significance of Christian Education of Adults, a goal should be set. The goal should be set. The goal should be to help people restore their relationship with God which can be understood rightly if one understands the end for which man was created by God. Man was created to glorify God.<sup>2</sup>

For any kind of Christian Education program, first, a philosophy of Christian Education has to be determined. Wyckoff has some very constructive suggestions which have to be supplemented in the light of the needs and conditions of the mass movement areas in India. He says,

Christian Education can no longer be understood as curriculum, methods, administrative arrangement but has to be understood in the light of the whole church's faith, life, work and in terms of the needs of a country and world.<sup>3</sup>

To approach specific Christian Education, it is well to remember that "evangelism without Christian Education makes fanatics and Christian Education without evangelism

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<sup>1</sup>cf: M. A. Z. Rolston, "The Church and Industry," Christian Education, (Jabalpur, India: Vol. XIII, March, 1963), p. 5.

<sup>2</sup>cf: F. Roderick Dail, "The Church as Educator," Christian Education, (Jabalpur, India: Vol. XIII, March, 1963, p. 29 f.

<sup>3</sup>D. Campbell Wyckoff, The Gospel and Christian Education, (Philadelphia: The Westminster Press, 1959), p. 72.

makes pharisees,"<sup>1</sup> as Sweazy says in Effective Evangelism.

In the Westminster Dictionary of Christian Education, one finds various shades of meanings of evangelism and very often the combination of those meanings, that is, to proclaim the good tidings and teaching the Word. The best example is of Jesus Himself. "The preaching ministry of Jesus was accompanied by teaching. Interestingly enough He was addressed as a teacher but never referred to as a preacher."<sup>2</sup>

Thus it concludes that there is a kind of unity and coordination between evangelism and specific Christian education. This approach is needed to be used in a young country like India. The modern contemporary world itself is switching over and

Readjusting between evangelism and Christian education, for the future influence of the Church upon the world will be exerted by its people and not primarily by its institutional character.<sup>3</sup>

Therefore, B. Reinhart pleads to avoid the institutional nature of adult Christian Education and correct some of the mistakes made in the past.<sup>4</sup> Any religious

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<sup>1</sup>George Sweazy, Effective Evangelism, (New York: Harper, 1953), p. 89.

<sup>2</sup>K. B. Cully, (ed.), Dictionary of Christian Education, (Philadelphia: The Westminster Press, 1963), p. 24 Of.

<sup>3</sup>Ibid., p. 241.

<sup>4</sup>cf: B. Reinhart, The Institutional Nature of Adult Christian Education, (Philadelphia: The Westminster Press, 1963).

educator trying to develop a Christian Education program for the mass movement Christians, has to be cautious of this danger.

A sound Christian Education program for Adults might help in solving the problem of the misconception that the church school is only for children and that the total Christian Education program of the church for adults is only the Sunday Worship Service or an occasional meeting.

Here a brief strategy is presented to assist in developing a Christian Education program for adults. The Indian Church might take two steps in this direction:

1. To identify and become orientated with the total life of the mass movement Christians in the light of the problems of Christian Education previously mentioned.
2. To find some solutions for these problems.

To implement the first step, a few suggestions are being made:

- a. The coordination of rural and city workers in study groups--Before building any Christian Education program for adults, it is necessary to secure adequate information and data at an intellectual and constructive level. This may lead to a long term plan of development because the study has to be made by penetrating all the spheres of life in which men live in mass movement areas--economic, social, religious, cultural. The improvement in the transportation and food production will facilitate city workers remaining in villages while making this research.
- b. The evaluation of the already existing though meager, program. A Self-Study guide is suggested in appendix.

- c. The Church Integration Within--Ecumenical Movement<sup>1</sup>--city and rural church will be greatly assisted in understanding the needs of the rural church by the information provided by the National Christian Council, World Council of Christian Education and UNESCO.
- d. The Church integration without<sup>2</sup>--The cooperation in good efforts with the government will widen the Christian's horizon and will alert them to what might be incorporated in the Christian Education program.
- e. Reading of literature and newspaper, listening to radios and transistors broadcasts on India's rural life--It will supply the tremendous amount of current information which will help writers of Christian Education program to write intelligently.

After studying and becoming orientated with the needs and problems of the mass movement community, the Church's second responsibility is to find some solutions for these problems. Only a few suggestions are presented below:

- a. Literature: The graded curriculum--  
The word graded is used in the sense that in any underprivileged group, there are two very definite groups of adults--educated and absolutely illiterate. Moreover, sex, too, must be taken into consideration--men and women need a separate course of study.  
-Need of guiding principles for a curriculum--  
Wyckoff proposes the following principles reinterpreting the old principles and giving new meaning to them in terms of fundamental principles. In their scope they include the faith and objectives of several denominations:<sup>3</sup>
  - A principle of Context
  - A principle of Scope

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<sup>1</sup>cf: M. Elia Peters, op. cit., p. 20.

<sup>2</sup>cf: Ibid., p. 21

<sup>3</sup>cf: D. Campbell Wyckoff, Theory And Design of Christian Education Curriculum, (Philadelphia: The Westminster Press, 1961), pp. 112-157.

A principle of Purpose  
A principle of Process.

note: Some information on helpful material in preparing  
a curriculum is given in the appendix.

Study Materials for a Christian family--  
Volumes have been written on Western Christian families but they will have to be adapted to a mass movement families. One such volume, "The Changing Family In India," is published by CISRS. It shows the Christian basis for an Indian family.<sup>1</sup>

-Separate courses for study for mass movement men and women.

b. Leadership: Pastors and Laity.

Leadership is just as big a problem of the mass movement area as the material for study has been.

The leadership can be divided between two kinds of personnel--Pastor and Laity. The position of a pastor will be considered first.

Because the pastors trained in big seminaries are not willing to serve in villages and backward areas, it is a challenge to the seminaries in India to emphasise the spiritual values and produce dedicated ministers.

Ziegler has compiled an excellent book with articles by very dedicated and experienced village workers. The purpose of the book is to train pastors specially, for mass movement areas.<sup>2</sup> This kind of training is needed to be introduced and emphasised in all the seminaries of India.

The refresher courses in the rural--pastor's institutes, combined rural--city--pastor's institutes, spiritual retreats and "rural fellowship camps"<sup>3</sup> will greatly assist in educating and in inspiring pastors for better service.

It is to be emphasised that a special training for village work means not inferior education. At the same time those leaders who after receiving higher education did not return to the rural

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<sup>1</sup>cf: M. Elia Peters, op. cit., p. 17.

<sup>2</sup>cf: E. K. Ziegler, The Village Pastor, (New York: Agricultural Missions Inc., 1959).

<sup>3</sup>cf: Roland W. Scott, op. cit., p. 169 f.

service must realize this mistake has been a stumbling block for many.

Since the field is large and pastors are few women can be urged to go into the ministry.

Constant guidance and supervision of the village pastors in the carrying on of the Christian Education program needs to be provided by the higher authorities of the church.

- Leadership: Laity

So far, in public opinion the church work is the responsibility of the clergy. As a consequence the laity regards itself as of minor and subsidiary significance.

But now a new concern and emphasis has been laid on the laity, and much more remains to be done.

Kraemer suggests that a very definite teaching is necessary along this line because, "in the past church history, laity played a very significant role."<sup>1</sup> And now a radical reformation is needed. For this reformation, "the 'Reorientation of Ecclesiology' as a whole is needed."<sup>2</sup> . . . The theology of the laity, that is, the Divine concern for the whole of mankind and an interpretation of this Divine concern is the basis for the Church"<sup>3</sup> (Mission).

Therefore, each individual is responsible for the extension and perfection of the church. Consequently, the laity has to work hand in hand with the clergy.

For the education of laymen, the article by M. A. Z. Rolston, is worth studying.<sup>4</sup> The literature of this kind and more training is the solution of the day. The help from Harry Denman Institutes held in India will assist in preparing laymen fast. Bible training for women especially to work in mass movement areas is very beneficial given in Bengarapet, South India. Just recently, in the Methodist Church,

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<sup>1</sup>Hendrik Kraemer, The Theology of Laity, (Philadelphia: Westminster Press, 1959), p. 9 ff.

<sup>2</sup>cf: Ibid., p. 75.

<sup>3</sup>cf: Ibid., p. 127 ff.

<sup>4</sup>cf: M. A. Z. Rolston, "Ministry of The Laity", Christian Education, (Jabalpur, India: Vol. XII, March, 1962), p. 4 ff.



Miss Florence Palmer has been appointed to India to train the women religious educators for mass movement areas. Sat Tal (Ashram) Institutes also train lay leaders.

c. Stewardship and financial aspect of Christian Education of Adults.

Somewhere the spirit of stewardship and the responsibility toward the church were not inculcated in Indian Christians, whether living in cities or villages. The causes will not be discussed here. But the consequence cannot be overlooked that in general, Indian Christians think in terms of what the mission should do for them, if they follow Christianity.<sup>1</sup> It seems that the mission is under their obligation.

Now that the responsibility is falling back on the nationals they are concerned about it. This is indicated in this statement:

One is amazed at the immense size and significance of this legacy that several overseas missions have together handed down to the Indian church in many areas. It is not only buildings and vast funds of good-will, but a spirit which should challenge the indigenous church to understand the present, and plan adequately for the future. It is this spirit of love, dedication, and service that we need to recapture that enabled the overseas missionaries to become pioneers in so many fields. It is the result of imparting Christian education and nurturing through all these fields of service that developed leadership--lay and clerical and which engendered a sense of self-reliance and belief in the worth of human personality. Now it is good to remember that his legacy of which the overseas missions and missionaries were the custodians and transmitters had its source and sustenance in God.<sup>2</sup>

And this is the hope for the nationals to take steps forward.

Still a regular course of study has to be included in the curriculum.

As far as the financial aspect of steward-

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<sup>1</sup>cf: J. W. Picket, op. cit., p. 236 f.

<sup>2</sup>J. W. Airan, "A Re-Examination of The Mission of The Church In the Field of Education," Christian Education, (Jabalpur: Vol. XIII, June, 1963), p. 31 f.

ship is concerned, in an independent country like India, Christians must make an effort not to leave their Church program entirely on foreign funds. But this, yet does not exclude the possibility of the Indian Church requesting the Church abroad to share in some of its educational projects like scholarships<sup>1</sup> and a part of local support where the children are not yet earning and parents still are slaves to the land lords.

Still there are many places where the people can help themselves and reduce the pressure of foreign budgets:

- The top heavy expenditure in church work should be reduced. It may be necessary to bring down the salaries of highly paid people and to raise the lower brackets.<sup>2</sup>
- Hostels in rural areas where students can bring their grain and live simply will reduce the financial burden of both their parents and the church. Four such hostels are found in Buxar and Ballia.
- India being a secular state every effort should be made to secure Government scholarships, freeship and loans wherever possible. Also save court case expenses by having the cases settled in the village ('Punchayats') Local self-Government.
- Information on both the government and (mission) church resources should be available in the church and be made use of.
- Christian's simple living in place of extravagant living will reduce the debts and cost of living--Returning to indigenous ways--simplifying churches.
- Willingness to accept the dignity of labour and not wait for white-color jobs will prevent utter dependence on the mission.
- Acceptance of some necessary schemes like health

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<sup>1</sup>J. W. Airan, op. cit., p. 39.

<sup>2</sup>cf: M. Elia Peter, op. cit., p. 12.

insurance and saving accounts will save the mission from extra expense.

-Birth Control campaign will eventually prevent cost of educating so many children. The study of birth control can be included in the courses for Christian families.

-Drinking and smoking is a great extra expense. Temperance lessons and other programs can be set to work among adults.

-Heavy expense at the time of weddings and death should not be continued by the mass movement Christians.

-A stewardship program, originated by Dr. Wagner of Bombay, India, is a very comprehensive and practical scheme for making churches self-supporting. The rural church is included in the program.

-Another teaching program called, "The Lord's Acre"<sup>1</sup> is worth following.

-Selling the government the Christian institutions that cannot be supported any longer by foreign funds. Also combining the duplicated institutions into one standardized institution. And letting the church money and Christian workers spend more time in building Christian character.

-A part time work like St. Paul can be allowed to the religious educators to supplement their income<sup>2</sup> provided the Christian work should not suffer.

-Schemes like the building of a scholarship fund after a church pioneer like Miss Sarah Chako Scholarship and Miss Mable Sheldon Scholarship Endowment will encourage the helped one to contribute voluntarily.

Money thus saved by these various means can be used

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<sup>1</sup>Edward Krusen Ziegler, op. cit., p. 55 ff.

<sup>2</sup>cf: Roland Allen, Missionary Methods St. Paul or Ours, (Grand Rapids: William B. Eerdmans Publishing Co., 1962).

to hire more religious educators for mass movement areas and to give more loans and scholarships.

d. Miscellaneous techniques to implement the presented strategy:

- Audio visual and Mass Communications are a new development both for evangelism and teaching programs.<sup>1</sup> A broadcasting station is planned to be constructed in India by Christian Education department of the National Christian Council.<sup>2</sup>
- An Adult Literacy Program (appendix 4) will enhance the understanding of the Word of God by a greater number of people. One type of literacy program like the Bride's School in Buxar, India, is an excellent example of both adult literacy and Christian education combined. (appendix 5)
- Indoor teaching, such as, Worship Service, Sunday School, Women's or Men's Bible Study, Church Service.
- Supplementary Christian Literature through regular libraries in center, tin trunk libraries and reading rooms in individual villages.
- Christian 'Melas' and 'Jatras' in which intensive Christian Education is given.
- Camping
- Healing ministry through hospitals and dispensaries.
- 'Ashrams' in a smaller scale like Sat Tal but in the vernacular.
- Various types of Retreats

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<sup>1</sup>cf: James E. McEldowney, "Present Trends In Education--Audio Visuals," Christian Education, (Jabalpur: March, 1963), p. 65 ff.

<sup>2</sup>cf: National Christian Council Review, "Audio-Visual, Mass Communication Organizations To Merge," Christian Education, (Jabalpur: Vol. XLI, June 1962), p. 30f.

'Chaudhri' Institute (village headmen and headwomen).

-Bible correspondence courses for educated adults.

-Lay and Pastoral visitation

-Vacation Bible School for adults with the help of the educated adults.

-Study program between the two seasons when adults are idle.

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### Summary

After discussing a few immediate difficulties and their possible remedial measures, it seems beyond one's comprehension to grasp the tremendous job the church has to do in the mass movement areas. It is a "must" or that which has already been done will be undone.

Since there has been no over-all unified, regular teaching program for adults sponsored by the church as a whole, there is no measure to go by. The best recourse is to move forward in cooperation with each other under the guidance of God.

It is a spacious field and a tremendous challenge to give spiritual vitality to the rural church. It is hoped that in the near future, a comprehensive program for adult Christian Education will materialize.

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## SUMMARY AND CONCLUSION

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In the study of Christian education of adults in the mass movement areas of India, the problem was approached through viewing the situation of changing India. The revival of Hinduism was noted as a factor in weakening the already weak Christians, the problem of syncretism was also pointed out, since the poorly-trained village people cannot recognize as non-Christian many of the ideas and practices of their lives.

In addition to the changing religious situation, the social and political changes affecting mass movement Christians were discussed. With the government meeting now many needs formerly met only by the church, the church must give a different motivation to present-day Christians. The church can benefit from government rural work and turn her energies to improving the training of adults in Christian education.

In developing Christian education of adults in mass movement areas, the lack of materials, program and leadership is apparent. It was pointed out that whatever adult materials are available are unsuitable, since they are written by city pastors quite unaware of village problems



and patterns of thought. It was suggested that a basic study of the situation should be made and the whole church, city and country, should work on the problems together. Unless seminary students can be challenged to work in villages, and not just want city churches, there will continue to be no leadership for mass movement villages. The provision of materials and leadership would make a program of adult Christian education possible. The old ways of just preaching must change and new methods must be used.

The opportunities are overwhelming. If the church does not develop adult Christian education, all that was gained by the mass movement will be lost.

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## APPENDIX

## APPENDIX

### Helpful Materials To Be Consulted For Christian Education Program For Adults

1. Self-Study Program (a guide book), Boston, Philadelphia, United Church Press, 1962.
2. Miss Anna Nixon, Graded Sunday School Lessons, (in process), Evangelical Fellowship, Jhansi, U.P., India.  
All India Sunday School Graded Lessons, Conoor, So. India.  
Graded Sunday School Lessons by the Methodist, 36 Cantonement Road, Lucknow, U. P., India.  
All the departments of Christian Education in all the Seminaries of India and Pakistan will assist.
3. Harry Denman, 3900 10th Avenue South, Minneapolis, Minnesota 55407, U. S. A.
4. Adult Literacy House, Lucknow, U. P. India.  
Publishing House, 36 Cantonement Road, Lucknow, U. P. India.  
Miss C. High, London Mission, Jasidi, Bihar, India.
5. Mission House, P. O. GAJADHARGANJ, Buxar, Bihar, India.

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