

# Protestant Missions And Dalit Mass Movements In Nineteenth

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### Protestant Missions And Dalit Mass

#### **Protestant Missions and Dalit Mass Movements in Nineteenth ...**

Protestant Missions and Dalit Mass Movements in Nineteenth Century India Joseph McQuade 5 Sunday11 This incident is tremendously important as it exemplifies the changing landscape of Christianity in India during the mid-nineteenth century

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religious identity, Dalit mass conversions seem in fact to have had little to do with missionary policy - Protestant or Catholic Those seeking conversion did not discriminate between missions with very different views on caste I cannot here resolve the complicated matter of the religio-social politics of ...

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Petta, Johnson, "In Search of a Contextual Pastoral Theology for Dalits in India" (2012) Electronic Theses and Dissertations 512 <https://digitalcommonsduedu/etd/512> This Dissertation is brought to you for free and open access by the Graduate Studies at Digital Commons @ DU It

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peaceful a man as the Mahatma (the Great Soul) was, his clash with the Dalit Christian mass movement seems to have adversely affected the majority of Indian Christians from finding a welcoming home in India Keywords Christian missions, conversion, Dalit, India, Indian National Congress, J Waskom Pickett, Mahatma Gandhi, mass movement, nationalism

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nantly Dalit that the segregation of and discrimination against Christians and Dalits is one and the same Little remains standing today of Louis Dumont's once-pivotal theoretical edifice that founded caste on religious ideas of purity and impurity, while treating caste ...

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chies continued post conversion, and Dalit converts became the victims of oppression and discrimination within the church The Protestant missions, on the other hand, opposed caste and for that reason there were very few "upper-caste" converts; thus the Protestant church came to be predominantly Dalit Many commentators on the Dalit

**Christianity in India: A Promised Land for Dalits?**

to Dalit Christians and Dalit Theology" in Religion and Society, vol 5, no 3-4, 2007, 74) Kothapalli Wilson sees them as 'twice - alienated' Therefore it is to be said that the Scholars and activists use the term 'Dalit' in many ways based on the criteria of either social status or economic position

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influential, began to convert en-mass<sup>2</sup> In consequence, the majority of Christians in India today are Dalit We cannot be sure, but it is likely that conversion here was less a matter of signing up to a new belief, than of new allegiance and commitment that might make a difference to a situation of oppression

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celebrates Mass, is a dalit Christ coming or a regular Christ? by mimicking the Protestant Sunday sermon and liturgical rationalization, Tamil Saivism, hitherto without any "institutionalized realm of the Protestant missions, and Christian modernity (for example, in

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A Brief History of Missions in Tirunelveli<sup>1</sup> (Part One): From the Beginnings to its Creation as a Diocese in 1896 <sup>9</sup>Jayakumar discusses the various periods of mass conversion in south India at length The Dutch were Protestants and theirs was the first Protestant influence to be felt in the area

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This thesis argues that modern Dalit theology and Dalit Christian history do not converge The view of the Dalit theologians on Dalit consciousness, religion and social change differs from the views of the missionaries and the Christian converts of the mass movement areas Does Dalit consciousness precede Christian consciousness in the strug-

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Protestant and Catholic missions — upper-caste, individual conversions of a number of people who came into close contact with Western Christians in the metropolitan cities, and the mass conversion movements, mostly among the lower castes and the Adivasis During this period, vast num

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Hinduism, Christian Missions, and the Tinnevely Shanars: A Study of Colonial Missions in 19th Century India DYRON B DAUGHRITY, PHD Written During 5th Year, PhD Religious Studies University of Calgary Calgary, Alberta Protestant Christian missionaries first arrived in south India in 1706

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Protestant faith in the colonial era to the development of (Studies in the history of Christian missions series), Rajkumar, Peniel Dalit Theology and Dalit Liberation : Problems, Paradigms and Possibilities (Farnham: Ashgate, 2010) 5 COURSE OUTLINE to THEO5324 History of Christianity in Asia 2018/19 - Term 1 - Tobias Brandner

**MISSION IN THE PAKISTANI CONTEXT**

9 The mass movement began with the conversion of an illiterate Chuhra named Ditt He lived in Sialkot and earned his living buying and selling hides For a detailed account of Ditt's conversion and the mass movement, see, for example, James Massey, Panjab: The Movement of

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will not capitalize dalit tine Church in relation to the Bible and the Order of the Mass, and strictly so in the Eucha-ristic Prayer The linguistic autonomy of Catholic rites that were not Latin, The study of Jesuit missions elsewhere in India, and in Japan or China (Fontana 2011),

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missionaries to low caste Dalit groups challenging caste orthodoxy and temple controls over property and labour<sup>7</sup> These movements for equality and dignity had its inspiring origins from the many Protestant missions run educational institutions that accommodated many low caste

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at least a year in intercultural missions, and extrapolated the existence of an-other 140 (Sutherland 1998, 4-5) It's possible there are now 300-500 such missionaries If 500 exist, and if there are about 43,000 Protestant missionar-ies serving from the US (Moreau 2000, 33), this repre-sents one percent of the missionary Time for African