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

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.

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 Wessley 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.

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.

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.
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.

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.viceprovoststudents.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


➢ ※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].


⇒ 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 Dubasis: De Nobili and Ziegenbalg

- **RLG/AD**: Frykenberg, *Christianity in India*, 137-343 (chs. 5-11).

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

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

- **UG/BD**: Cyril Bruce Firth, “Missions and the Nineteenth Century Renaissance,” in *An Introduction to Indian Church History*, 5th ed. (Delhi: ISPCK, 2001), 181-96 [BB].
- **RLG/AD**: Frykenberg, *Christianity in India*, 344-484 (chs. 12-15, Conclusion and Postscript).

⇒ **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.
- Cyril Bruce Firth, *An Introduction to Indian Church History*, 5th ed. (Delhi: ISPCK, 2001) [SMC].


*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].


*Missiology* [Periodical – Robarts, Trinity, and others].

*Studia Missionalia* [Periodical – SMC].

**Sample Scholarly Book Reviews of Frykenberg:**


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

PART II: PORTRAITS

9 October M.M. Thomas: Christianity and the Indian Nation


⇒ 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:


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


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

**Additional Resources:**

- Antony Copley, *Religions in Conflict: Ideology, Cultural Contact and Conversion in Late-Colonial India* (Delhi: Oxford University Press, 1997).


23 October James Theophilus Appavoo: Christian Liturgy and Dalit Liberation


➢ **RLG/AD:** Zoe C. Sherinian, Tamil Folk Music as Dalit Liberation Theology (Bloomington and Indianapolis, IN: Indiana University Press, 2014).


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

**Additional Resources:**


• James Theophilus Appavoo, Folklore for Change (Madurai: TTS Publications, 1986).


• 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).


• Peniel Rajkumar, *Dalit Theology and Dalit Liberation: Problems, Paradigms and Possibilities* (Farnham, UK and Burlington, VT: Ashgate, 2010).

• Rowena Robinson and Josepha Mariyansu Kujura, eds., *Margins of Faith: Dalit and Tribal Christianity in India* (Los Angeles: Sage, 2010).


30 October Wessley Lukose: A New Jerusalem in Rajasthan


⇒ 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:


**Additional Resources for Unit II:**


- *Bangalore Theological Forum* [Periodical – Emmanuel]


- *Indian Theological Studies* [Periodical – SMC, Regis].

- *Vidyajyoti* [Periodical – Regis].
PART III: PRACTICES

6 November  Hindu Christians, Crypto-Christians and the Question of Identity


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

13 November  Sacred Rituals: Crossing Boundaries and Constructing Authority


⇒ Due: Annotated Bibliographical Citation on ONE OF Waghorne, Raj, or Sharma.
Sacred Power: Healing, Exorcism and the Miraculous


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

Additional Resources for Unit III:


- Chad M. Bauman and Richard Fox Young, eds., Constructing Indian Christianities: Conversion, Culture, and Caste, ed. (London: Routledge, 2014).


- Roger E. Hedlund, ed., Christianity is Indian: the Emergence of an Indigenous Community (Delhi: ISPCK, 2006).

• 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).


• *Journal of Hindu-Christian Studies* [Periodical – SMC, Robarts].

27 November Paper Presentations

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

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

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Do *not* write about the topic directly
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 lit 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