

**RLG3280H: CHRISTIANITIES OF SOUTH ASIA**  
**SMT36/6645HF: INDIAN CHRISTIANITY: HISTORY, THOUGHT, PRACTICE**  
**SMC456H1F: INDIAN CHRISTIANITY**

**MEETING TIMES:** Thursdays, 10 am – 1 pm in Alumni Hall 204

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**Instructor:** Reid B. Locklin

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**Office Hours:** *T 10:10-12 noon* and by chance or appointment

**Email Policy:** I will attempt to respond to legitimate email enquiries from students within 3-4 days. If you do not receive a reply within this period, please re-submit your question(s) and/or leave a message by telephone. Where a question cannot be easily or briefly answered by email, I will indicate that the student should see me during my posted office hours.

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### Course Description

This seminar explores the claim of diverse Christian traditions in South Asia to be religious traditions of South Asia, with special attention to these traditions' indigenisation and social interactions with majority Hindu traditions. Our study will begin with an overview of the historical development of Christianity in India from the first century CE to the present. In a second unit, we move to close readings of four major theological articulations of an indigenous South Asian Christianity: M.M. Thomas, Vandana Mataji, James Theophilus Appavoo and Wesley Lukose. Finally, our attention will turn to the concept of ritual hybridity in Christian practice and the ethnographic study of Christian communities in India. Most of our attention will be focused on Christian traditions in India, but students are encouraged to choose topics related to Christianity in Sri Lanka, Pakistan, Bangladesh, Nepal and/or Bhutan for their research papers.

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### Course Objectives

1. To acquire and demonstrate sympathetic familiarity with the history of Christianity in South Asia, selected theologians, and ethnographic approaches to contemporary ritual practice;
2. To demonstrate critical understanding of and engagement with questions of comparative method, religious studies and modern Christian theologies;
3. To refine academic skills in reading, research, critical analysis and clear written expression.

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### Common Reading

- Students must make their own arrangements to acquire the following required textbooks, available at **Crux Books** (5 Hoskin Avenue, at Wycliffe College; 416.599.2749). Works marked **RLG/AD** are required for graduate Religion and Advanced Degree TST students; works marked **UG/BD** are required for undergraduates and Basic Degree TST students.
  - ♦ Frykenberg, *Christianity in India* (OUP, 2008) – **RLG/AD**
  - ♦ Lukose, *Contextual Missiology of the Spirit* (Wipf & Stock, 2013) – **UG/BD & RLG/AD**
  - ♦ Raj & Dempsey, *Popular Christianity in India* (SUNY Press, 2002) – **UG/BD**
  - ♦ Sherinian, *Tamil Folk Music as Dalit Liberation Theology* (Indiana UP, 2014) – **RLG/AD**
- Other assigned readings will be available on Blackboard and/or in course reserves.

Please see the attached course outline for specific assignments and full bibliographic information.

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## Assignments and Evaluation

14% – *Class Participation*, including attendance, regular presentations of summary annotations (see below), participation in seminar discussions, and *one 20-30 Minute Class Presentation*, in which 1-2 students lead discussion on the readings, drawing on their own critical summaries and additional materials, as needed. Students are required to consult with the instructor prior to their assigned session(s).

32% – *At least 8 Annotated Bibliographical Citations (ABCs)* of 300-400 word length on assigned focus readings, worth 4% each. The format for these summaries is described in an attached handout. Each student's seven highest scores (out of 10 total) will be used to calculate this portion of the final grade. **ABCs will only be accepted in class on the session for which they are assigned – summaries will not ordinarily be accepted late or outside of class.**

14% – *A 5-7 page Book Review* due no later than **1:00 pm on Wednesday, 15 October** in Odette Hall 132. UG/BD students must consult and make reference to Lamin Sanneh's article, "World Christianity and the New Historiography" and at least 1 review of the selected book in scholarly journals; RLG/AD students must compare Frykenberg with another major work on the history of Christianity in South Asia, informed by reviews and other scholarship.

40% – *A Major Research Paper* on a topic related to Christianity in South Asia. This topic should be formulated in consultation with the instructor, and the final paper should be *12-18 pages in length* (20-30 pages for graduate/Advance Degree students). Further notes:

- a. A 1-2 page statement of topic, bibliography and basic outline of this paper is due no later than **1:00 pm on Monday, 3 November** in Odette Hall 132. Although this will not receive a separate grade, it is required – students who do not submit it on time will receive a one letter grade penalty on the final paper.
- b. Final papers are due no later than **1:00 pm Wednesday, 3 December** in Odette Hall 132.
- c. No extensions will be granted on these deadlines; however, late papers will be accepted until **1:00 pm Monday, 8 December**, with a penalty of 2% per day of lateness.
- d. Papers by doctoral students must include evidence of at least some research in a language other than English.

Marking protocols will follow the Grading Regulations described on pp. 699-700 of the *University of Toronto Faculty of Arts and Science (St. George Campus) 2014-2015 Calendar* for undergraduate students, the Graduate Grading and Evaluation Practices Policy (<http://www.governingcouncil.utoronto.ca/policies/grgrade.htm>) for graduate students, or in the "TST Grading Policy" of the relevant handbook for students in the Toronto School of Theology.

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## Academic Expectations

Students are expected to attend seminar meetings regularly, to submit assignments on time, and to participate actively in class discussions. It is also expected that reading assignments will be completed prior to the class for which they are assigned. Excessive absences and/or obvious lack of preparation will weigh against the participation portion of the student's final grade. *Please set pagers, cell phones and portable devices to silent mode during class.*

All students in this class are bound by the Code of Behavior on Academic Matters available at <http://www.vicereprovoststudents.utoronto.ca/publicationsandpolicies/academicintegrity.htm>. Each student is responsible for completing her or his own work and for appropriately acknowledging outside sources used in the preparation of papers and other written work.

FALL 2014 COURSE OUTLINE FOR RLG3280H/SMT36/6645HF/SMC456H1F  
**CHRISTIANITIES OF SOUTH ASIA/INDIAN CHRISTIANITY**

Reading assignments should be completed prior to the class session for which they are assigned. They may be subject to review and revision, as specified by the instructor. Works assigned only to undergraduate and TST basic degree students are marked **UG/BD**; works assigned only to graduate religion and TST advanced degree students are marked **RLG/AD**. *Unmarked readings are required of all students in the course.*

**Assigned Reading:** Although students will not prepare written summaries on all these readings, *they should be read in preparation for class discussion.*

✧ *Summary Text(s):* These assignments will be the primary focus of our conversations in the seminar. They are *all to be read in preparation for class*, and students will write an **annotated bibliographical citation** (see syllabus) on **one** of them —usually one of two selections.

BB = Course Readings Available on Blackboard

SMC = Work on Reserve at the Kelly Library, University of St. Michael's College

R = Work on Reserve at Robarts Library

***PART I: HISTORY***

11 September Introduction to the Course

18 September St. Thomas Christianity: Evidence and Influence

- **UG/BD:** Elizabeth Koepping, "India, Pakistan, Bangladesh, Burma/Myanmar," in *Christianities in Asia*, ed. Peter C. Phan (Malden, MA: Wiley-Blackwell, 2011), 9-42 [BB].
  - ✧**UG/BD:** Robert Eric Frykenberg, *Christianity in India: From Beginnings to the Present*, Oxford History of the Christian Church (Oxford and New York: Oxford University Press, 2008), 91-115 (ch. 4) [BB].
  - ✧**RLG/AD:** Robert Eric Frykenberg, *Christianity in India: From Beginnings to the Present*, Oxford History of the Christian Church (Oxford and New York: Oxford University Press, 2008), 1-136 (ch. 1 through most of ch. 5) [SMC, R].
  - ✧M.K. Muriakose, ed., *History of Christianity in India: Source Materials* (Madras: Senate of Serampore College and Christian Literature Society, 1982), 1-44 [BB].
  - George Menachery, "Ancient Kerala Christian Art: Art and Architecture of the Ancient Christians of Kerala," in *The Church and Culture in India, Inculturation: Theory and Praxis*, ed. Paul Pulikkan and Paul M. Collins (Delhi: ISPCK, 2010), 115-23 [BB].
  - *Recommended:* Lamin Sanneh, "World Christianity and the New Historiography: History and Global Interconnections," in *Enlarging the Story: Perspectives on Writing World Christian History*, ed. W. R. Shenk (Maryknoll, NY: Orbis Books, 2002), 94-114 [BB].
- ⇒ **Due:** Annotated Bibliographical Citation on Frykenberg, *Christianity in India*, ch. 4, along with the selections #1-30 in Muriakose, *History of Christianity in India*.

25 September      European *Pfarangis* and *Dubashis*: De Nobili and Ziegenbalg

- **UG/BD:** David Mosse, “A Jesuit Mission in History,” *The Saint in the Banyan Tree: Christianity and Caste Society in India* (Berkeley: University of California Press, 2012), 31-59 [BB, SMC].
  - **UG/BD:** Stephen Neill, “The Tranquebar Mission,” in *A History of Christianity in India, 1707-1858* (Cambridge: Cambridge University Press, 1985), 28-58 [BB].
  - **RLG/AD:** Frykenberg, *Christianity in India*, 137-343 (chs. 5-11).
  - ✕Roberto De Nobili, *Report Concerning Certain Customs of the Indian Nation*, in *Preaching Wisdom to the Wise: Three Treatises by Roberto de Nobili, S.J., Missionary and Scholar in 17<sup>th</sup> Century India*, trans. Anand Amaladass, S.J. and Francis X. Clooney, S.J. (St. Louis: Institute of Jesuit Sources, 2000), 53-55, 195-224, 228-29 [BB].
  - ✕Bartholomäus Ziegenbalg, *Genealogy of the South Indian Deities: An English Translation of Bartholomäus Ziegenbalg’s Original German Manuscript with a Textual Analysis and Glossary*, trans. Daniel Jeyaraj (London and New York: RoutledgeCurzon, 2005), 35-66 [BB].
- ⇒ **Due:** Annotated Bibliographical Citation on ***EITHER*** De Nobili, *Report*, ***OR*** Ziegenbalg, *Genealogy*.

2 October      “Trophies of Grace”: Pandita Ramabai and Brahmabandhab Upadhyay

- **UG/BD:** Leonard Fernando and G. Gispért-Sauch, “The Third Spring: The Protestant Communities,” in *Christianity in India: Two Thousand Years of Faith* (New Delhi: Viking, 2004), 153-78 [BB, SMC, R].
  - **UG/BD:** Cyril Bruce Firth, “Missions and the Nineteenth Century Renaissance,” in *An Introduction to Indian Church History*, 5<sup>th</sup> ed. (Delhi: ISPCK, 2001), 181-96 [BB].
  - **RLG/AD:** Frykenberg, *Christianity in India*, 344-484 (chs. 12-15, Conclusion and Postscript).
  - ✕Pandita Ramabai, “A Testimony of Our Inexhaustible Treasure,” in *Pandita Ramabai through Her Own Words*, ed. Meera Kosambi (New Delhi: Oxford University Press, 2000), 294-324 [BB].
  - ✕Brahmabandhab Upadhyay, “Our Attitude Toward Hinduism,” “Hindu Philosophy and Christianity,” and “An Exposition of Catholic Belief as Compared with the Vedanta,” in *The Writings of Brahmabandhab Upadhyay*, ed. Julius Lipner and George Gispért-Sauch, S.J. (Bangalore: United Theological College, [1991]-2002), Vol. 1: 4-6, 17-23 [BB].
  - ✕Brahmabandhab Upadhyay, “The Chief Hindrance to Conversions,” “A Catholic Monastery in India,” “Our New Scheme,” “The Clothes of Catholic Faith,” “The Casthalik Matha,” and “Christianity in India,” in *Writings*, Vol. 2: 199-209, 237-47 [BB].
  - *Recommended:* John C.B. Webster, “Missionary Strategy and the Development of the Christian Community: Delhi 1859-1884,” in *Popular Christianity in India: Riting between the Lines*, ed. Selva J. Raj and Corinne G. Dempsey (Albany, NY: State University of New York, 2002), 211-32 [SMC]
- ⇒ **Due:** Annotated Bibliographical Citation on ***EITHER*** Ramabai, “Testimony,” ***OR*** all of the selections from Upadhyay.

**Additional Resources for Unit I:**

- ◆ Please note the extensive bibliography of scholarly resources in Frykenberg, *Christianity in India*, 485-515.
- ◆ James Aerthayil, CMI, *Spiritual Heritage of the St. Thomas Christians* (Bangalore: Dharmaram Publications, 2001).
- ◆ C. Joe Arun, ed., *Interculturation of Religion: Critical Perspectives on Robert de Nobili's Mission in India* (Bangalore: Asian Trading Corporation, 2007).
- ◆ Leonard Fernando and G. Gispert-Sauch, *Christianity in India: Two Thousand Years of Faith* (New Delhi: Viking, 2004) [SMC, R].
- ◆ Cyril Bruce Firth, *An Introduction to Indian Church History*, 5<sup>th</sup> ed. (Delhi: ISPCK, 2001) [SMC].
- ◆ Robert Eric Frykenberg, ed., *Christians and Missionaries in India: Cross-Cultural Communication since 1500* (Grand Rapids: William B. Eerdmans, 2003).
- ◆ J. W. Gladstone, *Protestant Christianity and People's Movements in Kerala* (Trivandrum, Kerala, India: The Seminary Publications, 1984).
- ◆ Wilhelm Halbfass, *India and Europe: An Essay in Understanding* (Albany: State University of New York Press, 1998).
- ◆ Susan Billington Harper, *In the Shadow of the Mahatma: Bishop V. S. Azariah and the Travails of Christianity in British India* (Grand Rapids: William B. Eerdmans, 2000).
- ◆ Roger E. Hedlund, *Quest for Identity: India's Churches of Indigenous Origin: the "Little Tradition" in Indian Christianity* (Delhi: ISPCK, 2000).
- ◆ Klaus Koschorke, Frieder Ludwig and Mariano Delgado, eds., *A History of Christianity in Asia, Africa, and Latin America, 1450-1990: A Documentary Sourcebook* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2007).
- ◆ Julius Lipner, *Brahmabandhab Upadhyay: The Life and Thought of a Revolutionary* (Delhi: Oxford University Press, 1999).
- ◆ George Menachery, ed. *The St. Thomas Christian Encyclopaedia of India*, 2 vols. (Trichur: The St. Thomas Christian Encyclopaedia of India, 1973-).
- ◆ Samuel Hugh Moffett, *A History of Christianity in Asia*, 2 vols. (Maryknoll, NY: Orbis Books, 1992-2005).
- ◆ Stephen Neill, *A History of Christianity in India*, 2 vols. (Cambridge: Cambridge University Press, 1984-85) [SMC, R].
- ◆ M. N. Pearson, *The Portuguese in India*, The New Cambridge History of India, Vol. I.1, ed. Gordon Johnson, C. A. Bayly and John F. Richards (New York: Cambridge University Press, 2006 [1987]).
- ◆ Rowena Robinson, *Christians of India: An Anthropology of Religion* (New Delhi: Sage Publications, 2003) [R].
- ◆ D.V. Singh, gen. ed., *History of Christianity in India*, 5 vols. (Bangalore: Church History Association of India, 1982-1992) [Vol. 1-2, 5.5, R].
- ◆ O. L. Snaitang and George Menachery, eds. *India's Christian Heritage* (Bangalore: Church History Association of India, 2012).

- ◆ Susan Visvanathan, *The Christians of Kerala: History, Belief, and Ritual Among the Yakoba* (Madras: Oxford University Press, 1993).
- ◆ Gauri Viswanathan, *Outside the Fold: Conversion, Modernity, and Belief* (Princeton, N.J.: Princeton University Press, 1998).
- ◆ Linda S. Walbridge, *The Christians of Pakistan: The Passion of Bishop John Joseph* (London: RoutledgeCurzon, 2003).
- ◆ John C. B. Webster, *A Social History of Christianity: North-west India Since 1800* (New Delhi: Oxford University Press, 2007).
- ◆ Robert A. Yelle, *The Language of Disenchantment: Protestant Literalism and Colonial Discourse in British India* (Oxford: Oxford University Press, 2013).
- ◆ Richard Fox Young, ed. *India and the Indianness of Christianity: Essays on Understanding—Historical, Theological, and Bibliographical—in Honor of Robert Eric Frykenberg* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2009).
- ◆ *Church History* [Periodical – Trinity, and available online through UTL].
- ◆ *Exchange: Journal of Missiological and Ecumenical Research* [Periodical – SMC, Regis].
- ◆ *International Bulletin of Missionary Research* [Periodical – Trinity, Regis, and others].
- ◆ *International Review of Mission* [Periodical – Emmanuel, Knox].
- ◆ *Missiology* [Periodical – Robarts, Trinity, and others].
- ◆ *Studia Missionalia* [Periodical – SMC].

### Sample Scholarly Book Reviews of Frykenberg:

- ◆ Kristin Bloomer, “Review of *Christianity in India: From Beginnings to the Present* by Robert Eric Frykenberg,” *Journal of Hindu-Christian Studies* 22 (2009): 63-64.
- ◆ Reuben Louis Gabriel, “Review of *Christianity in India: From Beginnings to the Present* by Robert Eric Frykenberg,” *Mission Studies* 27 (2010): 123-24.
- ◆ Arun W. Jones, “Review of *Christianity in India: From Beginnings to the Present* by Robert Eric Frykenberg,” *Church History* 78 (2010): 947-49.
- ◆ Dan O’Connor, “Review of *Christianity in India: From Beginnings to the Present* by Robert Eric Frykenberg,” *Expository Times* 121 (2009): 74-75.
- ◆ John C.B. Webster, “Review of *Christianity in India: From Beginnings to the Present* by Robert Eric Frykenberg,” *International Bulletin of Missionary Research* 33 (2009): 155-56.
- ◆ Richard Fox Young, “World Christian Historiography, Theological ‘Enthusiasms,’ and the Writing of R.E. Frykenberg’s *Christianity in India*,” *Religion Compass* 5 (2011): 71-79.

### Sample Scholarly Book Reviews of Fernando and Gispert-Sauch:

- ◆ Arun Kumar Wesley, “Review of *Christianity in India* by Leonard Fernando and G. Gispert-Sauch,” *Religion and Society* 49/4-50/1 (2004-2005): 140-45.
- ◆ Christopher Shelke, “Review of *Christianity in India* by Leonard Fernando and G. Gispert-Sauch,” *Gregorianum* 86/4 (2005): 920-21.

**PART II: PORTRAITS**9 October                      M.M. Thomas: Christianity and the Indian Nation

- Sebastian C.H. Kim, "The Debates on Conversion among Protestant Theologians in India, 1966-71," in *In Search of Identity: Debates on Religious Conversion in India* (New Delhi: Oxford University Press, 2003), 88-108 [BB].
- ✖M.M. Thomas, "The Theology of National Renaissance," in *The Acknowledged Christ of the Indian Renaissance* (London: SCM Press, 1969), 239-83 [BB].
- ✖M.M. Thomas, "Salvation and Humanization : a Crucial Issue in the Theology of Mission for India," *International Review Of Mission* 60, no. 237 (January 1971): 25-38 [BB].
- ✖ M.M. Thomas, "Baptism, the Church, and *Koinonia*," *Religion and Society* 19, no. 1 (March 1972), 69-90 [BB].
- M.M. Thomas, "Renaissance of Naga Culture," in *Nagas Towards A.D. 2000, and Other Selected Addresses and Writings* (Madras: Centre for Research on New International Economic Order, 1992), 9-18 [BB].
- *Recommended:* Chad M. Bauman, "Postcolonial Anxiety and Anti-Conversion Sentiment in the Report of the Christian Missionary Activities Enquiry Committee," *International Journal of Hindu Studies* 12.2 (2008): 181-213 [BB].

⇒ **Due:** Annotated Bibliographical Citation on three marked essays by M.M. Thomas.

⇒ Book Review due no later than 1:00 pm on **Wednesday, October 15** in Odette Hall 132.

**Additional Resources:**

- ◆ M.M. Thomas, *The Christian Response to the Asian Revolution* (London: SCM Press, 1966); *Salvation and Humanisation: Some Crucial Issues of the Theology of Mission in Contemporary India* (Madras: CLS, 1971); *Man and the Universe of Faiths* (Madras: CLS, 1975); *The Secular Ideologies of India and the Secular Meaning of Christ* (Madras: CLS, 1976); *Risking Christ for Christ's Sake: Towards an Ecumenical Theology of Pluralism* (Geneva: World Council of Churches, 1987); *Nagas Toward A.D. 2000, and Other Selected Addresses and Writings* (Madras : Centre for Research on New International Economic Order, 1992).
- ◆ K.C. Abraham, ed., *Christian Witness in Society: A Tribute to M.M. Thomas* (Bangalore: Board of Theological Education-Senate of Serampore College, 1998).
- ◆ S. Wesley Ariarajah, *Hindus and Christians: A Century of Protestant Ecumenical Thought* (Amsterdam: Editions Rodopi; Grand Rapids: William B. Eerdmans, 1991).
- ◆ Harold Coward, ed., *Hindu-Christian Dialogue: Perspectives and Encounters*, Currents of Encounter (Maryknoll: Orbis Books, 1989).
- ◆ Mariasusai Dhavamony, *Hindu-Christian Dialogue: Theological Soundings and Perspectives*, Currents of Encounter 18 (Amsterdam and New York: Rodopi, 2002).
- ◆ M.P. Joseph, ed., *Confronting Life: Theology out of the Context* (Delhi: ISPCK, 1995).

16 October      Vandana Mataji: Christian Ashrams and Hindu-Christian Dialogue

- Selva J. Raj, "Adapting Hindu Imagery: A Critical Look at Ritual Experiments in an Indian Christian Ashram," *Journal of Ecumenical Studies* 37 (2000): 333-53 [BB].
- Vandana Mataji, "My Introduction to Hinduism at Home," and "The Role of Sannyasa in Dialogue," in *Living with Hindus: Hindu-Christian Dialogues – My Experiences and Reflections* (Bangalore: IJA, and Delhi, ISPCK, 1999), 3-7, 49-54 [BB].
- ✕Vandana Mataji, "From Death Lead Me to Light," in *Gurus, Ashrams and Christians* (London: Darton, Longman & Todd, 1978), 63-107 [BB].
- ✕Vandana Mataji, "Spiritual Formation in Ashrams of Contemporary India," in *Find Your Roots and Take Wing: Three Essays – Spiritual Formation for the East and the West* (Bangalore: Asian Trading Corporation, 1991), 49-98 [R].
- ✕"Letter from Fr. G. Soares-Prabhu to Vandana Mataji" and "Response to this Letter from the Ashram Aikiya Satsangis," in *Christian Ashrams: A Movement with a Future?*, ed. Vandana Mataji (Delhi: Indian Society for Promoting Christian Knowledge, 1993), 153-60 [BB].
- Michael Amaladoss, "Do Ashrams Have a Future?" *Vidyajyoti Journal of Theological Reflection* 67 (2003): 977-990 [BB].

⇒ **Due:** Annotated Bibliographical Citation on marked selections of Vandana Mataji.

**Additional Resources:**

- ◆ J. Boel, *Christian Mission in India: A Sociological Analysis* (Amsterdam: Graduate Press, 1975).
- ◆ Antony Copley, *Religions in Conflict: Ideology, Cultural Contact and Conversion in Late-Colonial India* (Delhi: Oxford University Press, 1997).
- ◆ Sita Ram Goel, *History of Hindu-Christian Encounters* (New Delhi: Voice of India, 1989); *Catholic Ashrams: Sannyasins or Swindlers?*, rev. ed. (New Delhi: Voice of India, 1994); *Jesus Christ: An Artifice for Aggression* (New Delhi: Voice of India, 1994).
- ◆ Sara Grant, R.S.C.J., *Toward an Alternative Theology: Confessions of a Non-Dualist Christian* (Notre Dame: University of Notre Dame Press, 2002).
- ◆ Thomas Blom Hansen, *The Saffron Wave: Democracy and Hindu Nationalism in Modern India* (Princeton, NJ: Princeton University Press, 1999).
- ◆ Sebastian C.H. Kim, *In Search of Identity: Debates on Religious Conversion in India* (New Delhi: Oxford University Press, 2003).
- ◆ Jose Kuruvachira, *Hindu Nationalists of Modern India: A Critical Study of the Intellectual Genealogy of Hindutva* (Jaipur: Rawat Publications, 2006); *Politicisation of Hindu Religion in Postmodern India* (Jaipur: Rawat Publications, 2008).
- ◆ Vandana Mataji, *Waters of Fire* (Madras: Christian Literature Society, 1981).
- ◆ Geoffrey A. Oddie, *Religious Conversion Movements in South Asia: Continuities and Change, 1800-1900*, Religion & Society in South Asia Series (London: Curzon, 1997).
- ◆ S. Painadath, S.J., *Solitude and Solidarity: Ashrams of Catholic Initiative* (Delhi: Ashrama Aikya, 2003).
- ◆ Helen Ralston, *Christian Ashrams: A New Religious Movement in Contemporary India*, Studies in Religion and Society 20 (Lewiston and Queenston: Edwin Mellen Press, 1987).



- ♦ Rowena Robinson and Sathianathan Clarke, eds. *Religious Conversion in India: Modes, Motivations, and Meanings* (New Delhi: Oxford University Press, 2003).
- ♦ Arun Shourie, *Missionaries in India: Continuities, Changes, Dilemmas* (New Delhi: ASA Publications, 1994); *Harvesting Our Souls: Missionaries, Their Design, Their Claims* (New Delhi: ASA Publications, 2000).
- ♦ Ram Swarup, *A Hindu-Buddhist Rejoinder: Pope John Paul II on Eastern Religions and Yoga* (New Delhi: Voice of India, 1995); *On Hinduism: Reviews and Reflections* (New Delhi: Voice of India, 2000).
- ♦ Peter van der Veer, *Religious Nationalism: Hindus and Muslims in India* (Berkeley, CA: University of California Press, 1994).
- ♦ Theme issue on “Hindu and Christian Mutual Misperceptions” in *Hindu-Christian Studies Bulletin* 13 (2000): 1-31; articles by M. Thomas Thangaraj, Brian Pennington, Ronald Neufeldt, Deepak Sarma, and Tinu Ruparell.
- ♦ Theme issue on “The Conversion Controversy” in *Hindu-Christian Studies Bulletin* 15 (2002): 1-27; articles by Michael Amaladoss, S.J., Arti Dhand, Judson B. Trapnell, and Anantanand Rambachan.

23 October                      James Theophilus Appavoo: Christian Liturgy and Dalit Liberation

- ✖**UG/BD:** Zoe C. Sherinian, “Dalit Theology in Tamil Christian Folk Music: A Transformative Liturgy by James Theophilus Appavoo,” in Raj and Dempsey, *Popular Christianity*, 233-53 [SMC/R].
- ✖**RLG/AD:** Zoe C. Sherinian, *Tamil Folk Music as Dalit Liberation Theology* (Bloomington and Indianapolis, IN: Indiana University Press, 2014).
- James Theophilus Appavoo, “Dalit Religion,” in *Indigenous People: Dalits – Dalit Issues in Today’s Theological Debate*, ed. James Massey (Delhi: ISPCK, 1994), 111-21 [BB].
- ✖**J.** Theophilus Appavoo, “Dalit Way of Theological Expression” and “Communication for Dalit Liberation,” in *Frontiers of Dalit Theology*, ed. V. Devasahayam (Delhi: ISPCK, Madras: Gurukul, 1997), 283-89, 363-72 [BB].

⇒ **Due:** Annotated Bibliographical Citation on selected readings of Sherinian and Appavoo.

**Additional Resources:**

- ♦ Michael Amaladoss, S.J., *Making All Things New: Dialogue, Pluralism and Evangelization in Asia* (Maryknoll: Orbis Books, 1990); *Life in Freedom: Liberation Theologies from Asia* (Maryknoll: Orbis Books, 1997)
- ♦ James Theophilus Appavoo, *Folklore for Change* (Madurai: TTS Publications, 1986).
- ♦ Chad M. Bauman, *Christian Identity and Dalit Religion in Hindu India, 1868-1947* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008).
- ♦ Sathianathan Clarke, *Dalits and Christianity: Subaltern Religion and Liberation Theology in India* (Delhi: Oxford University Press, 1998); Sathianathan Clarke and Deenabandhu Manchala, eds., *Dalit Theology in the Twenty-First Century: Discordant Voices, Discerning Pathways* (Oxford: Oxford University Press, 2010).
- ♦ A. Maria David, *Beyond Boundaries: Hindu-Christian Relationship and Basic Christian Communities* (Delhi: Indian Society for Promoting Christian Knowledge, 2009).

- ◆ Keith Hebden, *Dalit Theology and Christian Anarchism* (Farnham, UK and Burlington, VT: Ashgate, 2011).
- ◆ James Massey, *Dalits in India: Religion as a Source of Bondage or Liberation with Special Reference to Christians* New Delhi: Manohar, 1995).
- ◆ Evelyn Monteiro, SC, and Kochurani Abraham, ACI, eds., *Concerns of Women: An Indian Theological Response* (Bangalore: Dharmaram Publications, 2005).
- ◆ Aloysius Pieris, S.J., *An Asian Theology of Liberation* (Maryknoll: Orbis Books, 1988); *Fire and Water: Basic Issues in Asian Buddhism and Christianity*, Faith Meets Faith (Maryknoll: Orbis Books, 1996).
- ◆ Puthanangady, SDB, ed., *Sharing Worship: Communicatio in Sacris* (Bangalore: National Biblical Catechetical and Liturgical Centre, 1988).
- ◆ Peniel Rajkumar, *Dalit Theology and Dalit Liberation: Problems, Paradigms and Possibilities* (Farnham, UK and Burlington, VT: Ashgate, 2010).
- ◆ Rowena Robinson and Josepha Mariyanusa Kujura, eds., *Margins of Faith: Dalit and Tribal Christianity in India* (Los Angeles: Sage, 2010).
- ◆ John C. B. Webster, *The Dalit Christians: A History* (Delhi: ISPCK, 1994); *Religion and Dalit Liberation: An Examination of Perspectives* (New Delhi: Manohar Publishers & Distributors, 2002).
- ◆ Felix Wilfred, *On the Banks of the Ganges: Doing Contextual Theology* (Delhi: ISPCK, 2002).

30 October                      Wessley Lukose: A New Jerusalem in Rajasthan

- Michael Bergunder, "Constructing Indian Pentecostalism: On Issues of Methodology and Representation," in *Asian and Pentecostal: The Charismatic Face of Christianity in India*, 2d ed., ed. Allan Anderson and Edmond Tang (Eugene, OR: Wipf and Stock, 2011), 143-73 [BB].
- ✕ Wessley Lukose, *Contextual Missiology of the Spirit: Pentecostalism in Rajasthan, India* (Eugene, OR: Wipf & Stock, 2013).

⇒ **Due:** Annotated Bibliographical Citation on Lukose.

⇒ **ALSO DUE BY 1:00 PM ON MONDAY, NOVEMBER 3:** Short statement of topic, bibliography and basic outline for the major paper (1-2 pages).

**Additional Resources:**

- ◆ Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (New York: Cambridge University Press, 2004).
- ◆ Allan Anderson, Michael Bergunder, André Droogers and Cornelis van der Laan, eds., *Studying Global Pentecostalism: Theories and Methods* (Berkeley: University of California Press, 2010).
- ◆ Michael Bergunder, *The South Indian Pentecostal Movement in the Twentieth Century* (Grand Rapids: Eerdmans Publishers, 2008).
- ◆ Lionel Caplan, *Religion and Power: Essays on the Christian Community in Madras* (Madras: Christian Literature Society, 1989).

- ♦ Thomas J. Csordas, *The Sacred Self: A Cultural Phenomenology of Charismatic Healing* (Berkeley: University of California Press, 1994); Thomas J. Csordas, *Language, Charisma, and Creativity: The Ritual Life of a Religious Movement* (Berkeley: University of California Press, 1997).
- ♦ Donald M. Lewis, ed., *Christianity Reborn: The Global Expansion of Evangelicalism in the Twentieth Century* (Grand Rapids: William B. Eerdmans Publishing Company, 2004).
- ♦ Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson, 1997).
- ♦ Donald E. Miller and Tetsunao Yamamori, eds., *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley: University of California Press, 2007).
- ♦ V. V. Thomas, *Dalit Pentecostalism: Spirituality of the Empowered Poor* (Bangalore: Asian Trading Corporation, 2008).
- ♦ Marray Dempster, Byron Klaus and Douglas Petersen, eds., *Globalization of Pentecostalism* (Irvine, CA: Regnum, 1999).

#### **Additional Resources for Unit II:**

- ♦ John C. England, Jose Kuttianimattathil, S.D.B, John M. Prior, S.V.D, Lily A. Quintos, R.C., David Suh Kwang-sun, and Janice Wickeri, *Asian Christian Theologies*, 3 vols. (Maryknoll: Orbis Books, 2002-2004), esp. vol. 1 [SMC].
- ♦ *Bangalore Theological Forum* [Periodical – Emmanuel]
- ♦ *Dharma Deepika: A South Asian Journal of Missiological Research* [Periodical – Regis].
- ♦ *Indian Theological Studies* [Periodical – SMC, Regis].
- ♦ *Vidyajyoti* [Periodical – Regis].

**PART III: PRACTICES**6 November Hindu Christians, Crypto-Christians and the Question of Identity

- Mathew Schmalz, "Christianity: Culture, Identity, and Agency," in *A Companion to the Anthropology of India*, ed. Elizabeth Clark-Deces (London: Wiley Blackwell, 2011), 277-294 [BB].
- ✖Eliza Kent, "Secret Christians of Sivakasi: Gender, Syncretism, and Crypto-Religion in Early Twentieth-Century South India," *Journal of the American Academy of Religion* 79.3 (September 2011): 676-705 [BB].
- ✖Kerry C.P. San Chirico, "Between Christian and Hindu: *Khrist Bhaktas*, Catholics and the Negotiation of Devotion in the Banaras Region," in *Constructing Indian Christianities: Conversion, Culture, and Caste*, ed. Chad M. Bauman and Richard Fox Young (London: Routledge, 2014), 23-44 [BB].
- ✖Jonas Adelin Jørgensen, "'Becoming Faithful': Conversion, Syncretism, and the Interreligious Hermeneutical Strategies of the 'Faithful of Jesus' (Īsā Īmāndārs) in Today's Bangladesh," in *Asia in the Making of Christianity: Conversion, Agency and Indigeneity, 1600s to the Present*, ed. Richard Fox Young and Jonathan A. Seitz (Leiden and Boston: Brill, 2013), 269-93 [BB].
- *Recommended*: Timothy Stephen Dobe, "Flaunting the Secret: Lineage Tales of Christian Sannyasis and Missionaries," *History of Religions*, Vol. 49, No. 3 (February 2010): 254-299 [BB].

⇒ **Due:** Annotated Bibliographical Citation on **ONE OF** Kent, San Chirico, or Jørgensen.

13 November Sacred Rituals: Crossing Boundaries and Constructing Authority

- Rowena Robinson, "Negotiating Traditions: Consonance and Conflict," in *Christians of India* (New Delhi: Sage, 2003), 103-38 [BB].
- ✖ **UG/BD:** Joanne Punzo Waghorne, "Chariots of the God/s" Riding the Line Between Hindu and Christian," in Raj and Dempsey, *Popular Christianity*, 11-37 [SMC, R]; or **RLG/AD:** Joanne Punzo Waghorne, "Chariots of the God/s" Riding the Line Between Hindu and Christian," *History of Religions* 39.2 (1999): 96-116 [BB].
- ✖ **UG/BD:** Selva J. Raj, "The Ganges, the Jordan and the Mountain: The Three Strands of Santal Popular Catholicism," in Raj and Dempsey, *Popular Christianity*, 39-60 [SMC, R]; or **RLG/AD:** Selva J. Raj, "The Ganges, the Jordan and the Mountain: The Three Strands of Santal Popular Catholicism," *Doxology: A Journal of Worship* 16 (1999): 17-39 [BB].
- ✖Bal Krishna Sharma, "Case Studies," in *Christian Identity and Funerary Rites in Nepal* (Kathmandu: Ekta Books, 2012), 128-52 [BB].
- *Recommended*: Selva J. Raj, "Transgressing Boundaries, Transcending Turner: The Pilgrimage Tradition at the Shrine of St. John de Britto," in Raj and Dempsey, *Popular Christianity*, 85-111; and Margaret Meibohm, "Past Selves and Present Others: The Ritual Construction of Identity at a Catholic Festival in India," in Raj and Dempsey, *Popular Christianity*, 61-83.

⇒ **Due:** Annotated Bibliographical Citation on **ONE OF** Waghorne, Raj, or Sharma.

20 November      Sacred Power: Healing, Exorcism and the Miraculous

- Chad M. Bauman, "Force, Fraud, and Inducement?: Recuperative Conversions and the Growth of Indian Christianity," in *Pentecostals, Proselytization, and anti-Christian Violence in Contemporary India* (New York: OUP, 2015), 136-86 [BB].
- ✕Richard D. MacPhail, "Finding a Path in Others' Worlds: The Challenge of Exorcism," in Raj and Dempsey, *Popular Christianity*, 141-62 [BB].
- ✕Gillian Goslinga, "Embodiment and the Metaphysics of Virgin Birth in South India," in *Summoning the Spirits: Possession and Invocation in Contemporary Religion*, ed. Andrew Dawson (London: I.B. Tauris, 2011), 109-23 [BB].
- ✕Selva J. Raj. "Ethnographic Encounter with the Wondrous in a South Indian Catholic Shrine," in *Miracle as Modern Conundrum in South Asian Religious Traditions*, ed. Corinne G. Dempsey and Selva J. Raj (Albany, NY: SUNY Press, 2008), 141-65 [BB].
- *Recommended*: Michael Bergunder, "Miracle Healing and Exorcism: The South Indian Pentecostal Movement in the Context of Popular Hinduism," *International Review of Mission* 90 (2001): 103-12; Corinne G. Dempsey, "Lessons in Miracles from Kerala, South India: Stories of Three 'Christian' Saints," in Raj and Dempsey, *Popular Christianity*, 115-39; Matthew N. Schmalz, "Charismatic Transgressions: The Life and Work of an Indian Catholic Healer," in Raj and Dempsey, *Popular Christianity*, 163-85.

⇒ **Due:** Annotated Bibliographical Citation on **ONE OF** MacPhail, Goslinga or Raj.

**Additional Resources for Unit III:**

- ◆ Christine Amjad-Ali, ed., *Developing Christian Theology in the Context of Islam* (Rawalpindi: Christian Study Centre, 1996).
- ◆ Chad M. Bauman and Richard Fox Young, eds., *Constructing Indian Christianities: Conversion, Culture, and Caste*, ed. (London: Routledge, 2014).
- ◆ Susan Bayly, *Saints, Goddesses, and Kings: Muslims and Christians in South Indian Society, 1700-1900* (Cambridge: Cambridge University Press, 1989).
- ◆ Candy Gunther Brown, ed., *Global Pentecostal and Charismatic Healing* (New York: Oxford University Press, 2011).
- ◆ Judith M. Brown and Robert Eric Frykenberg, eds., *Christians, Cultural Interactions and India's Religious Traditions* (Grand Rapids, MI: William B. Eerdmans Publishing Company; London: RoutledgeCurzon, 2002).
- ◆ Paul M. Collins, *Christian Inculturation in India: Liturgy, Worship and Society* (Farnham, UK and Burlington, VT: Ashgate, 2007).
- ◆ Harold Coward, John R. Hinnells, and Raymond Brady Williams, eds., *The South Asian Religious Diaspora in Britain, Canada, and the United States* (Albany: State University of New York Press, 2000).
- ◆ Corinne G. Dempsey, *Kerala Christian Sainthood: Collisions of Culture and Worldview in South India* (Oxford and New York: Oxford University Press, 2001); Corinne G. Dempsey and Selva J. Raj, eds., *Miracle as Modern Conundrum in South Asian Religious Traditions* (Albany: State University of New York Press, 2008).
- ◆ Roger E. Hedlund, ed., *Christianity is Indian: the Emergence of an Indigenous Community* (Delhi: ISPCK, 2000).

- ◆ Knut A. Jacobsen, ed. *South Asian Religions on Display: Religious Processions in South Asia and in the Diaspora* (London: Routledge, 2008); Knut A. Jacobsen and Selva J. Raj, eds., *South Asian Christian Diaspora: Invisible Diaspora in Europe and North America* (Farnham, UK and Burlington, VT: Ashgate, 2008).
- ◆ Jonas Adelin Jørgensen, *Jesus Imandars and Christ Bhaktas: Two Case Studies of Interreligious Hermeneutics and Identity in Global Christianity* (Frankfurt am Main: Peter Lang, 2008).
- ◆ Vibha Joshi, *A Matter of Belief: Christian Conversion and Healing in North-East India* (New York: Berghahn Books, 2012).
- ◆ Eliza F. Kent, *Converting Women: Gender and Protestant Christianity in Colonial South India* (Oxford: Oxford University Press, 2004).
- ◆ David Mosse, *The Saint in the Banyan Tree Christianity and Caste Society in India* (Berkeley: University of California Press, 2012) [SMC].
- ◆ Selva J. Raj and Corinne G. Dempsey, eds. *Sacred Play: Ritual Levity and Humor in South Asian Religions* (Albany: State University of New York Press, 2010); Selva J. Raj and William P. Harman, eds., *Dealing with Deities: The Ritual Vow in South Asia* (Albany: State University of New York Press, 2006).
- ◆ Rowena Robinson, *Christians of India: An Anthropology of Religion* (New Delhi: Sage Publications, 2003) [SMC, R].
- ◆ Raymond Brady Williams, *Religions of Immigrants from India and Pakistan: New Threads in the American Tapestry* (Cambridge: Cambridge University Press, 1988); *Williams on South Asian Religions and Immigration: Collected Works*, Ashgate Contemporary Thinkers on Religion: Collected Works (Aldershot and Burlington: Ashgate Publishing, 2004).
- ◆ *Journal of Hindu-Christian Studies* [Periodical – SMC, Roberts].

27 November Paper Presentations

No additional assignment beyond a prepared, 8-10 minute presentation on your paper topic.

⇒ **MAJOR PAPER DUE AT ODETTTE HALL 132 NO LATER THAN 1:00 PM ON WEDNESDAY, 3 DECEMBER.**

## ANNOTATED BIBLIOGRAPHICAL CITATIONS FOR RLG3280H/SMC456H/SMT3545H/SMT6645H

(Adapted, with permission, from class materials developed by Jennifer A. Harris)

### Definition

A bibliography is a list of sources (books, journals, websites, periodicals, etc.) one has used for researching a topic. A bibliography usually just includes the bibliographic information (i.e., the author, title, publisher, etc.).

An annotation is a critical summary and evaluation. Therefore, an annotated bibliography includes a summary and evaluation of each of the sources. Your annotations should do the following:

**Summarise:** What are the main arguments? What is the point of this book or article? What topics are covered? If someone asked what this article/chapter is about, what would you say?

**Assess:** After summarising a source, you must evaluate it. How effectively does the author make her argument? Is it a useful source? How does it compare with other sources in your bibliography? Is the information reliable? Is it this source biased or objective? What is the goal of this source?

**Reflect:** Once you have summarized and assessed a source, you need to ask how it fits into this course and/or your own research. Was this source helpful to you? Has it changed how you think about Christianity in South Asia, inculturation and/or the more specific topic at hand? *Please note that this reflection should also reveal your familiarity with any other sources assigned for that week.*

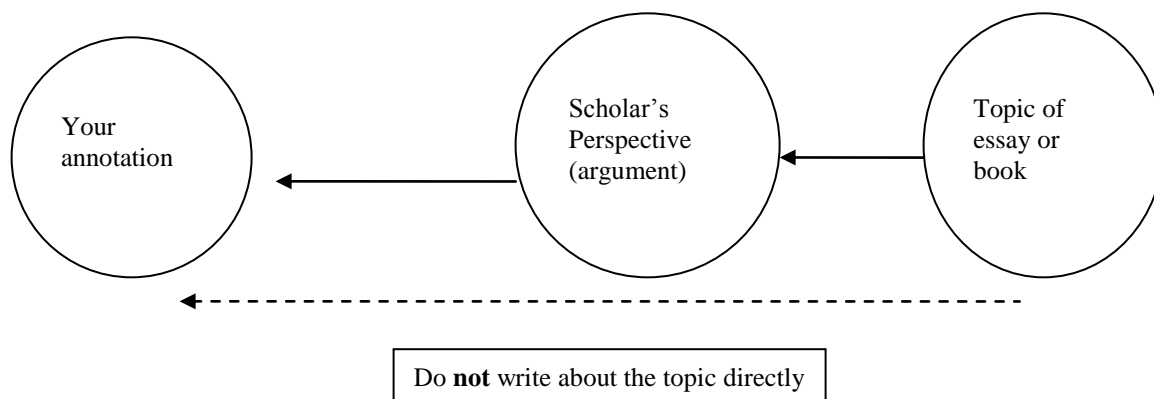
### Format

- 1) The bibliographic information: Generally the bibliographic information of the source (the title, author, publisher, date, etc.) is written in either the standard format (also known as the University of Chicago style), the new MLA system, or the APA system.
- 2) The annotation: The annotations for each source are written in paragraph form. The lengths of the annotations should be one to two pages (300-400 words).
- 3) **\*\*Total word count for the annotation.**

### Tips for your reading

- Read the first and last paragraph of each section—or chapter of each book—very closely: this is where you are likely to encounter the scholar's argument, i.e., the case she is trying to make in the work;
- Keep in mind that every scholar has a unique perspective on her topic of choice; your job is to discern this perspective and to describe it in your summary paragraph.
- The summary is a description of the author's argument, not of the essay itself. Be careful to omit unnecessary details.

You may wish to think of your annotation as a reading exercise, rather than a writing exercise; your task is to read carefully and critically to discover the scholar's perspective. You are not simply reading for information about the topic (although you are to keep track of this information, as needed). Be sure to focus your comments on the author's argument, rather than focusing merely on the topic of the chapter or essay.



Be sure to leave time between the completion of a penultimate draft and the final draft of your annotation: with time comes perspective on what is necessary and what is extraneous.

Here is a descriptive model of an annotation:

1) Summary:

A critical summary of the main argument put forth by the author. This first sentence of your summary may be a general description of the work, but the rest of the summary paragraph should focus on the author's argument, beginning with a *status quaestionis*, followed by the argument. This is *not* a summary of the data presented by the author, but of her argument.

**Summary paragraph**

[a. descriptive sentence] In his message to the Communion and Liberation meeting (August 2002), Joseph Cardinal Ratzinger discusses the meaning of beauty and truth in the Christian tradition.

[b. state of the question] Christian discourse on beauty, he says, is paradoxical: Christ is both “the fairest child of man,” and has “no beauty . . . to attract our eyes.” And this paradox allows us to navigate between the temptations to equate truth and ugliness and to equate superficial beauty with true beauty.

[c. argument summary] A theological beauty, which is truth itself, must encompass the attractiveness of the gospel, with the suffering at its core. Only in balancing these two elements can a Christian notion of beauty avoid the temptation to ugliness or superficiality.

[Word count: 112]

2) Assessment:

Does the author answer the question raised in her introduction? Is the *status quaestionis* adequately addressed? These are the questions you should consider as you embark on your assessment of your source. Again, keep your attention focused on the author's argument (above all, do not criticize the author for her writing style, unless it is a true impediment to understanding).

**Assessment paragraph**

Ratzinger invites us to consider the beauty of Christ. While he refers to scripture and theology, Ratzinger also point to beauty in art. His example is the experience of listening to a cantata by Bach. This choice, however, it not entirely helpful: as an experience of beauty, music may be an apt example of abstract theology, yet it does not aid the debate about visual aesthetics to which he alludes. When averring to the Passion itself, as suffering that beauty-as-truth must encompass, he points to the Shroud of Turin as its visual depiction, rather than to an artistic work. As such, Ratzinger's essay remains at the level of abstraction that does little to negotiate the path between ugliness and superficiality. [Word count: 120]

3) Reflection:

In this final section, you are invited to offer general comments on the usefulness of your source to a study of the course topic (in the case of the example: the Passion). Be careful to keep your comments at a general level, rather than bringing them directly into the realm of your own project. Write, therefore, to assist anyone who reads your annotation, and wishes to write on this topic.

**Reflection paragraph:**

Ratzinger's meditation on beauty draws beautifully from poetry, music, and philosophy. His argument invites us to include the suffering of the Passion within a theology of beauty. His argument for an expansion of the notion of beauty beyond its obvious physical manifestation is useful for the consideration of depictions of the Passion in art. In particular, Ratzinger's argument against ugliness as the key to truth invites a careful consideration of depictions of the Passion in art, inviting us to consider what balance the work promotes between the horror of the event and the beauty of its meaning. [Word count: 97]

**Total word count: 329**