

Conversion Identity And Power The Impact Of Christianity On Power Relationships And Social Exchanges

The papers in this volume investigate the two important movements of conversion that frame late antiquity: Christianity and Islam. Despite their historical significance, those two movements of conversion have never been systematically compared to each other, and this volume attempts to do this by studying the various issues at stake in conversion for both religions. Some perspectives from the rise of Buddhism in East Asia at roughly the same period have been included so as to avoid remaining within purely Mediterranean and monotheistic models.

Race, Culture and Disability: Rehabilitation Science and Practice is a guide to understanding the research and practical implications related to race, culture and disability in rehabilitation science. Edited and contributed by leading experts, this multidisciplinary work examines the intersection of the constructs of race, culture and disability in order to identify strategies for improving the effectiveness of rehabilitation practice with ethnic minority consumers. This text is an extremely timely and relevant contribution for students, researchers, and practitioners in the rehabilitation fields. Key topics covered include disability identity, psychological testing, evidence-based practice, community infrastructure, employment issues and much more.

Elizabeth Spiller studies how early modern attitudes towards race were connected to assumptions about the relationship between the act of reading and the nature of physical identity. As reading was understood to happen in and to the body, what you read could change who you were. In a culture in which learning about the world and its human boundaries came increasingly through reading, one place where histories of race and histories of books intersect is in the minds and bodies of readers. Bringing together ethnic studies, book history and historical phenomenology, this book provides a detailed case study of printed romances and works by Montalvo, Heliodorus, Amyot, Ariosto, Tasso, Cervantes, Munday, Burton, Sidney and Wroth. *Reading and the History of Race* traces ways in which print culture and the reading practices it encouraged, contributed to shifting understandings of racial and ethnic identity.

An expert team of international scholars provide fifty-one essays as entry points into the sociological study and understanding of religion and in-depth surveys into its changing forms and content in the contemporary world. Issues discussed range from ecology to law, art to cognitive science, crime to health care.

Religious Conversion: Religion Scholars Thinking Together explores various issues relating to the nature, methods, and effects of religious conversion in the major world faiths. Presents the results of an innovative ten-year project initiated the World Council of Churches Features contributions from religious scholars and leaders of Buddhist, Christian, Hindu, Jewish, and Muslim traditions Considers myriad issues relating to the nature, methods, and effects of religious conversion in the major world faiths Addresses questions on religious freedom, legal considerations, and the future for religious conversion

The fraught history of England's Long Reformation is a convoluted if familiar story: in the space of twenty-five years, England changed religious identity three times. In 1534 England broke from the papacy with the Act of Supremacy that made Henry VIII head of the church; nineteen years later the act was overturned by his daughter Mary, only to be reinstated at the ascension of her half-sister Elizabeth. Buffeted by political and confessional cross-currents, the English discovered that conversion was by no means a finite, discrete process. In *Fictions of Conversion*, Jeffrey S. Shoulson argues that the vagaries of religious conversion were more readily negotiated when they were projected onto an alien identity—one of which the potential for transformation offered both promise and peril but which could be kept distinct from the emerging identity of Englishness: the Jew. Early modern Englishmen and -women would have recognized an uncannily familiar religious chameleon in the figure of the Jewish converso, whose economic, social, and political circumstances required religious conversion, conformity, or counterfeiting. Shoulson explores this distinctly English interest in the Jews who had been exiled from their midst nearly three hundred years earlier, contending that while Jews held out the tantalizing possibility of redemption through conversion, the trajectory of falling in and out of divine favor could be seen to anticipate the more recent trajectory of England's uncertain path of reformation. In translations such as the King James Bible and Chapman's Homer, dramas by Marlowe, Shakespeare, and Jonson, and poetry by Donne, Vaughan, and Milton, conversion appears as a cypher for and catalyst of other transformations—translation, alchemy, and the suspect religious enthusiasm of the convert—that preoccupy early modern English cultures of change.

Exotic, corrupt, and dangerous, Roman Catholicism functioned in the popular Victorian imagination as a highly sensationalized and implacably anti-English enemy. Maureen Moran's lively study considers a wide range of key authors—including Charlotte Brontë, Robert Browning, Wilkie Collins, and George Eliot, as well as a number of non-canonical writers—to give a detailed account of the cultural tensions between Catholics and Protestants. Moran shows that rather than representing a traditional religious schism, the demonizing of Catholics resulted from secular fears over crime, sex, and violence.

Between the 1870s-90s, considerable attention was paid to Jews and Judaism by English critics and writers. Argues that the consideration of Jews by English writers was often in the context of their efforts to describe and improve the English character. Observes that alongside English antisemitism there existed English attitudes which were in effect protective of the Jews. These included the Evangelical Revival's desire to both protect and convert the Jew, the English self-definition as both tolerant and believing in God (in contrast with intolerant Spain of the Inquisition and godless France of the Revolution), and the view expressed in George Eliot's "Daniel Deronda" which was affirmative of Judaism and the quest for a Jewish national homeland.

A New Model of Religious Conversion highlights connections between converts' backgrounds and the religions they convert to. It also critiques the prevalent application of network theory and social constructivism to the study of conversion narratives, while making the case for the introduction of biographical sociology to American sociology.

This title aims to revolutionize modern British literary studies by showing how our interpretations of the postcolonial must confront World War II and the Holocaust. Lassner's analysis reveals how writers such as Muriel Spark, Olivia Manning, Rumer Godden, Phyllis Bottome, Elspeth Huxley and Zadie Smith insist that World War II is critical to understanding how and why the British Empire had to end. to the end of fascism. Drawing on memoirs, fiction, reportage and film adaptations, the book explores the critical perspectives of women who are passionately engaged with Britain's struggle to yield the last vestiges of imperial power. British women as agents of imperialism by questioning their own participation in British claims of moral righteousness and British politics of cultural exploitation. The authors discussed take centre stage in debates about connections between the racist ideologies of the Third Reich and the British Empire.

This book's chapters assess the nature of conversion and present data on specific conversion types, experiences, and theories including such topics as heroes, semiotics, new towns, pilgrimages, the New Age, relations among Catholics, Afro-Brazilians, and Protestants in Brazil, re-conversionist movements, Soka Gakkai, and the LDS church.

"In the nineteenth-century Ottoman Empire traditional religious structures crumbled as the empire itself began to fall apart. The state's answer to schism was regulation and control, administered in the form of a number of edicts in the early part of the century. It is against this background that different religious communities and individuals negotiated survival by converting to Islam when their political interests or their lives were at stake. As the century progressed, however, conversion was no longer sufficient to guarantee citizenship and property rights as the state became increasingly paranoid about its apostates and what it perceived as their 'denationalization'. The book tells the story of the struggle between the Ottoman State, the Great Powers and a multitude of evangelical organizations, shedding light on current flash-points in the Arab world and the Balkans, offering alternative perspectives on national and religious identity and the interconnection between the two"--

The central theme of this book is the nexus between the self, the social, and the sacred in conversion and recovery. The contributions explore the complex interactions that occur between the person, the sacred, and various recovery situations, which can include prisons, substance abuse recovery settings and domestic violence shelters. With an interdisciplinary approach to the study of conversion, the collection provides an opportunity for a better understanding of lived religion, guilt, shame, hope, forgiveness, narrative identity reconstruction, religious coping, religious conversion and spiritual transformation. This volume will be of interest to scholars and students of lived religion, religious conversion, recovery, homelessness, and substance dependence.

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Psychic trauma experienced by one generation in a family has emotional consequences for subsequent generations, a so-called multigenerational impact. This book deals with cases from the Holocaust, World War II, the Viet Nam war, with indigenous peoples, with children of cancer victims.

This comprehensive book provides a comparative analysis of religious nationalism in globalized Asia. Through a rich variety of thematic case studies, Kingston explores the nexus of religion, identity, and nationalism across the region. He focuses on how religious sentiments influence how people express nationalism, often with extreme and tragic results.

Peter van der Veer has gathered together a groundbreaking collection of essays that suggests that conversion to forms of Christianity in the modern period is not only a conversion to modern forms of these religions, but also to religious forms of modernity. Religious perceptions of the self, of community, and of the state are transformed when Western discourses of modernity become dominant in the modern world. This volume seeks to relate Europe and its Others by exploring conversion both in modern Europe and in the colonized world.

This book examines gender, state and social power in Indonesia, focusing in particular on state regulation of divorce from 1965 to 2005 and its impact on women. Indonesia experienced high divorce rates in the 1950s and 1960s, followed by a remarkable decline. Already falling divorce rates were reinforced by the 1974 Marriage Law, which for the first time regulated marriage for both Muslim and non-Muslim Indonesians and restricted access to divorce. This law defined the roles of men and women in Indonesian society, vesting household leadership with husbands and the management of the household with wives. Drawing on a wide selection of primary sources, including court records, legal codes, newspaper reports, fiction, interviews and case studies, this book provides a detailed historical account of this period of important social change, exploring fully the impact and operation of state regulation of divorce, including the New Order government's aims in enacting this legal framework, its effects in practice and how it was utilised by citizens (both men and women) to advance their own agendas. It argues that the Marriage Law was a tool of social control enacted by the New Order government in response to the social upheaval and protests experienced in the mid 1970s. However, it also shows that state power was not hegemonic: it was both contested and co-opted by citizens, with men and women enjoying different degrees of autonomy from the state. This book explores all of these issues, providing important insights on the nature of the New Order regime, social power and gender relations, both during the years of its rule and since its collapse.

To Be Cared For offers a unique view into the conceptual and moral world of slum-bound Dalits ("untouchables") in the South Indian city of Chennai. Focusing on the decision by many women to embrace locally specific forms of Pentecostal Christianity, Nathaniel Roberts challenges dominant anthropological understandings of religion as a matter of culture and identity, as well as Indian nationalist narratives of Christianity as a "foreign" ideology that disrupts local communities. Far from being a divisive force, conversion integrates the slum community—Christians and Hindus alike—by addressing hidden moral fault lines that subtly pit residents against one another in a national context that renders Dalits outsiders in their own land."

Among the major challenges they have faced has been the imposition of outside religions. Quiche Rebelde examines what happened when Accion Catolica came into the Guatemalan municipio of San Antonio Ilotenango, Qhiche, to convert its inhabitants.

There has been much discussion of two dimensions of the kingdom of God in scholarship: the temporal (already/not yet) and the embodied (spirit/flesh). Russell proposes that there is a third parallel dimension, a social dimension. Using Victor Turner's concepts of structure, antistructure, and liminality, Russell explores how these concepts are consistently expressed in Jesus' teaching, in Paul's writing, and through the writers of the second and third centuries. She demonstrates how, from the very beginning of the Jesus movement, Christ followers were unique, not because their members were to live liminal lives apart from structure, but because they lived out new antistructural relationships within existing structures and thus transformed them. They lived liminally within their structure.

This book explores the ways in which discourses of religious, racial, and national identity blur and engage each other in the medieval West. Specifically, the book studies depictions of Muslims in England during the 1330s and argues that these depictions, although historically inaccurate, served to enhance and advance assertions of English national identity at this time. The book examines Saracen characters in a manuscript renowned for the variety of its texts, and discusses hagiographic legends, elaborations of chronicle entries, and popular romances about Charlemagne, Arthur, and various English knights. In these texts, Saracens engage issues such as the demarcation of communal borders, the place of gender norms and religion in communities' self-definitions, and the roles of violence and history in assertions of group identity. Texts involving Saracens thus

serve both to assert an English identity, and to explore the challenges involved in making such an assertion in the early fourteenth century when the English language was regaining its cultural prestige, when the English people were increasingly at odds with their French cousins, and when English, Welsh, and Scottish sovereignty were pressing matters.

This book offers new methodologies that require the researcher to develop relationships that may enable them to intimately come to respect and know the "Other" with whom they seek to study.

The Oxford Handbook of Religious Conversion offers a comprehensive exploration of the dynamics of religious conversion, which for centuries has profoundly shaped societies, cultures, and individuals throughout the world. Scholars from a wide array of religions and disciplines interpret both the varieties of conversion experiences and the processes that inform this personal and communal phenomenon. This volume examines the experiences of individuals and communities who change religions, those who experience an intensification of their religion of origin, and those who encounter new religions through colonial intrusion, missionary work, and charismatic and revitalization movements. The thirty-two innovative essays provide overviews of the history of particular religions, including Hinduism, Buddhism, Confucianism, Taoism, Sikhism, Islam, Christianity, Judaism, indigenous religions, and new religious movements. The essays also offer a wide range of disciplinary perspectives-psychological, sociological, anthropological, legal, political, feminist, and geographical-on methods and theories deployed in understanding conversion, and insight into various forms of deconversion.

The only book of its kind, this balanced and accessibly written text explores the geographical study of religion. Roger W. Stump presents a clear and meticulous examination of the intersection of religious belief and practice with the concepts of place and space. He begins by analyzing the factors that have shaped the spatial distributions of religious groups, including the seminal events that have fostered the organization of religions in diverse hearths and the subsequent processes of migration and conversion that have spread religious beliefs. The author then assesses how major religions have diversified as they have become established in disparate places, producing a variety of religious systems from a common tradition. Stump explores the efforts of religious groups to control secular space at various scales, relating their own uses of particular spaces and the meanings they attribute to space beyond the boundaries of their own communities. Examining sacred space as a diverse but recurring theme in religious belief, the book considers its role in religious forms of spatial behavior and as a source of conflict within and between religious groups. Refreshingly jargon-free and impartial, this text provides a broad, comparative view of religion as a focus of geographical inquiry.

At a time when major branches of Judaism and most Christian denominations are addressing the relationship between religion and homosexuality, Jewish/Christian/Queer offers a unique examination of the similarities between the queer intersections of Judaism and Christianity, and the queer intersections of the homosexual and the religious. This volume investigates three forms of queerness; the rhetorical, theological and the discursive dissonance at the meeting points between Christianity and Judaism; the crossroads of the religious and the homosexual; and the intersections of these two forms of queerness, namely where the religiously queer of Jewish and Christian speech intersects with the sexually queer of religiously identified homosexual discourse. Including essays on literature and literary theory, Christian theology, Biblical, Rabbinic, and Jewish studies, queer theory, architecture, Freud, gay and lesbian studies and history, Jewish/Christian/Queer will have a truly interdisciplinary appeal.

Integrates psychology and theology in self-transcendence, thus establishing a foundation for pastoral counseling and spiritual direction in a distinctive dynamic understanding of the self.

This essay offers an overview of some decolonial perspectives and argues for a decolonial theological perspective as a possible response to modern/colonial relations of power in the North Atlantic world in general and the United States in particular.

In 1322, a Jewish doctor named Abner entered a synagogue in the Castilian city of Burgos and began to weep in prayer. Falling asleep, he dreamed of a "great man" who urged him to awaken from his slumber. Shortly thereafter, he converted to Christianity and wrote a number of works attacking his old faith. Abner tells the story in fantastic detail in the opening to his Hebrew-language but anti-Jewish polemical treatise, *Teacher of Righteousness*. In the religiously plural context of the medieval Western Mediterranean, religious conversion played an important role as a marker of social boundaries and individual identity. The writers of medieval religious polemics such as *Teacher of Righteousness* often began by giving a brief, first-person account of the rejection of their old faith and their embrace of the new. In such accounts, Ryan Szpiech argues, the narrative form plays an important role in dramatizing the transition from infidelity to faith. Szpiech draws on a wide body of sources from Christian, Jewish, and Muslim polemics to investigate the place of narrative in the representation of conversion. Making a firm distinction between stories told about conversion and the experience of religious change, his book is not a history of conversion itself but a comparative study of how and why it was presented in narrative form within the context of religious disputation. He argues that between the twelfth and fifteenth centuries, conversion narratives were needed to represent communal notions of history and authority in allegorical, dramatic terms. After considering the late antique paradigms on which medieval Christian conversion narratives were based, Szpiech juxtaposes Christian stories with contemporary accounts of conversion to Islam and Judaism. He emphasizes that polemical conflict between Abrahamic religions in the medieval Mediterranean centered on competing visions of history and salvation. By seeing conversion not as an individual experience but as a public narrative, *Conversion and Narrative* provides a new, interdisciplinary perspective on medieval writing about religious disputes.

This book explores the fraught aftermath of the German Jewish conversionary experience through the story of one family as it grapples with the meaning of its Jewish origins in a post-Holocaust, post-conversionary milieu. Utilizing archival family texts and multiple interviews spanning three generations, beginning with the author's German Jewish parents, 1940s refugees, and engaging the insights of contemporary scholars, the book traces the impact of a contested Jewish identity on the deconstruction and reconstruction of the Jewish self. The Holocaust as post-memory and the impact of the German Jewish culture personified by the author's parents leads to a retrieval of a lost Jewish identity, postmodern in its implications, reinforcing the concept of Judaism as ultimately a family affair. Focusing on the personal to illuminate a complex historical phenomenon, this book proposes a new cultural history that challenges

conventional boundaries of what is Jewish and what is not.

Self-restraint or self-mastery may appear to be the opposite of erotic desire. But in this nuanced, literary analysis, Diane Lipsett traces the intriguing interplay of desire and self-restraint in three ancient tales of conversion: The Shepherd of Hermas, the Acts of Paul and Thecla, and Joseph and Aseneth. Lipsett treats "conversion"--marked change in a protagonist's piety and identity--as in part an effect of story, a function of narrative textures, coherence, and closure. Her approach is theoretically versatile, drawing on Foucault, psychoanalytic theorists, and the ancient literary critic Longinus. Well grounded in scholarship on Hermas, Thecla, and Aseneth, the closely paced readings sharpen attention to each story, while advancing discussions of ancient views of the self; of desire, masculinity, and virginity; of the cultural codes around marriage and continence; and of the textual energetics of conversion tales.

Drawing on the critical and theoretical concepts of sovereignty, biopolitics, and necropolitics, this book examines how a normative liberal and secular understanding of India's religious identity is translatable by Hindu nationalists into discrimination and violence against minoritized religious communities. Extending these concepts to an analysis of historical, political and legal genealogies of conversion, the author demonstrates how a concern for sovereignty links past and present anti-conversion campaigns and laws. The book illustrates how sovereignty informs the making of secularism as well as religious difference. The focus on sovereignty sheds light on the manner in which religious difference becomes a point of reference for the religio-secular idioms of Bombay cinema, for legal judgements on communal violence, for human rights organizations, and those seeking justice for communal violence. This wide-ranging examination and discussion of the trajectories of (anti) conversion politics through historical, legal, philosophical, popular cultural, archival and ethnographic material offers a cogent argument for shifting the stakes and rethinking the relationship between sovereignty and religious freedom. The book is a timely contribution to broader theoretical and political discussions of (post) secularism and human rights, and is of interest to students and scholars of postcolonial studies, cultural studies, law, and religious studies.

Epiphanius, Bishop of Constantia on Cyprus from 367 to 403 C.E., was incredibly influential in the last decades of the fourth century. Whereas his major surviving text (the Panarion, an encyclopedia of heresies) is studied for lost sources, Epiphanius himself is often dismissed as an anti-intellectual eccentric, a marginal figure of late antiquity. In this book, Andrew Jacobs moves Epiphanius from the margin back toward the center and proposes we view major cultural themes of late antiquity in a new light altogether. Through an examination of the key cultural concepts of celebrity, conversion, discipline, scripture, and salvation, Jacobs shifts our understanding of "late antiquity" from a transformational period open to new ideas and peoples toward a Christian Empire that posited a troubling, but ever-present, "otherness" at the center of its cultural production.

Over the past forty years Europe has grown as a global presence and today it plays an important role in a variety of ways: politically, socially, economically, and culturally. European theologians have no choice but to take cognizance of this fact and respond to the broad social challenges by clarifying their views on God and being a prophetic voice in cultural, political and social decision-making. The authors in this volume take up four main contemporary global challenges, i.e. globalization, violence, gender, and the environment, and the volume provides its readers with first-rate theological reflections in Europe. The articles offered here are the result of an intensive workshop held in Leuven in September 2004 and are sponsored by the European Commission and the VLIR, as part of a three-year study program on the understanding of God in Europe.

The Kwanja is a small ethnic group of 10,000 people living in Adamawa, Cameroon. The present monograph describes their bilineal kinship system, political structures, oral history, moral economy, rituals, cosmologies and world view. The book discusses the way the Kwanja construct themselves as homogenous despite their astonishing cultural diversity, and how they construct themselves as different from their neighbors despite the cultural traits that they share in common.

There has not been conducted much research in religious studies and (linguistic) anthropology analysing Protestant missionary linguistic translations. Contemporary Protestant missionary linguists employ grammars, dictionaries, literacy campaigns, and translations of the Bible (in particular the New Testament) in order to convert local cultures. The North American institutions SIL and Wycliffe Bible Translators (WBT) are one of the greatest scientific-evangelical missionary enterprises in the world. The ultimate objective is to translate the Bible to every language. The author has undertaken systematic research, employing comparative linguistic methodology and field interviews, for a history-of-ideas/religions and epistemologies explication of translated SIL missionary linguistic New Testaments and its premeditated impact upon religions, languages, sociopolitical institutions, and cultures. In addition to taking into account the history of missionary linguistics in America and theological principles of SIL/WBT, the author has examined the intended cultural transformative effects of Bible translations upon cognitive and linguistic systems. A theoretical analytic model of conversion and translation has been put forward for comparative research of religion, ideology, and knowledge systems.

The introduction of Christianity into traditional societies has been the subject of numerous studies. Few of these studies, however, have adequately examined the way that this introduction affects power relationships in a community. In this, the third volume in the American Society of Missiology's dissertation series, A. Sue Russell attempts to advance the discourse on Christianity and social change by showing how a new social institution, the local church, both influences and is influenced by existing sociocultural power relationships. Building on her extensive research into the Tagal Murut, Dr. Russell clearly demonstrates that the introduction of Christianity created a dynamic that produced new social relations and power structures in Tagal society. With its unique insights into this crucial dynamic, Conversion, Identity, and Power stands as an important contribution to the sociological and missiological literature exploring the impact of Christianity on traditional societies. Book jacket.

Conversion has played a central role in the history of Christianity. In this first in-depth and wide-ranging narrative history, David Kling examines the dynamic of turning to the Christian faith by individuals, families, and people groups. Global in reach, the narrative progresses from early Christian beginnings in the Roman world to Christianity's expansion into Europe, the Americas, China, India, and Africa. Conversion is often associated with a particular strand of modern Christianity (evangelical) and a particular type of experience (sudden, overwhelming). However, when examined over two millennia, it emerges as a phenomenon far more complex than any one-dimensional profile would suggest. No single, unitary paradigm defines conversion and no easily explicable process accounts for why people convert to Christianity. Rather, a multiplicity of factors-historical, personal, social, geographical, theological, psychological, and cultural-shape the converting process. A History of Christian Conversion not only narrates the conversions of select individuals and peoples, it also engages current theories and models to explain conversion, and examines recurring themes in the conversion process: divine presence, gender and the body, agency and motivation, testimony and memory, group- and self-identity, "authentic" and "nominal" conversion, and modes of communication. Accessible to scholars, students, and those with a general interest in conversion, Kling's book is the most satisfying and comprehensive account of conversion in Christian history to date; this major work will become a standard must-read in conversion studies.

Recent scholarship, particularly that of Nicholas Higham, proposes that the seventh-century conversion of the Anglo-Saxon kingdoms to Christianity occurred because Christianity offered methods for

accessing and using power that Anglo-Saxon kings had previously lacked. A nuanced evaluation that looks at more than just political necessity is needed to account for those kingdoms that resisted conversion. Examining the conversion of the kingdom of Mercia from the perspective of its origin and development shows that what concerned Mercia's rulers - especially Penda, Mercia's last pagan king - was not the "overlordship" or sacral kingship identified by Higham and others as the Anglo-Saxon kings' primary concerns. Instead, Penda's resistance to Christianity arose from Mercia's identity as a "border" kingdom and its status among the other kingdoms of England. Penda may have resisted conversion in order to maintain and defend that Mercian identity.

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