

# Christian Conversions In India

**Eliza F. Kent**

*Religious Freedom and Mass Conversion in India* Laura Dudley Jenkins, 2019-04-11 Hinduism is the largest religion in India, encompassing roughly 80 percent of the population, while 14 percent of the population practices Islam and the remaining 6 percent adheres to other religions. The right to freely profess, practice, and propagate religion in India's constitution is one of the most comprehensive articulations of the right to religious freedom. Yet from the late colonial era to the present, mass conversions to minority religions have inflamed majority-minority relations in India and complicated the exercise of this right. In *Religious Freedom and Mass Conversion in India*, Laura Dudley Jenkins examines three mass conversion movements in India: among Christians in the 1930s, Dalit Buddhists in the 1950s, and Mizo Jews in the 2000s. Critics of these movements claimed mass converts were victims of overzealous proselytizers promising material benefits, but defenders insisted the converts were individuals choosing to convert for spiritual reasons. Jenkins traces the origins of these opposing arguments to the 1930s and 1940s, when emerging human rights frameworks and early social scientific studies of religion posited an ideal convert: an individual making a purely spiritual choice. However, she observes that India's mass conversions did not adhere to this model and therefore sparked scrutiny of mass converts' individual agency and spiritual sincerity. Jenkins demonstrates that the preoccupation with converts' agency and sincerity has resulted in significant challenges to religious freedom. One is the proliferation of legislation limiting induced conversions. Another is the restriction of affirmative action rights of low caste people who choose to practice Islam or Christianity. Last, incendiary rumors are intentionally spread of women being converted to Islam via seduction. *Religious Freedom and Mass Conversion in India* illuminates the ways in which these tactics immobilize potential converts, reinforce damaging assumptions about women, lower castes, and religious minorities, and continue to restrict religious freedom in India today.

*In Search of Identity* Sebastian C. H. Kim, 2005 'Very few books have...discussed [religious conversion] in a pan-Indian context...This book both promises and delivers this very perspective... a landmark in studies on conversion...' -- Seminar 'The vital importance of this timely and extremely well-written book cannot be stressed enough...Kim offers us a sober, carefully researched and painstakingly documented book on the emergence of the conversion issue during the last one hundred and fifty years in pre- and post-independent India...[T]he book...offers us a fine basis to continue the exploration of conversion and its discontents.' -- The book Review 'Kim seeks to reveal arguments for and against conversions, wherein lies the appeal of his

book... By highlighting contesting philosophies, Kim focuses on crucial conversion issues.' -- Hindustan Times'...Kim's work...prove[s] to be a handy reference both for policy-makers and scholars.' -- The TelegraphThis important volume examines the major arguments on conversion between Hindus and Christians, and also among Christian theologians in both pre- and post-Independence India. It reveals and interprets the arguments for and against conversion and seeks to understand them within a historical and contemporary perspective. Engaging and immensely relevant, this book will interest policy-makers, journalists, academics, and lay readers, besides being indispensable to researchers and students of sociology, religion, theology, history, politics, and law.

**The Conversion of India** George Smith, 1894

*Religious Conversions in India* Brojendra Nath Banerjee, 1982

**Converting Women** Eliza F. Kent, 2004-04-01 With the emergence of Hindu nationalism, the conversion of Indians to Christianity has become a volatile issue, erupting in violence against converts and missionaries. At the height of British colonialism, however, conversion was a path to upward mobility for low-castes and untouchables, especially in the Tamil-speaking south of India. In this book, Eliza F. Kent takes a fresh look at these conversions, focusing especially on the experience of women converts and the ways in which conversion transformed gender roles and expectations. Kent argues that the creation of a new, respectable community identity was central to the conversion process for the agricultural laborers and artisans who embraced Protestant Christianity under British rule. At the same time, she shows, this new identity was informed as much by elite Sanskritic customs and ideologies as by Western Christian discourse. Stigmatized by the dominant castes for their ritually polluting occupations and relaxed rules governing kinship and marriage, low-caste converts sought to validate their new higher-status identity in part by the reform of gender relations. These reforms affected ideals of femininity and masculinity in the areas of marriage, domesticity, and dress. By the creation of a discourse of respectability, says Kent, Tamil Christians hoped to counter the cultural justifications for their social, economic, and sexual exploitation at the hands of high-caste landowners and village elites. Kent's focus on the interactions between Western women missionaries and the Indian Christian women not only adds depth to our understanding of colonial and patriarchal power dynamics, but to the intricacies of conversion itself. Posing an important challenge to normative notions of conversion as a privatized, individual moment in time, Kent's study takes into consideration the ways that public behavior, social status, and the transformation of everyday life inform religious conversion.

*Debating 'Conversion' in Hinduism and Christianity* Ankur Barua, 2015-03-27 Hindu and Christian debates over the meanings, motivations, and modalities of 'conversion' provide the central connecting theme running through this book. It focuses on the reasons offered by both sides to defend or oppose the possibility of these cross-border movements, and shows how these reasons form part of a wider constellation of ideas, concepts, and practices of the Christian and the Hindu worlds.

The book draws upon several historical case-studies of Christian missionaries and of Hindus who encountered these missionaries. By analysing some of the complex negotiations, intersections, and conflicts between Hindus and Christians over the question of 'conversion', it demonstrates that these encounters revolve around three main contested themes. Firstly, who can properly 'speak for the convert'? Secondly, how is 'tolerating' the religious other connected to an appraisal of the other's viewpoints which may be held to be incorrect, inadequate, or incomplete? Finally, what is, in fact, the 'true Religion'? The book demonstrates that it is necessary to wrestle with these questions for an adequate understanding of the Hindu and Christian debates over 'conversion.' Questioning what 'conversion' precisely is, and why it has been such a volatile issue on India's political-legal landscape, the book will be a useful contribution to studies of Hinduism, Christianity and Asian Religion and Philosophy.

Conversion to Christianity M. S. Srinivasan, 2000

**Christianity in India** Rebecca Samuel Shah, Joel Carpenter, 2018-11-08 Christianity has been present in India since at least the third century, but the faith remains a small minority. Even so, Christianity is growing rapidly in parts of the subcontinent, and has made an impact far beyond its numbers. Yet Indian Christianity remains highly controversial, and it has suffered growing discrimination and violence. This book shows how Christian converts and communities continue to make contributions to Indian society, even amid social pressure and violent persecution. In a time of controversy in India about the legitimacy of conversion and the value of religious diversity, Christianity in India addresses the complex issues of faith, identity, caste, and culture. It documents the outsized role of Christians in promoting human rights, providing education and healthcare, fighting injustice and exploitation, and stimulating economic uplift for the poor. Readers will come away surprised and sobered to learn how these active initiatives often invite persecution today. The essays draw on intimate and personal encounters with Christians in India, past and present, and address the challenges of religious freedom in contemporary India.

**The Church and Conversion** Andrew Wingate, 1997 This Timely Book Looks At Phenomenon Of Conversion By The Church In A Tamil Speaking Area Of South India.

*Godroads* Peter Berger, Sarbeswar Sahoo, 2020-10-29 Investigates processes of conversion in India from a comparative, multi-disciplinary and theoretical perspective, between, within and across religious traditions.

*Christianity and Conversion in India* Indian Bibliographic Centre. Research Wing, 1999 From dust jacket: Christian missionaries have been operating in India since the 1st century AD when Thomas the Apostle supposedly first set foot in Kerala. The quest of the Christian missionaries to convert the Indian masses to Christianity has been a long and tedious one. They have succeeded in some places and utterly failed in others. . . . This book tries to understand the reason for the relative failure of Christianity to take roots in India. The book also provides in detail exchanges between Christian missionaries and

prominent Indians such as Gandhi.

*Religious Conversion in India* Rowena Robinson, Sathianathan Clarke, 2003 This volume covers conversion in India to Islam, Christianity, Jainism, Buddhism, and Sikhism. It looks at the influences on conversion in a comparative perspective. The book seeks to look at the pre-British, British and post-Independence periods.

*Christian Conversions and Abuse of Religious Freedom in India* Brahm Datt Bharti, 1980

Pentecostalism and Religious Conflict in Contemporary India Sarbeswar Sahoo, 2018-05-03 Conversion and the shifting discourse of violence -- Spreading like fire: the growth of Pentecostalism among tribals -- Taking refuge in Christ: four narratives on religious conversion -- Becoming believers: Adivasi women and the Pentecostal church -- Encountering the alien: Hindutva politics and anti-Christian violence -- Beyond the competing projects of conversion

*Religious Conversion in India* Manohar James, 2022-03-14 In this book, Dr. Manohar James explores how Hindu intolerance has contributed to anti-Christian propaganda over the centuries, how such intolerance has informed the conclusions of the Niyogi Committee Report, and how the Report's ongoing publications, redactions and recessions have intensified anti-Christian rhetoric in India over the last six decades.

**A History of Christian Conversion** David W. Kling, 2020 In this first in-depth and wide-ranging history of Christian conversion, David Kling examines the dynamic of turning to the Christian faith by individuals, families, and people groups. Global in reach and engaging recent methods and theories in conversion studies, the narrative progresses from early Christian beginnings in the Roman world to Christianity's expansion into Europe, the Americas, China, India, and Africa. Although conversion is often associated with a particular strand of modern Christianity (evangelical) and a particular type of experience (sudden, overwhelming), when examined over two millennia, it emerges as a phenomenon far more complex than any one-dimensional profile would suggest.

*The Social Setting of Christian Conversion in South India* Sundararaj Manickam, 1977

*Religious Conversion Movements in South Asia* Geoffrey A. Oddie, 1997 These papers address the issues of religious conversion and religious conversion movements - a topic which has rapidly become the central issue of many scholarly debates. Many religions are discussed along with other relevant issues

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*Conversion and Acculturation of Urban Christians in Northern India* Wise B. Joseph, 1965

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