

CONVERSION AGENDA AND SECULARISM: AN ANALYSIS OF CHRISTIAN MISSIONS IN INDIA AND NEPAL

ABSTRACT

For people in countries of religious freedom a religious conversion seems to be an abstruse subject. In India however, the evangelicals have faith in their missionary God and have set 'conversion' as their non-negotiable mission, assert religious conversion as a legitimate prerogative; whereas the Hindutva siblings witness gradual decline of their religion, and therefore call conversion a violation of religious freedom.

In contemporary practice, "conversion" is a synonym to "religious change." Thus conversion is generally confined to baptism, change of names, and to church addition. Often these proselytization processes trigger retaliations from fundamentalists of other faiths in order to protect their respective religion from decline. Thus missionaries, pastors, churches, and even Christians are being made targets for their revenge.

How do Hindus and Hindu fundamentalists comprehend the "religious change" of converts? What should be the ideal way for accomplishing the mission that the Lord Jesus had entrusted to His people in countries like India and Nepal where constitutional religious freedom exists? These two concerns of the author are reflected in his paper.

This paper delimits its observation to the conversion activities in India and Nepal which are still considered as challenging mission fields. He attempts to present a circumspect missiological understanding of the great commission in order that nations of a multi-religious mosaic will be transformed for God's glory.

By this paper, the author intends to suggest ways in which the Mission of God may continue to reach multitudes in secular countries where multi-religions and resistance exist against the Christian faith.

Dr. Jayakumar Ramachandran

President – Bible Believing Churches and Missions / Academy for Church Planting and Leadership

Director & General Secretary – Indian Institute of Inter Cultural Studies