

CERTIFICATE PROGRAMME ON  
**INDIAN CHRISTIANITY**  
 ONLINE MODE, INSTITUTE OF DISTANCE EDUCATION,  
 UNIVERSITY OF MADRAS

Code No.	Course Title	C/E	Credits
PAPER I	INDIAN CHRISTIANITY: A HISTORICAL OVERVIEW	C	4
PAPER II	CHRISTIANITY AND CULTURE IN INDIA	C	4
PAPER III	INDIAN CHRISTIANITY AND SOCIAL & PUBLIC CONCERNS	C	6
PAPER IV	INDIAN CHRISTIAN THOUGHT AND SPIRITUAL TRADITIONS	C	6

TOTAL 20 CREDITS

**SYLLABUS**

**PAPER I: INDIAN CHRISTIANITY: A HISTORICAL OVERVIEW**

**Unit 1: Christianity during the Ancient India:** Thomas Tradition--Sources of Thomas Tradition, The Thomas Christians of South India, Early Christian Literature, The Tomb of Thomas at Mylapore; Bartholomew Tradition;

**Unit 2: Christianity in Ancient India and its connections with Eastern Christianity:** Influence and Patronage of Eastern Christianity in India; Thomas of Cana and the first Persian Migration (345) – The Second Persian Migration and the Arrival of Sapor and Prot (823) – Structures of the Community (Metropolitan, archdeacon, local clergy and laity)

**Unit 3: Christianity during the Delhi Sultanate:** Western Travellers –Franciscan missionary Giovanni da Montecorvino in 1292-93 and the earliest noteworthy Western account of Coromandel coast and his founding of early catholic community in India, Marco Polo, John of Monte Corvino, Dominican Jordan Catalani of Severac in Thane in 1321 and in Kollam as its first bishop in 1329-- **The Arrival of the Portuguese** -Vasco da Gama at Kozhikode in 1498 and in Cochin in 1502 and Afonso de Albuquerque in 1503 and their meeting with Thomas Christians.

**Unit 4: Christianity on the Pearl Fishery Coast during the Mughal Empire:**Christianity on the Pearl Fishery Coast extending from Cape Comorin to Rameshwaram and there to Mannar, Arrival of the Jesuits under the leadership of Francis Xavier at Goa in 1542) -- The Dominicans in 1548 and the Augustinians in 1572) --Francis Xavier's mass conversion in the Travancore coast in 1544.

**Unit 5: Portuguese Christians Attempts to Latinize the Syrian Christians during the Mughal Empire:** Latinization attempt by Alvaro Penteado and beginning of tension between the Latin and Syrian Christians -- The Synod of Diamper – 1599- Revolt of the St. Thomas Christians– Coonen Cross Revolt (1653) and permanent division -The Thomas Christians in subsequent centuries (The Roman Catholic Faction, The Jacobite Faction, The Mar Thoma Syrian church, Orthodox Syrian Church)

**Unit 6: Jesuits in Mughal Court and the Madurai Mission during the Mughal Empire:** Christian Presence in Akbar's court from 1579 and emergence of Christian Persian literature. Robert de Nobili, Antonio Crimalini and Henry Henriques, John de Britto, Joseph Constantinus Beschi of the Madurai Mission.

**Unit 7: Protestant Tranquebar Mission during the Company Raj and British Raj:** Ziegenbalg, Schwartz and other Tranquebar missionaries, their contributions and the spread of Lutheran Mission in India

**Unit 8: Serampore Mission during the Company Raj and British Raj:** William Carey, other Serampore missionaries, their contributions and Spread of Baptist Mission in India.

**Unit 9: Missionary Societies, Missions and Prominent Protestant missionaries during the Company Raj and British Raj:** Baptist Missionary Society (1792), London Missionary Society (1795), Church Missionary society (1799) and Wesleyan Missionary Society (1813), Basel Mission, Irish Presbyterians, Free Church of Scotland, American Baptists, American Presbyterian's Basel Mission, Gossner Mission and Leipzig Missionary Society

**Unit 10: Missionary Societies, Missions and Prominent Catholic missionaries during the Company Raj and British Raj:** New Madura Jesuit Mission (1838 – 1952) and the contributions of Jesuit missionaries [John Baptist Tricol (1815-1892), Adrian Caussanal (1850-1930) etc. Maria Louis Leveil (1884-1973)]; Famous Protestant Missionaries [Alexander Duff (1806-78), Constant Lievens (1856-1893) John Baptist Hoffmann (1857-1928) Reginald Heber (1783 –1826), John Anderson (1805–1855) William Miller (13 January 1838 – July 1923), etc...]

**Unit 11: Mass Conversion Movements and the Agency of the Marginal people in India:** Maharasan Vedamanickam, W.T. Ringeltabue of SPCK/LMS and the conversion of Sambavar and Shanars community in Kanyakumari District, Tamilnadu (since 1809); Yerraguntala Periah, John Everette Clough (American Baptist) and Ongole mass movement in the Telengana region of AP in 1877-1878; The movement among the Chuhras of Punjab through a local leader Ditt and United Presbyterian Mission in Sialkot (since 1870); The Pulayas of Kerala and the Jesuit's Chirakkal Mission (since 1938); Omed and Garo Tribe conversion in Megalaya in 1863.

**Unit 12: History of Christianity in the Northeast: Catholic Christianity** (Christianity during the Mughal emperors and Portuguese Indian Christians at Chiroto, Bondashil and Mariamnagar; The missionary activities of The Holy Cross missionaries, The Foreign Missionaries of Milan (PIME), German Salvatorians in 19<sup>th</sup> century and the Salesians of Don Bosco in the 20<sup>th</sup> century;

**Unit 13: Protestant Christianity in the North-East** (Serampore mission, American Baptist Mission (in the Assam Plains, Garo Hills, among the Adivasis of Assam, among the Nagas and the Aos, Mission in Manipur, The Welsh Presbyterians (Welsh Calvinistic Methodists) in the Khasi Hills and in Mizoram; Christianity and ethnic identity—e.g. Mizo Presbyterian church, Mara-land church, Kashi-presbyterian church) and in Post-colonial period (insurgency, indigenous missionaries, local clergy), Indigenous Christian churches in NE. Mission churches of NE become missionary churches-- Evolution of churches from local, to regional, national and translational. The phenomenon of annual conventions in NE for various groups.

**Unit 14: History of Pentecostalism In India:** Origin of Indian Pentecostalism; Historical Development of Indian Pentecostalism; Pentecostalism in North India; Pentecostalism in South India; the role of westerns missionaries such as Alfred Goodrich Garr, George Bergs, Robert F Cook, Mary Chapman and others in the historical development of Indian Pentecostalism; The role

of native leaders such as Pandita Ramabai, John Aroolappen, Ramankutty Paul, G. Sundaram, K.E. Abraham and others and in the historical development of Indian Pentecostalism.

**Unit 15: Hierarchical, Administrative and Ecumenical Organs of Indian Christian Churches:** Church union movements among the Protestants and the Formation of CSI/CNI and autonomy of Indian Protestant churches, and its various wings of ministries in India, CBCI (Catholic Bishop's Conference of India, its various regional constituents and its various commissions for coordinated work in different parts of India, Formation of NCCI (National Council of Churches in India) in 1914 and its renewal in 1979, EFI (Evangelical Fellowship of India) and Ecumenical Christian Centre (ECC) in 1963 and its activities.

### Bibliography:

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- Irwin, Robert. *For Lust of Knowing: The Orientalists and their Enemies*. London: Allen Lane [Penguin Books], 2006.
- Jenkins, Philip. *The Next Christendom: The Coming of Global Christianity*. Oxford: Oxford University Press, 2002.
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- Lukose, Wessly. *Contextual Missiology of the Spirit: Pentecostalism in Rajasthan, India*.
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Subrahmaniyam, K.N. [KaaNaa]. *The Catholic Community in India*. Madras; Macmillan, [c.1970].  
 Sundkler, Bengt, *Church of South India: The Movement towards Union, 1900–1947*. London: Lutterworth, 1954.  
 Syiemlieh, David R. (1990). *A Brief History of the Catholic Church in Nagaland*, introd. Sebastian Karotemprel. Shillong: Vendrame Institute Publications, c.1990.  
 Thomas, V.V. *Dalit Pentecostalism: Spirituality of the Empowered Poor*. Bangalore: Asian Trading Corporation, 2008.

## PAPER II: CHRISTIANITY AND CULTURE IN INDIA

**Unit 1: Relationship between Christianity and Culture:** Christianity--the Champion of culture, the absorber of culture, the preserver and definer of culture, the divider of culture, the reviver of culture, the transformer of culture, the manipulator of culture, the decipherer of culture, the saviour of culture, the abandoner of culture, the participant in culture and builder of culture.

**Unit 2: Christianity and Promotion of Indian Languages:** Grammar books and dictionaries in European languages for classical and local languages (In Tamil-Beschi and Ziegenbalg, in Sanskrit- Thomas Steven. in Malayalam-Herman Guntert) and Robert Caldwell's famous work *A Comparative Grammar for the Dravidian or South Indian Family of Languages* (1856). Translation of Indian classics into European languages (e.g Tirukkural and Tiruvachakam by GU pope, Neethi Venba and Kondrei Vendan in German by Ziegenbalgh),

**Unit 3: Christian Literatures in Indian Languages by Foreign Missionaries:** Indian Christian literatures in various languages by missionaries (e.g. Tamil classic Thembavani by Beshci, Riglo Jezu Molliant' (a Konkani epic written by Fr Joachim Miranda and *Krista Purana* ( an epic poem on the life of Jesus Christ written in a mix of Marathi and Konkani in 17<sup>th</sup> Century by Fr Thomas Stephens) and local Christians (e.g. Krishna Pillai, Mayavaram Vedanayagam Pillai, Narayan Vaman Tilak, K.V. Simon).

**Unit 4: Indian Christian Music:** Musical traditions of St. Thomas Christians, Tamil Carnatic Music (contributions of Vedanayaga Sastriar, H.A. Krishna Pillai, Rev. V. Santiago and Dr.Savarirayan Jesudasan, John Palmer, Amaladoss and Chelladurai), local varieties of Indian Christian music (Keerthani in Tamil, Bhajans and aradhana traditions in Hindi, Bhiari, Bhojpuri etc., Dalit Christian songs and Tamil folk songs, Adivasi Christian songs, ethno-music Christian traditions in North East)

**Unit 5: Indian Christian Dance:** Christian Bharathanattiyam, Tamil Christian Folk Dance, living dance traditions of various tribes among Christian *Adivasis* and tribal in North East.

**Unit 6: Indian Christian Drama:** Drama traditions of Tamil Christians: Riglo Jezu Molliant' (a Konkani epic written by Fr Joachim Miranda and 'Kristu Puranam' a biographical account of Jesus Christ by Fr Thomas Stephens were quite popular. (*Krista Purana*, an epic poem on the life of Jesus Christ written in a mix of Marathi and Konkani) – Indian Christian Performative Traditions of Ritual Drama, Passion-plays, Classical & Folk Dances [e.g. Kalai Kaveri]

**Unit 7: Indian Christian Liturgies:** liturgies of three India rites (Syro-Malabar, Syro-Malankara, Latin) among Catholics, Orthodox liturgy in Kerala, Liturgical traditions of reformed churches in India, Pentecostal services, Inculturated Indian Masses of the Catholic Churches, folk Christian liturgies in Tamilnadu, Adivasi masses in Chthonagpur tribes and NE Tribal masses of the North East

**Unit 8: Christian Institutions and promotion of Indian Culture:** Sanskruti Centres (in Bombay, Hyderabad and Mumbai), FRRC (Folklore Resource and Research Centre)-Trivelveli, Kalari-Nagarcoil, Don Bosco Centre for Indigenous cultures-Shillong,

**Unit 9: Indian Christian Ashrams:** History of Ashram movements, Famous Indian Christian Ashrams (Christu Kula Ashram, Trinity Ashram, Kurusumala Ashram, Indigenised liturgies of the Ashram, Indian Christian spiritual practices of the ashram, Ashrams as centres of dialogue between religions

**Unit 10: Indian Christian Art:** Christian Art in India - An overview, Mandala and Indian Christian art, art and liturgy, Evolution of Christ Image. The virgin Mary in the Art, Symbolism in Indian art forms, Modern Christian Art, Christian Theme Arts in the Mughal court [Works of Kesu Das, Kesu Khurd and others] and Contemporary Christian Artists [Jyothi Sahi, Sr. Claire and others].

**Unit 11: Indian Christian Architecture:** Common Indigenous Temple-like structure of Malabar churches in Kerala. The presence of Nazraeny Stampa (open air granite cross), Kodimaram (wooden flag stand), rock deepa stampa (lampstand) and indigenous baptismal fonts in Syrian Churches, Indo-portuguese baroque style in Goa, Romanesque and Gothic and renaissance architectural styles of Indian churches, Hindu Temple-like churches and Ashram chapels in 20<sup>th</sup> Century.

**Unit 12: Indian Christian Celebration and Festivities:** Patron Saint Feasts, the ritual of flag-hoisting, novena and car processions with local flavour, Local cultural festivals of Indian Christian (Pongal, Karam, Onam etc.) The phenomenon of Christmas House in Mizoram

**Unit 13: Performative Religious Traditions and Cultural Continuity of Indian Christians:** Vow practices of Indian Christians - fasting, rituals of shaving the head and piercing of ears, animal sacrifice, *asanam* in South Tamilnadu Christian, pilgrimage practices of Indian Christians - offerings of silver etchings of bodily parts, coconuts, flowers and saplings in the shrines, *annadaana* traditions

**Unit 14: Indian Christians and their Performance of Rites of Passages:** Continuation of local cultural practices among Indian Christian during birth, puberty, marriage and death rituals (examples from Goa, Tamil, Kerala and Santal Christians).

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- Plathottam, George (ed.), *Christian Art and Indian Cultural Patterns* (Shillong: Don Bosco Publications, 2016)
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### PAPER III: INDIAN CHRISTIANITY AND SOCIAL & PUBLIC CONCERNS

**Unit 1: Indian Christians and Public Life During the Early Christian Era:** Syrian / St. Thomas Christians, the early Indian Christians – Their profession as traders and warriors – Syrian Christian merchants in Manigramam guilds - their profiles as public officials - their claim to 'high caste' social status and political power – internal differentiations (Vadakumbhagar / Thekkumbhagar)

**Unit 2: Christian Missionaries and Public Life During the Modern Era:** Christian missionaries (Gonsalves, Francis Xavier, Henry Henriques) of the padravado system and the people of the periphery – Christian missionaries (Robert de Nobili) and the interior mission – Pandarasamikal and the people of the subaltern classes – Jesuit Missionaries of the Madura Mission (old and new) and their relationship with the native rulers

**Unit 3: Christianity and Caste in Indian Society:** Early Indian Christianity and the reality of caste – Modern Missionaries' and missionary movements' approaches to caste – Catholic Missionaries and the Caste Question: Sanyasis and Pandarasamis – Protestant Serampore Missionaries and 'Hard-Core' Resistant to Caste – Southern Lutherans and the 'Gradualists.'

**Unit 4: Christianity and its Approach towards Caste and Conversion in Contemporary India:** Sociological perspectives on caste and religious conversion – Caste and the Churches in India Today

**Unit 5: Indian Christianity, Civil and Human Rights Discourses:** Indian Christianity's role in spreading modern mass education – mediation of values of human dignity, rights and civic consciousness – emergence of socio-religious movements for emancipatory identity constructions – emergence of civic and human rights discourses in civil society

**Unit 6: Christianity and Media:** Indian Christian participation in modern media [e.g. print, audio-visual mass media, computer mediated communication] for conversations in public spheres.

**Unit 7: Christianity and Social Movements:** - Participation in NGOs – Basic Christian Communities and Public Participation in Concerns of Common Good.

**Unit 8: Christianity and Indian Struggle for Independence (Participation of Leaders):** Birth of Indian National Congress and its Inspiration - Indian Christian leaders for Nationalism: Brahmandab Upadhyaya, Menezes Braganza in Goa, Rajkumari Amrit Kaur, S. K. George, George Joseph, H. C. Mookerjee, J.C. Kumarappa, K.T. Paul, S. K. Datta, V. S. Azariah and others.

**Unit 9: Indian Christians and Nation-Building:** Participation in formal education – Non-formal Education (literacy programmes) — Indian Christianity and the Field of Formal Education (Primary, Higher and Professional Educational Institutions) – Contributions of Associations and Institutes for Nation-Building [e.g. YMCA, AICUF, YCWM, CISRS, Indian Social Institute].

**Unit 10: Christianity's Contribution to Medical and Social Services:** Poverty alleviation programme – Relief works during disasters – Housing for the poor - Contribution of Indian Christians in the field of Health and Medical Aid

**Unit 11: Indian Christians, Indian Constitution and Minority Rights:** Indian Christians and the question of separate electorate - Constitutional Safeguards for religious minorities – Right to believe, practise and propagate – Rights to establish and administer educational institutions – Rights to culture and conscience – Indian Christians of Dalit Origin and the Issue of Affirmative Action - Religious minorities.

**Unit 12: Indian Christianity and Social Service:** Charity as Christian praxis of Love - Charitable Activities as Christian Forte – Running Orphanages, Homes for Destitute, and Terminally Ill Patients - Mother Teresa and Service to the Poor – Churches and Social Service Societies today [e.g. Caritas India].

**Unit 13: Indian Christianity and Religious Pluralism:** Theological Perspectives on religious pluralism: Exclusivism, Inclusivism (Christo-centric and theo-centric inclusivisms), Pluralism, and dialogical interactive pluralism

**Unit 14: Indian Christianity and Interfaith Dialogue:** Types and Centres of Dialogues (everyday form of dialogue, dialogue in academic centres, dialogue in religious centres like Ashrams) – Francis Clooney’s proposal of ‘new comparative theology’ for inter-religious public conversations.

**Unit 15: Indian Christianity and Women Empowerment:** Christian initiatives for education of girl children – Professional education to women – Indian Christian feminist forums [e.g. Indian Christian Women’s Movement].

**Unit 16: Indian Christianity and Eco-Concerns:** Christian NGOs for eco-concerns – Indian Christian Ashrams and Environmental Care – Teachings of Catholic Church, WCC and Orthodox Church on Care of the Environment – Collaborative Actions with Secular Environmental Movements.

**Unit 17: Indian Christians and Participation in National Life – I** Indian Christians and Indian National Congress – Indian Christians and Civil Society Activism – Indian Christians as Members of Parliament, Assemblies, and Panchayat representative bodies – Indian Christians in Bureaucracy and Socio-Economic Institutions

**Unit 18: Indian Christians and Participation in National Life - II:** Indian Christian Human Rights Activists [e.g. John Dayal, Henry Typhange, Cedrick Prakash, Dayabhai, Thomas Kochery] – Public Role of Christian Associations [e.g. All India Christian Council, National Integration Council of India, and All India Catholic Union]

**Unit 19: Church and State Relationship in India:** A Historical Overview of Church – State Relationship in India - Churches and statecraft in different regions Today: Examples of North East Indian States, Goa, and Kerala – Churches in the public sphere – Churches and Development discourse in North East – Christianity and the youth in North East - The Goan example of Church-state relationship - Promotion of education and indigenous literatures.

**Unit 20: Indian Christianity and Migrants:** Pull and Push factors of migration in India – The issues of migrants in host destinations – issues of North East Christian migrants in India – Reasons for and issues of *adivasi* migration – Christian’s organizations working for the betterment of the migrants.

#### **Bibliography:**

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- Jeyakumar, Arthur D. *Christians and the National Movement – The Memoranda of 1919 and the National Movement with Special Reference to Protestant Christians in Tamil Nadu 1919-1939* (Bangalore: Centre for Contemporary Christianity, 1999).
- John, Mary. *Indian Catholic Christians and Nationalism – A Study Based on the Official Catholic Journals of the Period 1857-1947* (New Delhi: ISPCK, 2011).
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- Thomas, V. V. *Dalit Pentecostalism: Spirituality of the Empowered Poor* (Bangalore: Asian Trading Corporation, 2008).
- Webster, John C.B. *Historiography of Christianity in India* (New Delhi: Oxford University Press, 2012).

#### PAPER IV: INDIAN CHRISTIAN THOUGHT AND SPIRITUAL TRADITIONS

- Unit 1: Syrian / St. Thomas Christian Spiritual Vision and Practices:** Christic sacramental regeneration of humanity – Liturgy as the locus of sacramental spirituality – Fasting and Penance inspired by persons like St. Ephrem (306-373) – Performative traditions on *Thoma Parvam* – ‘Hindus in culture, Christians in religion, and Syro-oriental in worship’ (Placid Podipara).
- Unit 2: Indian Christian Terminologies – I:** Henry Henriques and Robert de Nobili - Rendering Christian terms and doctrines in Indian terminologies - methods of adaptation – Early Christian catechism – Disputations with Indian philosophical themes (transmigration of soul, rebirth, karma, etc)
- Unit 3: Indian Christian Terminologies – II:** Vedanayaga Sastriyar’s Contribution to Debate on Christian Vocabulary – Joseph Constantine Beschi’s Contribution to Debate on Indian Christian Vocabulary
- Unit 4: Christian Themes through Literary Creations in Native Languages:** Christian Literature by Missionary scholars (Thembavani by Joseph Constantine Beschi) – Christian Literature by Native Indian Christians (Vedanayaga Sastriyar) – Translations of Indian classics by European Christian scholars (G. U. Pope’s translations of Thirukural and Thiruvagasam)
- Unit 5: Christian Thought through Indian Minds – I:** Rajaram Mohan Roy, Keshab Chandra Sen - ‘The Precepts of Jesus’ by Rajaram Mohan Roy – Jesus as a Moral Teacher – Keshab Chandra Sen’s understanding of Christian Trinity as *Saccidanda* – Church of the New Dispensation.

**Unit 6: Christian Thought through Indian Minds – II:** Gandhi, Vivekananda, Sarvepalli Radhakrishna, Ambedkar, and E.V. Ramasamy on Christ and Christianity.

**Unit 7: Christianity as Jnana Margas:** Brahmabandhab Upadhyaya's attempt at integration of Christianity and Jnana-Marga - God as *Saccidananda* Brahman – Christ the God-Man (Nara-Hari) – Different from Avatara – A Hindu-Catholic (Samaj-Sadhana Dharma) Integration – P. Johans' Insights on Vedanta and Thomism – Swami Parama Aruvi Anandam's (Jules Monchanin) Attempt at Encounter of Hindu-Christian Mysticism – Swami Abhishikthananda's (Dom Le Saux) Concept of Hindu-Christian Meeting Point - Swami Dayananda's Contributions (Bede Griffiths)

**Unit 8: Christianity as Bhakti Margas:** A. J. Appasamy's Insights on Christian Bhakti – 'I and the Father are One: a Moral Unity – What is Moksha? – Logos and Antaryamin – Appasamy's understanding of the Church as the body of Christ – Dhanjibhai Fakirbhai's insight on Christian bhakti [*Christopanishad*].

**Unit 9: Christianity as 'Karma' Marga (Way of Action) by M. M. Thomas:** M.M Thomas emphasis upon the Christian Action – Salvation as Humanisation – Process of Modernisation as a process of unfolding of salvation – *The Acknowledged Christ of Indian Renaissance*

**Unit 10: Christianity as 'Karma' Marga (Way of Action) by P.D. Devanandan:** P.D. Devanandan's Reflections upon Christianity as a Transforming Community – Christian Praxis as Transformative Action as proposed by Indian Christian Liberation Thought – Christian Practice of Love as Charity

**Unit 11: 'Rethinking Christianity in Indian Terms – I:** Pandipeddi Chenchiah's Insights on 'Theology of New Creation', 'The Raw Fact of Christ' and the 'Yoga of the Spirit' – Vengal Chakkarai's insights on 'Christology of the Spirit', 'Jesus the Avatara', 'Bhakti of the Cross'

**Unit 12: 'Rethinking Christianity in Indian Terms – II:** P.D. Devanandan's insights on 'Personality of Christ', 'Creation Old and New', 'Hope of Glory', 'The Concept of Maya'.

**Unit 13: Indian Christian Liberation Thought:** Sebastian Kappen - The Latin American 'Liberation Theology' and its Point of Insertion with the counter-religious traditions in India (Sramanic and Bhakti traditions) – Cultural potentials for liberation – Theology as Transformative Poetry (Samuel Rayan) – Jesus as a Prophetic poet – Caste-Class Social Analysis and Indian Christian Liberation Thought and Praxis – Felix Wilfred – Indian Christian Public Theology

**Unit 14: Indian Christian Dalit:** Contextual theologies of India – Arvin Nirmal as one of the pioneers of Dalit theology – Dalit pathos as locus theologicus – Holy Spirit blowing over the Dry bones of Dalits – A Dalit Christ on the Cross

**Unit 15: Indian Christian Feminist Thought:** The multiple axes of Indian Feminist Christian theology – Patriarchy, misogyny, and caste – Reading the Biblical women from the perspective of Indian women.

**Unit 16: Indian Christian Thought on Other Religions – I:** The traditional 'Exclusivist' Approach as found in traditional mission paradigms – Birth of Inclusive Approaches (J. N. Farquhar, Raimond Panikkar's Unknown Christ of Hinduism [Earlier Phase] - Indian Christianity and Religious Pluralism – Religious Plurality and Intra / Inter-Religious Dialogues – Insights of Raimond Panikkar Intra-religious Dialogue – 'Cosmotheandric Vision.' –

**Unit 17: Indian Christian Thought on Other Religions – II:** Stanley Samarta's inclusive approach in *Hindu Response to Unbound Christ* – Subhash Anand's *Hindu Inspiration for Christian Reflection*.

**Unit 18: Indian Christian Spiritual Traditions:** Indian Christian Ways of Worship, Liturgies, Prayers – Spirituality of Popular Traditions through Fasting & Penance, Making Vows, Celebrations of Feasts and Festivals, Undertaking Pilgrimages – Indian Christian Spiritual experiences through practices such as Yoga, Sadhana, Vipasana and Zen meditation.

**Unit 19: Indian Christian Ashramic Traditions:** Indian Christian Ashrams – Christu Kula Ashram, Trinity Ashram, Kurusumala Ashram, Anjali Ashram, IMS Ashrams; Spiritual visions of Sadhu Sunder Singh and Abishiktananda (Meeting at the Cave of the Heart) – Pandita Ramabai's Life journey and the search for the 'Inexhaustible Treasure.'

**Unit 20: Indian Christian Interpretations of Bible:** – George Soares' attempt at Indian social reading of the Bible – The Dalit Biblical Commentary – Indian Feminist and Ecological Reading of Bible - Paul Sudhakar as a pioneer of Indian Christian Evangelical reading of the Bible – Non-Christians' approaches to Bible: e.g. Gandhi, Kannadasan.

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