

churches' resources for the benefit of their loudest and most clamorous clients. (356)

The Roman Catholic churches have a strong institutional presence and the resources to match their commitments.

This combination has given the Catholic Church something of an elite image to go along with the general Dalit image Christianity bears, as well as a profound sense of stability amidst the chaos and conflict among the Protestants. This sense of stability is reinforced by the absence of open politics in Catholic dioceses. The clergy dominate and lay people are appointed to positions from above rather than elected from below. Internal conflict thus remains largely hidden. (356-357)

The third stream is the new Pentecostal and Evangelical churches "who are winning by far the most converts from outside the Christian community and are thus giving to Christianity whatever sense of movement it still has in the region" (357).

A final brief chapter places Christianity in the northwest in its larger context of Christianity in India. Webster closes with reflections on key terms that have arisen throughout the study. First is *evangelism*, and he suggests that careful historical analysis makes the alternate term 'proselytism' "both inappropriate and pejorative" (365). The second key term is *alienation*:

... the overwhelming majority of the converts were already either personally or structurally alienated from their local society before they met up with Christian evangelists. (365)

Conversion is the third key term, and Webster suggests that "conversion, as a process of internal transformation at the core of one's being as well as of external changes in behaviour and relationships, takes time, perhaps even more than one generation" (365). *Community* is the fourth key term, and none is more important to a proper understanding of Christianity in India.

Marginalization, with the related issues of image and identity, is the penultimate term. Webster observes that "the tension between a socially defined Dalit identity and a theologically defined Christian identity is not easily resolved in a caste-based society and within a religious community where, in this particular region, caste is not the primary social marker" (368).

Last is *Christianity*.

Christianity is not a monolithic, homogeneous, and static entity, nor is it an unchanging, self-contained sub-culture or autonomous belief system and way of life...in India the "essence" of Christianity has frequently been not only located in its colonial past but also equated with the Christianity of foreign missionaries.

But this history of Christianity in northwest India proves otherwise, and sets a high standard for future regional histories of Christianity to seek to attain. **IJFM**

In Others' Words

Editor's Note: In this new department, we point you to resources outside of the IJFM that we hope you'll find helpful: other journals, print resources, DVDs, web sites, blogs, YouTube videos, etc. We welcome suggestions, but cannot promise that we will publish each one we receive. Standard disclaimers on content apply.

www.wciu.edu/library
library.wciu.edu/links/

Kenneth Scott Latourette Library focuses primarily on international development. It has many resources for culture studies, some of which are not commonly found in other libraries. Lots of great research links. A few links require a password.

www.strategicnetwork.org

The [strategicnetwork.org](http://www.strategicnetwork.org) website is a treasure trove of mission information. Knowledge base: 16,000 articles on scores of topics. Includes special and premium collections such as IJFM, EMQ, IBMR, MISSIOLOGY, JOURNAL OF ASIAN MISSION, PRACTICAL ANTHROPOLOGY, WORLD PULSE, and others. Most information is free, some collections are only available to subscribers who contribute \$20/year. Also includes: Missiopedia: user-edited mission manual; Networks: web-based forums; E-Groups: free mailing list services; Resource: resource reviews; Store: recommended books & more; E-Groups: free mailing list services.

www.wirelesshogan.blogspot.com

Blog by a Navaho writer. See *When I grow up I want to be a shepherd*.

www.efcatoday.org/take-my-hands

Excellent article from the Evangelical Free Church of America.

www.garyhabermas.org

Resurrection of Jesus research, dealing with doubt, etc. Scores of videos, audio, articles. Many debates with skeptics. Everything on this site is free.

www.rethinkingforum.com

The Rethinking Forum is a small and diverse network of people who are deeply interested in Hindu-Christian interface.

www.vishalmangalwadi.com

Vishal Mangalwadi is an international lecturer, social reformer, political columnist, and author of thirteen books.

www.globalmissiology.org

Global Missiology is a quarterly publication of contributions from international researchers, practitioners and scholars who have a global perspective. Articles in English, French, Portuguese, Chinese and Vietnamese.

www.waymakers.org

WayMakers helps people pray in the simple power of Biblical hope for people throughout their communities, and even for peoples in distant places. Produces *Seek God for the City* prayer guide.