CHAPTER-V

SUMMARY AND CONCLUSION

The greatest religious change in the history of mankind " took place "under the eyes of a brilliant galaxy of philosophers and historians who disregarded as contemptible an Agency (Christianity) which all men must now admit to have been the most powerful moral lever that has ever been applied to the affairs of men (W. E. H. Lecky, History of European Morals, NY: Appleton, 1905, Vol. I, 28-29). And yet, the West is in the way of abandoning its Judeo-Christian base which was the source of this social development (Is this good or bad? Can we even ask such questions of history?). The colonial system is a specific form of communication between different cultures and societies like Indian and Australian, both had colonial influence, in India for over 400 years before independence in 1947 and in Australia it is still influenced by Monarchy, both the countries are under commonwealth system.

The spice trade between Europe and India was one of the main types of trade in the world economy and was the main catalyst for the period of European exploration (Donkin, Robin A. (August 2003). Between East and West: The Moluccas and the Traffic in Spices Up to the Arrival of Europeans. Diane Publishing Company. ISBN 0-87169-248-1. The search for the wealth and prosperity of India led to the accidental "discovery" of the Americas by Christopher Columbus in 1492. Only a few years later, near the end of the 15th century, Vasco da Gama became the first European to re-establish direct trade links with India since Roman times by being the first to arrive in Calicut and obtained permission to trade from Saamoothiri Rajah. (Time. 20 August 2001-(http://www.time.com/ time/asia/features/journey2001/india.html |url=)

Britishers were mainly concerned with protecting its hold on India, viewed as its most important colony and the key to the rest of Asia. The East India Company drove the expansion of the British Empire in Asia. The company's army had first joined forces with the Royal Navy during the Seven Years' War, and the two continued to cooperate in arenas outside India: the eviction of Napoleon from Egypt (1799), the capture of Java from the Netherlands (1811), the acquisition of Singapore (1819) and Malacca (1824), and the defeat of Burma (1826) (Porter, Andrew (1998). The Nineteenth Century, the Oxford History of
From its base in India, the company had also been engaged in an increasingly profitable opium export trade to China since the 1730s. This trade, unlawful in China since it was outlawed by the Qing dynasty in 1729, helped reverse the trade imbalances resulting from the British imports of tea, which saw large outflows of silver from Britain to China. In 1839, the confiscation by the Chinese authorities at Canton of 20,000 chests of opium led Britain to attack China in the First Opium War, and the seizure by Britain of the island of Hong Kong, at that time a minor settlement (Porter, Andrew (1998). The Nineteenth Century, The Oxford History of the British Empire Volume III. Oxford University Press. ISBN 0-19-924678-5. Retrieved 2009-07-22).

In the early 17th century Portuguese, French, Dutch, Danish, and British established trading posts in India. In late seventeenth and early eighteenth centuries Mugal Empire disintegrated and then the Maratha Empire became weakened too. The relatively weak and unstable Indian states which emerged were gradually open for manipulation by the Europeans through dependent "friendly" Indian rulers.

In the later 18th century France and Britain struggled for control through proxy Indian rulers and also by direct military interference. Tipu Sultan in 1799 marginalised French control. By the middle of the 18th century, the British had already gained direct or indirect control over almost all of India. British India contained valuable provinces of the British Empire and thus became known as "the jewel in the British crown".

For God, all souls were equal, that every human life was holy and inviolate. Where the Greeks had identified the good and beautiful and ugliness to be bad. It is not possible to overstress the importance of Christianity. It brought with it, a new sense of human life. For the Greeks shown man his mind; but the Christians showed him his soul. The Christian sought out the diseased, the mutilated, and the crippled to give them help. For the Christians, God was love and it took on deep overtones of sacrifice and consideration.
The history of Christianity cannot be separated from the history of Western culture and its society. For a score of centuries Christian ideals, principles, and beliefs have colored the thoughts of Western man. The traditions and practices have left a permanent impression on developments of religious interest. This has been visible in art and literature, politics and economics, science and law and in love and war. The indirect and insensible persuasion, often exercised in avowedly secular matters—intellectual, social, and institutional has been generated by the faith over the millenniums. Even those who have contested its claims and rejected its tenets have been affected by what they opposed. Our beliefs predictable heir to this legacy; and it is impossible to understand the cultural heritage that sustains and conditions our lives without considering the contributions of Christianity.”

"Since the death of Christ, his followers have known vicissitudes as well as glory and authority. The Christian religion has suffered periods of persecution and critical divisions within its own ranks. It has been the cause and the victim of war and strife. It has assumed forms of amazing variety. It has been confronted by revolutionary changes in human and social outlooks and subjected to searching criticism. The culture of our own time, indeed, has been termed the most completely secularized form of culture the world has ever known. We live in what some have called the post-Christian age. Yet wherever we turn to enrich our lives, we continue to encounter the lasting historical realities of Christian experience and tradition (Roland H. Bainton, Professor Emeritus, Ecclesiastical History, Yale University. Horizon Magazine, Marshall B. Davidson, et. al., American Heritage Publishing Co., Inc.: New York. Distributed by Harper and Row, 1964). In contrast to the Christian system, modern materialistic philosophies do not provide a strong basis for reform.

The followers of every religion will say that their religion is best, Christians will say Christianity; Muslims will say Islam, Hindus will say Hinduism; Jews will say Judaism; and so on. All religions teach high moral values. Usually, the best religion is the religion in which the person was born and brought up and wishes to follow. It is up-to the individual whether to stay in the same religion or follow a different religion or become an atheist. Every government rule descended from a religion's rule. Any religion that pushes for self-enlightenment, righteous action, and forgiveness or fair significance is a good religion.
Religion is human's attempt at being perfect and assuring themselves a place in heaven. Visiting those in prison and those who are sick, caring for and about the homeless, looking after orphans and widows, these are elements of the purest religion. A formal religion is not required to accomplish these things.

Christianity originated in 33 CE Palestine. Its deity is God (Trinity), and its sacred texts “Bible”. It has no headquarters. Christianity developed out of Judaism in the 1st century B.C.E. It was based on the life, teachings, death, and resurrection of Jesus Christ, and his followers called "Christians." Christianity has several branches and forms with add-on variety in beliefs and practices. The three major branches of Christianity are Roman Catholics, Eastern Orthodox, and Protestant, with many other subcategories within each of these branches. Latter 20th century, most adherents of Christianity were in the West, it has spread to several continent and are the largest religion on the globe. Traditional Christian believes in one true God, who exists as Father, Son, and Holy Spirit, and the belief that Jesus is the divine and human Messiah sent to save the world. Christianity emphasis on faith in Christ, as the main component of religion. Bible is a holy book of Christianity, including Hebrew Scriptures (Old Testament) and the New Testament. Central to Christianity for worship, fellowship, and study, and engagement with the world through evangelism and social action. Some scholars date the rise of Christianity as a religious belief system later in the first century under the leadership of the apostles.

Divisions among Protestant denominations (Some people look upon the Protestant wing of Christianity as composed of two or more separate religions). How Christians interpret the Bible? They start with different assumptions and reach totally different conclusions. This naturally raises the question of where religious truth is to be found. To many believers, religious truth is of paramount importance. Many people regard their own denomination or faith group (movement) within their own religion to possess the totality of religious truth; they view other denominations as teaching with at least some error (e.g. Jew has witness). Some people consider other religions to be in serious error and at times in opposition to the truth. Within fanatic and other evangelical Christianity denominations, other religions are sometimes referred to as being led by Satan or some of his demons.
On the basis of review of literature, survey and analysis of data it is obvious that every
culture, including Christianity has variable impact on different societies, both positive and
negative. Christianity has positively influenced the society in general; more so during the
earlier years. A religion should reinforce moral values among people. Various religions have
contributed a lot to the social, cultural and economic development of most countries in the
world. Some religions have been used as an economic tool to exploit the gullibility of the
commoners in favor of the elite. Religion has been used as a tool to maintain political
dominance of the world order. Whereas, religions have proved to be one of the biggest
obstructions to overall development in medical sciences, particularly have faced attack from
religious organizations. Religion has always been the most effective way of soothing
emotions of the masses.

Some of the very worst in actions and human behavior has been done in the name of
religion. The misreading of religion and the awful things that result from this is where I
think that people have shown a potential bad side to religious worship. It is here where some
level of change is needed in terms of how people advocate for and show zeal towards their
religious worship (From Wikipedia, the free encyclopedia: this is from the article is about a
general set of beliefs about life and its purpose. In contrast, the scientific method gains
knowledge by testing hypotheses to develop theories through elucidation of facts or
evaluation by experiments. According to Albert Einstein states (1940): " science can only
ascertain what is, but not what should be, and outside of its domain value judgments of all
kinds remain necessary. Religion, on the other hand, deals only with evaluations of human
thought and action; it cannot justifiably speak of facts and relationships between facts.
(Einstein, Albert (21 Sep 1940). "Personal God Concept Causes Science-Religion

"According to Michigan University’s Center on “Religion and the Professors”: How are the
Religion and Agriculture related? October 23 2014 Biology and religion are both used to
argue positions on issues such as abortion, stem-cell research, animal research and evolution,
coming at the origins and definitions of life from different ideologies. Some consider religion
and scientific explanations are complementary, others believe they are contradictory. The
Catholic Church has led opposition to human embryonic stem-cell research because of what it calls the “sanctity of life.” Catholic doctrine holds that life begins at conception, so an embryo, even in its earliest stage of development, is regarded as a human life. Destroying an embryo, even for curing disease, is regarded as immoral. The National Catholic Bioethics Center advocates finding ways to harvest stem cells without the use of embryos. The Southern Baptist Convention’s Ethics and Religious Liberty Commission and evangelical Christian too oppose embryonic stem cell research. A task force report the Episcopal Church’s 2003 General Convention concluded “it is in keeping with our call to heal the afflicted” to make use of embryos already held in fertility clinics, took a “conservative and balanced approach” and stress that it does not recommend embryos be created for stem-cell research. Those who practice in the field of life sciences face moral and ethical issues in scientific research and medical treatment, as many discoveries in this field require political, public, social and personal responsibility.

There is seemingly indefinite diversity of humanity. Our cultures sub-cultures, location, languages, and the many colors of our DNA provide billions of unique humans. One God made us all and nor God is the right fit for every single one of us. How can one God fit so many people unique people uniquely? There is infinite diversity in God. The faith we have inherited came from Palestine, thousands of years ago. Our ancestors of faith practiced polygamy, spoke a different language, ate different food, and had different cultural values than we do. We inherited our faith from one small people group, tucked between constant warring and shifting empires. This tiny little people group has influenced our world more than great Egypt or Babylon, Empire so big, God’s, people did not even seem to matter. How is it that we, with our computers and mobile phones, can share the same God? Our God is infinite – and can encounter each one of us, just as we are.

With three persons, God can encounter us in constantly shifting ways, depending on what we need. God is capable of meeting any one as individual and groups. As humans we have beautiful diversity, unfortunately diversity can become divisive. We might look at other Christians and see different politics, biblical interpretations, and maturity levels. Others may be pursing God as heartily as we do, but they are different and God meets them where they
are. We are all clothed in Christ; we can love each other as our brothers and sisters. Others do not have to be like us to know God better. They can know Creator, Christ and Holy Spirit intimately.

The history of Christianity concerns the Christian religion, its followers and the Church with its various denominations, from the 1st century to the present. Christianity emerged in the Levant (now Palestine and Israel) in the mid-1st century AD. Christianity spread initially from Jerusalem throughout the Near East, into places such as Syria, Assyria, Mesopotamia, Phoenicia, Asia Minor, Jordan and Egypt. In the 4th century it was successively adopted as the state religion by Armenia in 301, Georgia in 319 (The Church Triumphant: A History of Christianity Up to 1300, E. Glenn Hinson, p 223), the Aksumite Empire in 325 (Ethiopia, the Unknown Land: A Cultural and Historical Guide, by Stuart Munro-Hay, p. 234), and the Roman Empire in 380. Christianity became common to all of Europe in the Middle Ages and expanded throughout the world during Europe's Age of Exploration from the Renaissance onwards to become the world's largest religion (from the East: Traditions of Eastern Christianity, Richard Marsh, p. 3). Today there are over 2 billion Christians, one third of humanity. Ecumenical movements within Protestantism have focused on determining a list of doctrines and practices essential to being Christian and thus extending to all groups which fulfill these basic criteria a (more or less) co-equal status, with perhaps one's own group still retaining a "first among equal" standing. This process involved a redefinition of the idea of "the Church" from traditional theology. This ecclesiology, known as denominationalism, contends that each group is a sub-group of a greater "Christian Church", itself a model with no direct representation, i.e., no group, or "denomination", claims to be "the Church." This ecclesiology is at difference with other groups that consider them to be "the Church." The "essential criteria" generally consist of belief in the Trinity, belief that Jesus Christ is the only way to have forgiveness and eternal life, and that He died and rose again bodily.

Religion affects our society in many ways because it affects our way of thinking. It affects the way people look at issues in the nation and the way people vote. Religious differences help shape social diversity. Religion has immense influence on ancient as well as modern Indian society. Religion in India has always played a big role. But in those days it was not
taken in narrow sense of the term. The aim of the religion was to promote righteousness (Dharmikta). It meant the promotion of righteousness and justice. It also meant growth of virtue. It was not a very complex system. Both during Harrapan valley era and early Rig-Veda it was a simple affair. There were no ostentatious ceremonies or rituals and temples and people. There was worship of nature in open and there was no priestly class. Ancient India's religion can be traced right from the Harappa Civilization that grew up in two cities of Harappa and Mohenjo-Daro in approximately 2500 B.C.E. although the Vedas spoke of four Varnas: Ksatriyas, Brahmans, Vaisyas, and Sudras, the realization of the Hindu social system provided two major classifications: Brahman (e.g. Sharma) and non-Brahman (e.g. Verma).

In India both monotheistic religions Islam and Christianity have had definite influence on Indian society. Christianity originated in 33 CE Palestine. Christianity arrived in India prior to Islam but Christian population, followers of Lord Christ, surprisingly did not exceed 2.3 per cent. Islam came to India six hundred years after Christianity and currently 13.4% population in India is Muslim, followers of Islam. In states like Mizoram and Nagaland, Christian population is over 90%, where as in Gujrat, Maharashtra and Punjab Christians are less than 2%. The term "British India was used for the period 1600 to 1858 and subsequently British Raj in India from 1876 to 1947; included the princely states ruled by individual rulers under the paramount of the British Crown. After 1876, the resulting political union was officially called the Indian Empire. In India Christianity and Islam both had positive impact on Indian society

**Indian Respondents’ responses in the survey were as follows:**

48.8% Indian respondents claimed “Believers of different religions are co-pilgrims guiding one another to one transcended goal”. 31.9% Indian respondents claimed “Doctrine of Trinity is elaborate and contradictory denying truths”. 37.9% Indians believed that “No religion is better than any other”. 44.3% Indians believed “Vedas are purely monotheistic and prescribe the worship of only one God”. 37.2% Indians believed ”The 1993 Parliament of the World Religions affirmed that a common set of core values are found in the teachings of religions and these form the basis of global ethics”. 28.2% Indians believed “Hinduism parallels the Old Testament”. 29.1% Indians believed “All religions are true for their own
follower but no religion has universal truth?”. 32.9% % Indian respondents said “Science and religion contradict each other”. 46.9% Indians believed in “One Universal God”. 25.9% did not believe “Different gods of different religions” 25.6% did not believe in “One Universal God”; however similar number of respondents (25.6%) did not believe that “The religious books are full of mistakes”. 35.0% believed “Truth may also lie in other faiths? Besides one’s own”. 46.0% did not believe “God reveals Himself as Jesus Christ in the Bible?”. 41.2% did not believe “God only reveals Himself in Allah in Qur’an”. 30.9% respondents believed that “Fanatic religious people become arrogantly intolerant to other faiths”.

25.8% respondents did not believe “in Jesus Christ and Christianity or Allah when there are so many other religious possibilities”. 37.3% respondents believed that “Spiritually committed people were twice as likely to be very happy than the least religious people”. 37.5% respondents had no opinion and were neutral on “Religion is a positive contributor to mental health”. 43.5% respondend had no opinion and were neutral on “Extremely Religiosity do not causes any mental disorders”. 29.5% respondents did not believe that “Certain mental disorders (schizophrenia, obsessive-compulsive disorder) are associated with high levels of religiosity”. 60.0% respondents did not believe in “Resurrection”. 38.8% respondents agreed with Belief in heaven and hell”. In the present study only 13.1% respondents in India, mainly Hindus claimed to be non religious. 42.5% respondents believed that “Hinduism had the greatest humanitarian approach”.

56.3% respondents “followed Hinduism”. 42.5% were male. 50.0% respondents resided in urban areas. 37.3% respondents were in the age group of 31 to 45; 81.5 % respondent spoke Hindi at home. 70.31 respondents followed “Hinduism”. 10.0% nominated themselves Other Backward Classes/Scheduled Castes/Scheduled Tribes (OBC/SC/ST)”.

Detailed class/denomination breakdown for India is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
</tr>
<tr>
<td>Hindu</td>
<td>52</td>
</tr>
</tbody>
</table>

184
Christian 18 5 23 18.4%

Muslim 7 3 10 8.0%

OBC (Hindu) 5 1 6 4.8%

SC/ST (Hindu) 1 0 1 0.8%

SC/ST (Christian) 0 4 4 3.2%

Bohra (Muslim) 3 0 3 2.4%

Jaini 1 0 1 0.8%

There has been some debate on historical connections between Christianity and Indian religion; it has focused on both Buddhism (via Greco-Buddhism) as well as Hinduism. While it is evident that a number of Indian sages visited Constantinople in Classical Antiquity, claims of significant influence in either direction have failed to gain wide acceptance. Christianity revolves heavily around the life of Jesus Christ as detailed in the Bible, whereas Hinduism is not based on any one personality or one book, but rather on the philosophy that there is God. Nevertheless, some scholars have studied links between the story of Jesus and that of Krishna; "Krishnology" is a term coined to express these claimed theological parallels between Krishnaism and the Christological dogmas of Christianity. Although little is known of the immediate growth of the church, Bar-Daisan (AD 154–223) reported that in his time there were Christian tribes in North India claimed to have been converted by Apostle Thomas and to have books and relics to prove it.

Contemporary Christian-Hindu relations are a mixed concern. Hindu's recognize the divine basis of various other religions, and to pray their saints; this continues today. The declaration Nostra Aetate by the Second Vatican Council established inter-religious dialogue between Catholics and Hindus, promoting common values between the two religions. There are over 17.3 million Catholics in India, which represents less than 2% of the total population, still making it the largest Christian church in India.
Dalit’s population in Uttar Pradesh stands first with 20.5% of the total scheduled caste (SC) population, followed by West Bengal with 10.7%, says the data released by the Union census directorate. Bihar with 8.2% and Tamil Nadu with 7.2% come third and fourth. The 2011 census recorded nearly 20.14 crore people belonging to various scheduled castes in the country. As per the 2001 census, the number was 16.66 crore. Four states account for nearly half of the country's dalit population, reveals the 2011 census. The dalit population grew to 20.8%, whereas India's population grew 17.7% during the same period. "Though there is an increase in the population of dalits in the country, many states with a considerable number of dalits don't have any legislation to protect the interests of the community. Dalit empowerment is very poor in many states," said former Viduthalai Chiruthaigal Katchi (VCK) MLA D. Ravikumar.

Many scheduled caste families don't own land or any other property, said Ravikumar. "Many dalits are landless and efforts to empower them by giving free land have not been successful in Tamil Nadu. Unlike Punjab, which has a considerable number of dalits as industrialists, there is hardly any industrialist from our community," the leader of the dalit party said. With such a large number of Dalits in India, Dalit’s theology is described as follows:

Dalit theology is a branch of Christian theology that emerged among the Dalit caste in India in the 1980s (Masilamani Azariah, A Pastor's Search for Dalit Theology, Indian Society for Promoting Christian Knowledge, 2002, 211 pages). It shares a number of themes with liberation theology, which arose two decades earlier, including a self-identity as a people undergoing Exodus (Anand Rao, Soteriologies of India and Their Role in the Perception of Disability, LIT Verlag Berlin-Hamburg-Munster, 2004, ISBN 3-8258-7205-X, p. 232). Dalit theology sees hope in the "Nazareth Manifesto" of Luke 4, where Jesus speaks of preaching "good news to the poor ... freedom for the prisoners and recovery of sight for the blind" and of releasing "the oppressed (Luke 4, NIV (BibleGateway)." Dalits are a section of society regarded as untouchable by Hindus. Several influential Hindu saints were members of this caste (Staging politics: power and performance in Asia and Africa, pp. 179, Julia C. Strauss, Donal Brian Cruise O'Brien, I. B.Tauris, 2007), including Ravidas, Kabir, Namdev, Chokhamela, and Kanhopatra. Some writers believe that Valmiki and Veda Vyasa, the poet
writers of the **Ramayana** and the **Mahabharata**, were also of Dalit background (The Hindus forgot that their great saints and philosophers belonged to low caste's men as Valmiki, VedVyas, Sauni, Ram Harshan, TируVallur, Kabir, Raidas, Chokhamela, Namdev, Tukaram..., Dalit Literature, pp. 209, Amar Nath Prasad, Sarup& Sons, 2007).

During the last two decades, the Gurukul Lutheran Theological College has played a key role in the promotion and interpretation of Dalit Theology. While paying tribute to Arvind Nirmal, the first Head of the Dalit Theology Department at Gurukul, Russell Chandran remembers that it was during his period at Gurukul that Nirmal contributed most of his creative writings which included several publications on Dalit Theology (Russell Chandran, Rev. A. P. Nirmal: A Tribute (NCCI Review, January 1997), p. 27). The historic role played by Gurukul has been recognised globally.

Buddhism, Hinduism and Christianity differ on fundamental beliefs on heaven, hell and reincarnation, to name a few. From the Hindu perspective, heaven (Sanskrit: swarga) and hell (naraka) are temporary places, where every soul has to live, either for the good deeds done or for their sins committed. After a soul suffers its due punishment in hell, or after a soul has enjoyed enough in heaven, it again enters the life-death cycle. There is no concept in Hinduism of a permanent hell like that in Christianity; rather, the cycle of "karma" takes over. Permanent heaven or bliss is "moksha".

The Holy **Trinity** of Christianity, consisting of the Father, Son, and Holy Spirit, is sometimes seen as roughly analogous to the **Trimurti** of Hinduism, whose members -- Brahma, Vishnu, and Shiva -- are seen as the three principal manifestations of Brahman, or Godhead. The specific formulation of this trinitarian relationship is not identical between the two religions; for example, in Hinduism there is a Parabrahma, or an ultimate creator who created the Trimurti, for which there exists no parallel in Christianity. Some consider Brahma to be more similar to the demiurge of Christian Gnosticism, in that he (at least initially) wrongly thought himself as the "Creator" and also as the highest or even the only god. In this case, the Hindu version of the Trinity could be seen as Vishnu (Father), Sankarshan or Shiva (Holy Spirit), and Brahma.
Correlation Coefficient values in India

Out of a total of 276 (n x n-1/2) Correlation Coefficients for India, 263 variables were significant and following 13 were not significant. Fanatic religious people become arrogantly intolerant to other faiths was not significantly correlated. Believe in Jesus and Christianity or Allah when there are so many other possibilities;

God only reveals Himself in Allah in Qur’an was not significantly correlated. There is no evidence that religion causes mental disorder; Believe in Jesus and Christianity or Allah when there are so many other possibilities was not significantly correlated with Fanatic religious people become arrogantly intolerant to other faiths;

Spiritual people are likely to be very happy compared least religious people was not significantly correlated with Truth lies in other religions besides your own. Overall Religion is a positive contributor to mental health was not significantly correlated with Mental disorders are associated with high levels of religiosity;

Belief in Resurrection was not significantly correlated with Belief in heaven and hell and Believe in Jesus and Christianity or Allah when there are so many other possibilities and Science and religion contradict. Religion with the greatest humanitarian approach was significantly related to Different Gods for different religions. Mental disorders are associated with high levels of religiosity. There is no evidence that religion causes mental disorder, and all religions are true to their followers.

Australian respondents’ responses were as follows:

85.7% Aborigines in Australia claimed to be non religious (atheist, agnostic), Buddhist and very high proportion (52.1%) non-Aborigined Australian respondents claimed to be not religious. The large and growing group of Americans is less religious than the public at large on many conventional measures, including frequency of attendance at religious services and the degree of importance they attach to religion in their lives. However, a new survey by the Pew Research Center’s Forum on Religion & Public Life, conducted jointly with the PBS television program Religion & Ethics Newsweekly, found that many of the country’s 46
million unaffiliated adults are religious or spiritual in some way. Two-thirds of them say they believe in God (68%). More than half say they often feel a deep connection with nature and the earth (58%), while more than a third classify themselves as “spiritual” but not “religious” (37%), and one-in-five (21%) say they pray every day. In addition, most religiously unaffiliated Americans think that churches and other religious institutions benefit society by strengthening community bonds and aiding the poor. With few exceptions, though, the unaffiliated say they are not looking for a religion that would be right for them. Overwhelmingly, they think that religious organizations are too concerned with money and power, too focused on rules and too involved in politics. Time will tell. Common sense says that at some point either the pendulum has to swing back the other way a bit, away from reactionary religiosity and neo-medieval conservatism, or the culture will simply explode.

37.3% Australian respondents did not agree that “Believers of different religions are co-pilgrims guiding one another to one transcendal goal”. 32.2% Australian respondents did not agree that “Doctrine of Trinity is elaborate and contradictory denying truths”. 37.9% Australian believed that “No religion is better than any other”. 50.9% Australian believed “Vedas are purely monotheistic and prescribe the worship of only one God”. 35.8% Australian did not believe that “The 1993 Parliament of the World Religions affirmed that a common set of core values are found in the teachings of religions and these form the basis of global ethics”. 35.3% Australian respondents had no opinion and were neutral on “Hinduism parallels the Old Testament”. 29.3% Australian believed “All religions are true for their own follower but no religion has universal truth”. 33.9% Australian respondents believed “Science and religion contradict each other”. 36.6% Australian did not believe in “One Universal God”. 36.2% did not believe “Different gods of different religions” 36.2% believed in “One Universal God”; 36.2% respondents believed that “The religious books are full of mistakes”. 41.0% believed “Truth may also lie in other faiths besides ones own”. 57.4% did not believe “God reveals Himself as Jesus Christ in the Bible”. 53.8% did not believe “God only reveals Himself in Allah in Qur’an”. 36.3% respondents did not believe that “Fanatic religious people become arrogantly intolerant to other faiths”.

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35.5% respondents did not believe “in Jesus Christ and Christianity or Allah when there are so many other religious possibilities”. 32.5% respondents had no opinion and were neutral on “Spiritually committed people were twice as likely to be very happy than the least religious people”. 37.5% respondents had no opinion and were neutral on “Religion is a positive contributor to mental health”. 28.5% respondent did not agree that “Extremely Religiosity causes any mental disorders”. 30.1% responded respondents had no opinion and were neutral on “Certain mental disorders (schizophrenia, obsessive-compulsive disorder) are associated with high levels of religiosity”. 53.6% respondents did not believe in “Resurrection”. 53.6% respondents did not believe in Heaven and hell”.

In the present study 85.7% Aborigines claimed to be non religious, though their parents were Christian. However, Aboriginal spirituality is not immutable, but adapts and changes. Christianity has influenced it in many ways, and many Aboriginal people are Christians. Aboriginal and Christian spirituality can sometimes peacefully coexist in the same person’s belief system.

31.2% respondents believed that “Christianity had the greatest humanitarian approach”. 47.1% respondents “followed Christianity; however 85.7% Aborigines claimed to be non religious, though their parents were Christian. In the Australian survey 22.0% respondents were Aborigines. In Australia 47.2% respondents were male. 65% respondents resided in urban rural areas. 52.4% respondents were in the age group of 31 to 45; In Australia 47.2% respondents were male. 92.6% respondents spoke English at home.

**Significant Correlation Coefficient values in Australia**

From a total of 276 (n x n-1/2) Correlation Coefficients for Australia, 267 variables were significant and only following 9 variables were not significant.

Fanatic religious people become arrogantly intolerant to other faiths was not significantly correlated with Religious books are full of errors;

Spiritual people are likely to be very happy compared least religious people was not significantly correlated
There is no evidence that religion causes mental disorder. Overall Religion is a positive contributor to mental health. God only reveals Himself in Allah in Qur’an. Different Gods for different religions; Overall Religion is a positive contributor to mental health was not significantly correlated. Hinduism parallels the Old Testament and with Science and religion contradict; Religion with the greatest humanitarian approach was not correlated with Belief in heaven and hell

In Australia prior to European invasion, 226 years ago, indigenous Australians were the original inhabitants of the Australian continent and nearby islands. Australia's first inhabitants, the Aboriginal people, are believed to have migrated from some unknown point in Asia to Australia between 50,000 and 60,000 years ago. Indigenous Australians migrated from Africa to Asia around 70,000 years ago. DNA sequence reveals Aboriginal Australians descended from the first humans to leave Africa; The Torres Strait Islanders are indigenous to the Torres Islands, which are at the northernmost tip of Queensland near Papua New Guinea. The term "Aboriginal" is traditionally applied to only the indigenous inhabitants of mainland Australia and Tasmania, along with some of the adjacent islands, i.e.: the "first people.

Indigenous Australians is an inclusive expression used when referring to both Aboriginal and Torres Strait islanders. The earliest definite human remains found to date are that of Mungo Man, which have been dated at about 40,000 years old, but the time of arrival of the ancestors of Indigenous Australians is a matter of debate among researchers, with estimates dating back as far as 125,000 years ago. There is great diversity among different Indigenous communities and societies in Australia, each with its own unique mixture of cultures, customs and languages. In present-day Australia these groups are further divided into local communities. Australia was inhabited by Aborigines and they were aboriginal people. In order to assimilate the natives into European culture children born of aboriginal parents were taken away from parents and were placed in the Mission Compound. Because of this deliberate conversion over 75% aboriginal accepted Christianity. Recently their descendents converted to Christianity are now seeking their ancestry (genealogy). Due to prosytilization to Christianity, majority of Aborigines in Australia have lost faith in European culture as well
as in Church and now favoring Buddhist philosophy. Similarly, as reported by the Barna Research Group in a 2010 survey of American churches, more Christians are becoming less theologically literate, less outreach-oriented, and more ingrown. In the survey, Christians are less interested in spiritual disciplines, but more desirous of secular, pragmatic techniques to solve life's problems. The results show that there is hardly any difference in the way Christians conduct themselves from non-Christians.

As per the survey: in Australia 85.7% Aborigines were non religious (most of them were atheist, agnostic, Buddhist). Majority of respondents in Australia stated “Truth lies in other religions too besides their own. In India Christians said truth lies in Christianity only. In the survey of 125 Australian respondents, surprisingly 24 out of 28 aboriginal stated that, though their parents were converted to Christianity, they considered themselves non-religious, they neither believed in any religion nor any god. Based on the literature over 80% people of India are Hindu. As Hindus they consider their religion ancient having humanitarian approach; unlike Islam and Christianity they don’t have provision for religious conversion. In India Second biggest religion is Islam with 13.4% population. Muslims believe in Allah the only God and Mohammed as their last prophet. According to Qur’an only those who believe in Islam will be able go to the heaven and non-believers (Kaffir) will go to hell. On the other hand Christians believe in Triune God. Those who believe Jesus came to the world as God in the flesh and He possessed the Holy Spirit. Christians believe Christ as their God and those who take Holy Baptism testifying their faith publicly will go to heaven. However, other religions also teach high moral values. When Moses asked God who are you? The answer came from the burning bushes “I am what I am?” That clearly proves Jehovah (I Am) is not a being with human attributes. The Holy Bible also states that God is Spirit (John 4:23-24) and he who worships Him must worship in Spirit and truth. Psalm 139: 7-10 states that God is a Spirit He is everywhere. Luke (24:39) states that spirit does not have flesh and bones therefore no word or image can express or describe the magnitude of God. The most important question is who is God? Jesus came to the world as God in the flesh. In other words, He came in human form and possessed the Holy Spirit.
According to Pope Frances “physicists have created matter (Life-God particle). But creation of soul is prerogative of God. Saint Malachy, a 12th-century Archbishop of Armagh, Ireland was a mystic and he forecasted that last Pope will be Pope Frances and there wouldn’t be any Church. Holy Highness Dalai Lama also stated that he will be the last Dalai Lama. Looking back; it is amazing to find that in the 12th Century, St. Malachy an Irish Bishop, had a vision that let him see all the popes who would ever sit on Peter’s Throne, and he was able to write down a few sentences that would identify every one of them. St. Malachi has never been wrong about a pope, his words, although famously enigmatic, always truly identified the man who will be pope. He saw 112 popes, and the last pope, the 112th, he describes as the one who will end the Papacy and end the Catholic Church.

A short and enlightening history of Christianity a phenomenon that many say reflects the single most important intercultural movement over a sustained period of human history taking into account the political, cultural, social, and theological issues to the globalization of Christianity, and broadens our understanding of Christianity as a multicultural world religion. Christian missionaries have done much good for the societies they have entered (The Gospel Coalition, January 2010). Christian missions are far from being merely a European colonial story with historical roots of Christianity's current status as a truly global faith. In two different continents (Indian and Australian) why did history of Christianity take such different evolutionary courses for peoples? Theologians and scientists baffled with this problem for a long time, but it's right time for a new creation because of recent advances in many fields e.g. bioinformatics, molecular biology, plant and animal genetics, archaeology and biogeography and linguistics.

European and eastern Asian people have spread around the globe, to dominate the modern world in power and wealth. Other peoples, mostly Africans, survived, and have thrown off European control but remain behind in power and wealth. Still other peoples, including Australian Aborigies, the Americas, and southern Africa, are no longer even masters of their own lands but have been decimated, conquered, or exterminated by European colonialists. Why did history turn out that way, instead of the opposite way? Why weren't Native
Americans, Africans, and Aboriginal Australians the ones who conquered or exterminated Europeans and Asians?

By the year A.D. 1500-2000, the Europe's overseas expansion was just beginning; technology and political organization of the different continents already started growing. Much of Eurasia and North Africa was occupied then by Iron Age states and empires, some of them on the verge of industrialization. Native American peoples ruled over empires with stone tools and were just starting to experiment with bronze. Parts of sub-Saharan Africa were divided among small indigenous Iron Age states or chiefdoms. But all peoples of Australia, New Guinea, and the Pacific islands, and many peoples of the Americas and sub-Saharan Africa, were still living as farmers or even still as hunter/gatherers with stone tools.

Obviously, those differences were the immediate cause of the modern world's inequalities. Empires with iron tools conquered or exterminated tribes with stone tools. But how did the world evolve to be the way that it was in the year A.D. 1500-2000? Until the end of the last Ice Age around 11,000 B.C., all humans on all continents were still living as Stone Age hunter/gatherers. Different rates of development on different continents, from 11,000 B.C. to A.D. 1500, were what produced the inequalities of A.D. 1500.

Aboriginal Australians and many Native American peoples remained Stone Age hunter/gatherers, and most Eurasian peoples, and many peoples of the Americas and sub-Saharan Africa, gradually developed agriculture, herding, metallurgy, and complex political organization. Parts of Eurasia, and one small area of the Americas, developed indigenous writing as well. But each of these new developments appeared earlier in Eurasia than elsewhere.

So, one can find answers about the evolution of the modern world's inequalities as follows. Why did human development proceed at such different rates on different continents for the last 13,000 years? Those differing rates constitute the broadest pattern of history, the biggest unsolved problem of history today.

Historians (particularly in Australia) tend to avoid this subject like the plague, because of its apparently racist overtones. Many people, or even most people, assume that the answer
involves biological differences in average IQ among the world's populations, despite the fact
that there is no evidence for the existence of such IQ differences. Even to ask the question
why different peoples had different histories strikes some of us as evil, because it appears to
be justifying what happened in history. Let us precede continent-by-continent. As our first
continental comparison, let's consider the collision of the Old World and the New World that
began with Christopher Columbus's voyage in 1492 A.D., the immediate factors involved in
that until outcome are well understood.

Most of us are familiar with the stories of how a few hundred Spaniards under Cortés and
Pizarro overthrew the Aztec and Inca Empires. The populations of each of those empires
numbered tens of millions. We're also familiar with the gruesome details of how Europeans
conquered Australia 227 years ago with arrival of Endeavor ship from Britain. The result is
that Europeans came to settle and dominated most of the New World, while the Native
American and Australian population declined drastically from its level as of A.D. 1492. Why
did it happen that way? Why didn't it instead happen that the Emperors Montezuma or
Atahuallpa led the Aztecs or Incas to conquer Europe?

The immediate reasons are obvious. Invading Europeans had steel swords, guns, and horses,
while Native Americans had only stone and wooden weapons and no animals that could be
ridden. Those military advantages enabled few dozen mounted Spaniards to defeat Indian
armies numbering in the thousands. However, steel swords, guns, and horses weren't the sole
immediate factors for the European capture the New World. Infectious diseases introduced
with Europeans, like smallpox and measles, spread from one Indian tribe to another, far in
advance of Europeans themselves, and killed 95% of the New World's Indian population.
Those diseases were endemic in Europe, and Europeans had had time to develop both genetic
and immune resistance to them, but initially they had no immunity. Those diseases were
duplicated in many other parts of the world, including Aboriginal Australia, southern Africa,
and many Pacific islands.
Impact of Christianity on Hinduism

One of the biggest projects of the Christians missions in India was to educate. The goals of the missions included “education of all kinds and grades, among their instruments for the evangelization of India”. Success of the colonization in India as well as in Australia largely depended on the “enlightenment of India and Australia by Christian secondary schools and colleges (Mayhew, Arthur, 1981) (Mayhew, Arthur. Christianity in India. Delhi: Gian Publishing House, 19981Mayhew 161). The Colonial British Government provided most of the funding. However, the inherent combination of Christianity and education derived from western civilization jeopardized the government’s stance of religious neutrality. They are so many similarities between India and Australian

Total population of Australia is 23 millions. Australia is a multicultural country. 90% of the people are of European descent. As per one survey there are 172 nationalities are living in Australia from different races. Several hundred aboriginal languages are spoken in Australia.

Total population of India is 1150 millions. Among them 80% are Hindus, 12% are Muslims, 2.3% are Christians, 2% are Sikhs and remaining belongs to different religious groups. The national official languages are Hindi and English. There are another 14 languages recognized as official languages based on their states. People speak around 200 different languages in different parts of the country. Total population of Australia is 23 million. Australia is a democratic country which got its freedom from United Kingdom. Government, it is Federal parliamentary democracy and constitutional monarchy

India is also a democratic country which got its freedom from United Kingdom. India is the largest democratic country in the world. Government is federal Republic parliamentary. Head of the state is President and Head of the government is Prime Minister. The main difference is in the practice of religions. India is a very religious country where nearly all the population practices or believes in some religion. Australia is not so religious

<table>
<thead>
<tr>
<th>Comparision of religions in India</th>
<th>and Australia</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindu 80.5%, Muslim 13.4%, Christian 2.3%, Sikh 1.9%, other 1.8%, unspecified 0.1% (2001 census)</td>
<td>Catholic 26.4%, Anglican 20.5%, other Christian 20.5%, Buddhist 1.9%, Muslim 1.5%, other 1.2%, unspecified 12.7%, none 15.3% (2001 Census)</td>
</tr>
</tbody>
</table>
Impact of Yeshu-Darbar on people living in city and suburb of Allahabad: Dr. Sam Higginbottom in his own biography mentioned that 70% of the miracles that Jesus did on earth while preaching the Gospel of salvation were of healing the sick, cleansing the lepers, giving sight to the blind, hearing to the deaf, speech to the dumb and making the lame to walk, raising the dead, feeding the hungry, and thus the primary responsibility of the Christian Church and Evangelist should be the same as of Lord Jesus Christ.

Yeshu Darbar (Court of Christ) Movement

Founder Vice-Chancellor Rev. Dr. Rajendra B. Lal of Allahabad was baptized by the Holy Spirit after prayer and placing of hands by the world famed Preacher Evangelist Pastor Ulf Ekman of the Word of Life Church, Sweden. This happened very much after the prayer session in the evening. In the middle of the night, sometime around 1:30 a.m. he was awakened by the Holy Spirit and inspired to pray. While praying in English his tongue started rolling and he spoke in unknown tongues, after speaking for an about hour he prayed that he may also understand what he speaking. Then the Holy Spirit gave him the interpretation of unknown tongues that he was speaking till 4:30 in the morning. He received various prophecies and prophetic words especially anointed to heal the sick and cast out demons and preach the gospel. He believes that preaching of the gospel for the salvation of souls is of primary importance and the healing of body and mind should follow as signs thereto as given in the book of Mark 16:17-18 And these signs will accompany those who believe in my name that they will drive out demons, speak in new tongues, pick up snakes with their hands, and when they drink deadly poison it will not hurt them at all, they will place their hands on sick people and they will heal them. Thus the spiritual movement began and a small group started meeting in the house of the Hon’ble Vice Chancellor on Saturdays as well as in the Chapel of Brotherly Love every Sunday. God started healing the sick. People came to know about our heritage, values and preservation of its culture.

While he was speaking, the Holy Spirit spontaneously inspired him to speak that Rev. Dr. Rajendra B. Lal, should lead this Indianized worshiping community as its founder Bishop. Thus in the presence of the congregation, Dr. Jacob anointed Rev. Dr. Rajendra B. Lal with oil as the founder Bishop of the Yeshu Darbar. Followed by the anointing, the miracles,
healings and wonders started in a much greater way and Spirit outpouring increased, resulting in a heterogeneous group of believers comprising of people from all communities (all castes, creeds and religions), assembled in a large number i.e. 5,000 to 6,000 every Sunday to receive healing from all kinds of diseases and sickness and deliverance from evil possession. This assembly is held on Sundays under the banner of, Yeshu Darbar in the open field and the Lord is confirming his word of salvation while doing wonders and miracles. Bishop (Dr.) Lal believes and convinced without any doubt that until you know the truth, you cannot be set free and Jesus only will set you free from all kinds of oppressions and fomentations by the devil, sickness and disease and burdens only when you believe that He is the truth, the way and the life.

The General House Meeting of the Yeshu Darbar held on 18th July 2012 under the chairmanship of the Chancellor Rev. Dr. J.A. Oliver of SHIATS, decided unanimously publicly to Proclaim, Consecrate and Install Rev. Fr. Prof. Dr. Rajendra B. Lal as ‘the First Bishop of Yeshu Darbar’ on Sunday the 4th November 2012. Most Rev. Isidore Fernandes of Roman Catholic Church of Allahabad were assisted by the Bishops of United Evangelist Lutheran Church of India, Evangelical Church of India, Methodist Church of India, Primate of Anglican Church of India and Clergies of Yeshu Darbar, ‘Consecrated and Installed’ Dr.) Lal “The Most Rev. Bishop of Yeshu-Darbar, Bishop (Dr.) Lal.

On the basis of review of literature and survey quantitative data it is obvious every religion has variable impact on society, both positive and negative. Religion has also had a positive influence on humanity. This was especially true during the earlier years where the people in primitive societies (e.g. SC/ST/OBC in India and Aborigines in Australia) were illiterate. However, with modernization the education level has improved in both countries. Numerous surveys have shown that people in poorer countries (India) are highly religious whereas in advanced nations like Australia (as well as in the USA and Europe) more than half of the population is not-religious. The Australian constitution guarantees religious freedom. Australia in general described as a Christian country. British colonists brought the Anglican belief system in 1788, and three-quarters of the population continues to identify with some
form of Christianity. Extensive immigration has made Australia one of the most religiously diverse societies in the world. All faiths are represented, with significant numbers of Muslims, Buddhists, Jews, and Hindus. Many indigenous Australians have embraced Christianity, often as a result of their contact and influence with British colonial missionaries and missions.

With the exception of Christians and Muslims in India, rest of the respondents agreed “All religions are true for their own follower but no religion has universal truth” and believers of different religions are co-pilgrims guiding one another to one common transcendental goal. Vedas are purely monotheistic and prescribe the worship of only one God, and core values are found in the teachings of religions and these form the basis of global ethics. Also Indians said why believe only in Jesus Christ and Christianity or Allah and Islam when there are so many other religious possibilities.

**Survey respondents gave the following reasons for religious conversion in India:**

- Financial benefits, acceptance in the Christian community, as well as saved from Hindus’ label of untouchables; Dalits discrimination. However, in spite of the alleged benefits and acceptance in India still the dalits who took Christianity are dubbed as “Dalit Christians” and (refer table 30 - Caste / class/denomination). 4 Christian respondents claimed themselves SC/ST. 32.23% Australian respondents claimed Christianity closest to their on religion. 13/110 i.e. only 11.81% Indian respondents claimed to be not religious. People convert to a different religion for various reasons, including: active conversion by free choice, due to a change in beliefs, secondary conversion, deathbed conversion, conversion for convenience and marital conversion, and forced conversion. Conversion or reaffiliation for convenience is an insincere act, sometimes for relatively trivial reasons such as a parent converting to enable a child to be admitted to a good school associated with a religion, or a person adopting a religion more in keeping with the social class he or she aspires to. When people marry one spouse may convert to the religion of the other. Forced conversion is adoption under duress.
of a different religion. The convert may secretly retain the previous beliefs and continue, covertly, with the practices of the original religion, while outwardly maintaining the forms of the new religion. Over generations a family forced against their will to convert may wholeheartedly adopt the new religion.

In Australia to assimilate the native Aborigines into European culture children born of aboriginal parents were taken away from parents and were placed in the Mission Compounds. Because of this deliberate conversion over 75% aboriginal accepted Christianity. Recently their descendents converted to Christianity are now seeking their ancestry (genealogy). Based on the study “due to prosytilization to Christianity, majority of Aborigines (85 per cent) in Australia have lost faith in European culture as well as in Church and now favoring Buddhist philosophy;. Nonreligious and, they neither believe in religion nor any god/s.

According to a new study around one-quarter of the world's Christian's live in Europe today compared to two-thirds a century ago according to a study compiled by the Pew Research Forum on Religion & Public Life based in Washington DC. The research showed that Sub-Saharan Africa has seen the biggest increase in its Christian population over the past century, going from about nine million Christians in 1910 to about 516 million in 2011 (Christianity, 2011)  (http://www.dailymail.co.uk/news/article-2077272/Christianity-largest-religion-world-despite-shift-awayEurope.html#ixzz2RTBSXPtN).

Australia is a predominantly Christian country, with around 64 per cent of all Australians identifying as Christians. However, most other major religious faiths are also practised, reflecting Australia’s culturally diverse society. Australia’s earliest religions or spiritual beliefs date back to the Aboriginal and Torres Strait Islander peoples, who have inhabited Australia for between 40 000 and 60 000 years. Indigenous Australians have their own unique religious traditions and spiritual values. Australia has no official state religion and people are free to practise any religion they choose, as long as they obey the law. Australians
are also free not to have a religion. Some people see Australians as egalitarian, irreverent people with a deep suspicion of authority while others regard them as mostly law-abiding and even conformist. Some people, particularly those living overseas, believe Australians live mainly in country areas, the Australian outback or the bush. In fact, more than 75 per cent of Australians live a cosmopolitan lifestyle in urban centres, mainly in the capital cities along the coast. Others see Australians as people who live in a ‘lucky country’ who love their leisure, particularly sport, both as spectators and as participants. In fact, Australians are alleged to be the hardest-working people in the world with some of the longest working hours in the developed world.

However, before Europeans landed at Botany Bay, Australia in 1788, the Aborigines were clearly the majority, numbering around 300,000. In the late 1990s, they were a minority struggling to claim rights to their traditional lands and seeking money for lost lands and resources. Relations between Aboriginal and non-Aboriginal inhabitants of Australia have not been very good. There is a great deal of resentment on the part of many Aboriginal people for the treatment their ancestors received from the European colonists. Australian Aborigines face many of the same problems that Native Americans face in the United States. Common perception of Australians is that they are informal, open and direct and say what they mean. They are also seen as people who believe in the principle of giving people a fair go and standing up for their mates, the disadvantaged and the underdog. The defining feature of today’s Australia is not only the cultural diversity of its people, but the extent to which they are united by an overriding and unifying commitment to Australia. Within the framework of Australia’s laws, all Australians have the right to express their culture and beliefs and to participate freely in Australia’s national life.

At the same time, everyone is expected to uphold the principles and shared values that support Australia’s way of life. These include:
• respect for equal worth, dignity and freedom of the individual
• freedom of speech and association
• freedom of religion and a secular government
• support for parliamentary democracy and the rule of law
• equality under the law
• equality of men and women
• equality of opportunity
• peacefulness

Culture as a Way of Life Typical of a Group, every human being adopts a way of life. Religions are also considered way of life and are influenced by customs, beliefs, social organizations, etc. According to many anthropologists the essential distinguishing factor between man and animal is that men have culture. Hence, culture is specifically related to man. Wherever human beings are, they adapt to a way of life, which is their culture. Culture is looked upon as universal but also seen as the unique possession of a particular community. Though the term 'culture' is used so often in everyday language, we face several difficulties when we have to define it. An idealist’s notion of culture is different from that of a materialist. A believer may define culture in one way, and a non-believer in another way.

The Global Christianity report was compiled using national censuses, population surveys and estimates from church groups of numbers attending services. The data was compared to surveys taken in 2010 including data from the Centre for the Study of Global Christianity at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts.

A spirit of egalitarianism that embraces tolerance, mutual respect, and compassion for those in need. Australia also holds firmly to the belief that no one should be disadvantaged on the basis of their country of birth, cultural heritage, language, gender or religious belief. Christian charitable organizations, hospitals and schools have played a prominent role in welfare and education since Colonial times, when the First Fleet's Church of England
chaplain, Richard Johnson, was credited as "the physician both of soul and body" during the famine of 1790 and was charged with general supervision of schools. The Catholic laywoman Caroline Chisolm helped single migrant women and rescued homeless girls in Sydney. In his welcoming address to the Catholic World Youth Day 2008 in Sydney, the then Prime Minister, Kevin Rudd, said that Christianity had been a positive influence on Australia: "It was the church that began first schools for the poor, it was the church that began first hospitals for the poor, it was the church that began first refuges for the poor and these great traditions continue for the future.

The broadest pattern of history namely, the differences between human societies on two continents (India and Australia) in two different continents seems to be due to differences among continental environments, and not to biological differences among peoples themselves. In particular, the availability of wild plant and animal species suitable for domestication, and the ease with which those species could spread without encountering unsuitable climates, contributed decisively to the varying rates of rise of agriculture and herding, which in turn contributed decisively to the rise of human population numbers, population densities, and food surpluses, which in turn contributed decisively to the development of epidemic infectious diseases, writing, technology, and political organization.

Limitation and suggestions for future

In the present study through 8-page survey questionnaire, was carried out in the following states in India (Uttar Pradesh, Madhya Pradesh and Gujrat). Similarly in Australia, three states—New South Wales, Queensland and Victoria were chosen for conducting the survey, due to limited resources, and familiarity of the researcher of these states in both countries. It is suggested that in future, such survey be conducted in additional states both in India and Australia because of religious diversity, especially in India. Additionally the questionnaire may be modified to fewer more important variables for better coverage of peoples’ perception of influence of Christianity on two diverse societies.
In India, Christian population in these three states is (according to the data collected in 2000 sourced from Joshua project; Joshua Project/world Christian database). This data was collected in 2001. Since 2001 there has been a massive conversion in many states (Mizoram 88.00%; Nagaland 89.00%; Meghalaya 60.50% and Manipur 40.00) and the Christian population grew exponentially):

Uttar Pradesh-2.20; % Christians

Madhya Pradesh-2.20% Christians

And Gujrat-2.10 Christians

Based on information from the 2011 Census, the ABS estimates that there were 669,736 Indigenous people living in Australia in 2011 (Preliminary estimates are subject to revision; population projections are expected to be finalised by 2014). NSW had the largest number of Indigenous people, and the NT had the highest percentage of Indigenous people. Indigenous people made up 3.0% of the total Australian population. For more details on the Indigenous population in each state and territory see the table below.
<table>
<thead>
<tr>
<th>Jurisdiction</th>
<th>Indigenous population (number)</th>
<th>Proportion of Australian Indigenous population (%)</th>
<th>Proportion jurisdiction population (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>NSW</td>
<td>208,364</td>
<td>31.1</td>
<td>2.9</td>
</tr>
<tr>
<td>Vic</td>
<td>47,327</td>
<td>7.1</td>
<td>0.9</td>
</tr>
<tr>
<td>Qld</td>
<td>188,892</td>
<td>28.2</td>
<td>4.2</td>
</tr>
<tr>
<td>WA</td>
<td>88,277</td>
<td>13.2</td>
<td>3.8</td>
</tr>
<tr>
<td>SA</td>
<td>37,392</td>
<td>5.6</td>
<td>2.3</td>
</tr>
<tr>
<td>Tas</td>
<td>24,155</td>
<td>3.6</td>
<td>4.7</td>
</tr>
<tr>
<td>ACT</td>
<td>6,167</td>
<td>0.9</td>
<td>1.7</td>
</tr>
<tr>
<td>NT</td>
<td>68,901</td>
<td>10.3</td>
<td>29.8</td>
</tr>
<tr>
<td>Australia</td>
<td>669,736</td>
<td>100</td>
<td>3</td>
</tr>
</tbody>
</table>

Source: ABS, 2012 (Preliminary estimates are subject to revision; population projections are expected to be finalised by 2014. Until 1967, official Australian population statistics excluded Aborigines.

Similar survey was carried out in Australia in the following three states (and population of Aborigines is) as follows:

New South Wales - 2.95
Queensland -4.2%
Victoria -0.9%
According to the 2006 Australian census, 12,685,829 or 63.9% of the population was self-declared as Christians (Census Table 2006 – 1986 to 2006)-Religious Affiliation - Australia). N.B. Current population in Australia is 22 million

<table>
<thead>
<tr>
<th>States</th>
<th>1986 Number (000)</th>
<th>1986 %</th>
<th>2006 Number (000)</th>
<th>2006 %</th>
</tr>
</thead>
<tbody>
<tr>
<td>New South Wales</td>
<td>4,520.30</td>
<td>71.40%</td>
<td>4,434.70</td>
<td>67.70%</td>
</tr>
<tr>
<td>Victoria</td>
<td>3,011.30</td>
<td>64.60%</td>
<td>2,985.80</td>
<td>60.50%</td>
</tr>
<tr>
<td>Queensland</td>
<td>2,499.30</td>
<td>70.90%</td>
<td>2,589.50</td>
<td>66.30%</td>
</tr>
<tr>
<td>Western Australia</td>
<td>1,157.10</td>
<td>63.20%</td>
<td>1,162.50</td>
<td>59.30%</td>
</tr>
<tr>
<td>South Australia</td>
<td>942.9</td>
<td>64.10%</td>
<td>906.1</td>
<td>59.80%</td>
</tr>
<tr>
<td>Tasmania</td>
<td>320.2</td>
<td>69.40%</td>
<td>306.1</td>
<td>64.20%</td>
</tr>
<tr>
<td>Australian Capital Territory</td>
<td>198.5</td>
<td>64.00%</td>
<td>195.2</td>
<td>60.20%</td>
</tr>
<tr>
<td>Northern Territory</td>
<td>114</td>
<td>60.60%</td>
<td>105.4</td>
<td>54.60%</td>
</tr>
</tbody>
</table>
In Australia, the estimated resident Indigenous population of Australia at 30 June 1991 was 351,000 people. In 2006, there were 517,000 people, representing 2.5% of the total Australian population. Between 1991 and 2006 the Indigenous population increased by 2.6% per year on average, compared with 1.2% for the total Australian population. The population of Indigenous Australians is projected to increase to between 713,300 and 721,100 people in 2021, at an average growth rate of 2.2% per year (Australian Bureau of Statistics, "Australia" (2009).


Based on information from the 2011 Census, the ABS estimates that there were 669,736 Indigenous people living in Australia in 2011. New South Wales had the largest number of Indigenous people, and the Northern Territory had the highest percentage of Indigenous people. Indigenous people made up 3.0% of the total Australian population.

Religion returns in Indian census provide a wonderful kaleidoscope of the country’s rich social composition, as many religions have originated in the country and few religions of foreign origin Islam and Christianity have also flourished here. India has the distinction of being the land from where important religions namely Hinduism, Buddhism, Sikhism and Jainism have originated at the same time the country is home to several indigenous faiths tribal religions which have survived the influence of major religions for centuries and are holding the ground firmly Regional coexistence of diverse religious groups in the country.
makes it really unique and the epithet unity in diversity is brought out clearly in the Indian Census.

Ever since its inception, the Census of India has been collecting and publishing information about the religious affiliations as expressed by the people of India. In fact, population census has the rate distinction of being the only instrument that collets the information on this diverse and important characteristic of the Indian population; (Statistics of Uttar Pradesh". Census of India 2011. UP. Government. 1 March 2011. Retrieved 31 July 2012)
At the census 2001, out of 1028 million population, little over 827 million (80.5%) have returned themselves as followers of Hindu religion, 138 million (13.4%) as Muslims or the followers of Islam, 24 million (2.3%) as Christians, 19 million (1.9%) as Sikh, 8 million (0.80%) as Buddhists and 4 million (0.4%) are Jain. In addition, over 6 million have reported professing other religions and faiths including tribal religions, different from six main religions.

Hinduism is professed by the majority of population in India. The Hindus are most numerous in 27 states/UT’s except in Manipur, Arunachal Pradesh, Mizoram, Lakshadweep, Nagaland, Meghalaya, Jammu & Kashmir and Punjab.
The Muslims professing Islam are in majority in Lakshadweep and Jammu & Kashmir. The percentage of Muslims is sizeable in Assam (30.9%), West Bengal (25.2%), Kerala (24.7%), Uttar Pradesh (18.5%) and Bihar (16.5%).

Christianity has emerged as the major religion in three North-eastern states, namely, Nagaland, Mizoram, and Meghalaya. Among other states/Uts, Manipur (34.0%), Goa (26.7%), Andaman & Nicobar Islands (21.7%), Kerala (19.0%), and Arunachal Pradesh (18.7%) have considerable percentage of Christian population to the total population of the State/UT.

Punjab is the stronghold of Sikhism. The Sikh population of Punjab accounts for more than 75% of the total Sikh population in the country. Chandigarh (16.1%), Haryana (5.5%), Delhi (4.0%), Uttarakhand (2.5%) and Jammu & Kashmir (2.0%) are other important States/Uts having Sikh population. These six states/Uts together account for nearly 90 percent Sikh population in the country.

The largest concentration of Buddhism is in Maharashtra, where (73.4%) of the total Buddhists in India reside. Karnataka (3.9 lakh), Uttar Pradesh (3.0 lakh), west Bengal (2.4 lakh) and Madhya Pradesh (2.0 lakh) are other states having large Buddhist population. Sikkim (28.1%), Arunachal Pradesh (13.0%) and Mizoram (7.9%) have emerged as top three states in terms of having maximum percentage of Buddhist population.

Maharashtra, Rajasthan, Madhya Pradesh, Gujrat, Karnataka, Uttar Pradesh and Delhi have reported major Jain population. These states/UTs together account for nearly 90 percent of the total Jain population in the country. The percentage of Jain population to the total population is maximum in Maharashtra (1.3%), Rajasthan (1.2%), Delhi (1.1%) and Gujrat (1.0%). Elsewhere in the country their proportion in negligible

Christians, as a group who devoutly, sincerely, thoughtfully and prayerfully regards themselves to be Christians, they honestly believe that they follow Yeshua of Nazareth's (a.k.a. Jesus Christ's) teachings as they interpret them to be." However, this generates a lot of angry response from some people (Christians as well as non-Christians) who are insistent on excluding the Jehovah's Witnesses, the Roman Catholic Church, the Church of Jesus Christ of Latter-day Saints (the LDS) or Mormons, and/or some other denominations as sub-Christian, quasi-Christian, non-Christian, or anti-Christian

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CONCLUSION

The present study entitled “A Historical Study of Influence of Christianity on Indian and Australian Societies” was carried out to assess influence of Christianity on Australian Aboriginal and Indian predominantly Hindu societies. It was important to have a clear concept what Christianity is and who are Christians and their relationship with Jesus beyond religion.

There is great diversity among different Indigenous communities and societies in Australia, each with its own unique mixture of cultures, customs and languages. In present-day Australia these groups are further divided into local communities. Australia was inhabited by Aborigines and they were original native people. In order to assimilate the natives into European culture children born of aboriginal parents were taken away from parents and were placed in the Mission Compound. Because of this deliberate conversion over 75% aboriginal accepted Christianity. Recently their descendents converted to Christianity are now seeking their ancestry (genealogy). Due to prosytilization to Christianity, majority of Aborigines in Australia have lost faith in European culture as well as in Church and now favoring Buddhist philosophy. Similarly, as reported by the Barna Research Group in a 2010 survey of American churches, more Christians are becoming less theologically literate, less outreach-oriented, and more ingrown. In the survey, Christians are less interested in spiritual disciplines, but more desirous of secular, pragmatic techniques to solve life's problems. The results show that there is hardly any difference in the way Christians conduct themselves from non-Christians.

India is called the Land of Faith and Religion. One can witness the Indians practicing of almost all the religions prevalent in the present world - Hinduism, Judaism, Islam, Christianity Buddhism, Jainism, Zoroastrianism, Sikhism and many others (including many movements and cults). The majority of Indians are either Hindu or Muslim forming the most prominent religious groups which form an integral part of Indian Society.

Religion affects our society in many ways because it affects our way of thinking. It affects the way people look at issues in the nation and the way people vote. Religious differences help shape social diversity in multicultural pluralistic societies. Religion/s have immense
Religion in India and modern Australia has always played a big role.

Religion is a way of life in India and it is a central part of the entire Indian tradition. For the majority of Indians, religion infuses every aspect of life, from common-place daily chores to education and politics. Secular India is home to Hinduism, Islam, Christianity, Buddhism, Jainism, Sikhism and other countless religious traditions. Hinduism is the leading faith, practiced by nearly 80 per cent of the population. Besides Hindus, Muslims are the most well-known religious group and are in integral part of Indian society. Indeed, India has the second largest populace of Muslims in the world after Indonesia. Common practices have crept into most religious faiths in India. However, each religion has its own pilgrimage sites, heroes, legends and even culinary specialties, merging in a unique diversity that is the very pulse of Indian society.

Each Indian religion has its specific customs and traditions, which negotiate the boundary of religion, cast and creed but India is One! India is a land where people of unalike religions and cultures live in harmony! Addressing the graduates of the Allahabad University in 1947, Jawaharlal Nehru, the first Prime Minister of India, said: We have also to realize that social changes and transformation can only be brought about by people and not through technology alone which itself is a product of human Endeavour.

On the basis of survey’s quantitative data it is obvious every religion has variable influence on both Indian and Australian societies, both positive and negative. Religion has also had a positive influence on humanity. This was especially true during the earlier years where the people in primitive societies (e.g. SC/ST/OBC in India and native Aborigines in Australia) were illiterate. However, with modernization the education level has improved in both countries. World-wide survey has shown that people in poorer countries are highly religious whereas in advanced nations like USA, Australia, NewZealand and Europe more than half of the population is not-religious. Religion has contributed a lot to the social, cultural and economic development of most first world societies. Religion has also been used as an economic tool to exploit the gullibility of the commoners in favor of the elite. Religion has been used as a tool to maintain political dominance of the world order. Religion has been one
of the biggest obstructions to scientific development and success. Medical science has faced some of the most disgusting attacks from religious fanatics hiding behind facades of morality and righteousness. Religion is now and has always been the cheapest and most effective way of controlling the masses.

Religion helped reinforce moral behavior among people with the threat of divine punishment. It also served to provide hope to people in desperate situations, giving them something to believe in rather than just giving up on everything. Even today belief in the afterlife provides comfort to many. Religion can have both positive and negative effects on society. A positive effect that religion can have on society is its support for those in financial or emotional need. A negative effect that religion can have on society is often an increase in intolerance of diversity and of other beliefs. This can result in prejudice, overt persecution and even war. Emperors and governors have come and gone, but it is this man Jesus whose birth people we still celebrate 2016 years later. Even most non-Christians at least respect Jesus as a great moral teacher. Putting aside the supernatural, let's examine how the person of Jesus impacted the course of history. Human rights, the concept of universal human rights and equality comes exclusively from the biblical idea that all people are created in the image of God.

In the present study 85.7% Aborigines in Australia claimed to be non religious (atheist, agnostic, Buddhist and very high proportion (52.1%) Australian respondents claimed to be not religious; whereas, only 11.81% Indian, mainly Hindu respondents claimed to be not religious. In India both monotheistic religions Islam and Christianity have had impact on Indian society. Christianity arrived in India prior to Islam but Christian population, followers of Lord Christ, did not exceed 2.3 per cent. Islam came to India six hundred years after Christianity and currently 13.4% population in India is Muslim, followers of Islam. In states like Mizoram and Nagaland have Christian population is over 90%, where as in Gujrat, Maharashtra and Punjab Christians are less than 2%. 52.1% Australian respondents were not religious. Only 11.81% Indian respondents claimed to be not religious.

In Australia 85.7% Aborigines, whose ancestors were converted to Christianity, claimed they were non religious (most of them were atheist, agnostic, Buddhist). Like Raja Ram Mohan Roy, they associated Christianity as an act of surrender to colonialism, where their ancestors
were taken away from their parents and were put in mission. Majority of respondents in Australia stated “Truth lies in other religions too besides their own. In India Christians said truth lies in Christianity only. With the exception Christians and Muslims in India rest of the respondents agreed “All religions are true for their own follower but no religion has universal truth”. They also believed different religions are co-pilgrims guiding one another to one common transcendental goal and Vedas are purely monotheistic and prescribe the worship of only one God, and Core values are found in the teachings of all religions and these form the basis of global ethics”. Based on the survey respondents (in India and Australia) gave the following reasons for religious conversion:

The reasons for religious conversion were: financial benefits, acceptance in the Christian community, as well as saved from Hindus’ label of untouchables; Dalits discrimination. However, in spite of the alleged benefits and acceptance in India still the dalits who took Christianity are dubbed as “Dalit Christians” and table 29 (Caste / class/denomination) 4 Christian respondents claimed themselves SC/ST. 32.23% Australian respondents claimed Christianity closest to their own religion. 13/110 i.e. only 11.81% Indian respondents claimed to be not religious e.g. Baptists, Methodists, Lutherans and Seventh day-Adventists). People convert to a different religion for various reasons, including: active conversion by free choice due to a change in beliefs, secondary conversion, deathbed conversion, conversion for convenience and marital conversion, and forced conversion.

Conversion or re-affiliation for convenience is an insincere act, sometimes for relatively trivial reasons such as a parent converting to enable a child to be admitted to a good school associated with a religion, or a person adopting a religion more in keeping with the social class he or she aspires to. When people marry one spouse may convert to the religion of the other. Forced conversion is adoption under duress of a different religion. The convert may secretly retain the previous beliefs and continue, covertly, with the practices of the original religion, while outwardly maintaining the forms of the new religion. Over generations a family forced against their will to convert may wholeheartedly adopt the new religion. Dr. Sam Higginbottom in his own biography mentioned that 70% of the miracles that Jesus did on earth while preaching the Gospel of salvation were of healing the sick, cleansing the
lepers, giving sight to the blind, hearing to the deaf, speech to the dumb and making the lame to walk, raising the dead, feeding the hungry, and thus the primary responsibility of the Christian Church and Evangelist should be the same as of Lord Jesus Christ.

In Australia, because of deliberate conversion over 75% aboriginal accepted Christianity forced by the early missionaries. Recently their descendents converted to Christianity are seeking their ancestry (genealogy). Based on the present study “due to prosytilization to Christianity, majority of Aborigines (85 per cent) in Australia have lost faith in European culture as well as in Church and now favoring Buddhist philosophy and believe in neither religion nor any god.

Christianity had  limited and localized influence on Modern Indian and Australian Societies., though Christians remain the largest religious group in the world despite their population migrating from Europe to Africa, Australia, New Zealand and Asia. According to a new study carried out in Americas. “Around one-quarter of the world's Christian's live in Europe today compared to two-thirds a century ago according to a study compiled by the Pew Research Forum on Religion & Public Life based in Washington DC. The research showed that Sub-Saharan Africa has seen the biggest increase in its Christian population over the past century, growing from nine million Christians in 1910 to 516 million in 2011 .In Nairobi, Kenya there were only 1.9% Christians in 1900 A.D. (mostly Europeans) whereas in 2014 over 75% people claim themselves Christians.

Culture as a “Way of Life is typical of a Group”. Every human being adopts a way of life. Similarly, religions are also considered as way of life and influenced by customs, beliefs, social organizations, etc. According to many anthropologists the essential distinguishing factor between man and animal is that human beings have culture. Hence, culture is specifically related to human beings. Wherever human beings are; they adapt to a way of life, which is their culture. Culture is looked upon as universal but also seen as the unique possession of a particular community. Though the term ‘culture’ is used so often in everyday language, we face several difficulties when we have to define it. An idealist’s notion of culture is different from that of a materialist. A believer may define culture in one way, and a non-believer in another way.
Science may not address certain problems in philosophy in a direct way. However, the existence of a soul and its immortality in terms of death and rebirth are ascertained by Bhagavad Gita. No evidence, scientific or otherwise, that the concept of soul and rebirth are factual. There are other difficulties associated with the theory of rebirth and association of Karma with the soul as propounded in the Gita. No one remembers earlier births and what they did in those lives. Even if for a moment we accept existence of a previous life, the present life appears to be completely independent of the previous life. Suffering for deeds of past birth is like punishing one person for the sins of another. It does not make ethical sense.

The basis of religion on rebirth (Bhagwat Gita) and the spirit (soul) world remain a mixture of cultural assertions and assumptions, with very little rationality or coherency. Also, the abysmal failure rate of psychic 'help' in real police cases, the cold-reading associations, the fraud cases by some highly religious people, the negative results of scientific investigations into Spiritualist claims, all point to fundamental flaws in the religion/movements (cults) but all the while, the ancient primitive religion still continued among the few remainders of the primitive culture (society), preserved by fragmentary peoples driven into the most distant regions. It remains, by dint of laborious research, to put gradually together from many faded fragments a life like picture of the so called “religion”, the primitive culture and mother Nature.