

Protestant Missions And Dalit Mass Movements In Nineteenth

This book offers a comprehensive and interdisciplinary account of religious identities in the Global South. Drawing on literature in various fields, Felix Wilfred analyzes how religious identities intersect with the processes of globalization, modernity, and postmodernity. He illustrates how the study of religion in the Global North often revolves around questions of secularism and fundamentalism, whereas a neo-Orientalist quality often attends study of religion in the Global South. These approaches and theorizing fail to incorporate the experiences of lived religion in the South, especially in Asia. Historically, the religions in the South have played a highly significant role in resistance to the domination by the colonial forces, an important reason for the continued attachment of the peoples of the South to their religious universe. This book puts the two regions and their scholarly norms in conversation with one another, exploring the social, political, cultural, and economic implications. In the last decades of the nineteenth century, urgent and unprecedented demands among oppressed peoples in colonial India drove what came to be called 'mass conversion movements' towards a range of Christian denominations, launching a revolution in South Asia's two thousand-year Christian history. For all the scale, drama, and lasting controversy of a movement that approached half a million members in Punjab alone by the end of the 1930s, much actually depended upon a varied range of tempestuous local relationships between converts and mission personnel, based upon uncertain and constantly evolving terms. Making extensive use of Protestant Evangelical and newly-uncovered Catholic mission sources, *Religious Transformation in South*

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Asia explores those relationships to reveal what lay behind the great diversity of social and religious aspirations of converts and mission personnel. In this highly accessible study, Christopher Harding overturns the one-dimensional Christian missions of popular imagination by analysing the way that social class, theological training, culture, motivation, and personality produced an extraordinary range of presentations of 'Christianity' in late colonial Punjab. Punjabi converts themselves were animated by a similarly broad spectrum of expectations and pressures, communicated through informal social networks and representing a brand of subaltern consciousness and resistance rarely considered by mainstream Indian historiography. These internal dynamics produced a first generation of rural Punjabi Christianity that was locally variable, highly fluid, and conflict-ridden-testament to the ways in which the meanings of conversion were contested by all sides in an encounter with far-reaching implications for the future of Christianity and religious identity in India and Pakistan.

Redemption and Dialogue makes available for the first time both of these vital Catholic statements, one on mission and evangelization and the other on dialogue with other faiths. It contains authoritative commentaries on both Redemptoris Missio and Dialogue and Proclamation as well as shorter critiques by an international group of Catholic and Protestant scholars. Part I, the full text of John Paul II's encyclical Redemptoris Missio is followed by a meticulous discussion of the document and its development by Marcello Zago, O.M.I. Part II then presents the full text of Dialogue and Proclamation and commentary by Jacques Dupuis, S.J. Part III provides the international assessment by Catholic and Protestant scholars of the strengths, weaknesses, and challenges of these documents. By providing the complete text of both documents and the fruits of the international

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discussion they spark , Redemption and Dialogue provides a fascinating treatment of both documents, their meanings for the church, and their significance for all concerned with issues in mission theology and interfaith dialogue.

In fulfilling the long-awaited need for a constructive and critical rethinking of Dalit theology this book offers and explores the synoptic healing stories as a relevant biblical paradigm for Dalit theology in order to help redress the lacuna between Dalit theology and the social practice of the Indian Church. Peniel Rajkumar's starting point is that the growing influence of Dalit theology in academic circles is incompatible with the praxis of the Indian Church which continues to be passive in its attitude towards the oppression of the Dalits both within and outside the Church. The theological reasons for this lacuna between Dalit theology and the Church's praxis, Rajkumar suggests, lie in the content of Dalit theology, especially the biblical paradigms explored, which do not offer adequate scope for engagement in praxis.

The Contributors Narrate The Historical Experiencec Of The Oppressed Groups Or Classes In Society, That Is, The Peasants, Tenants, Industrial Labourers, Dalit, Tribals, Non-Brahaman Communities, Low Caste Women, Temple Dancing Girls Or Regional Groups.

Zoe C. Sherinian shows how Christian Dalits (once known as untouchables or outcastes) in southern India have employed music to protest social oppression and as a vehicle of liberation. Her focus is on the life and theology of a charismatic composer and leader, Reverend J. Theophilus Appavoo, who drew on Tamil folk music to create a distinctive form of indigenized Christian music. Appavoo composed songs and liturgy infused with messages linking Christian theology with critiques of social inequality. Sherinian traces the history of Christian music in India and introduces us to a community of Tamil Dalit Christian villagers, seminary

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students, activists, and theologians who have been inspired by Appavoo's music to work for social justice. Multimedia components available online include video and audio recordings of musical performances, religious services, and community rituals.

The Jewish-Christian dialogue continues to be a challenge for Christian theology, calling for a rethinking of Christian hermeneutics. Hans Ucko widens the arena for Jewish-Christian dialogue and proposes a constructive interaction between contextual theologies and Jewish-Christian dialogue. Minjung theology from South Korea and Dalit theology from India have creatively worked with the concepts people, peoplehood and People of God. The Jewish-Christian dialogue has likewise delved into the question of People of God. An encounter between these two worlds might be mutually enriching and challenging.

Between ten and 15 percent of all Dalits in India are Christians. Between two-thirds and three-quarters of all Christians in India are Dalits. Dalit is an Indian term which means broken or oppressed, and refers to those also called untouchables.

This book provides a comprehensive exploration of Asian Christianity and Theology, with emphasis on how it has developed in different parts of the continent and in the different eras, especially since the end of colonialism in Asia. Asian Theology refers to a unique way of theological reflection characterized by specific methodologies that evolved in postcolonial Asia. Premised on the thinking of Asian Church leaders and scholars, its focus is on the dialogue with the many cultures (inculturation), many religions (interreligious dialogue), and many poor (integral liberation) of Asia. The book looks at each of these ministries in detail, foregrounding Asian biblical hermeneutics, Christianity's engagement with Hinduism, Confucianism, and Islam, Asian

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Women's Theology, and the rise of Pentecostalism. The volume is valuable reading for scholars of religious studies, theology, world Christianity, Asian religions, and Asian studies.

Every three years since 1997, an International Conference on Baptist Studies has been held--each conference being in a different country. The theme in 2006, when the conference was held in Nova Scotia, was Baptists and Mission. This is a theme that has been at the heart of Baptist life. Papers examined home and foreign mission, evangelicalism, and social concern. This volume draws together a range of the papers that were delivered. This volume has studies of significant Baptist figures such as Hanserd Knollys, Andrew Fuller, and Earl Merrick. Home mission in a number of settings in North America and Europe is examined. The range of places covered in the papers on overseas mission is considerable, including Bolivia, Mexico, India, Ivory Coast, and Brazil. All of these studies, by historians drawn from many different contexts, add new insights in this crucial area of Baptist studies.

This study examines an indigenous phenomenon of the Hindu devotees of Jesus Christ and their response to the gospel through an empirical case study conducted in Varanasi, India. It analyzes their religious beliefs and social belonging and addresses the ensuing questions from a historical, theological, and missiological perspective. The data reveals that the respondents profess faith in Jesus Christ; however, most remain unbaptized and insist on their Hindu identity. Hence, a heuristic model for a contextualized baptism as Guru-diksha is proposed. The emergent church among Hindu devotees should be considered, from the perspective of world Christianity, as a disparate form of belonging while remaining within one's community of birth. The insistence on a visible church and a distinct community of

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Christ's followers is contested because the devotees should construct their contextual ecclesiology, since it is an indigenous discovery of the Christian faith. Thus, the "Christian" label for the adherents is dispensable while retaining their socio-ethnic Hindu identity. Christian mission should discontinue extraction and assimilation; instead, missional praxis should be within the given sociocultural structures, recognizing their idiosyncrasies as legitimate in God's eyes and in need of transformation, like any human culture.

This volume documents the ethnographies of regionally distinct Dalit and tribal Christian communities, raising new arguments pertaining to the autonomy and distinct identity of these communities in adverse social set-ups. Stressing upon the plurality of identities, the essays reject the idea of determining these exclusively on the basis of religion. They also chart the multiple levels of marginality experienced by both Dalit and tribal Christians and analyze how these groups negotiate their former religious faith and practices with Christianity. The book is a response to the urgent need for such studies in social science writings brought to the fore by contemporary political challenges/struggles facing these communities in various parts of India.

This ethnographic study of Dalit Lutherans in South India examines how the lived religion of Dalit Christians contests the structures of caste domination in rural Andhra. It shows how the emergence of Dalit Christianity generated new religious ideas, patterns, terrains, rituals, and practices that challenge the traditional notions of caste privilege and impact the politics of the region. It highlights the transforming role of Dalit agency in the development of Christianity, which is largely unexplored in the studies of Christian missions and anthropology of Christianity in India. The book looks at the social history of Christianity, critical events of protest,

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platforms of community politics, caste ideology, and local politics and interlocking of caste with congregation to provide a constructive critique of the dominant paradigm of the Dalit movement, which often treats Dalits as a homogenous social group. It discusses the pragmatic changes within the politics of Dalit Christianity as viewed from the margins of Indian society and incorporated through engagement with political ideologies (from communism to the Ambedkarite movement) and religious belief systems (from Hinduism to Christianity). This volume at the intersection of religion and caste will be an essential read for students and researchers of Dalit studies, political studies, sociology, sociology of religion, religious studies, social justice and exclusion studies, and South Asian studies.

Bishop Stephen Neill (1900-1984) was one of the most gifted figures of world Christianity during the twentieth century. Once referred to as a «much-tempted, brilliant, enigmatic man» his voluminous writings reveal little about the scholar himself. From his birth in Edinburgh to his stellar student career in Cambridge to his meteoric rise through the clerical ranks in South India, Bishop Neill's life was also riddled with discord. Based on interviews and archival research in India and England, *Bishop Stephen Neill: From Edinburgh to South India* answers many of the questions surrounding this distinguished Christian statesman's conflicted life up to the abrupt and puzzling termination of his bishopric. This biographical work takes the reader deep into the life and times of one of the doyens of Christian missions. Intersecting with many remarkable personalities during the first half of his life - William Temple, Amy Carmichael, Malcolm Muggeridge, V. S. Azariah, A. D. Nock, Foss Westcott, and Verrier Elwin - Neill's legacy remains. Through his life, readers will enter into the interwoven contexts of India and England during the final decades of the British Raj. Students of Christian missions and

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world Christianity will find this book indispensable to their libraries.

In 1906 at 312 Azusa Street in Los Angeles a revival began that set in motion a global movement that has affected half a billion people. In *The Azusa Street Revival and Its Legacy*, twenty writers, representing the international scholarship of the Pentecostal, Charismatic, and Renewal communities, reflect on the significance of the movement now and for the future.

“This is a powerful and exciting work. Mosse has produced a work of scholarship that is lively and readable without any loss of subtlety and sophistication. It is a ground-breaking study, of critical importance to the ways we understand religious nationalism and the anthropology of postcolonial experience.”—Susan Bayly, author of *Asian Voices in a Postcolonial Age*

This comprehensive reference volume covers every country in South and Central Asia, offering reliable demographic information and original interpretative essays by indigenous scholars and practitioners. It maps patterns of growth and decline, assesses major traditions and movements, analyses key themes and examines current trends.

A discerning study of a slice of modern Indian Christianity and Christian-Hindu encounter This book revisits South Indian Christian communities that were studied in 1959 and written about in *Village Christians and Hindu Culture* (1968). In 1959 the future of these village congregations was uncertain.

Would they grow through conversions or slowly dissolve into the larger Hindu society around them? John Carman and Chilkuri Vasantha Rao’s carefully gathered research fifty years later reveals both the decline of many older congregations and the surprising emergence of new Pentecostal and Baptist churches that emphasize the healing power of Christ. Significantly, the new congregations largely

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cut across caste lines, including both high castes and outcastes (Dalits). Carman and Vasantha Rao pay particular attention to the social, political, and religious environment of these Indian village Christians, including their adaptation of indigenous Hindu practices into their Christian faith and observances.

Colonial missionaries, both Catholic and Protestant, arrived in India with the grandiose vision of converting the pagans because, like St. Peter (Acts 4:12) and most of the church fathers, they honestly believed that there is no salvation outside the church (*extra ecclesiam nulla salus*). At the end of the "great Protestant century," however, Christians made up less than 3 percent of the population in India, and the hope of the missionary was nearly shattered. But if one looks at mission in India qualitatively rather than quantitatively, one sees a number of positive outcomes. Missionaries in India, particularly Protestant missionaries espousing the social gospel, in collaboration with a few British evangelical administrators, dared to challenge numerous social evils and even began to eradicate them. The scientific and liberal English education began to enlighten and transform the Indian mindset. Converts belonging to the upper caste, although small in number, laid the foundation stone of Indian theology and an inculturated church using Indian genius. The end of colonialism in India coincided with the painful death of colonial mission theology. Now, the power of the Word of God, extricated from political power, is slowly and peacefully gaining ground, like the mustard seed of the parable. A paradigm shift from the ecclesio-centric mission to *missio Dei* offers reason for further optimism. In short, the future of mission in India is as bright as the kingdom of God. In today's new context, theologians, despite objections from some quarters, are struggling to discover the Asian face of Jesus, disfigured by the Greco-Roman Church. And the missionary

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is challenged to become a living Bible that, undoubtedly, everyone will read.

'The Hidden Form of Capital' presents evidence from several parts of the changing world about how the realm of the spirit affects the economy. The idea that societies have economic cultures as well as aesthetic, literary, and artistic cultures is well-embedded in a number of major studies attempting to identify the origins of national wealth and progress. This book provides an original contribution to the debate, by discussing the relationship between religion and the economy not via further theoretical speculation, but through the presentation of analytical evidence from real-life case studies in Europe, Asia, Africa, Russia, and the United States. There is currently a major re-assessment of assumptions about the foundations of societal progress, as the market rationality model is exposed for its moral weaknesses. The emergence of socio-economics as a scholarly field, as well as the embracing of complexity theory and the societal effect in economic analysis, brings the question of cultural effects to the forefront. This collection of studies offers more practical and tangible evidence, especially unique and useful for its comparative aspect. The book skilfully combines this comparative and descriptive character with an accessible writing style intended for a wide audience.

This volume of diverse contributions revisits the European religious construction of the Indian Other. In their attempt to identify their European Self, missionaries from Germany constructed India as their Other and archived such constructions. Such archival narratives epitomize the conviction of these missionaries in their Christian faith and their belief in the superiority of the European Self. These narratives, however, provide readers (for whose eyes they were not meant originally) with spaces to locate their own past and to identify their own Self. (Series: Studies on

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Oriental Church History / Studien zur Orientalischen Kirchengeschichte - Vol. 45)

Church historians have long known and appreciated Christianity's global history. Until recently, however, introductory textbooks on the history of Christianity focused almost exclusively on Europe and North America. Robert Bruce Mullins's *A Short World History of Christianity*, by contrast, offers a panoramic picture of the history of Christianity in its Western and non-Western expressions. It tells the story of the early church in the Greek East as well as the Latin West; of Christianity's spread into Asia as well as Europe during the Middle Ages; and its explosion around the world during the modern period. Mullins's highly readable narrative explores why global perspectives have emerged so strongly in our understanding of the story of Christianity and how they have impacted Christianity's perspective on its place in the world. This newly revised edition adds information on such global phenomena as early Syriac-speaking Christianity; the growth of Pentecostalism around the world, especially in the southern hemisphere; and recent trends in Christianity, including the elevation of the first pope born in the Americas. A time line of key dates, call-out boxes, and other helpful study materials are also provided.

Beginning students will appreciate this memorable introduction to the most important events in the history and development of Christianity.

Study of Christians belonging to economically backward and socially underprivileged classes in India.

When a form of Christianity from one corner of the world encounters the religion and culture of another, new and distinctive forms of the faith result. In this volume Chad Bauman considers one such cultural context -- colonial Chhattisgarh in north central India. In his study Bauman focuses on the interaction of three groups: Hindus from the

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low-caste Satnami community, Satnami converts to Christianity, and the American missionaries who worked with them. Informed by archival snooping and ethnographic fieldwork, the book reveals the emergence of a unique Satnami-Christian identity. As Bauman shows, preexisting structures of thought, belief, behavior, and more altered this emerging identity in significant ways, thereby creating a distinct regional Christianity.

The rapid growth of Christianity in the global south is not just a demographic shift—it is transforming the faith itself. The Encyclopedia of Christianity in the Global South traces both the history and the contemporary themes of Christianity in more than 150 countries and regions. It includes maps, images, and a detailed timeline of key events.

Once known as "Pariahs," Dalits are primarily descendants of unfree agrarian laborers. They belong to India's most subordinated castes, face overwhelming poverty and discrimination, and provoke public anxiety. Drawing on a wealth of previously untapped sources, this book follows the conception and evolution of the "Pariah Problem" in public consciousness in the 1890s. It shows how high-caste landlords, state officials, and well-intentioned missionaries conceived of Dalit oppression, and effectively foreclosed the emergence of substantive solutions to the "Problem"—with consequences that continue to be felt today. Rupa Viswanath begins with a description of the everyday lives of Dalit laborers in the 1890s and highlights the systematic efforts made by the state and Indian elites to protect Indian slavery from public scrutiny. Protestant missionaries were the first non-Dalits to draw attention to their plight. The missionaries' vision of the Pariahs' suffering as being a result of Hindu religious prejudice, however, obscured the fact that the entire agrarian political-economic system depended on unfree Pariah labor. Both the Indian public and colonial officials

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came to share a view compatible with missionary explanations, which meant all subsequent welfare efforts directed at Dalits focused on religious and social transformation rather than on structural reform.

Methodologically, theoretically, and empirically, this book breaks new ground to demonstrate how events in the early decades of state-sponsored welfare directed at Dalits laid the groundwork for the present day, where the postcolonial state and well-meaning social and religious reformers continue to downplay Dalits' landlessness, violent suppression, and political subordination.

With the emergence of Hindu nationalism, the conversion of Indians to Christianity has become a volatile issue, erupting in violence against converts and missionaries. At the height of British colonialism, however, conversion was a path to upward mobility for low-castes and untouchables, especially in the Tamil-speaking south of India. In this book, Eliza F. Kent takes a fresh look at these conversions, focusing especially on the experience of women converts and the ways in which conversion transformed gender roles and expectations. Kent argues that the creation of a new, "respectable" community identity was central to the conversion process for the agricultural laborers and artisans who embraced Protestant Christianity under British rule. At the same time, she shows, this new identity was informed as much by elite Sanskrit customs and ideologies as by Western Christian discourse. Stigmatized by the dominant castes for their ritually polluting occupations and relaxed rules governing kinship and marriage, low-caste converts sought to validate their new higher-status identity in part by the reform of gender relations. These reforms affected ideals of femininity and masculinity in the areas of marriage, domesticity, and dress. By the creation of a "discourse of respectability," says Kent, Tamil Christians hoped to counter

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the cultural justifications for their social, economic, and sexual exploitation at the hands of high-caste landowners and village elites. Kent's focus on the interactions between Western women missionaries and the Indian Christian women not only adds depth to our understanding of colonial and patriarchal power dynamics, but to the intricacies of conversion itself. Posing an important challenge to normative notions of conversion as a privatized, individual moment in time, Kent's study takes into consideration the ways that public behavior, social status, and the transformation of everyday life inform religious conversion.

This volume provides an important resource for those wishing to gain an overview of significant issues in contemporary missiology whilst understanding how they are applied in particular contexts. Contributors from across the globe and from different Christian traditions explore foundations for mission. The chapters examine in what ways experience, the Bible, and theology are foundational for mission and how they together inform the missional thought of different traditions. The book also raises questions about the continued use of foundations as a helpful metaphor mission reflection and impetus. Graduate students and scholars surveying the field will find this a useful and accessible way to understand changing trends within mission studies.

This text examines examples of religious conversion throughout South Asia including: Processes of Conversion of Christianity in 19th Century NW India
Islamic Conversion in South India Kartabhaja
Converts to Evangelical Christianity in Bengal
Central Kerala Dalit Conversion French Mission and Mass Movements Conversion and Non-Conversion Experiences; and more. This book is a significant

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addition to the growing tradition of scholarship on religious conversion and a valuable resource for scholars and students who are interested in religious, social, and cultural developments of South Asia.

"Conversion has played a central role in the history of Christianity. In this first in-depth and wide-ranging narrative history, David W. Kling examines the dynamic of individuals, families, and people groups who turn to the Christian faith. Global in reach, this book progresses from early Christian beginnings in the Roman world to Christianity's expansion into Europe, the Americas, China, India, and Africa. Although conversion is often associated with a particular strand of modern Christianity (evangelical) and a particular type of experience (sudden, overwhelming), it is, when examined over two millennia, a phenomenon far more complex than any one-dimensional profile would suggest. No single, unitary paradigm defines conversion, and no easily demonstrable process accounts for why people convert to Christianity. Rather, a multiplicity of factors-historical, personal, social, geographical, theological, psychological, and cultural-shape the converting process. A History of Christian Conversion not only narrates the conversions of select individuals and peoples. It also engages current theories and models to explain conversion and examines recurring themes in the converting

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process: gender, agency, motivation, testimony, coercion, self-identity, "true" conversion, music, communication, the body, and divine presence. Accessible to scholars, students, and those with a general interest in conversion, Kling's book is, to date, the most satisfying and comprehensive account of conversion in Christian history; this major work will become a standard must-read in conversion studies"--

Christian communities in the state Andhra Pradesh of south India and the Telugu Christians in diaspora have passed their stories from one generation to the next by oral traditions as well as in scattered texts. James Elisha Taneti's *History of the Telugu Christians: A Bibliography* lists more than 700 published and unpublished textual sources related to the history of Telugu Christians from south India, including monographs, journal articles, letters, reports, minutes and the proceedings of missionary conferences, unpublished theses, dissertations, souvenirs, and manuscripts. Taneti's insightful historiographical analysis and comprehensive list of bibliographic sources offer seminarians, historians, and scholars the opportunity to study the religious history of India through the founding and evolution of this community.

Life as a Dalit looks at caste society from the point of view of the Dalits, focusing on their worldview, emotions, and critical appraisal of their own position

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and of the higher groups. It is a volume based on the critical perspectives provided by scholars who have turned around the more acclaimed and accepted theories of caste society privileging the Brahmanical and textual interpretations of caste. It shows that those at the bottom have their own interpretations and follow a rationality that is tutored by their own life conditions and not what is fed to them from the top. These views from the bottom are indicative of the way in which the oppressed live their lives, make critical judgments, and also stage protests, both symbolic and based on real violence against the oppressive system. The focus is more experiential and based on ground-level data-based chapters. It foregrounds the fact that history is created from the bottom of society as well as from the top and those at the bottom are their own agents and well aware of their subject positions.

Study on the response of church to the problem of caste within the Christian community.

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