

‘India’s Christians—like women, Dalits, and the tribal people (the very groups with whom Christian history in India has been most closely intertwined)—have been almost completely excluded from its history, not necessarily consciously and intentionally, but nonetheless excluded.... Their history has been more closely related to histories of other neglected categories of Indians than to that of the “history-makers” in the “mainstream.”

‘The historian of Christianity in India has an important therapeutic role to play in helping Indian Christians understand the roots of their identity... This is an important and necessary role which needs to be played with great skill, honesty, empathy, and care.’

‘[In the 1960s], Christianity became a subject of academic history [in India] and a major shift of emphasis took place in Christian historiography.’