

Essay on poverty and indian dalit theology

[Religion](#), [God](#)



According to Rajkumar (25-58), the Dalit theology is an Indian version of Christianity, formed so as to accommodate the less fortunate in the Indian society, which were found to be missing in the mainstream churches. The theology came about due to the fact that the Church and the Indian Christian theology failed to address the concerns of Dalit. The issues leading to its emergence included the failure of the church to acknowledge the struggle of the Dalit for fuller humanity, given that the majority of Christians are Dalit. According to Nirmal, the Brahmin caste is the highest order in the Indian caste. It consists mainly of the priests. Quoting the gospel to be contextualized to “brahminical philosophy” implies that the gospel is tailored so as to encourage segregation and discrimination in the church. The lower one is in the caste, the less privileged the individual. Nirmal (37) notes that Dalit isn't just a descriptive term. Rather, it has a meaning of hope and the restoration of the lost identity of the Dalit. They seek to redeem themselves from the brand of outcasts. Jesus and God re considered Dalit because the teachings in the Bible, the major focus of Dalit, are based on the two. They talk of redemption, revival, renewal and recovery of the lost. They can therefore be termed as Dalit, given that the Dalit are given names with the meaning of “Children of God.”

Nooman (1-10) and Nirmal (27) describe the tough experiences of the Dalit. The most outstanding aspects are the social discrimination and financial difficulties. The Dalit are seen as outcasts and untouchables. Nooman (7) notes that they are the “oppressed and crushed victims of the Indian caste system.” The Dalit therefore face challenges as they seek to improve their

personal dignity, improve the social status and reduce oppression from land owners.

Works Cited

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