With a focus on Asian traditions, this book examines varieties of thought and self-transformative practice that do not fit neatly on one side or another of the standard Western division between philosophy and religion. It contains chapters by experts on Buddhist, Confucian, Taoist, Hindu and Jain philosophies, as well as ancient Greek philosophy and recent contemplative and spiritual movements. The volume also problematizes the notion of a Western philosophical canon distinguished by rationality in contrast to a religious Eastern "other". These original essays creatively lay the groundwork needed to rethink dominant historical and conceptual categories from a wider perspective to arrive at a deeper, more plural and global understanding of the diverse nature of both philosophy and religion. The volume will be of keen interest to scholars and students in the Philosophy of Religion, Asian and Comparative Philosophy and Religious Studies.

"Handbook of Religion and the Asian City highlights the creative and innovative role of urban aspirations in Asian world cities. It points
out that urban politics and governance are often about religious boundaries and processions—in short, that public religion is politics. The essays show how projects of secularism come up against projects and ambitions of a religious nature, a particular form of contestation that takes the city as its public arena. Asian cities are sites of speculation, not only for those who invest in real estate but also for those who look for housing, for employment, and for salvation. In its potential and actual mobility, the sacred creates social space in which they all can meet. Handbook of Religion and the Asian City makes the comparative case that one cannot study the historical patterns of urbanization in Asia without paying attention to the role of religion in urban aspirations''—Provided by publisher.

"The new religious movements (NRMs) of Modern Asia commonly offered a new way of hope for enduring the socio-political situation of colonial life. This volume explores particular cases in relation to the aspects of origin, identity, transnational activity, text, hybrid conditions, religionized politics, geopolitical exchange, and millennialism"—

The main aim of this book is to indicate the nature and range of reference material available for the study of world religions. A broad interpretation of world religions has been adopted and coverage
includes the Baha'i faith, Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Shinto, Sikhism, Taoism and Zoroastrianism, as well as cross-cultural studies and inter-faith dialogue. Following the basic pattern of the Keyguides series, the work is divided into three sections: an overview of the subject and available literature is followed by an annotated bibliography of over 1000 entries and an international directory of organizations.

Starting from the premise that modernity has cast a spell over people around the world, this collection explores the use of magic and religion as modern tools for connection. The contributors draw on new ethnographic research in Vietnam, Laos, Thailand, and Indonesia to show that residents of these countries no longer see religion and modernity as contradictory. Rather, religious ideas and magic practices help people across the region to meet the challenges of modern life. Revising our understanding of religion in Southeast Asia, this collection sheds new light on the multiple modernities that characterize our globalized world.

British Columbia is Canada's most ethnically diverse province. Yet in general we need to know more about the diversity of religions that
accompanied immigrants to the province and how they are practised today. This book offers intimate portraits of local religious groups, including Hindus and Sikhs from South Asia; Buddhist organizations from Southeast Asia; and Tibetan, Japanese, and Chinese religions from East and Central Asia. The first comprehensive, comparative examination of Asian religions in British Columbia, this book is mandatory reading for teachers, policy makers, scholars of local history and culture and of Asian Canadian studies.

This edited volume discusses mediatized religion in Asia, examining the intensity and variety of constructions and processes related to digital media and religion in Asia today. Individual chapters present case studies from various regions and religious traditions in Asia, critically discussing the data collected in light of current mediatization theories. By directing the study to the geographical, cultural and religious contexts specific to Asia, it also provides new material for the theoretical discussion of the pros and cons of the concept mediatization, among other things interrogating whether this concept is useful in non-’Western’ contexts."

This Handbook explores the world of Asian Christianity and its manifold expressions, including worship, theology, spirituality, inter-
religious relations, interventions in society, and mission. The volume’s contributors deconstruct many of the widespread misconceptions and interpretations of Christianity in Asia. The essays analyze how the spread of Christianity in Asia is linked with the socio-political and cultural processes of colonization, decolonization, modernization, democratization, identity construction of social groups, and various social movements. With a particular focus on inter-religious encounters and the theological and spiritual paradigms emerging in the continent, the volume provides alternative frames for understanding the phenomenon of conversion and shows how the scriptures of other religious traditions are used in the practice of Christianity in Asia. The Oxford Handbook of Christianity in Asia draws insightful conclusions on the historical, contemporary, and future trajectory of its subject by combining the contributions of scholars in a wide variety of disciplines, including theology, sociology, history, political science, and cultural studies.

Developing a framework to study "what makes a region," Amitav Acharya investigates the origins and evolution of Southeast Asian regionalism and international relations. He views the Association of Southeast Asian Nations (ASEAN) "from the bottom up" as not only a U.S.-inspired ally in the Cold War struggle against communism but also an
organization that reflects indigenous traditions. Although Acharya deploys the notion of "imagined community" to examine the changes, especially since the Cold War, in the significance of ASEAN dealings for a regional identity, he insists that "imagination" is itself not a neutral but rather a culturally variable concept. The regional imagination in Southeast Asia imagines a community of nations different from NAFTA or NATO, the OAU, or the European Union. In this new edition of a book first published as The Quest for Identity in 2000, Acharya updates developments in the region through the first decade of the new century: the aftermath of the financial crisis of 1997, security affairs after September 2001, the long-term impact of the 2004 tsunami, and the substantial changes wrought by the rise of China as a regional and global actor. Acharya argues in this important book for the crucial importance of regionalism in a different part of the world.

Revealing the significance of religion in contemporary life, World Religions Today, Fifth Edition, explores major religious traditions—Judaism, Christianity, Islam, Hinduism, Buddhism, South Asian religions, East Asian religions, indigenous religions, and new religions—as dynamic, ongoing forces in the lives of individuals and in the collective experience of modern societies. This unique volume
accomplishes two goals: it connects today's religions to their classical beliefs and practices and focuses on how these religions have both radically changed the modern world and been changed by it. The book is enhanced by numerous pedagogical aids—text boxes, timelines, maps, illustrations, discussion questions, a comprehensive glossary of key terms, and suggestions for further reading—and more than 200 photographs. For a wealth of additional teaching and study resources, visit www.oup.com/us/esposito. World Religions Today, Fifth Edition, is also available as two separate volumes: Religions of Asia Today, Third Edition: 978-0-19-999964-4 Religions of the West Today, Third Edition: 978-0-19-999963-7

Religion and Change in Contemporary Asia was first published in 1971. Minnesota Archive Editions uses digital technology to make long-unavailable books once again accessible, and are published unaltered from the original University of Minnesota Press editions. Asia, the source of the great religions of mankind, faces today the trends toward Westernized industrialization and nationalism, but the traditional religions continue to be vital forces in the process of development and change. This volume presents case studies of the contemporary role of religion in seven Asian nations—China, Japan, Vietnam, India, Burma, Pakistan, and Indonesia. Each essay is by a
specialist with long-term, firsthand experience in the area, and the contributors represent various academic disciplines, including anthropology, history, political science, and history of religions. The studies not only show the effects of the past, as in such great traditions as Hinduism, Buddhism, Confucianism, Taoism, Islam, and Shinto, but also consider the developments of the new religions in Asia today. The authors describe the process of change, asking what is the role of religion in furthering nationalist goals and in bridging the gap between past and present. Arthur F. Wright of Yale University describes the issues relating to Buddhism in modern and contemporary China. Joseph M. Kitagawa of the University of Chicago discusses the new religions in Japan, in historical perspective. I. Milton Sacks of Brandeis University writes on religious components in Vietnamese politics. Agehananda Bharati of Syracuse University discusses Hinduism and modernization in India. Manning Nash of the University of Chicago considers the Burmese experience in Buddhist revitalization. Aziz Ahmad of the University of Toronto treats Islam and democracy in Pakistan. Robert R. Jay of Brown University discusses religious and political conflict in Indonesia. Robert F. Spencer, the volume editor and author of its introduction, was a professor of anthropology at the University of Minnesota.
Throughout its long history, Japan had no concept of what we call “religion.” There was no corresponding Japanese word, nor anything close to its meaning. But when American warships appeared off the coast of Japan in 1853 and forced the Japanese government to sign treaties demanding, among other things, freedom of religion, the country had to contend with this Western idea. In this book, Jason Ananda Josephson reveals how Japanese officials invented religion in Japan and traces the sweeping intellectual, legal, and cultural changes that followed. More than a tale of oppression or hegemony, Josephson’s account demonstrates that the process of articulating religion offered the Japanese state a valuable opportunity. In addition to carving out space for belief in Christianity and certain forms of Buddhism, Japanese officials excluded Shinto from the category. Instead, they enshrined it as a national ideology while relegating the popular practices of indigenous shamans and female mediums to the category of “superstitions”—and thus beyond the sphere of tolerance. Josephson argues that the invention of religion in Japan was a politically charged, boundary-drawing exercise that not only extensively reclassified the inherited materials of Buddhism, Confucianism, and Shinto to lasting effect, but also reshaped, in subtle but significant ways, our own formulation of the concept of religion today. This ambitious and wide-ranging book contributes an
This volume examines the relationship between religion and human rights in seven major religious traditions, as well as key legal concepts, contemporary issues, and relationships among religion, state, and society in the areas of human rights and religious freedom.

ASIAN RELIGIONS "A unique introduction to Asian religions, combining the scholarly rigor of an established historian of Asian religions with the willingness to engage empathetically with the traditions and to suggest that readers do the same." —Joseph A. Adler, Kenyon College

"Randall L. Nadeau has accomplished what only a few have tried, but which has been much needed in the study of religions. He has written a genuinely novel approach to the religions of Asia. This is a work that should find its way into Asian humanities, history, religion, and civilization courses." —Ronnie Littlejohn, Belmont University This all-embracing introduction to Asian religious practices and beliefs takes a unique approach; not only does it provide a complete overview of the basic tenets of the major Asian religions, but it also demonstrates how Asian spiritualities are lived and practiced, exploring the meaning and significance they hold for believers. In a series of
engaging and lively chapters, the book explores the beliefs and practices of Confucianism, Taoism, Hinduism, Buddhism, and Japanese religions, including Shintō. Using a comparative approach, it highlights the contrasts between Asian and Western modes of thinking and living, and debates the influence of religion on real-world issues including work, economic growth, the environment, human rights, and gender relations. Nadeau, a leading figure in this field, takes an empathetic approach to Asian religious and cultural traditions, and considers Asian spiritualities to be viable systems of belief for today's global citizens. Integrating exercises, activities, and an appealing mixture of examples, such as novels and biographies, this refreshing book leads readers to an enhanced understanding of the ideas and practice of Asian religions, and of their continuing relevance today.

Traditionally, research on the history of Asian religions has been marked by a bias for literary evidence, privileging canonical texts penned in ‘classical’ languages. Not only has a focus on literary evidence shaped the dominant narratives about the religious histories of Asia, in both scholarship and popular culture, but it has contributed to the tendency to study different religious traditions in relative isolation from one another. Today, moreover, historical work
is often based on modern textual editions and, increasingly, on electronic databases. What may be lost, in the process, is the visceral sense of the text as artifact – as a material object that formed part of a broader material culture, in which the boundaries between religious traditions were sometimes more fluid than canonical literature might suggest. This volume brings together specialists in a variety of Asian cultures to discuss the methodological challenges involved in integrating material evidence for the reconstruction of the religious histories of South, Southeast, Central, and East Asia. By means of specific ‘test cases,’ the volume explores the importance of considering material and literary evidence in concert. What untold stories do these sources help us to recover? How might they push us to reevaluate historical narratives traditionally told from literary sources? By addressing these questions from the perspectives of different subfields and religious traditions, contributors map out the challenges involved in interpreting different types of data, assessing the problems of interpretation distinct to specific types of material evidence (e.g., coins, temple art, manuscripts, donative inscriptions) and considering the issues raised by the different patterns in the preservation of such evidence in different locales. Special attention is paid to newly-discovered and neglected sources; to our evidence for trade, migration, and inter-regional cultural exchange; and to
geographical locales that served as "contact zones" connecting cultures. In addition, the chapters in this volume represent the rich range of religious traditions across Asia – including Hinduism, Buddhism, Taoism, Shinto, and Chinese religions, as well as Islam and eastern Christianities.

The religious landscape of South Asia is complex and fascinating. While existing literature tends to focus on the majority religions of Hinduism and Buddhism, much less attention is given to Jainism, Sikhism, Islam or Christianity. While not neglecting the majority traditions, this valuable resource also explores the important role which the minority traditions play in the religious life of the subcontinent, covering popular as well as elite expressions of religious faith. By examining the realities of religious life, and the ways in which the traditions are practised on the ground, this book provides an illuminating introduction to religion in South Asia.

The first major study since the 1930s of the relationship between American Transcendentalism and Asian religions, and the first comprehensive work to include post-Civil War Transcendentalists like Samuel Johnson, this book is encyclopedic in scope. Beginning with the inception of Transcendentalist Orientalism in Europe, Versluis covers...
the entire history of American Transcendentalism into the twentieth century, and the profound influence of Orientalism on the movement—including its analogues and influences in world religious dialogue. He examines what he calls "positive Orientalism," which recognizes the value and perennial truths in Asian religions and cultures, not only in the writings of major figures like Thoreau and Emerson, but also in contemporary popular magazines. Versluis's exploration of the impact of Transcendentalism on the twentieth-century study of comparative religions has ramifications for the study of religious history, comparative religion, literature, politics, history, and art history.

Ideal for courses in Western religions, Religions of the West Today, Fourth Edition will cover the same material as the Western chapters of the authors' longer textbook, World Religions Today, Sixth Edition. Revealing the significance of religion in contemporary life, it explores major Western religious traditions—Judaism, Christianity, Islam—as well as indigenous religions, and new religions as dynamic, ongoing forces in the lives of individuals and in the collective experience of modern societies. This unique volume accomplishes two goals: it connects today's religions to their classical beliefs and practices and focuses on how these religions have both radically
changed the modern world and been changed by it. Thoroughly revised, the fourth edition features streamlined content for greater accessibility; updated material on recent world events; and updated timelines.

First published in 1990. Routledge is an imprint of Taylor & Francis, an informa company.

This volume addresses a central problem of contemporary states, namely how to manage the eruption of public religions. While the liberal framework formerly regarded religion as simply a matter of private practice and conscience, in modern states religion has often come to challenge the so-called Westphalian model of church-state relations, and has brought into question many liberal notions of secularism and tolerance. There is much discussion about post-secular society in which religion has to be taken seriously in public affairs. This collection of case studies – looking at Turkey, Singapore, India, China, Britain, Europe and the United States – explores a number of examples in which the state exercises some degree of management of religion, thereby bringing into question the traditional separation of religion and state. This study also attempts to refine the notion of secularization by examining this process in terms of political
arrangements (church-state relations) and the role of religion in everyday life. Ultimately, this study reveals that there is no uniform or standard pattern of secularization in modern societies.

This introduction to Asia's religions, organized geographically, covers Hinduism, Buddhism, Jainism, Sikhism, Confucianism, Daoism, Shinto, Islam, and newer religious movements, as well as discussing Islam in Asia.

The inaugural volume of Princeton Readings in Religions brings together the work of thirty scholars of the religions of India in a new anthology designed to reshape the ways in which the religious traditions of India are understood. The book contains translations of forty-five works, most of which have never before been available in a Western language. Many of these highlight types of discourse (especially ritual manuals, folktales, and oral narratives) and voices (vernacular, esoteric, domestic, and female) that have not been sufficiently represented in previous anthologies and standard accounts of Indian religions. The selections are drawn from ancient texts, medieval manuscripts, modern pamphlets, and contemporary fieldwork in rural and urban India. They represent every region in South Asia and include Hindu, Buddhist, Jain, Sikh, and Muslim materials. Some are
written texts reflecting elite concerns, while others are transcriptions of oral narratives told by nonliterate peasants. Some texts are addressed to a public and pan-Indian audience, others to a limited coterie of initiates in an esoteric sect, and still others are intended for a few women gathered in the courtyard for a household ceremony. The editor has reinforced this diversity by arranging the selections within several overarching themes and categories of discourse (hymns, rituals, narratives, and religious interactions), and encourages us to make our own connections.

The acclaimed volumes of Princeton Readings in Religions present the remarkable range of all that is encompassed in the practice of religions, across the centuries and across the world. Religions of Asia in Practice: An Anthology brings together into a single volume the most important and fascinating selections from the volumes on Buddhism, India, China, Tibet, and Japan to give an overview of how religions have been lived by both ordinary and extraordinary people throughout the continent of Asia. These materials—many of which had never before been translated into any Western language—include ritual manuals, hagiographical and autobiographical writings, popular commentaries, instructions to children, poetry, and folktales. Each is preceded by a substantial introduction in which the translator
discusses the text's history and influence and guides the reader through points of potential difficulty and particular interest. The volume includes, in addition, clear and compelling introductions to each of the major traditions. Religions of Asia in Practice: An Anthology offers a fascinating look at the spectrum of religious practices in Asia over almost three millennia. As such, it is ideally suited for use as a textbook in courses on world or Eastern religions as well as for the general reader.

This comprehensive reference volume covers every country in South and Central Asia, offering reliable demographic information and original interpretative essays by indigenous scholars and practitioners. It maps patterns of growth and decline, assesses major traditions and movements, analyses key themes and examines current trends.

Ideal for courses in Asian or Eastern religions, Religions of Asia Today, Fourth Edition, covers the same material contained in the authors' longer textbook, World Religions Today, Sixth Edition, while also featuring a unique chapter on Islam in Asia. Revealing the significance of religion in contemporary life, it explores Hinduism, Buddhism, South Asian religions, East Asian religions, indigenous religions, and new religions as dynamic, ongoing forces in the lives
of individuals and in the collective experience of modern societies. This unique volume accomplishes two goals: it connects today's religions to their classical beliefs and practices and focuses on how these religions have both radically changed the modern world and been changed by it. Thoroughly revised, the fourth edition features streamlined content for greater accessibility; updated material on recent world events; and updated timelines.

In this unique survey of the indigenous pre-Christian and pre-Muslim religions of Central Asia, Julian Baldick—one of the foremost authorities on global comparative religion—describes a common inheritance among the beliefs of the various peoples who have lived in central Asia. In ancient times these peoples shared remarkable commonalities in forms of worship and spiritual expression, all largely based on the role of animals in their lives. The harsh physical climate of the region led to an emphasis on hunting and animals, and shamans relied heavily on animal sacrifices to create spiritual purity. As a result, animals and spirituality became intertwined. The animal focused characteristics of the region's forms of worship have not only survived in the legends of the area but have found their way into the mythologies of the West. Baldick proposes that the myths and rituals of Central Asia served as possible
foundations for such great works as the Odyssey, the Gospels, and Beowulf. This classic work surveying ancient pagan religion is now available in paperback with a new afterword offering fresh insights on the field. It will fascinate readers with interests ranging from Asian Studies and anthropology to religion and literary studies.

The Routledge Handbook of Religions in Asia provides a contemporary and comprehensive overview of religion in contemporary Asia. Compiled and introduced by Bryan S. Turner and Oscar Salemink, the Handbook contains specially written chapters by experts in their respective fields. The wide-ranging introduction discusses issues surrounding Orientalism and the historical development of the discipline of Religious Studies. It conveys how there have been many centuries of interaction between different religious traditions in Asia and discusses the problem of world religions and the range of concepts, such as high and low traditions, folk and formal religions, popular and orthodox developments. Individual chapters are presented in the following five sections: Asian Origins: religious formations Missions, States and Religious Competition Reform Movements and Modernity Popular Religions Religion and Globalization: social dimensions Striking a balance between offering basic information about religious cultures in Asia and addressing the complexity of employing a western
terminology in societies with radically different traditions, this advanced level reference work will be essential reading for students, researchers and scholars of Asian Religions, Sociology, Anthropology, Asian Studies and Religious Studies.

An innovative and interpretive overview of the nature of popular religion in Southeast Asia, covering Hinduism, Buddhism, and Islam, as well as Christianity and the conversion of indigenous peoples.

Presents Case Studies To The Contemporary Role Of Religion In 7 Asian Nations China, Japan Vietnam, India, Burma, Pakistan And Indonesia. Shows The Effects Of The Past As Hinduism, Buddhism, Confucianism, Taoism, Islam, Shinto But Also Considers The Developments Of The New Religions In Asia Today.

This textbook explores Southeast Asia's modern peoples and their cultural ways and patterns of adaptation. It introduces the region's geography, languages, prehistory, and history, then delves into religion, ethnic complexity, food production, development, and tourism, and the changes that these evolving aspects of life have upon Southeast Asia's peoples and cultures.
This atlas maps religious sites and describes social and demographic characteristics of religious believers in contemporary China.

Heritage and Religion in East Asia examines how religious heritage, in a mobile way, plays across national boundaries in East Asia and, in doing so, the book provides new theoretical insights into the articulation of heritage and religion. Drawing on primary, comparative research carried out in four East Asian countries, much of which was undertaken by East Asian scholars, the book shows how the inscription of religious items as "Heritage" has stimulated cross-border interactions among religious practitioners and boosted tourism along modern pilgrimage routes. Considering how these forces encourage cross-border links in heritage practices and religious movements in China, Taiwan, South Korea, and Japan, the volume also questions what role heritage plays in a region where Buddhism, Taoism, and other various folk religious practices are dominant. Arguing that it is diversity and vibrancy that makes religious discourse in East Asia unique, the contributors explore how this particularity both energizes and is empowered by heritage practices in East Asia. Heritage and Religion in East Asia enriches understanding of the impact of heritage and religious culture in modern society and will be of interest to academics and students working in heritage studies, anthropology,
religion, and East Asian studies.

An accessible, transregional exploration of how Islam and Asia have shaped each other's histories, societies and cultures from the seventh century to today.

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.

This comprehensive survey of the religions of India and the Far East offers writings by noted scholars; coverage of the role of religion in everyday life; information on what it is like to be an adherant to each religion; and discussion of religion's influence on gender roles.

This book traces the American encounter with Asian religions through historical documents and writings, from the late 18th century to the present and including works from Bruce Lee, John Lennon, Amy Tan,
Frederick Douglass and Tan Nhat Hanh.

This essential student textbook consists of seventeen sections, all written by leading scholars in their different fields. They cover all the religious traditions of Southwest Asia, Southeast Asia, Central Asia, Tibet, and East Asia. The major traditions that are described and discussed are (from the Southwest) Hinduism, Jainism, Buddhism, Sikhism and Islam, and (from the East) Taoism, Confucianism and Shinto. In addition, the tradition of Bon in Tibet, the shamanistic religions of Inner Asia, and general Chinese, Korean and Japanese religion are also given full coverage. The emphasis throughout is on clear description and analysis, rather than evaluation. Ten maps are provided to add to the usefulness of this book, which has its origin in the acclaimed Encyclopedia of Religion, edited by Mircea Eliade of the University of Chicago.

Princeton Readings in Religions is a new series of anthologies on the religions of the world, representing the significant advances that have been made in the study of religions in the last thirty years. This volume brings together the introductions to the first five volumes of this acclaimed series: Religions of India in Practice (1995), Buddhism in Practice (1995), Religions of China in Practice
(1996), Religions of Tibet in Practice (1997), and Religions of Japan in Practice (1999). The introductions to these volumes have been widely praised for their accessible, clear and concise overviews of the religions of Asia, providing both historical context and insightful analysis of Hinduism, Jainism, Sikhism, Islam, Buddhism, Confucianism, Taoism, Shinto, and Bon, as well as many local traditions. The authors of the chapters are leading scholars of Asian religions: Richard Davis (India), Stephen Teiser (China), George Tanabe (Japan), and Donald Lopez (Buddhism and Tibet). They bring together the best and most current research on their topics, while series editor Donald Lopez provides an introduction to the volume as a whole. In addition to providing a wealth of detail on the history, doctrine, and practice of the religions of Asia, the five chapters offer an opportunity for sustained discussions of the category of "religion."

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