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Chapter 1 : Allan H Anderson | University of Birmingham - calendrierdelascience.com

ALLAN ANDERSON *7. Independency in Africa and Asia* ALLAN ANDERSON AND EDMOND TANG *VII East Asia* RICHARD FOX YOUNG.

DTh thesis of , words: Professors Inus Daneel and Willem Saayman , adapted two books for publication in and Master of Theology 2 year research degree , April Professor Inus Daneel , published in Honours Bachelor of Theology Missiology , cum laude 1 year taught postgraduate degree , Bachelor of Theology 3 years undergraduate degree â€” distinctions in majors: Gordon Melton and Martin Baumann eds. *A Comprehensive Encyclopedia of Beliefs and Practices*. Honorary Lecturer, University of Birmingham present. Department of Theology and Religion, University of Birmingham. Doctoral research programme entailed interdisciplinary theological and ethnographic fieldwork in Soshanguve, a township near Pretoria, funded by the Centre for Science Development at the Human Sciences Research Council, Pretoria, South Africa. My thesis, and the and books issued from that research, modified and updated in my book. University of South Africa Press, 2. *African Pentecostals in South Africa* Pretoria: University of South Africa 4 Press, 3. University of South Africa Press, 4. University of South Africa Press, 6. *Africa World Press*, 7. *An Introduction to Pentecostalism: Regnum* , 9. *El cristianismo carismatico mundial* Madrid: Ediciones Akal, *Theories and Methods* Berkeley, CA: University of California Press, *To the Ends of the Earth*: Oxford University Press, David Philip, , *A Global Commission* London: Mowbray, , JL van Schaik, , *Global Perspectives on a Movement in Transition* Sheffield: Sheffield Academic Press, , *The African Initiated Churches* Pretoria: Southern African Missiological Society, , *Frontiers in African Christianity: Essays in Honour of Inus Daneel* Pretoria: University of South Africa Press, , Paulinas, , Hansei University Press, , Blackwell, , Bridge-Logos, , Harrassowitz Verlag, , *Fruitful in this Land*: Boekencentrum, , Pathway Press, , *World Christianities* Cambridge University Press, , Lembeck, , *Perspectives and practice in diverse religious traditions* Nottingham, UK: Apollos, , Daneel, *All Things Hold Together: Holistic Theologies at the African Grassroots*. Unisa Press, , Harrassowitz, , *Encounters with Other Religious Traditions* London: IB Tauris, , University of California Press, , *Who is Afraid of the Holy Ghost*: Africa World Press, , *Approaches and Themes* London: SCM, , ISPK, , *Interdisciplinary Perspectives* Milton Keynes: Paternoster, , *Explorations Inspired by J. Andrew Kirk* Ashgate, , Oxford University Press, , Regnum, , Mohr Siebeck, , , Inter-Varsity Press, , , , ABC-Clio, , xi, , , , , , , 92, , , , , , , 11, , , Macmillan Reference USA, , *Encyclopedia of New Religions*: Lion Publishing, March , , *Encyclopaedia of New Religious Movements* London: Routledge, , , , Mohr Siebeck, , Inter-Varsity, , Routledge, , InterVarsity, , *The Journal for the Society for Pentecostal Studies* *The Journal of the Society for Pentecostal Studies* *Journal of the International Association of Mission Studies* , 38, *The Shape of Future Christianity in Africa?* *Journal of Missiological and Ecumenical Research* *Journal of the Council for World Mission* 17, 3. *Churches Together in Britain and Ireland* , 4. University of Aarhus, Denmark, 5. *The Shape of Future Christianity?* University of Aarhus, Denmark, 6. *Theology for Christian Ministry*, *A Journal for Pentecostal Ministry* Christen, Kirchen und Missionen. Missionshilfe Verlag, Peter Lang, , xi-xiii. Edwin Mellen Press, , i-v. ISBN William Carey Library, *Interpretations from an African Context* Oxford: Regnum, , xi-xvi. Paternoster, , xv-xviii. French, *Early Interracial Oneness Pentecostalism: Haywood and the Pentecostal Assemblies of the World* Pickwick, , vii-xii.

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Chapter 2 : Programmes in Pentecostal and Charismatic Studies

Introduction / Hugh McLeod -- Being a Christian in the early twentieth century / Hugh McLeod -- The papacy / John Pollard -- Ecumenism / David M. Thompson -- Christianity, colonialism and missions / Kevin Ward -- The pentecostal and charismatic movements / Allan Anderson -- Independency in Africa and Asia / Allan Anderson and Edmond Tang -- The.

University of South Africa Press, pp 2. African Pentecostals in South Africa. University of South Africa Press, pp 3. University of South Africa Press, pp 4. African Initiated Christianity in the 20th Century. Africa World Press, pp 6. An Introduction to Pentecostalism: Cambridge University Press, pp 7. The Missionary Nature of Early Pentecostalism. Orbis, pp 8. El cristianismo carismatico mundial. Ediciones Akal, pp [translation of 6] 9. To the Ends of the Earth: Hollenweger Pentecostals after a Century: Global Perspectives on a Movement in Transition contributed three chapters, see 7. The Charismatic Face of Christianity in Asia. APTS Press, , pp 3. Theories and Methods Berkeley, CA: Journal of the International Association of Mission Studies , 32, The Journal for the Society for Pentecostal Studies The Journal of the Society for Pentecostal Studies Journal of the International Association of Mission Studies , 38, The Shape of Future Christianity in Africa? Theology for Christian Ministry, Journal of Missiological and Ecumenical Research David Philip, 2. Mowbray, 3. The Rich Variety of Theology and Hermeneutics. JL van Schaik, 4. Global Perspectives on a Movement in Transition. Sheffield Academic Press, 5. Sheffield Academic Press, 6. Sheffield Academic Press, 7. Daneel ed , African Christian Outreach, Vol 1: The African Initiated Churches, Pretoria: Southern African Missiological Society, ; and Missionalia University of Aarhus, Denmark, The Shape of Future Christianity? Frontiers in African Christianity: Essays in Honour of Inus Daneel, Pretoria: University of South Africa Press, Paulinas, Blackwell, A Close Look at his Theology and Ministry. Hansei University Press, Harrassowitz Verlag, Fruitful in this Land: Pluralism, Dialogue and Healing in Migrant Pentecostalism. Boekencentrum, Pathway Press, Cambridge University Press, Pfingstlich-charismatische Migrationsgemeinden in Deutschland. Frankfurt am Main, Germany: Lembeck, Perspectives and practice in diverse religious traditions. Apollos, Daneel, All Things Hold Together: Holistic Theologies at the African Grassroots. Unisa Press, , Harrassowitz, , Encounters with Other Religious Traditions London: IB Tauris, , University of California Press, , Who is Afraid of the Holy Ghost: Africa World Press, , Approaches and Themes London: SCM, , ISPK, ,

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Chapter 3 : Professor Allan Anderson - Department of Theology and Religion - University of Birmingham

Norris, Frederick W. *The pentecostal and charismatic movements* / Allan Anderson -- *Independency in Africa and Asia* / Allan Anderson and Edmond Tang -- *The*.

To All Points of the Compass: The time was short, but the power of the Spirit had been given to enable a latter-day, worldwide revival where the gospel would be preached in all nations before the Lord would return. Thus, they continued the end-time revivalist emphases of radical evangelicalism from which they had emerged at the beginning of the 20th century. Various revivals occurred within a few years of each other in different parts of the world. These revivals were characterized by a decidedly Pentecostal character and by gifts of the Spirit such as healings, tongues, prophecy, and other miraculous signs. The revivalists in Los Angeles believed the revivals in Wales and India were especially significant. It was brought up in India, following; becoming full-grown in Los Angeles later. Meetings were long, spontaneous, and seemingly chaotic and emotional. The immediacy of God in the services and in personal experience was emphasized by singing in the Spirit using ancient Welsh chants, simultaneous and loud prayer, and revelatory visions and prophecy. Revival leader Evan Roberts "taught that a personal experience of Spirit baptism must precede any revival. In , revivals broke out in the Khasi Hills in northeast India where Welsh Presbyterian missionaries were working. Tears of repentance and confession, emotional and prolonged prayer meetings, powerful demonstrations of the Spirit including healings, prophecy, and speaking in tongues and interpretation characterized this revival. Above all, evangelistic teams of hundreds of young women were empowered by the Spirit to witness in the surrounding villages. This revival made the Mukti Mission an important Pentecostal center of international significance. First, it is clear that Bartleman, revival leader William Seymour, and the writers of *The Apostolic Faith* viewed the Indian revival as a precedent to the Azusa Street revival. Second, women played a more prominent role in the Indian revival than in the American revival. Ramabai, an Indian woman, famous social reformer, and evangelical Christian, resisted both patriarchal oppression in India and Western domination in Christianity. The Mukti revival, led by women, was a motivating and empowering influence on young women who had been marginalized and cast out by society. The Mukti revival and Ramabai herself were unprecedented influences within global Christianity. Willis Hoover "her friend and former Bible school classmate who was living in Valparaiso, Chile " with a report of the revival in Mukti. This booklet also contained a discussion on the restoration of speaking in tongues " the first written Pentecostal theology of Spirit baptism. Today, most Pentecostal churches in Chile " proportionately one of the most Pentecostal countries in the world " are descendants of this revival. This revival was specifically a Methodist revival that did not promote a doctrine of initial evidence. An alternative to the initial evidence form of Pentecostalism centered in the United States was developing globally, and Mukti was its earliest expression. Other revivals such as the Korean Pentecost of "08,10 had features that still characterize Protestant and Pentecostal churches in Korea today: But beyond this are more characteristically Pentecostal practices like healing the sick, miracles, and casting out demons. Healing revivals in the Ivory Coast and Ghana "15 under the ministry of the Liberian William Wade Harris and in Nigeria under Garrick Braide and Joseph Shadare "22 resulted in hundreds of thousands of conversions to Christianity and a number of independent Pentecostal churches. The Christ Apostolic Church, one of the largest Pentecostal churches in Nigeria, originated from the revival in Yorubaland under Joseph Babalola in The Shandong revival in China "32 was specifically a Pentecostal outpouring among Baptists and Presbyterians resulting in the eventual emergence of independent Pentecostal churches. This growth was facilitated by evangelical and Holiness missionaries already on the field who played a major role in the dissemination of Pentecostal ideas, as well as those who went out as a direct consequence of Pentecostal revivals. In , Western evangelical periodicals reported on both the revivals in Wales and India, heightening expectations of a worldwide outpouring. It was also the source of the first wave of Pentecostal missionaries. This revival turned a fairly localized and

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insignificant new Christian sect into an international movement that sent workers to more than 25 nations within 2 years. This was the transnational, universal orientation that was an essential part of Pentecostalism from its beginnings. The story of the Azusa Street revival is so well known it does not need to be recounted here. They have been and are daily going out to all points of the compass to spread this wonderful gospel. Hundreds of visitors came to see what was happening and to be baptized in the Spirit. Many of these left Azusa Street and began Pentecostal centers in various North American cities and overseas. These scholars suggest that the role of Azusa Street was not as central as has been generally accepted and that the importance of other centers has been overlooked. This predominantly African-American church was rooted in the African slave culture of the 19th century. This is significant, particularly for the spread of Pentecostalism into parts of the world where so-called primal religions were dominant. The first missionaries from Azusa Street were convinced that they had been given missionary tongues through the baptism in the Spirit. They believed that when they reached their destinations they would miraculously speak foreign tongues without needing to undergo the arduous task of language learning. Apart from isolated instances when some claimed this had happened, most were unable to speak in foreign languages. Many returned to the United States disillusioned. But most readjusted and persevered in their mission efforts. They had also been associated with Durham. A second phase of 20 to 30 new Brazilian Pentecostal denominations arose after , the most important ones being Brazil for Christ, God is Love, and Foursquare Gospel Church. After about , a third Pentecostal movement began. The largest entity of this new movement was the Universal Church of the Kingdom of God. This church, founded by Edir Macedo in in Rio de Janeiro, is a prosperity-oriented movement. But nearly every Latin American and Caribbean country has been affected by this phenomenon, often with the aid of western missions. He sailed back to Norway a zealous Pentecostal destined to become the founder and prime motivator of classical Pentecostalism in Europe. The revival in his Filadelfia Church in Oslo spread to other parts of Europe. These Pentecostal churches were involved in sending missionaries around the world. As a result, Sunderland became the most significant early Pentecostal center in Britain. Annual Whitsun conventions from to drew Pentecostals from across Europe. Boddy edited the influential periodical Confidence 26 that reported on Pentecostal revivals and expounded Pentecostal doctrines. In , he supported Cecil Polhill in creating the Pentecostal Missionary Union, an interdenominational missionary movement that worked mainly in western China and central India. Donald Gee served as chairman from until his death in . Gee was one of the most influential Pentecostal leaders of his time. In , Pentecostalism began among the Roma Gypsy people. Today in France and Spain, nearly a quarter of the Roma population belongs to a Pentecostal church. Swedish missionaries planted Pentecostalism in Spain in . In , he established congregations in Bulgaria, Ukraine, and Russia. In , he was appointed president of the Union of Christians of Evangelical Faith. At that time, Pentecostals enjoyed the favor of the Communist state that had liberated them from Orthodox persecution. But in after the passing of antireligious laws, Voronaev and pastors were sent to Siberian concentration camps. By he was presumed dead. The Christians of the Evangelical Faith Pentecostal unsuccessfully approached Soviet leaders Khrushchev in and Brezhnev in for religious freedom. They were denied religious freedom until , when Communism fell. In , it had approximately , members. By there were also approximately , Russian Pentecostals, and , Ukrainians, the largest number of Pentecostals in any European nation. In Romania, there are more than , Pentecostals. The Pentecostal Apostolic Church of God, founded in , is the largest denomination. In , the church became known as the Pentecostal Union. Since the disintegration of Communism there has been more freedom for Pentecostals in eastern Europe, but new Pentecostal groups from the West have flooded into former Communist countries with evangelistic techniques that have brought opposition from Orthodox churches and national governments. Classical Pentecostals have been operating in Africa since , when missionaries from Azusa Street arrived in Liberia and Angola. In , several independent Pentecostal missionaries arrived in Johannesburg, South Africa. At first, services were racially integrated. Later white leaders passed racist laws and kept all significant positions for themselves. This contributed to the many schisms that took place. Until , most classical Pentecostal denominations in

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South Africa were divided on racial grounds. British independent Pentecostal Missionary William Burton “ worked in the southern Congo from 1890 to 1900. He founded what became the Pentecostal Community of the Congo. Reinhard Bonnke right with Hal Herman In East Africa most of the numerous independent churches place an emphasis on the Holy Spirit as a result of various revival movements. He has since preached throughout Africa to some of the largest crowds in Christian history. His organization, Christ for All Nations, based in Frankfurt, Germany, has been highly effective in promoting Pentecostal practices in Africa. Pentecostalism has become one of the most prominent Christian movements across West Africa. Three of the largest Pentecostal denominations in Ghana have origins in the work of a remarkable Ghanaian, Peter Anim “ and his Irish contemporary James McKeown “. It has some of the largest congregations in the world, with vigorous national and international outreaches. Asia Within a relatively short time, a complex network of Pentecostal missions was established across India. In 1907, the Assemblies of God in India formed a regional council for South India with independent districts. Since 1910, these districts have been led by Indians. Abraham “ became a Pentecostal in 1910, but disagreed with missionaries and founded the Indian Pentecostal Church of God. This and the Assemblies of God are the two largest Pentecostal denominations in India, with some 10 million affiliates each in 1990. The best-known Indian charismatic healing evangelist is D. In 1906, Dutch American Pentecostal missionaries arrived in Java. During the Indonesian revival from 1906 to 1910, more than 2 million Javanese became Christians in spite of heavy persecution from Muslim extremists.

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Chapter 4 : Allan Anderson (theologian) - Wikipedia

I teach and research in the areas of the history, theology and mission studies relating to the global Pentecostal and Charismatic movements, with some concentration on the history of these movements in Africa and Asia, and the history of world Christianity.

Theologian, educator, and author. Editor, with Walter J. An Introduction to Pentecostalism: Editor, with Edmond Tang Asian and Pentecostal: Allan Anderson is the author of numerous books on Pentecostalism throughout the world, including such works as Zion and Pentecost: Global Charismatic Christianity, Asian and Pentecostal: The Missionary Nature of Early Pentecostalism. Born in London, England, in 1914, Anderson is the son of Salvation Army officers whose families had long histories of missionary work. Anderson moved with his parents to Africa in 1921, living in Zimbabwe then known as Rhodesia until 1947. He then attended the University of South Africa, ultimately earning a doctorate of theology. Thereafter, Anderson served as a minister as well as a founder of a theological college. In 1951, after more than two decades in South Africa, Anderson returned to England to join the Birmingham University faculty. Many of these publications deal with the history of the Pentecostal church in South Africa. His Zion and Pentecost, something of an update of his earlier Bazalwane: African Pentecostals in South Africa, is based on field work done in the 1950s in Soshanguve. Here Anderson demonstrates how South African Pentecostal and Zionist churches both compete with and accommodate one another. Donders, Anderson "provides a spirited overview of the context, significance, and growth of the resulting church communities, comparing their worship, liturgies, preaching, and development. The author provides brief histories of these churches, along with their beliefs, teachings, traditions, and ways of worship. He examines so-called "Spirit," or faith-healing churches, along with new Pentecostal and Charismatic churches from later in the twentieth century. Writing in the Journal of African History, Paul Gifford felt that Anderson "is very good on the ways these churches have absorbed African culture, especially diviners and ancestors. In order to accomplish this task, Wilkinson noted that Anderson "systematically organizes the available data on Pentecostalism to tell a convincing story of a movement coming to terms with its origins, theologies, histories, social qualities, and multicultural expressions. Spittler, writing in the International Bulletin of Missionary Research, An Introduction to Pentecostalism "offers an up-to-date survey of the kaleidoscopic nature of the Pentecostal and charismatic movements. Here his survey of Pentecostalism focuses on the Asian land-mass in a collection of twenty-six essays surveying the state of Charismatic Christianity. The mostly Asian contributors present the face of this fast-spreading religion in Asia. Dyer, writing for the Journal of the European Pentecostal Theological Association, felt that "Anderson aims the book for the academic community and yet manages to offer papers that will also be of interest to any church and mission leader in Asia. Anderson offers the stories of missionaries throughout the world in this early stage of the religion, from China to Latin America and Africa. The author also discusses the importance of the missionary nature of Pentecostalism on the modern church. Choice, January 1, 1998, D. Jacobsen, review of An Introduction to Pentecostalism: Global Charismatic Christianity, p. Church History, March 1, 1998, Edith L. Blumhofer, review of An Introduction to Pentecostalism, p. Harper, review of Asian and Pentecostal, p. Donders, review of Zion and Pentecost: Spittler, review of An Introduction to Pentecostalism, p. African Pentecostals in South Africa, Tumelo: The Holy Spirit in an African Context, p. African Initiated Christianity in the 20th Century, p. Journal of Religion, October 1, 1998, Roger G. Robins, review of An Introduction to Pentecostalism, p. Dyer, review of Asian and Pentecostal, p. Reviews in Religion and Theology, January, 1998, D. University of Birmingham Theology Department Web site, [http: University of Southern California Web site, \[http: Cite this article Pick a style below, and copy the text for your bibliography.\]\(http://www.usc.edu/~religion/\)](http://www.birmingham.ac.uk/theology/)

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Chapter 5 : Asian and Pentecostal: The Charismatic Face of Christianity in Asia - Google Books

Publications of Allan Heaton Anderson. A list of all Allan's publications under the following categories: Books, Edited Books, Articles in Academic Journals, Papers in Edited Collections, Entries in Dictionaries and Encyclopaedias, Other Publications.

In lieu of an abstract, here is a brief excerpt of the content: Edited by Hugh McLeod. Surveys of Christianity in the Modern Era are difficult to write and seldom attempted. This volume in The Cambridge History of Christianity series offers a superb overview of major movements, events, and challenges that impacted Christian churches in the twentieth century. The editor, Hugh McLeod, professor of church history at the University of Birmingham, has assembled an outstanding group of scholars who address specific eras, denominations, or ecclesiastical issues in creative and insightful ways. Essays explore these dynamics with particular attention to war, interfaith relationships, liberation movements, and changes in technology. Of particular importance are the chapters that explore the development of Christianity outside the West, materials often not found in a single volume. The latter chapter, written by Allan Anderson and Edmond Tang, offers important distinctions between groups, noting, for example, that Chinese "house churches" are no monolithic movement, but reflect varying theological and liturgical differences. Part II surveys "Narratives of Change" that include chapters on the impact of the wars, the development of Christianity inside and outside the [End Page] West, and the rise of postcolonial identities in "mission" churches. Chapters on Christianity in East Asia, Southeast Asia, and South Asia are particularly helpful in distinguishing varying expressions of Christian belief and practice in specific regions. Part III details various issues related to "Social and Cultural Impact" that include liturgical developments Catholic and Protestant, relations between Christians and Jews, Muslims, Buddhists, and Hindus, along with debates related to sexuality, gender, economics, science, film, and the arts. The chapter on "African Christianity: Kalu, is a particularly significant contribution to the volume, detailing the "ambiguities" of the missionary movements and certain endeavors that extended colonialism implicitly and explicitly. Kalu writes that after World War I "bush schools" became a "means of evangelization, rivalry, civilization, legitimization of colonial industrial policy, expansion into rural areas and domestication of Christian values" p. The essay examines the confrontation of cultures as missionary and indigenous churches responded to the African world. More recent appointments have extended that number significantly. As a Baptist, I was particularly grateful for the attention given to the black missionary George Liele and the work of the anti-slavery British Baptist missionary William Knibb, a pioneer in the efforts to stop the British slave trade. Nonetheless, his basic statistical data is daunting as he documents the decline You are not currently authenticated. View freely available titles:

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Chapter 6 : Spirit Church (China) - Wikipedia

Spirit Church (灵灵教™ Linglingjiao) is a new religious movement from calendrierdelascience.com was founded in the s, in Jiangsu by Hua Xuehe (华学合). It has Pentecostal features and was possibly a break-away group from the Chinese Pentecostal group, the True Jesus Church.

Pentecostal history and theology, Independency Recent publications: Africa World Press, Zion and Pentecost: University of South Africa Press, Currently working on: Pentecostal mission history and theologies Homepage: Each postgraduate research student is assigned a supervisor, a mentor, and an adviser, all of whom are available for academic and pastoral consultation. Graduate Institute Administrative Staff , departmental administrator for postgraduate student affairs b. New items are continually being added, especially in response to the needs of research students. The library is fully computerised and includes access to e-mail and the internet. Periodicals and Reference The library takes the main periodicals and reference works in Pentecostal studies, including Pneuma: Various kinds of support are offered. An intensive language course is available for potential students who need to bring their English up to the entrance requirements. Classes meet for 21 hours a week over three terms. There is additionally an annual summer school. Students who have attained the entrance level of English will at the beginning of their programme be expected to have their language assessed. They are then required to attend small classes organised especially for postgraduate students, usually for three hours a week. The course concentrates on language development with assistance in self-learning skills to enable students to continue to improve their English. Guidance in structured reading and essay writing is also provided and this is continued into the second term. Structured support for continuing language improvement is also provided in connection with the preparation of dissertations and theses. Library staff organise short courses in bibliographical search tools and methods, including use of computerised library facilities and use of various electronic search tools. A tuition fee is charged for the pre-sessional English language programme, but all the other courses offered are free of charge. It is usually possible to substitute a part-time study of double the duration of the equivalent full time programme. All programmes are subject to University of Birmingham regulations in all respects, i. Information about the fees currently applicable can be obtained from the Graduate Institute. For other academic requirements the reader should study the appropriate section in this prospectus. Application forms are available from the University of Birmingham and from the Graduate Institute. To avoid confusion application forms should be marked clearly with the programme to be applied for. Potential applicants are advised to contact us in advance to help them to make the best decision regarding their choice of programme. It must be clear that the language of instruction and of dissertations and theses is English. So it is important that satisfaction of English language requirements is met-many years of experience have shown that weak English is a greater source of academic difficulty than any other matter. The programmes concentrate on post-graduate training and are described on the following pages. Whatever your interests may be, it is important that you read all sections below. The programmes form part of the postgraduate programmes offered at Selly Oak by the Graduate Institute for Theology and Religion, in the Department of Theology at the University of Birmingham. Modules are offered on a term basis, consisting of ten weeks of contact study in each of the following modules, except for the double modules, which run from September to March. Structure The Postgraduate Diploma programme is an 8-month full-time programme requiring the completion of credits of assessed course work. It is also available on a part-time basis. The MA programme requires the completion of credits of assessed course work plus a dissertation of 12, words 60 credits. This can be completed either by full-time study over 12 months or by part-time study over 24 months. Successful students will be familiar with the main theoretical and methodological issues of the subject and be able to engage critically with the core aspects of Pentecostal and Charismatic history and theology and their relationship with selected areas of specialisation. The module combinations will provide a solid foundation for further research work. Each module is assessed by means of a 4, word essay, normally submitted at the end of

the semester in December or March. Details of further optional modules can be obtained from the Graduate Institute. Entry requirements into these programmes are normally a good first degree class 2: Assessment Most modules are assessed by one assessed essay of a maximum of 4, words. It is possible to study for either of these in Pentecostal and Charismatic Studies. Following standard British practice, these degrees are assessed solely by examination of a thesis, except in the case of the MPhil B , which includes an element of course work. All research students will normally be required to attend various graduate seminars and workshops on methodology. They will be expected to present a paper on their research to the graduate seminar at least once during their study. Students whose first language is not English will also be required to take advantage of the language classes offered by the English for Overseas Students Unit at the University. The MPhil A is primarily training in the methods of research and the presentation of research results. Here originality is not expected, but rather solid and technically proficient study and writing in a well-defined research topic is required. This involves developing familiarity with both primary and secondary source material and with the tools of bibliographical search, methods of organizing and interpreting source materials, and the techniques of presenting the research results in thesis form. An alternative MPhil B in Pentecostal and Charismatic Studies, which includes three taught modules the two Pentecostal Studies modules and Research Methods in Theological Studies and a shorter dissertation with the facility for upgrading directly to PhD after satisfactory completion of the course work. This programme is recommended for those students wanting to do any research degree in this subject. The PhD is, of course, the most advanced level of this training. But it is still regarded as a training programme, so while the thesis is required to show evidence of original work, it does not have to be the last, authoritative contribution to the subject! What is required at this level is that the student is able to put to original use the kind of techniques and experience described in relation to the MPhil. PhD students will be required to prove their skills by written work submitted and assessed during the first year of registration. For all of the research degrees application is made to the University of Birmingham. The particular academic requirements for applicants are described under each of the degrees below. Common to all are the English language requirements and fee regulations specified under Master of Arts above. Following is a summary of the University regulations for the two research degrees. The full text of the regulations can be found in the University prospectus and handbook. Applicants for a higher degree must within three months of admission submit for approval an outline of the proposed course of study and research. During study for the MPhil it is possible to apply for upgrading to the PhD degree programme without first completing the MPhil. This is subject to the satisfactory work of the student, which is formally assessed in the Institute by two staff members on the basis of a draft thesis chapter of 5, words. Examples of the variety of research subjects supervised in Pentecostal and Charismatic Studies at this University since can be seen by clicking here. MPhil A Entrance requirements Normally a first or upper second class honours degree or the equivalent is necessary for entry to the MPhil. The University may in certain circumstances require up to one year of preliminary course work and examination before admission to the MPhil programme. Requirements for the degree After a minimum of twelve months of study two years if part-time the candidate must submit a thesis showing competence in the relevant methods of research, clear presentation of material, and independent judgement. The thesis should not exceed 40, words in length, not counting appendices, notes, bibliography, etc. The examiners of the thesis may require an oral examination. The period of twelve months is a minimum, and experience suggests that months is usually necessary. MPhil B in Pentecostal and Charismatic Studies Entrance requirements Normally a first or upper second class honours degree or the equivalent is necessary for entry to this programme. Requirements for the degree Candidates are required to complete work totalling 60 credits. A thesis of maximum 20, words credits will be submitted by the end of September of the year following initial registration. Part-time students will complete the requirements over twenty-four months. Candidates may in the middle of the last year of MPhil registration apply for upgrading to the PhD programme, following successful completion of the required courses and assessment of a draft chapter of their thesis totalling words, together with submission of a written statement on how they intend to develop their

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work for the PhD thesis. In this case the period of registration for MPhil will count towards the PhD registration requirement. PhD in Theology Entrance requirements Applicants are expected to have obtained a first class honours degree or a suitable postgraduate degree. Candidates are usually registered initially for an MPhil programme for the first year, regarded as essential research skills training. Those initially registered for the MPhil B have the added advantage of orientation into this subject specialisation through limited course work. If their work is satisfactory, PhD registration will then be granted without any loss of time. Requirements for the degree After a period of at least three years of study six years if part-time the student will submit a thesis of up to 80, words and satisfy one internal this university examiner and one external another university examiner proficient in the subject that it contains original work of merit and is worthy of publication in full or in part. There will be an oral examination. Candidates interested in this option should make sure they can fulfil the requirements, found at the following University web page: The research activities include both the individual research interests of staff members indicated earlier and the institutional programmes. Several successful and pioneering doctoral theses in Pentecostal and Charismatic Studies have been completed in Birmingham in recent years, including studies on syncretism in Chilean Pentecostalism, a Black British Pentecostal political theology, new charismatic ministries in Ghana, African independent churches in Britain, the spirituality of Filipino Pentecostalism, contextual theology in Korean Pentecostalism, and exorcism in a Pentecostal church in Ghana. Both staff and graduates have published their work in book form. There are some twenty individual research projects taking place in Pentecostal and Charismatic Studies at any one time. The resources of the staff and the documentation are often called upon by both private and by church agencies. Module descriptions The following modules are specifically related to Pentecostal and Charismatic Studies. Details of the other modules are available from the Centre for Missiology and World Christianity, and the Graduate Institute for Theology and Religion. This module is an historical reflection on the growth and significance of these movements with special emphasis on the Third World. It deals with the plurality and diversity of the global movements, starting from the roots in the Methodist and Holiness revivals, the influence of Wesley and Catholicism, the significance of the oral and African roots, Pentecostal historiography, Evangelical and Baptist Influences, the creation of major denominations, early divisions in the USA, expansion in Europe, global missions, types of Pentecostal movements. The module aims to enable both Pentecostals and non-Pentecostals alike to reflect on and interact critically with the movement, and to stimulate further research in this area. The module consists of taught lectures, directed reading and interaction within an international student body, and guidance for further reading and research. Key texts from within and without these movements, both sympathetic and critical, are identified illuminating these current debates in Pentecostal studies. Particular attention will be given to the challenges presented to the church in its mission, focusing on the concepts of contextualization, inculturation, spirituality and "syncretism" as reflected in various forms of movements found in different parts of the world. The fundamental contribution made by Pentecostalism to "the reshaping of religion in the twenty-first century" Harvey Cox will be examined.

Chapter 7 : The Azusa Street Revival and Global Pentecostalism

Allan Anderson (born 21 September) is an Anglo-Zimbabwean theologian and the Professor of Mission and Pentecostal Studies at the University of Birmingham. He is frequently cited as one of the foremost scholars on Global Pentecostalism.

Chapter 8 : Norris, Frederick W. [WorldCat Identities]

Introduction / Hugh McLeod --Being a Christian in the early twentieth century / Hugh McLeod --The papacy / John Pollard --Ecumenism / David M. Thompson --Christianity, colonialism and missions / Kevin Ward --The pentecostal and charismatic movements / Allan Anderson --Independency in Africa and Asia / Allan Anderson and Edmond Tang --The

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Chapter 9 : Anderson, Allan â€” | calendrierdelascience.com

'Independency in Africa and Asia', Hugh McLeod (ed.), The Cambridge History of Christianity, Vol 9. World Christianities (Cambridge University Press,),