

Gender Based Violence and Social Inequality: A critical study

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ABSTRACT

Gender is used to describe the characteristics of women and men that are socially constructed. Gender based violence refers to any type of harm that is perpetrated against a person or group because of their factual or perceived sex gender, sexual orientation or gender identity. It is rooted in gender inequality, the abuse of power and harmful norms. It is a serious violation of human rights and a life-threatening health and protection issue. It constitutes a breach of the fundamental rights to life, security, dignity between women and men and physical and mental integrity. There are different types of gender-based violence such as sexual violence, physical violence, psychological violence, domestic violence and socio-economic violence. Physical violence and sexual violence results in injuries, distress and health problems. Domestic violence occurs in domestic setting and psychological violence includes psychologically abusive behaviors such as controlling, economic violence and blackmail. Although women and girls are the main victims of gender-based violence, it also causes severe harm to families and communities. Gender against violence knows no social or economic boundaries and affects women and girls of all socio-economic background. The issue is not only devastating for survivors of violence and their families but also entails significant social and economic costs. Many survivors are subjected to victim-blaming or ostracized from their families and communities due to social norms this put them at significant risk of poverty, isolation and further violence. Gender based violence is the most pervasive yet least visible human rights violation in the world.

Keywords: *Gender, Violence, Ostracized, Psychological violence, Gender inequality*

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Introduction

Gender based violence refers to violence that targets individuals or group on the basis of their gender. This includes the threat of violence, coercion, deprivation of liberty, whether in public or private. It is rooted in gender inequality, the abuse of power and harmful norms. Gender based violence against women goes beyond immediate physical damage to the victim, psychological damage and threat of further violence, erodes a woman's self-esteem, inhibiting her ability to defend herself or take action against her abuse. It also represents a violation of her human rights as detailed in the Universal Declaration of Human Rights (1948) which at article three states: "Everyone has the right to life, liberty

and security of person and article 5 reads "No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment."

One important characteristic of gender based violence is that it knows no social or economic boundaries and affects women and girls of all socio-economic background. Men can also be targeted of gender-based violence who are born with female characteristics but identify as male.

An exploration of the diverse forms of violence
Domestic violence is the most common violence. The term 'domestic violence' is most commonly employed to describe familial or intimate battering incidents. Domestic violence may include verbal and

emotional aggression, deprivation of liberty, coercion, the infliction of physical injuries. It can be physical, emotional or economic abuse. Physical violence includes injury, aches and pain, loss of speech, burns, gynecological issues, sexually transmitted disease, unintended pregnancy resulting in abortion and more. Emotional abuse is very common in patriarchal society. One very common form of emotional abuse is to threaten suicide. This has such an emotional impact on the woman that it tends to weaken her as she feels she will be responsible for it. Besides physical and emotional abuse, economic abuse is also prevalent when an abuser takes control of or limits access to shared or individual assets or limits the current or future earning potential of the victim as a strategy of power and control, it is an economic abuse.

Different forms of violence:

Violence against women and girls is the most common gender-based violence. Another gender-based violence is sexual harassment. It is highly complex problems that distorts inter-personal relationship and is difficult to identify and delimit. Sexual harassment not only arises out of objective differences in the amount of power held in at workplace but also out of cultural power which men exercise over women in accordance with the predominant gender system which discriminates against women through the control, disposition and use of their sexuality and bodies. Rape is the most extreme form of sexual violence and is based essentially on the use of physical force and terror that inflicts severe physical and emotional injuries to their victims. This kind of gender-based violence is brutal in nature.

Female infanticide, a major form of violence that initiates with the beginning of life of a female fetus in the womb. Daughters being considered to be a massive malediction to the family are thought to be removed at the beginning itself. India is a country that experiences one of the highest female infanticides. The idea of destroying a life before it is born, denying it the right to pull through life just as a consequence of being an X chromosome is what still lingers in the society till date. Not only does it hamper

and retard the frail mind frame but encourages the younger generation to do the same. Every life deserves a chance to life, denied so, the culprits should be legally enforced in a trial. The infanticide or abortion is done on the fundamental of the child bearing female genitals and clearly qualifies to be gender-based violence at the peak.

Female infanticide doesn't only kill the girl child in the womb but this procedure or any procedure leading to a forced abortion of a female may prove to be a death dealing experience too for the woman carrying the child. This not only counts in the violation of fundamental right to liberty of a particular female but also poses a threat to her very own life. It is a century old phenomena caused by social evils like poverty, illiteracy, child marriage, dowry system, famine, sex-selective abortion. The perception of female representing a diminishing investment is epitomized by the Chinese phrase labelling daughters as "Goods on which money is lost". Yet for this reason, the crime of female infanticide came to be aligned and associated with the dowry system and continues to be read of as an unfortunate consequences of the dowry system.

Dowry system is a mechanism that fits and works on gender-based violence. It not only pressurizes a female financially but also mentally and emotionally. The practice has played a big role in minimizing social presence of women and their say in matters or larger affairs. Even after the Dowry Act of 1961, people continue to give and receive dowry as per their wants. According to a survey, between 0.6 and 2.8 brides per year per 100,000 women are reported to die due to dowry-related issues and violence. Females qualify as human beings and they need to be treated as one. Materializing women and weighing them with money and gold ornaments is sexualizing them and invoking violence. Suicides and murders occur in large numbers due to this very practice. It isn't hard to normalize their existence but the psyche of people in the very society that we live in is extremely complicated and irrational.

Acid attacks, another form of violence that points and rests on the needle of gender-based violence. The prominent example of Laxmi Agarwal, a survivor who

was attacked on by three men, reason being she refused to marry one of them who proposed her. Acid attacks not only stimulate face rejection by the community but also challenges her life as a citizen. Attacks like these not only disfigure faces of individuals but also instils self-doubt and makes people question their existence. It leads to mental assault and conditions like depressions and bipolar disorders

Sexual slavery is the prominent issue that thoroughly explains the idea of gender-based violence. Exploitation and attaching a label of ownership on females adds up to materialization of women in general. This reduces a person to servile state and also leads to trafficking for the money. Many girls are caught at a young age without consent and trafficked as sex slaves to different men. We read in autobiographies like “The Last Girl” where Nadia Murad explains her battles when she was trafficked.

Human trafficking is prohibited under the Constitution of India under Article 23(1). Human trafficking across the world is mainly done for sexual exploitation where women and children turn as victims. Humans are trafficked for the purpose of sexual slavery, commercial sexual exploitation, extraction of organs or tissues, forced marriage, forced labor or domestic servitude.

Survivors of gender-based violence suffer devastating short and long term consequences to their physical and mental health. At its worst, gender-based violence can result in death. There are different types of gender-based violence such as domestic violence, violence against women and girls, sexual harassment, human trafficking, physical violence forced marriage, gender-based violence against people with disabilities, violence based against transgender and many more.

Gender-based violence against people with disabilities- social discrimination based on gender and disability increases the vulnerability to gender-based violence for both men and women with disabilities. However, women and girls with disabilities are at an increased risk because of an emotional, physical and sexual abuse. There are multiple forms of violence during their lifetime by multiple perpetrators for longer period as compared to people without disabilities. They are vulnerable

to violence from their family as well as known acquaintances.

Gender-based violence against Transgenders- Gender-based violence is not only particular to women and girls. Men can also be targeted if someone born with female sexual characteristics but identifies as male can also suffer from violence which is based on their factual or perceived sexual orientation or gender identity. Factors that increase the vulnerability of transgenders are multifaceted. Several societies control people’s sexuality through practices such as institutionalization, forced sterilization and marriage restrictions. Additionally, transgender is socialized to be agreeable in order to receive care such as socialization create internalized oppression and compliance, hindering them to remain in abusive situations. Besides these female genital mutilation is also a grave gender violence.

Honor killing- a honor killing is a murder of a family member who has been considered to have brought dishonor and shame upon the family. It is often a result of strongly misogynistic views towards women and the position of women in the society. Honor killing includes the refusal to enter an arranged marriage, committing adultery, choosing a partner that the family disapprove of and becoming a victim of rape. Honor killings are especially seen in Haryana, Bihar, Uttar Pradesh, Rajasthan, Jharkhand, Madhya Pradesh and Uttarakhand. Honor killing can be very violent for women. The UN estimates that about 5000 women and girls are killed each year due to the practice of honor killing.

Psychological violence is intimately related to a person’s inability to tolerate another when circumstances make communication difficult. A common definition of psychological abuse among researchers is chronic verbal aggression. Psychological violence is often used as means to create a gap between the strong and the weak partner in any relationship. It not only affects individual’s mental health and their social networks but also deprive them of opportunities for further personal, social and economic development. Examples of psychological violence includes acts such as isolation from others, verbal aggressions, threats, intimidation,

control, harassment and stalking, insults, humiliation and defamation.

Major factors contributing to gender based violence

Many factors contributed to gender-based violence such as cultural factors, legal factor as well as economic factor. In cultural factor patriarchal views legitimize violence to ensure the dominance and superiority of men. Other cultural factors include gender stereotypes and prejudice, the socialization of gender and understanding of the family sphere as private and under male authority.

Legal factor-

Being victim of gender-based violence is perceived in many societies as shameful and weak with many women still being considered guilty of attracting violence against themselves through their behavior.

Economic factors:

The lack of economic resources make women helpless. It creates patterns of violence and poverty that become self-perpetuating making it extremely difficult for the victims to extricate themselves.

Cultural factors:

Expectation of roles within relationships and value that give men proprietary rights over women and girls.

Welfare Schemes for domestic violence:

Women are an important part of the society. Without empowering them the society won't work normally. So to handle gender-based violence, many welfare schemes are being launched by the government across the globe in their respective countries. The government of India has also launched various schemes in past years to empower women and girls. Beti Bachao, Beti padhao, Sukanya Samriddhi Yojana some of the schemes that are most talked about. Besides these there are many schemes like One Stop Centre scheme, Ujjwala, Mahila Shakti Kendra, etc.

One Stop Centre- Its goal is to increase the availability of secure and convenient housing for working women as well as daycare for their children and job opportunities for women. Ujjwala scheme aims to take preventative steps to stop human trafficking, particularly in vulnerable regions and

segment of the population as well as to provide for the rescue, rehabilitation and reintegration of trafficked victims. Mahila shakti Kendra is aimed to empower rural women through community participation. This scheme is envisaged to work at various levels and other national levels and state level technical support to the respective government on issues related to women is provided.

Swadhar Greh- proposes a supporting institutional framework for women who have been victims of adversity, allowing them to live lives of dignity and conviction. It envisions providing these women with housing, food, clothes, healthcare as well a economic and social stability.

Conclusion:

In spite of all the schemes, gender-based violence remains one of the most prevalent and persistent issues facing women and girls globally. It has been increasingly recognized as both a social problem and an issue of human right in recent decades. The phenomenon of gender-based violence has been thoroughly researched and documented in terms of its consequences, expressions and legal and criminal characteristics. Moreover continuous and rigorous effort are required to end the violence in India. It is essential for society's response to the phenomenon to urge government to deepen their reform and pay attention to different aspects of gender-based violence.

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Missionaries and Foreign Regime: A Critique of the Christian Missionaries' Activities During the British Governance in India (1757-1947)

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ABSTRACT

The coming and gradually growing activities of the Christian Missionaries during Colonial Hegemony (1757-1947) proved significant historical events in the Socio-Cultural History of Modern India. Undoubtedly they played a key role in prohibition of a number of socio-religious evils, abuses and disparities then strictly prevalent in India but they never deviated from their underlying aim of conversion to Christianity. As Indian religion and society were plagued by these evils and disparities, the Christian Missionaries got opportunity to fulfill their basic motto of religious conversion across the country. They were actively supported by the British governance and colonial bureaucrats, even the Charter Acts of 1813 and 1833 were enacted by the British Parliament to the benefit of the Christian Missionaries in India and abroad. But they were not successful in getting their goal fulfilled by converting people of higher castes of Hindus, however, they converted a large number of tribal communities and lower castes of Hindus to Christianity during colonial administration in India. Even after Independence, a large number of Christian Missionaries have been active across the country. The paper traces and evaluates the growing activities of the Christian Missionaries and their social services as well as it reveals their main purpose of religious conversion during the British rule in India.

Keywords: *Christian Missionary, Conversion, Social Services, British Regime, Tribal Region, Weaker Sections.*

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Introduction:

The arrival and growing activities of the Christian Missionaries marked a new era in the History of Colonial rule in India 1757-1947. The enacting of the Charter Acts of 1813 (Srinivas1998:50) and 1833 proved a turning point as the Christian Missionaries got much inspiration to spread their activities with special focus on religious conversion of tribal and backward communities of India. The Colonial Administration and British officials favoured and encouraged them as most of official subsidy was granted to the Christian Missionaries. This made their work of religious conversion much easier in India and many more specially tribal, dalit and weaker communities got converted to Christianity in India. A noted historian K.K.Datta rightly pointed out that

“Christianity was an important force in the social and religious history of India. In the period after the Indian Movement of 1857-59, the Christian Missionaries directed their attention to the conversion of low castes and hill tribes like the Santhals, Oraons, Mundas, Nagas, Kharias and Garos.” (Datta1975:230-231)

Objectives:

The underlying purpose of the study is to disclose gradually increasing activities of the Christian Missionaries during British rule in India 1757-1947. Undoubtedly they made contributions to social and religious reforms and criticized social evils and disparities. but they always concentrated on their mission of conversion and converted specially a

large number of tribal communities ,dalits and weaker sections of Indian society. The social services done by the Missionaries are discussed and applauded but their fundamental target of converting tribal and dalit communities and weaker sections is traced and exposed.

Methodology:

The study is based on published sources consisting of edited and authored books, reports and articles published in official records and research journals respectively available in libraries and archives. Foreign and Indian Social Scientists who wrote on Missionaries' activities in India have been observed and assessed with online sources available in Google, included in other important sources of the study.

Review of Literature :

There is no dearth of authored and edited books on Colonial Rule in India 1747-1947 but in most of the books the activities of Christian Missionaries during the regime are not properly discussed and assessed.

R.C.Majumdar et al (1946),Anil Chandra. Banerjee. (1992), Bipan Chandra. (2009), M.S.Jain (1991) V.D. Mahajan. (2013) A.K. Mittal. (2003). Dhanpati Pandey(2016) Ramchandra Pradhan. (2017), Tirthankar Roy(2015), Shailendra Nath Sen. (2017) N.R.Sethi (1973). L.P. Sharma (1990)..S.R. Sharma (1951), Ramlakhan Shukla (2006, Spear. Percival Spear. (1970), D.N.Kundra (1976), J. Troisi(2024), S.K.Sharma (2021), Suranjan Chatterje & Siddhartha Guha Ray (2015) and M.N. Srinivas (1998, 1985), L.P.Vidarthi(ed. 1987), Ishwari Prasad (2016) and other Indian scholars wrote on various aspects of History of Colonial Regime in India but most of them overlooked the activities of the Christian Missionaries in India during 1757-1947.It is to be noted that many scholars wrote briefly about the coming and activities of the Christian Missionaries in India and did not evaluate their activities and its effects on India and its people. Even in writings of a noted scholar K.S.Singh (1985,),the

conversion activities of the Christian Missions have been briefly discussed but in his study John MacDougall (1985) did not write on conversion activities of the Christian Missionaries in India. Therefore, in this study, there is an authentic discussion of the activities of the Christian Missionaries with their target of converting people to Christianity during Colonial Rule in India.

Activities of Christian Missionaries During 1757-1947

St.Thomas ,one of the twelve apostles of Jesus Christ, came in first century AD at Malabar Coast and up to third century AD. Christianity emerged as an organized group in Kerala coast(now Keralam coast).During the reign of Mugal Emperor Akbar (1556-1605) Baptist Mission in 1580 established a mission in Fatehpur Sikri and its Priests used to participate in religious discussion held in Ibadatkhana .During the reign of Emperor Shahjahan (1628-1658) the Jesuit Missionaries opened a College in Agra. But arrival of Vasco de Gama at Kalicut in 1498 opened a new age in religious relations between east and west as he openly stated that we have come here to get Christians and spices.(Grover&Yashpal 2002:515) However during 17th and 18th centuries the Directors of the East India Company and British Bureaucrats showed contradictory attitude towards Missionaries. The Missionaries were not only encouraged but also banned sometimes. In first decade of 18th century Protestant Missionaries of Danish started their activities in Serampur (Bengal) and Tranquebar (South India). The merchants and officials of the Company in view of their trade business were opposed to Priests called Salvation Army so they banned the arrival of Missionaries in Presidency towns as they were aware of the indifferent attitude of Mughals to the Portuguese Jesuits.

Joshua Marshman, William Carey and William Ward wanted to start their work in Calcutta But Governor General of India Lord Wellesley (1798-1805) refused to permit them as their activities were considered subversive and threat to peace. They were compelled to take shelter in Denmark colony

Serampur where they did marvelous works in sphere of translation and printing. In addition to translation of Ramayan and Mahabharat etc. they also attempted to social reforms. (Grover & Yashpal 2002:412) William Carey, Thomas, Marshman, Ward and other Baptist Missinaries made earnest efforts for the conversion and education of Indians, in spite of the Despatch of the Court of Directors, dated 7 September 1808, "declaring their policy of strict neutrality in all matters of religion, and in spite of the contempt thrown on their efforts at home." (Datta 1975: 230-231). They built up the famous Serampur Mission in January 1800. According to Sen, "This was the beginning of a new era in the history of missionary activities in India." (Sen 2017:198)

During 18th and 19th centuries England again witnessed spread and popularity of Christianity. This changed the attitude of Directors and Members of British Parliament. Consequently the Charter Act of 1813 was enacted and ban on the activities of Missionaries was lifted. (Srinivas 1998:50, 61; Sharma 1951:461,464,475) The Missionaries were allowed to come and reside in India, and further permission was given to all Missionaries across the world by the Charter Act of 1833. (Sarma 1951:462-465) It is to be noted that during 18th and 19th centuries Christianity again spread in England that added to their growing popularity and influence across the world. Therefore German and American Missionaries became active all over the world including India.

Admittedly the main function of Christian Missionaries in India was religious conversion and they benefitted from a number of social and religious evils then prevalent in India. So the Christian Priests felt necessity of spreading Christianity but also its essentiality to save the Indian society from a number of socio-religious evils and disparities. During 16th and 17th centuries England had witnessed Reformation, but India was away from socio-religious reformation. So the Christian Missionaries started to criticize Indian society and religion. Undoubtedly they translated Hindu religious texts (Ramayan, Mahabharat etc.) and attempted to social

reforms also, but their motto was to ridicule Hinduism and attract people towards Christianity. One of the Christian Missionaries observed, "your Gods are nothing but demons: you will go to hell to expiate in eternal flames, the crime of your idolatry." (in Datta 1961:9,26) Enlightened Hindus opposed it that led to Hindu awakening gradually across the century. Raja Rammohan Roy, Ishwarchandra Vidyasagar, Swami Dayanand, Swami Vivekanand, Mahatma Jyotiba Phule and others led the foundation of socio-religious reform movement in the country. (Majumdar et al 1946:806-829; Kundra 1976:349-364; Jain 1991:303-325; Banerjee 1992: 525-543)

The Missionaries adopted two ways to perform their work of religious conversion. At first they criticized Hinduism and its tenets, and vindicated and professed Christianity. They established orphanage, blind school, training centre and Hospital etc. that made Christianity popular in Society and people used to get influenced by them. This opened the gate for converting people to Christianity. Srinivas rightly observed that Christian missionaries played a notable part in humanitarian activity, especially in providing education and medical aid to sections of Indian society most in need of them—Hajians, women, orphans, lepers and tribal folk. Equally important were their criticisms of such Hindu institutions as caste, untouchability, the low position of women, child marriage and polygamy. The British western attack resulted in a reinterpretation of Hinduism at both the ideological and institutional levels, and conversion of the lower castes (especially Harijans) to Islam and Christianity was an important factor in producing a changed attitude among the Hindu elite towards caste and Untouchability." (Srinivas 1998:52)

However, the Missionaries could not get much more success in attracting people of higher castes, except Bengal, Madras and Bombay (Datta 1975:231) but they were highly successful in carrying out the aim of religious conversion among tribal communities, scheduled castes and the people residing hilly regions. After First War of Indian

Independence 1857-1858, the Christian Missionaries directed their attention to the conversion of low castes and hill tribes. (Datta.1975:231) They got considerable success in Eastern part of India, (tribal regions of Khasi, Garo, Naga and Jaintia), Mijo region adjoining Burma border, Keonjhar. Mayurbhanj, Kokrajhar, Jagdalpur of Odisha, Korapur of Bihar, Phulbani of Jharkhand and its neighbouring forests of Andhra Pradesh and Madhya Pradesh. (Grover & Yashpal 2002:516) According to Datta, with the assistance of five hundred and fifty one native preachers, they carried on the work of conversion vigorously. They founded three hundred and nine native churches and also maintained twenty-five printing establishments. (Datta 1975:231)

Most of the social scientists are of the opinion that the non-association of the people of the said tribal regions with the mainstream of Hinduism was main reason of the Missionaries' successes. The British bureaucrats were influenced by them and on the pretext of saving tribal society and culture declared tribal regions as "reserved" where only Christian Missionaries were allowed to open schools, orphanages, hospitals etc. Rigid Social and religious distinctions in South India paved the way for Missionaries' work of religious conversion among weaker sections of society. It is significant to note that the Missionaries actively assisted people and provided relief during natural calamities. This inspired Indians who also provided social services to the people during famine, flood, epidemic and other natural disasters. The Missionaries also contributed to the growth and spread of education, Indian languages and literature, publications and establishment of Printing Press. etc. They opened training institutes for teachers. (Bandyopadhyay 2004:140-141)

The Missionaries' performances in Moga (Punjab), Salem (Tamilnadu), Medak (Andhra Pradesh), Ankleshwar (Gujarat) were highly praiseworthy. Bandyopadhyay rightly pointed out that the encouragement of the learned natives of India and the revival of and improvement of literature the

promotion of a knowledge of the science amongst the inhabitants of that country (were) unprecedented in an age when publicly funded education was not in vogue even in England." (Bandyopadhyay 2004:140-141) They left no stone unturned to criticize socio-religious evils and disparities, and opened the gate for social and religious awakening. During 1936-1937, in total 14341 Missionary organizations were established where 11,18,200 students were enrolled and its annual budget was 3,82,00,000 Rs. It is to be noted that these institutions enjoyed the special favour of the British administration and received most of the share of the government subsidy. After Second World War 1939-1945, the activities of foreign missionaries increased a lot. Thousands of Missionaries came to India and their activities in India increased significantly. Therefore, a Commission was appointed under the Chairmanship of M. Bhawani Shankar Niyogi, a retired Chief Justice of the Nagpur High Court, to investigate their activities. The Niyogi Committee Report on Christian Missionary Activities was an official inquiry published by the Government of Madhya Pradesh in 1956 to investigate proselytization and religious conversions in India. The Niyogi Commission reported that Christian Missions allegedly used schools, hospitals, money-lending and social services to secure conversions among lower-caste Hindus and tribal communities. (Srinivas 1985:106-107)

The growing activities of Christian Missionaries during British Rule 1757-1947 profoundly affected India and its people, specially tribal communities, dalits and weaker sections. Bandyopadhyay observed that "As the Christian Missionaries started working among the dalits and the colonial government sponsored special institutions for the spread of education among them, not only was a small educated elite group created among these classes, but in general a new consciousness was visible among the masses as well." (Bandyopadhyay 2004:350) The Christian

Missionaries apart from Raja Rammohan Roy ,too exerted some influence for the removal of the Sati practice in India. (Datta1961:39) A noted historian Sen rightly observed that “Despite their failure in their main objective of conversion, their influence was felt directly and indirectly on the Bengal society. The missionaries were mainly critical of Hindu idol-worship and the rite of Sati. The missionaries were the first to show that the cruel rite was not sanctioned even by the Hindu Shastras.” (Sen 2017 :199-200, see also Srinivas1998:79-81,84-85).

Conclusion:

Thus the Christian Missionaries’ activities during the British Governance in India (1757-1947) gradually increased as they were actively supported by colonial administration and its officials in India. So they could dare criticize socio-religious discriminations and evils then prevalent in India. This paved the gate for social and religious reform movement in India. They contributed in prohibition of various kinds of social and religious abuses, evils and disparities across India. Their contributions to the development of education was no less significant (Chatterjee & Guha Ray 2015:260-264). Many of them were close to Mahatma Gandhi and also made some contribution to the freedom struggle but their main purpose was conversion (Singh1985:15-18) , and they successfully converted specially a large number of tribal and dalit communities to Christianity during British regime in India. It is to be noted that their works also encouraged separatism in India. A noted social scientist Srinivas noted that “ The fact that in some areas tribal converts to Christianity led separatist movements has deepened the fears and suspicions of Hindus about conversion to another religion.”Even after Independence, behind the curtain of providing social services and other temptations ,the Missionaries have been active to fulfill their mission of conversion that emerged as“a contentious issue in India”.

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