Things Fall Apart

Missionaries, Indigenous Peoples and Cultural Exchange

Through various realignments beginning in the Revolutionary era and continuing across the nineteenth century, Christianity not only endured as a vital intellectual tradition contributed importantly to a wide variety of significant conversations, movements, and social transformations across the diverse spheres of intellectual, cultural, and social history. The Oxford Handbook of Nineteenth-Century Christian Thought proposes new readings of the diverse sites and variegated role of the Christian intellectual tradition across what has come to be called 'the long nineteenth century'. It represents the first comprehensive examination of a picture emerging from the twin recognition of Christianity's abiding intellectual influence and its radical transformation and diversification under the influence of the forces of modernity. Part one investigates changing paradigms that determine the evolving approaches to religious matters during the nineteenth century, providing readers with a sense of the fundamental changes at the time. Section two considers human nature and the nature of religion. It explores a range of categories rising to prominence in the course of the nineteenth century, and influencing the way religion in general, and Christianity in particular, were conceived. Part three focuses on the intellectual, cultural, and social developments of the time, while part four looks at Christianity and the arts—a major area in which Christian ideas, stories, and images were used, adapted, changes, and challenged during the nineteenth century. Christianity was radically pluralized in the nineteenth century, and the fifth section is dedicated to 'Christianity and Christianities'. The chapters sketch the major churches and confessions during the period. The final part considers doctrinal themes registering the wealth and scope through broad narrative and individual example. This authoritative reference work offers an indispensable overview of a period whose forceful ideas continue to be present in contemporary theology.

Colonialism and Christian Missions

In Mission Station Christianity, Ingie Hovland presents an anthropological history of the Norwegian missionaries in nineteenth-century colonial Natal and Zululand (Southern Africa), focusing especially on how their mission station spaces influenced their daily Christianity, and vice versa.

Gendered Missions

Missions, States, and European Expansion in Africa aims to explore the ways Christianity and colonialism acted as hegemonic or counter hegemonic forces in the making of African societies. As Western interventionist forces, Christianity and colonialism were crucial in establishing and
maintaining political, cultural, and economic domination. Indeed, both elements of Africa’s encounter with the West played pivotal roles in shaping African societies during the nineteenth and twentieth centuries. This volume uses a wide range of perspectives to address the intersection between missions, evangelism, and colonial expansion across Africa. The contributors address several issues, including missionary collaboration with the colonizing effort of European powers; disagreements between missionaries and colonizing agents; the ways in which missionaries and colonial officials used language, imagery, and European epistemology to legitimate relations of inequality with Africans; and the ways in which both groups collaborated to transform African societies. Thus, Missions, States, and European Expansion in Africa transcends the narrow boundaries that often separate the role of these two elements of European encounter to argue that missionary endeavours and official colonial actions could all be conceptualized as hegemonic institutions, in which both pursued the same civilizing mission, even if they adopted different strategies in their encounter with African societies.

Colonialism and Christian Missions

This Handbook explores the world of Asian Christianity and its manifold expressions, including worship, theology, spirituality, inter-religious relations, interventions in society, and mission. The volume's contributors' deconstruct many of the widespread misconceptions and interpretations of Christianity in Asia. The essays analyze how the spread of Christianity in Asia is linked with the socio-political and cultural processes of colonization, decolonization, modernization, democratization, identity construction of social groups, and various social movements. With a particular focus on inter-religious encounters and the theological and spiritual paradigms emerging in the continent, the volume provides alternative frames for understanding the phenomenon of conversion and shows how the scriptures of other religious traditions are used in the practice of Christianity in Asia. The Oxford Handbook of Christianity in Asia draws insightful conclusions on the historical, contemporary, and future trajectory of its subject by combining the contributions of scholars in a wide variety of disciplines, including theology, sociology, history, political science, and cultural studies.

Converting Colonialism

Christians and Missionaries in India

Elizabeth Foster examines how French imperialists and the Africans they ruled imagined the religious future of sub-Saharan Africa in the years just before and after decolonization. The story encompasses the transition to independence, Catholic contributions to black intellectual currents, and efforts to create an authentically "African" church.

God's Empire

This book tells the history of Christian missionary encounters with non-Christians, as British and American missionaries spread out from Delhi into the heartland of Punjaba part of the world where there were no Christians at all until the advent of British imperial rule in the early 19th century.

Missionary Teachers As Agents of Colonisation in Uganda

In Mission Station Christianity, Ingie Hovland presents an anthropological history of the Norwegian missionaries in nineteenth-century colonial Natal and Zululand (Southern Africa), focusing especially on how their mission station spaces influenced their daily Christianity, and vice versa.

Christian Missions and British Colonial Policy in South Africa

In 1812, eight American missionaries, under the direction of the recently formed American Board of Commissioners for Foreign Missions, sailed from the United States to South Asia. The plans that motivated their voyage were ano less grand than taking part in the Protestant conversion of the entire world. Over the next several decades, these men and women were joined by hundreds more
American missionaries at stations all over the globe. Emily Conroy-Krutz shows the surprising extent of the early missionary impulse and demonstrates that American evangelical Protestants of the early nineteenth century were motivated by Christian imperialism—an understanding of international relations that asserted the duty of supposedly Christian nations, such as the United States and Britain, to use their colonial and commercial power to spread Christianity. In describing how American missionaries interacted with a range of foreign locations (including India, Liberia, the Middle East, the Pacific Islands, North America, and Singapore) and imperial contexts, Christian Imperialism provides a new perspective on how Americans thought of their country's role in the world. While in the early republican period many were engaged in territorial expansion in the west, missionary supporters looked east and across the seas toward Africa, Asia, and the Pacific. Conroy-Krutz's history of the mission movement reveals that strong Anglo-American and global connections persisted through the early republic. Considering Britain and its empire to be models for their work, the missionaries of the American Board attempted to convert the globe into the image of Anglo-American civilization.

**Critical Readings in the History of Christian Mission**

A lot of what we know about “exotic languages” is owed to the linguistic activities of missionaries. They had the languages put into writing, described their grammar and lexicon, and worked towards a standardization, which often came with Eurocentric manipulation. Colonial missionary work as intellectual (religious) conquest formed part of the Europeans' political colonial rule, although it sometimes went against the specific objectives of the official administration. In most cases, it did not help to stop (or even reinforced) the displacement and discrimination of those languages, despite oftentimes providing their very first (sometimes remarkable, sometimes incorrect) descriptions. This volume presents exemplary studies on Catholic and Protestant missionary linguistics, in the framework of the respective colonial situation and policies under Spanish, German, or British rule. The contributions cover colonial contexts in Latin America, Africa, and Asia across the centuries. They demonstrate how missionaries dealing with linguistic analyses and descriptions cooperated with colonial institutions and how their linguistic knowledge contributed to European domination.

**Southern Cross**

Barbara Kingsolver's acclaimed international bestseller tells the story of an American missionary family in the Congo during a poignant chapter in African history. It spins the tale of the fierce evangelical Baptist, Nathan Price, who takes his wife and four daughters on a missionary journey into the heart of darkness of the Belgian Congo in 1959. They carry with them to Africa all they believe they will need from home, but soon find that all of it - from garden seeds to the King James Bible - is calamitously transformed on African soil. Told from the perspective of the five women, this is a compelling exploration of African history, religion, family, and the many paths to redemption. The Poisonwood Bible was nominated for the Pulitzer Prize in 1999 and was chosen as the best reading group novel ever at the Penguin/Orange Awards. It continues to be read and adored by millions worldwide.

**Harvest of Souls**

Anna Johnston analyses missionary writing under the aegis of the British Empire. Johnston argues that missionaries occupied ambiguous positions in colonial cultures, caught between imperial and religious interests. She maps out this position through an examination of texts published by missionaries of the largest, most influential nineteenth-century evangelical institution, the London Missionary Society. Texts from Indian, Polynesian, and Australian missions are examined to highlight their representation of nineteenth-century evangelical activity in relation to gender, colonialism, and race.

**Missionary Teachers as Agents of Colonialism**

One of the BBC's '100 Novels That Shaped Our World' A worldwide bestseller and the first part of Achebe's African Trilogy, Things Fall Apart is the compelling story of one man's battle to protect his community against the forces of change Okonkwo is the greatest wrestler and warrior alive,
and his fame spreads throughout West Africa like a bush-fire in the harmattan. But when he accidentally kills a clanman, things begin to fall apart. Then Okonkwo returns from exile to find missionaries and colonial governors have arrived in the village. With his world thrown radically off-balance he can only hurtle towards tragedy. First published in 1958, Chinua Achebe's stark, coolly ironic novel reshaped both African and world literature, and has sold over ten million copies in forty-five languages. This arresting parable of a proud but powerless man witnessing the ruin of his people begins Achebe's landmark trilogy of works chronicling the fate of one African community, continued in Arrow of God and No Longer at Ease. 'His courage and generosity are made manifest in the work' Toni Morrison 'The writer in whose company the prison walls fell down' Nelson Mandela 'A great book, that bespeaks a great, brave, kind, human spirit' John Updike With an Introduction by Biyi Bandele

**WHITE MAN'S BURDEN**

This book analyzes the memoirs of 42 ‘missionary kids’ – the children of North American Protestant missionaries in countries all over the world during the 20th century. Using a postcolonial lens the book explores ways in which the missionary enterprise was part of, or intersected with, the Western colonial enterprise, and ways in which a colonial mindset is unconsciously manifested in these memoirs. The book explores how the memoirists’ sites and experiences are exoticized; the missionary kids’ likelihood of learning – or not learning - local languages; the missionary families’ treatment of servants and other local people; and gender, race and social class aspects of the missionary kids’ experiences. Like other Third Culture Kids, the memoirists are migrants, travelers, border-crossers and border-dwellers who alternate between insider and outsider statuses, and their words shed light on the effects of movement and travel on children’s lives and development.

**Growing up with God and Empire**

Explores the roles and expectations of women and men in Christian missionary experience.

**Blood Ground**

The presence of indigenous people among the ranks of British missionaries in the nineteenth century complicates narratives of all-powerful missionaries and hapless indigenous victims. What compelled these men to embrace Christianity? How did they reconcile being both Christian and indigenous in an age of empire? Tolly Bradford finds answers to these questions in the lives of Henry Budd, a Cree missionary from western Canada, and Tiyo Soga, a Xhosa missionary from southern Africa. He portrays these men not as victims of colonialism but rather as individuals who drew on faith, family, and their ties to Britain to construct a new sense of indigeneity in a globalizing world.

**Prophetic Identities**

The role of Christian missionaries as agents of colonialism has been the subject of much study in the history of modern Africa. The author, currently teaching at the School of Education, Makerere University, portrays missionaries as persons who contributed to the destruction of indigenous African values, using education and Christianity as their main tools. He states that missionaries trained chiefs, teachers, clerics and other persons who they used to sow the seeds and nurture the seedlings of political, economic and cultural imperialism in Uganda and other African countries. The book brings together the fruits of the author's research and his practical experience.

**Christian Imperialism**

Blood Ground traces the transition from religion to race as the basis for policing the boundaries of the "white" community. Elbourne suggests broader shifts in the relationship of missions to colonialism B as the British movement became less internationalist, more respectable, and more emblematic of the British imperial project B and shows that it is symptomatic that many Christian Khoekhoe ultimately rebelled against the colony. Missionaries across the white settler empire brokered bargains B rights in exchange for cultural change, for example B that brought Aboriginal
peoples within the aegis of empire but, ultimately, were only partially and ambiguously fulfilled.

**Christian Moderns**

**A Synopsis of Racism in the African Christian Mission of 19th and 20th Centuries**

The fact that many of the leaders in the Third World were educated by Christian missionaries is a decisive factor in world politics today. Christian Missionaries and the State in the Third World provides examples of how these missionaries contributed to the construction, destruction, and reconstruction of state structures in Africa and the Caribbean, through educational activity and attempts at healing and trade, as well as by preaching, prayer, and other sacramental endeavors. In the nineteenth century, after the abolition of the slave trade, the character of the states encountered on both sides of the Atlantic was of critical importance. This was regardless of the social origin or status of the missionaries or whether they were African, American, or European, slave or free. In the twentieth century, missionaries were often involved in the struggles for cultural renewal, political freedom, and economic development. They sometimes made crucial contributions to the movements that eventually achieved freedom from colonialism. In recent history, their role in relation to the state continues, though changed. As Michael Twaddle points out, "Christian professionals from Western countries act as members of humanitarian NGOs in Third World countries and as monitors of human rights infringements worldwide. These particular professionals may not call themselves such, but they act as Christian missionaries nonetheless."

**The Future of Christian Mission in India**

Elizabeth Prevost examines the massive Protestant campaign of female missionary expansion between the 1860s and 1930s, through a comparison of Anglican women's experience in Uganda and Madagascar.

**Nineteenth-Century Christian Thought**

By studying the history and sources of the Thomas Christians of India, a community of pre-colonial Christian heritage, this book revisits the assumption that Christianity is Western and colonial and that Christians in the non-West are products of colonial and post-colonial missionaries. Christians in the East have had a difficult time getting heard—let alone understood as anti-colonial. This is a problem, especially in studies on India, where the focus has typically been on North India and British colonialism and its impact in the era of globalization. This book analyzes texts and contexts to show how communities of Indian Christians predetermined Western expansionist goals and later defined the Western colonial and Indian national imaginary. Combining historical research and literary analysis, the author prompts a re-evaluation of how Indian Christians reacted to colonialism in India and its potential to influence ongoing events of religious intolerance. Through a rethinking of a postcolonial theoretical framework, this book argues that Thomas Christians attempted an anti-colonial turn in the face of ecclesiastical and civic occupation that was colonial at its core. A novel intervention, this book takes up South India and the impact of Portuguese colonialism in both the early modern and contemporary period. It will be of interest to academics in the fields of Renaissance/Early Modern Studies, Postcolonial Studies, Religious Studies, Christianity, and South Asia.

**The Oxford Handbook of Christianity in Asia**

Christian missionaries, usually regarded as relics of an outgrown and mostly discredited colonialism, are still playing an active role in many parts of the world. Their number is, in fact, increasing. In this book, Kenelm Burridge examines their work from a new perspective, combining anthropology with insights from history, sociology, missiology, and theology. He exposes and explicates the contradictions and ambiguities involved in missionary endeavours and establishes a theory about the apparently inevitable processes that arise out of the nature of Christianity and the building of a Christian community.

**Imperial Fault Lines**
The subtle complexities of Christian missionary activity in India from the 16th through the 20th centuries are discussed in 16 articles by scholars of religion, history, and anthropology in Denmark, Sweden, the UK, France, Australia, India, and the US. An introduction and an overview to the diverse Christian groups in India are provided by Frykenberg (emeritus, history, U. of Wisconsin-Madison). Other topics include the first European missionaries on Sanskrit grammar, the Tranquebar mission, the German missionary education of two 19th-century Indian intellectuals, two articles on the Santals, and several papers that describe missionary interference in traditions of caste.--From publisher's description.

**Missions and Empire**

**Africa's Development in Historical Perspective**

Presents fresh insights into the relationships between missions and indigenous peoples, and the outcomes of mission activities in the processes of imperial conquest and colonisation. This book focuses on missions across the British Empire (including India, Africa, Asia, the Pacific), within transnational and comparative perspectives.

**Converting Women**

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.

**Christian Missionaries & the State in the Third World**

**Mission Station Christianity**

In God's Empire, Hilary M. Carey charts Britain's nineteenth-century transformation from Protestant nation to free Christian empire through the history of the colonial missionary movement. This wide-ranging reassessment of the religious character of the second British empire provides a clear account of the promotional strategies of the major churches and church parties which worked to plant settler Christianity in British domains. Based on extensive use of original archival and rare published sources, the author explores major debates such as the relationship between religion and colonisation, church-state relations, Irish Catholics in the empire, the impact of the Scottish Disruption on colonial Presbyterianism, competition between Evangelicals and other Anglicans in the colonies, and between British and American strands of Methodism in British North America.
The Communion of Women

This edited volume addresses the root causes of Africa's persistent poverty through an investigation of its longue durée history. It interrogates the African past through disease and demography, institutions and governance, African economies and the impact of the export slave trade, colonialism, Africa in the world economy, and culture's influence on accumulation and investment. Several of the chapters take a comparative perspective, placing Africa's developments aside other global patterns. The readership for this book spans from the informed lay reader with an interest in Africa, academics and undergraduate and graduate students, policy makers, and those in the development world.

African Catholic

Across much of the postcolonial world, Christianity has often become inseparable from ideas and practices linking the concept of modernity to that of human emancipation. To explore these links, Webb Keane undertakes a rich ethnographic study of the century-long encounter, from the colonial Dutch East Indies to post-independence Indonesia, among Calvinist missionaries, their converts, and those who resist conversion. Keane's analysis of their struggles over such things as prayers, offerings, and the value of money challenges familiar notions about agency. Through its exploration of language, materiality, and morality, this book illuminates a wide range of debates in social and cultural theory. It demonstrates the crucial place of Christianity in semiotic ideologies of modernity and sheds new light on the importance of religion in colonial and postcolonial histories.

Missions, States, and European Expansion in Africa

This book re-presents the poetry of Rudyard Kipling in the form of bold slogans, the better for us to reappraise the meaning and import of his words and his art. Each line or phrase is thrust at the reader in a manner that may be inspirational or controversial it is for the modern consumer of this recontextualization to decide. They are words to provoke: to action. To inspire. To recite. To revile. To reconcile or reconsider the legacy and benefits of colonialism. Compiled and presented by sloganist Dick Robinson, three poems are included, complete and uncut: 'White Man's Burden', 'Fuzzy-Wuzzy' and 'If'.

Mission Station Christianity

In an astonishing history, a work of strikingly original research and interpretation, Heyrman shows how the evangelical Protestants of the late-18th century affronted the Southern Baptist majority of the day, not only by their opposition to slaveholding, war, and class privilege, but also by their espousal of the rights of the poor and their encouragement of women's public involvement in the church.

In the Way

In Harvest of Souls Carole Blackburn uses the Jesuit Relations to shed light on the dialogue between Jesuit missionaries and the Native peoples of northeastern North America, providing a historical anthropology of two cultures attempting to understand, contend with, and accommodate each other in the new world.

Orientalism, Colonialism and Religion

Series: Studies in the History of Christian Missions (SHCM) In this volume, leading historians of Christianity in the non-Western world examine the relationship between missionaries and nineteenth-century European colonialism, and between indigenous converts and the colonial contexts in which they lived. Forced to operate within a political framework of European expansionism that lay outside their power to control, missionaries and early converts variously attempted to co-opt certain aspects of colonialism and to change what seemed prejudicial to gospel values. These contributors are the leading historians in their fields, and the concrete historical situations that they explore show the real complexity of missionary efforts to -convert- colonialism.
Colonialism and Missionary Linguistics

This selection of texts introduces students and researchers to the multi- and interdisciplinary field of mission history. The four parts of this book acquaint the readers with methodological considerations and recurring themes in the academic study of the history of mission. Part one revolves around methods, part two documents approaches, while parts three and four consist of thematic clusters, such as mission and language, medical mission, mission and education, women and mission, mission and politics, and mission and art. Critical Readings in the History of Christian Mission is suitable for course-work and other educational purposes.

Missionary Writing and Empire, 1800-1860

Colonial missionaries, both Catholic and Protestant, arrived in India with the grandiose vision of converting the pagans because, like St. Peter (Acts 4:12) and most of the church fathers, they honestly believed that there is no salvation outside the church (extra ecclesiam nulla salus). At the end of the "great Protestant century," however, Christians made up less than 3 percent of the population in India, and the hope of the missionary was nearly shattered. But if one looks at mission in India qualitatively rather than quantitatively, one sees a number of positive outcomes. Missionaries in India, particularly Protestant missionaries espousing the social gospel, in collaboration with a few British evangelical administrators, dared to challenge numerous social evils and even began to eradicate them. The scientific and liberal English education began to enlighten and transform the Indian mindset. Converts belonging to the upper caste, although small in number, laid the foundation stone of Indian theology and an inculturated church using Indian genius. The end of colonialism in India coincided with the painful death of colonial mission theology. Now, the power of the Word of God, extricated from political power, is slowly and peacefully gaining ground, like the mustard seed of the parable. A paradigm shift from the ecclesiocentric mission to missio Dei offers reason for further optimism. In short, the future of mission in India is as bright as the kingdom of God. In today's new context, theologians, despite objections from some quarters, are struggling to discover the Asian face of Jesus, disfigured by the Greco-Roman Church. And the missionary is challenged to become a living Bible that, undoubtedly, everyone will read.

Christianity in India

This book is not out to condemn or blame any European person, but rather understand the world from its past misdeeds, lest we forget. After all, 'history is the backbone of society, and we cannot hide the past no matter how painful it is. Although there were 'bad intentions' to the mission drive of the 19th and 20th Centuries, we also experienced positive achievements. Sometimes, blessings can come out of the worst situations or encounters. Such missionary activities, coupled with imperialism, are the cause of the global union.' The world is a global family, even with all the differences and inequalities still so visible under globalization. Yet, racism, like white supremacy, was a theme surrounding the 19th and 20th-century European mission to Africa. Perhaps it is good to understand that no other continent has suffered due to racism, a result of Eurocentrism and imperialism as Africa did. Africa lost its culture, people, and resources. The continent and her people have stagnated for decades, even after years of assuming self-rule (own leadership) in most sectors of the society. The reason behind it is that its structures were eroded, and those introduced served one purpose; to satisfy and justify imperialism and its core to 'civilizing mission.' Cases of Rwanda and Burundi genocide are historical seeds of hatred planted by explorers such as Speke's Hamitic theory. The imperialism past of the Democratic Republic of Congo holds a symbol of rape and cruelty despite its vast resources. Nevertheless, we cannot blame everything that contemporary Africa is suffering from on Imperialism and Eurocentrism. The current crop of leaders must take the blame too. Most have seen debts accumulate. The mismanagement of the economies and embezzlement of the resources only replicates the colonial past. The fact is that most do not invest in people but themselves. The majority lack basics in the likes of education, health care, and improvement of knowledge, skills, and technology. They have left Africa to further exploit in the hands of neo-imperialism in terms of globalization, capitalism, cultural imperialism
and conditional aid. These bring little to no gain in Africa, and instead, escalate the suffering. This book unearths the legacy of the 'racism mission' and colonialism, a terrible part of Africa history. It is a legacy of dehumanization, wars, and human sufferings. If we ignore such history, we might forget and likely, repeat it. Andrew Ratanya Mukaria (Dr).

**The Poisonwood Bible**

The explosive expansion of Christianity in Africa and Asia during the last two centuries constitutes one of the most remarkable cultural transformations in the history of mankind. Because it coincided with the spread of European economic and political hegemony, it tends to be taken for granted that Christian missions went hand in hand with imperialism and colonial conquest. In this book historians survey the relationship between Christian missions and the British Empire from the seventeenth century to the 1960s and treat the subject thematically, rather than regionally or chronologically. Many of these themes are treated at length for the first time, relating the work of missions to language, medicine, anthropology, and decolonization. Other important chapters focus on the difficult relationship between missionaries and white settlers, women and mission, and the neglected role of the indigenous evangelists who did far more than European or North American missionaries to spread the Christian religion - belying the image of Christianity as the 'white man's religion'.

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