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 The Azusa Street Revival and Its Legacy
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 Caste, Ideology and Lived Religion
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XIMENA LEWIS

Caste, Religion, and the Social in Modern India LIT Verlag Münster
 Hinduism is the largest religion in India, encompassing roughly 80 percent of the population, while 14 percent of the population practices Islam and the remaining 6 percent adheres to other religions. The right to "freely profess, practice, and propagate religion" in India's constitution is one of the most comprehensive articulations of the right to religious freedom. Yet from the late colonial era to the present, mass conversions to minority religions have inflamed majority-minority relations in India and complicated the exercise of this right. In *Religious Freedom and Mass Conversion in India*, Laura Dudley Jenkins examines three mass conversion movements in India: among Christians in the 1930s, Dalit Buddhists in the 1950s, and Mizo Jews in the 2000s. Critics of these movements claimed mass converts were victims of overzealous proselytizers promising

material benefits, but defenders insisted the converts were individuals choosing to convert for spiritual reasons. Jenkins traces the origins of these opposing arguments to the 1930s and 1940s, when emerging human rights frameworks and early social scientific studies of religion posited an ideal convert: an individual making a purely spiritual choice. However, she observes that India's mass conversions did not adhere to this model and therefore sparked scrutiny of mass converts' individual agency and spiritual sincerity. Jenkins demonstrates that the preoccupation with converts' agency and sincerity has resulted in significant challenges to religious freedom. One is the proliferation of legislation limiting induced conversions. Another is the restriction of affirmative action rights of low caste people who choose to practice Islam or Christianity. Last, incendiary rumors are intentionally spread of women being converted to Islam via seduction. *Religious Freedom and Mass Conversion in India* illuminates the ways in which these tactics immobilize potential converts, reinforce damaging assumptions about women, lower castes, and religious minorities, and continue to restrict religious freedom in India today.
Attitudes and Policies on Caste of Anglo-Saxon Protestant Missions in India Scarecrow Press

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

Religious Transformation in South Asia Routledge

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

A Comparative Theology of Divine Possessions OUP Oxford

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 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.

A Bibliography Dalits and Christian Mission in the Tamil CountryThe Dalit Movement and Protestant Christians in the Tamil Speaking Districts of Madras Presidency 1919-1939 with Special Reference to London Mission Society Area in Salem, Attur, Coimbatore, and Erode Margins of Faith Dalit and Tribal Christianity in India

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.

Religious Conversion Movements in South Asia Rowman & Littlefield

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 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.

Search for Identity and Struggle for Autonomy Univ of California Press

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 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.

Reading Redemptoris Missio and Dialogue and Proclamation Columbia University Press

This Book Deals With The Inter-Relationship Between Caste System, Land Control, And Domination In Modern Andhra.

Dalit Theology and Dalit Liberation Wipf and Stock Publishers

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.

Forrester on Christian Ethics and Practical Theology Wipf and Stock Publishers

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.

Toward a New Paradigm for the Third Millennium Routledge

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.

Asian Christianity and Theology Anthem Press

"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*

A History Routledge

Christians form the third largest religious community in India. How has this come about? There are many studies of separate groups: but there has so far been no major history of the three large groups - Roman Catholic, Protestant and Thomas Christians (Syrians). This work attempts to meet the need for such a history. It goes right back to the beginning and traces the story through the ups and downs of at least fifteen centuries. It includes careful studies of the political and social background and of the non-Christian reactions to the Christian message. The narration is non-technical and should present few difficulties to the thoughtful reader; the more technical matters are dealt with in notes and appendices. This book will be of interest to all students of Church History and will also prove fascinating to many who are concerned with the development of Christianity as a world religion and in the dialogue between different forms of faith.

A Study with Recommendations Springer Nature

In *Untouchable Bodies, Resistance, and Liberation* Joshua Samuel engages in constructing an embodied comparative theology of liberation by comparing divine possessions among Hindu and Christian Dalits in South India.

Dalits and Upper Castes LIT Verlag Münster

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.

Inculturation, Interreligious Dialogue, Integral Liberation Wipf and Stock Publishers

In this book, Sarosh Koshy strives to go beyond the mission model of Christianity that emerged alongside and within the colonial enterprise and ethos since the sixteenth century. Rather than denounce the inheritance of the mission movement that transformed both the church and world in innumerable ways, it is a simultaneous expression of appreciation for this precious heritage, and an attempt to do justice by it through a yearning quest for relevant paradigms of Christian engagement. Indeed, there is an intense tension within this book, and in fact a twin tension at that. The tension is between those seeking to keep the current mission paradigm alive out of habit or as a self-serving device, thus corrupting and withering away a bequeathal that essentially set free the voluntary/independent spirit of Christian individuals and their intentional collectives from both the ecclesiastical and political authorities. On the other side are those who enlist mission both as a subsequent activity and as a basis to pursue innocuous, and at times apparently heroic options that would seemingly satisfy a supposed missional mandatory. This work enlists postcolonial and poststructuralist resources pedagogically, to teach of mission, missiology, World Christianity, and intercultural theology.

Christians in South Indian Villages, 1959-2009 Edinburgh University Press

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 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.

Papers from the Fourth International Conference on Baptist Studies Routledge

Explores the global expansion of Christianity since 1500 from the perspectives of the indigenous people who were affected by it.

World Christianity and Global Conquest Taylor & Francis

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

Gender and Protestant Christianity in Colonial South India Oxford University Press

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.

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