References:


Hyderabad Karnataka region comes under the one of the princely states of India that is Nizam Dominence, is a one of the backword region of the indian sub continent it had nothing rich in either of the natural resources or else the any industrial in this region, Hyderabad karantaka presented a bundle of problems. The kings and the subordinate officials flouted the noble dictum "the end and aim of a legislature should be the happiness of the people". But the people were not at all happy. This was due to the communal divisions and caste hierarchy that were prevalent in Nizam dominence. They realized this mistake only after the advent of Christianity in Nizam state. In the social life of the people caste and communal hierarchy played a significant role. There were one eight cates were prevailing with internal divisions within the frame of the major castes. The term Savarnas was applied to the privileged castes. The privileged castes included the Brahmins, Kshatriyas, sudras the Christians and the Muslims. The Brahmins were the prevailised caste and of lingayats privileged class consisted of the patil raddies, Goudas, and the ruling domine was the nizam was of the muslim religion Nadars, Mala Arayans, Kammas, Chettis, Parayas and the pulayas and other lower castes. The Brahmins stood at the top of the society. The kshatriyas were the warrior class and protectors of the kings. They enjoyed grants of lands and by virtue of that they became the feudal lords. There were other communities who were less significant in the social order. The downdrowden were the important group in the region. The lower comes the sudras who are of majority in the region had facing the major problems.
due to the fact that the Indian system of the social order suppressed the lower people with all rights they were in pathetic condition of the social system. Distance pollution, unseability, unapproachability and untouchability were the outcome. The rigid social customs, conventions and practices that were in force to the added to the misery of the people. Thus the caste system, the caste hierarchy, the matrilineal groups and the patrilineal groups disturbed the social harmony. The high castes took the caste system as a convenient instrument to suppress the low castes and introduced new caste rules. These caste rules were nothing but their own creations. They have no statutory bearing on any code of conduct or laws of the land or the Manu Shastra. The high castes used the caste rules to their own benefit and caused misery to the depressed classes.

The early form of Christianity was Syrian Christianity. They did nothing to save the people except establishing churches. After the arrival of St. Francis Xavier in 1498 Catholism began to spread, but they were interested in mass conversion along the coastal belt. They established churches, seminaries and schools in places of their interest. They neglected the social life of the people due to various internal dogmatic problems. But only after the advent of Protestantism Social awakening took place.

All these things happened because of the educational endeavours of the Christian missionaries. The social awakening created by the missionaries worked out well and the social identity of the people was achieved and that paved the way for right to wear upper cloth and entry into the temples. Thus, the missionaries won great acclamation and their work will be remembered for generations to come. The advent of protestant Christianity and its fight for social identity and equal rights have achieved social, and economic changes in Travancore as a whole. Socially
the people were relieved from the psychological effects of humiliation and torture. The oppressed could obtain social identity equal to that of the high castes. Feudalism and slavery were vanished, depressed class could get equal rights in public places. Their children could be admitted in schools and institutions of higher learning. Economically the people made far greater advancement in life than before. They could get fair share even in the pattam lands. They could get fair wages for the labour they did. This augmented the rural economy. Thus economically also there was better growth than before. Thus the fight for social identity converted the neglected depressed rustic people into enlightened angular human beings.

While Christians in India do not share one common culture, their cultures for the most part tend to be a blend of Indian, Syrian and European cultures. It differs from one region to another depending on several factors such as the prevailing rite and tradition and the extent of time for which Christianity has existed in those regions. The ancient Saint Thomas Christians of Kerala have a distinctively different culture when compared to Christians in other parts of the country. Historical ties with the Assyrian Church and assimilation of Indian traditions have contributed to the development of a unique culture among these traditional Syrian Christians or Nasranis of Kerala. The use of ornamental umbrellas for Christian religious festivities illustrates an example of the indigenous character of Kerala's Syriac Christianity.

Goa was colonised by the Portuguese in the 16th century AD; as a result of which Goan Christians have adopted a more western culture. The dance, song and cuisine of Goa has been greatly influenced by the Portuguese. Contemporary Goan Christian culture can be best described as an increasingly anglicised Indo-Latin culture. Mangalorean Catholics are
descended mainly from the Goan Catholic settlers, who had migrated to South Canara from Goa, a state north of Canara, between 1560 and 1763 during the Goa Inquisition and the Portuguese-Maratha wars. After migration to Mangalore, they adopted the local Mangalorian culture, but retained many of their Goan customs and traditions. Christianity in other parts of India spread under the colonial regimes of the Dutch, Danish, French and most importantly the English from the early 17th century to the time of the Indian Independence in 1947. Christian culture in these colonial territories has been influenced by the religion and culture of their respective rulers.

Contemporary Latin Christian culture in India draws greatly from the Anglican culture as a result of the influence of the erstwhile British Raj. The Anglican Book of Common Prayer is a widely used supplement for worship in the two major Protestant denominations: Church of South India and Church of North India. Today Christians are considered to be one of the most progressive communities in India. Urban Christians are to a greater extent influenced by European traditions which is considered an advantage in the business environment of urban India; this is given as an explanation for the large number of Christian professionals in India's corporate sector. The Christian church runs thousands of educational institutions which have contributed to the strengthening of Christian culture in India.

There are a large number of items of artistic and architectural significance in the religious and domestic life of Indian Christians. Altars, statues, pulpits, crosses, bells and belfries of churches along with other household items are among the many things that form part of the sacred art of the Indian Christians. Church art and architecture of Kerala from the
beginning of Christian presence in the region have been greatly influenced by those of other nations and religions as they have been influenced by Kerala's wealth of artistic and architectural traditions.

Altar of the St. Mary's Church in Kottayam; also can be seen are two Saint Thomas Crosses from the 7th century on either side; The church was originally built in 1550

A traditional Malankara Church - Vadayaparambu Mar Bahanans Church

Christian art and architecture in Kerala in pre-European periods has not only developed from contact with the countries that had trading posts there but also from indigenous forms and techniques of art and architecture. The advent of the Portuguese, the Dutch, the French, and the English has had a great deal of influence on the art and architecture of the church in Kerala. The description of the visits of a Portuguese Archbishop Dom Menezes to various churches before the arrival of western powers in India throws some light on the structures and arrangements of the churches before western elements and types were introduced into Kerala. There were three striking objects of significance in front of the typical Malabar churches, either inside the courtyard or just outside it:

- The open-air granite (rock) cross called the Nasrani Sthamba
- *Kodimaram* (*Dwajasthamba*) or flag-staff made of Kerala's famed teak wood and often enclosed in copper hoses or paras
- The rock *Deepasthamba* or lampstand.

The ornate monumentality of the European churches was introduced to India when parts of Malabar Coast came under the jurisdiction of the Portuguese in the 16th century. They introduced the Romano-Portuguese style, which was assimilated with such artistic and structural finesse by the
artists of Kerala, that it created some of the finest pieces of artistry. This laid the foundations for Indian Baroque. After the arrival of Vasco da Gama and more especially after the commencement of Portuguese rule in India, distinct patterns of Christian art developed within the areas of Portuguese influence, mostly along the coasts of the peninsula. The Portuguese were great builders and promoted architecture more than any other form of fine art. St. Francis Church, Kochi is the first European place of worship in India and incidentally also the place where Vasco da Gama was first buried. The Christian art of Goa reached its climax in church building.

Indian Christian art and architecture during the British Raj has expanded into several different styles as a result of extensive church building in different parts of the country. The style that was most patronised is generally referred to as the British Regency style which included Neo-Gothic and Gothic Revival architecture. Most Protestant cathedrals and churches in India conform to this style. St. Paul's Cathedral, Kolkata is a typical example of the Gothic Revival style. St. Mary's church, Chennai, the first Anglican Church built east of the Suez is one of the first examples of British colonial architecture in India. French and Danish influences on Christian art and architecture in India can be seen in their respective colonies. Today one can see a harmonious blending of the East and the West in the Christian art and architecture of India.

**Findings of the study:**

1) Twenty percent for the educational development of Hyderabad Karnataka Region is proposed by the Christian Missionary Schools and College.
2) These educational institutional have produced so many great personalities to the society, these personalities have surving in the society as a social worker to quote David Sumon, Former Speaker of the Karnataka Legislative Assembly, Raju Gouda Former Minister of the Karnataka Government, Bangalore and so many all these personalities have taken their education from the Christian Missionary they have impacted with the institutions due to their aspirations thoughts and vision moulded them to surve for the society.

3) These institutions have produced Doctor, Engineers and Administrative officer they are surving in different areas or different corner of the India and abroad.

4) Christian missionaries provides the more important for the health and hygiene through education they have spread importance of the health and the hygiene to lead a good and happy life to the poor.

5) These educational institutions created the socio-political awareness in the region to overcome the social hurdles which have been curbing the Indian society at the cost of tradition and the values, but missionary schools have given the education imparting the social equality, economic equality, cultural equality and the kindness of humanity.