

SMC456H1F: INDIAN CHRISTIANITY
RLG3280H: CHRISTIANITIES OF SOUTH ASIA

MEETING TIMES: Tuesdays, 6-9 pm, in Teefy Hall 103

Instructor: Reid B. Locklin

Office: Odette Hall 130

Phone: 416.926.1300, x3317

Email: reid.locklin@utoronto.ca

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.

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 three major theological articulations for and against an indigenous South Asian Christianity: M.M. Thomas, Ram Swarup and Sathianathan Clarke. Finally, our attention will turn to the concept of "ritual dialogue" in Christian practice and the ethnographic study of Christian communities in India. Most of our attention will be focused on Christian traditions in South India, but students are encouraged to choose topics related to Christianity in other parts of India, Sri Lanka, Pakistan, Bangladesh, Nepal and/or Bhutan for their research papers.

Course Objectives

1. To acquire and demonstrate sympathetic familiarity with the history of Christianity in India, selected Indian 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 theology;
3. To refine academic skills in reading, research, critical analysis and clear written expression.

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 with an asterisk (*) are out of print; students will need to use library copies, on reserve, or make individual arrangements to acquire second-hand copies.
 - ♦ Sathianathan Clarke, *Dalits and Christianity* (OUP, 1998).
 - ♦ Robert Eric Frykenberg, *Christianity in India* (OUP, 2008).
 - ♦ Selva J. Raj and Corinne G. Dempsey, *Popular Christianity in India* (SUNY Press, 2002).
 - ♦ M. Thomas Thangaraj, *The Crucified Guru* (Abingdon Press, 1994).
 - ♦ *M.M. Thomas, *The Acknowledged Christ of the Hindu Renaissance* (SCM Press, 1969).
- Students will also need to procure the *SMC456H/RLG3280H Course Reader*, available from **Tru-Copy** – 1033 Bay Street, Toronto; 416.928.1146.

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

Assignments and Evaluation

10% – *Class Participation*, including attendance, regular presentations of summary annotations (see below) and participation in seminar discussions.

5% – *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).

28% – *At least 7 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 9 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.**

12% – *A 5-7 page Book Review* of Frykenberg's *Christianity in India* due no later than **1:00 pm Friday, 14 October** in the strongbox outside of Alumni Hall 311. Undergraduate students must consult and make reference to at least 2 reviews of this book in peer-reviewed scholarly journals; graduate students must compare Frykenberg with another major work on the history of Christianity in South Asia.

45% – *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 students). Further notes:

- A 1-2 page statement of topic, bibliography and basic outline of this paper is due no later than **1:00 pm on Friday, 4 November** in the strongbox outside Alumni Hall 311. 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.
- Final papers are due no later than **1:00 pm Friday, 9 December** in the strongbox outside Alumni Hall 311.
- No extensions will be granted on these deadlines; however, late papers will be accepted until **1:00 pm Wednesday, 14 December**, with a penalty of 2% per day of lateness.
- 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 p. 617 of the *University of Toronto Faculty of Arts and Science (St. George Campus) 2011-2012 Calendar* for undergraduate students or the Graduate Grading and Evaluation Practices Policy (<http://www.governingcouncil.utoronto.ca/policies/grgrade.htm>) for graduate students.

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 turn off pagers and cell phones during class.*

All students in this class are bound by the Code of Behavior on Academic Matters available at <http://www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/ppjun011995.pdf>. 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 2011 COURSE OUTLINE FOR SMC456H1F/RLG3280H
INDIAN CHRISTIANITY/CHRISTIANITIES OF SOUTH ASIA

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.

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.

CR = Course Reader (available from Tru-Copy)

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

R = Work on Reserve at Robarts Library

PART I: HISTORY

13 September Introduction to the Course

20 September St. Thomas Christianity: Evidence and Influence

- ✧ 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 [CR].
- 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 [CR].

⇒ **Due:** Annotated Bibliographical Citation on Frykenberg, *Christianity in India* (focus on chs. 1 and 4).

27 September European Pfarangis and Dubashis: De Nobili, Ziegenbalg and Schwartz

- 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 17th 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 [CR].
- ✧ 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 [CR].

- C.F. Swartz, *Defence of Missions in India* ([London]: H. Bryer, [1796?]) [CR].
- *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.

⇒ **Due**: Annotated Bibliographical Citation on ***EITHER*** De Nobili, *Report*, ***OR*** Ziegenbalg, *Genealogy*.

4 October "Trophies of Grace": Pandita Ramabai and Brahmabandhab Upadhyay

- 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 [CR].
- ✱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 Gispert-Sauch, S.J. (Bangalore: United Theological College, [1991]-2002), Vol. 1: 4-6, 17-23 [CR].
- ✱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 [CR].

⇒ **Due**: Annotated Bibliographical Citation on ***EITHER*** Ramabai, "Testimony," ***OR*** all of the selections from Upadhyay.

11 October NO CLASS MEETING – Book Reviews

⇒ Book Review due no later than 1:00 pm on **Friday, 14 October** in the strongbox outside Alumni Hall 311.

Additional Resources for Unit I:

- ◆ Please note the extensive bibliography of scholarly resources in Frykenberg, *Christianity in India*, 485-515.
- ◆ Leonard Fernando and G. Gispert-Sauch, *Christianity in India: Two Thousand Years of Faith* (New Delhi: Viking, 2004) [SMC, R].
- ◆ Wilhelm Halbfass, *India and Europe: An Essay in Understanding* (Albany: State University of New York Press, 1998).
- ◆ 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].
- ◆ Rowena Robinson, *Christians of India: An Anthropology of Religion* (New Delhi: Sage Publications, 2003) [SMC, R].
- ◆ D.V. Singh, gen. ed., *History of Christianity in India*, 5 vols. (Bangalore: Church History Association of India, 1982-1992) [R].
- ◆ John C. B. Webster, *A Social History of Christianity: North-west India Since 1800* (New Delhi: Oxford University Press, 2007).
- ◆ 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.

PART II: PORTRAITS

18 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 [CR].
- M.M. Thomas, *The Acknowledged Christ of the Indian Renaissance* (London: SCM Press, 1969) [SMC, R].
- Something from *Nagas*?

⇒ **Due:** Annotated Bibliographical Citation on Thomas, *Acknowledged Christ*.

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).

25 October Ram Swarup: A Hindu Critique of Christianity and Christian Inculturation

- 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 [CR].
- ✖ Ram Swarup, "Hinduism and Semitic Religions," in *Hinduism Vis-à-vis Christianity and Islam* (New Delhi: Voice of India, 1982), 8-22 [CR].
- ✖ Ram Swarup, "Hindu View of Christianity and Islam," in *Hindu View of Christianity and Islam* (New Delhi: Voice of India, 1992), 26-56 [CR].
- ✖ "Catholic Ashrams: Adopting and Adapting Hindu Dharma," in *Catholic Ashrams: Sannyasins or Swindlers?*, ed. Sita Ram Goel (New Delhi: Voice of India, 1988, 1994), 75-94 [CR].

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➤ Michael Amaladoss, "Do Ashrams Have a Future?" *Vidyajyoti Journal of Theological Reflection* 67 (2003): 977-990 [CR].

⇒ **Due:** Annotated Bibliographical Citation on Swarup, "Hinduism;" Swarup, "Hindu Views;" **AND** "Catholic Ashrams."

Additional Resources:

- ◆ 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).
- ◆ 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.

1 November Sathianathan Clarke: Christian Inculturation and Dalit Liberation

- ❖ Sathianathan Clarke, *Dalits and Christianity: Subaltern Religion and Liberation Theology in India* (Delhi: Oxford University Press, 1998).
- 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.

⇒ **Due:** Annotated Bibliographical Citation on Clarke, *Dalits and Christianity*.

⇒ **ALSO DUE BY 1:00 PM ON FRIDAY, 4 NOVEMBER:** Short statement of topic, bibliography and basic outline for the major paper (1-2 pages).

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)
- ◆ Chad M. Bauman, *Christian Identity and Dalit Religion in Hindu India, 1868-1947* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008).
- ◆ Sathianathan Clarke and Deenabandhu Manchala, eds., *Dalit Theology in the Twenty-First Century: Discordant Voices, Discerning Pathways* (Oxford: Oxford University Press, 2010).
- ◆ Keith Hebden, *Dalit Theology and Christian Anarchism* (Farnham, UK and Burlington, VT: Ashgate, 2011).
- ◆ 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).
- ◆ 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).

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

8 November NO CLASS MEETING – Study Period

15 November Inculturated Theology or Inculturated Practice? Two Views

- ✕M. Thomas Thangaraj, *The Crucified Guru: An Experiment in Cross-Cultural Christology* (Nashville, TN: Abingdon Press, 1994).
- ✕Selva J. Raj, “Two Models of Indigenization in South Asian Catholicism: A Critique,” *Vidyajyoti Journal of Theological Reflection* 69 (2005): 415-30 [CR].
- ✕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.
- ✕*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.

⇒ **Due**: Annotated Bibliographical Citation on ***EITHER*** Thangaraj, *Crucified Guru*, ***OR*** the three articles by Raj (*including* “Transgressing Boundaries”).

22 November Sacred Rituals: Crossing Boundaries and Constructing Authority

- ✕Joanne Punzo Waghorne, “Chariots of the God/s” Riding the Line Between Hindu and Christian,” in Raj and Dempsey, *Popular Christianity*, 11-37.
- ✕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.
- ✕Eliza F. Kent, “Redemptive Hegemony and the Ritualization of Reading,” in Raj and Dempsey, *Popular Christianity*, 191-209.

⇒ **Due**: Annotated Bibliographical Citation on ***EITHER*** Punzo Waghorne, “Chariots of the God/s,” ***OR*** Meibohm, “Past Selves,” ***OR*** Kent, “Redemptive Hegemony.”

29 November Sacred Power: Healing, Exorcism and the Miraculous

- ✕Corinne G. Dempsey, “Lessons in Miracles from Kerala, South India: Stories of Three ‘Christian’ Saints,” in Raj and Dempsey, *Popular Christianity*, 115-39.
- ✕Richard D. MacPhail, “Finding a Path in Others’ Worlds: The Challenge of Exorcism,” in Raj and Dempsey, *Popular Christianity*, 141-62.
- ✕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 ***EITHER*** Dempsey, “Lessons in Miracles,” ***OR*** MacPhail, “Finding a Path in Others’ Worlds,” ***OR*** Schmalz, “Charismatic Transgressions.”

Additional Resources for Unit III:

- ◆ Susan Bayly, *Saints, Goddesses, and Kings: Muslims and Christians in South Indian Society, 1700-1900* (Cambridge: Cambridge University Press, 1989).
- ◆ 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).
- ◆ 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).
- ◆ Eliza F. Kent, *Converting Women: Gender and Protestant Christianity in Colonial South India* (Oxford: Oxford University Press, 2004).
- ◆ 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).
- ◆ 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).
- ◆ 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).
- ◆ Gauri Viswanathan, *Outside the Fold: Conversion, Modernity, and Belief* (Princeton, N.J.: Princeton University Press, 1998).
- ◆ 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, Robarts].

6 December Paper Presentations

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

⇒ **MAJOR PAPER DUE AT ALUMNI HALL 311 NO LATER THAN 1 PM ON FRIDAY, 9 DECEMBER.**