

Princeton Readings In Religion And Violence

Princeton Readings in Religion and Violence Princeton University Press

"An impressive and important cross-cultural study that has vast implications for history, religion, anthropology, folklore, and other fields. . . . Remarkably wide-ranging and extremely well-documented, it covers (among much else) the following: medieval Christian legends such as the 14th-century Ethiopian Gadla Hawaryat (Contendings of the Apostles) that had their roots in Parthian Gnosticism and Manichaeism; dog-stars (especially Sirius), dog-days, and canine psychopomps in the ancient and Hellenistic world; the cynocephalic hordes of the ancient geographers; the legend of Prester John; Visvamisra and the Svapacas ("Dog-Cookers"); the Dog Rong ("warlike barbarians") during the Xia, Shang, and Zhou periods; the nochoy ghajar (Mongolian for "Dog Country") of the Khitans; the Panju myth of the Southern Man and Yao "barbarians" from chapter 116 of the History of the Latter Han and variants in a series of later texts; and the importance of dogs in ancient Chinese burial rites. . . . Extremely well-researched and highly significant."—Victor H. Mair, *Asian Folklore Studies*

A thoroughly updated and substantially expanded edition of an acclaimed anthology This is a thoroughly updated and substantially expanded new edition of one of the most popular, wide-ranging, and engaging anthologies of Western political thinking, one that spans from antiquity to the twenty-first century. In addition to the majority of the pieces that appeared in the original edition, this new edition features exciting new selections from more recent thinkers who address vital contemporary issues, including identity, cosmopolitanism, global justice, and populism. Organized chronologically, the anthology brings together a fascinating array of writings—including essays, book excerpts, speeches, and other documents—that have indelibly shaped how politics and society are understood. Each chronological section and thinker is presented with a brief, lucid introduction, making this a valuable reference as well as reader. A thoroughly updated and substantially expanded edition of an acclaimed anthology of political thought Features a wide range of thinkers, including Thucydides, Plato, Aristotle, Cicero, Augustine, Aquinas, Christine de Pizan, Machiavelli, Luther, Calvin, Hobbes, Spinoza, Locke, Swift, Hume, Rousseau, Adam Smith, Jefferson, Burke, Olympe de Gouges, Wollstonecraft, Kant, Hegel, Bentham, Mill, de Tocqueville, Frederick Douglass, Lincoln, Marx, Nietzsche, Lenin, John Dewey, Gaetano Mosca, Roberto Michels, Weber, Emma Goldman, Freud, Einstein, Mussolini, Arendt, Hayek, Franklin D. Roosevelt, T. H. Marshall, Orwell, Leo Strauss, de Beauvoir, Fanon, Martin Luther King Jr., Malcolm X, Havel, Fukuyama, Mitchell Cohen, Habermas, Foucault, Rawls, Nozick, Walzer, Iris Marion Young, Martha Nussbaum, Peter Singer, Amartya Sen, and Jan-Werner Müller Includes brief introductions for each thinker

The Peace of the Gods takes a new approach to the study of Roman elites' religious practices and beliefs, using current theories in psychology, sociology, and anthropology, as well as cultural and literary studies. Craige Champion focuses on what the elites of the Middle Republic (ca. 250–ca. 100 BCE) actually did in the religious sphere, rather than what they merely said or wrote about it, in order to provide a more nuanced and satisfying historical reconstruction of what their religion may have meant to those who commanded the Roman world and its imperial subjects. The book examines the nature and structure of the major priesthoods in Rome itself, Roman military commanders' religious behaviors in dangerous field conditions, and the state religion's acceptance or rejection of new cults and rituals in response to external events that benefited or threatened the Republic. According to a once-dominant but now-outmoded interpretation of Roman religion that goes back to the ancient Greek historian Polybius, the elites didn't believe in their gods but merely used religion to control the masses.

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Using that interpretation as a counterfactual lens, Champion argues instead that Roman elites sincerely tried to maintain Rome's good fortune through a *pax deorum* or "peace of the gods." The result offers rich new insights into the role of religion in elite Roman life.

Medieval Christianity in Practice provides readers with a sweeping look at the religious practices of the European Middle Ages. Comprising forty-two selections from primary source materials--each translated with an introduction and commentary by a specialist in the field--the collection illustrates the religious cycles, rituals, and experiences that gave meaning to medieval Christian individuals and communities. This volume of Princeton Readings in Religions assembles sources reflecting different genres, regions, and styles, including prayer books, chronicles, diaries, liturgical books, sermons, hagiography, and handbooks for the laity and clergy. The texts represent the practices through which Christians conducted their individual, family, and community lives, and explores such life-cycle events as birth, confirmation, marriage, sickness, death, and burial. The texts also document religious practices related to themes of work, parish life, and devotions, as well as power and authority. Enriched by expert analysis and suggestions for further reading, *Medieval Christianity in Practice* gives students and general readers alike the necessary background and foundations for an appreciation of the creativity and multiplicity of medieval Christian religious culture.

The long battle between exclusionary and inclusive versions of the American story Was America founded as a Christian nation or a secular democracy? Neither, argues Philip Gorski in *American Covenant*. What the founders envisioned was a prophetic republic that would weave together the ethical vision of the Hebrew prophets and the Western political heritage of civic republicanism. In this eye-opening book, Gorski shows why this civil religious tradition is now in peril—and with it the American experiment. *American Covenant* traces the history of prophetic republicanism from the Puritan era to today, providing insightful portraits of figures ranging from John Winthrop and W.E.B. Du Bois to Jerry Falwell, Ronald Reagan, and Barack Obama. Featuring a new preface by the author, this incisive book demonstrates how half a century of culture war has drowned out the quieter voices of the vital center, and demonstrates that if we are to rebuild that center, we must recover the civil religious tradition on which the republic was founded.

This third volume of Princeton Readings in Religions demonstrates that the "three religions" of China--Confucianism, Daoism, and Buddhism (with a fourth, folk religion, sometimes added)--are not mutually exclusive: they overlap and interact with each other in a rich variety of ways. The volume also illustrates some of the many interactions between Han culture and the cultures designated by the current government as "minorities." Selections from minority cultures here, for instance, are the folktale of Ny Dan the Manchu Shamaness and a funeral chant of the Yi nationality collected by local researchers in the early 1980s. Each of the forty unusual selections, from ancient oracle bones to stirring accounts of mystic visions, is preceded by a substantial introduction. As with the other volumes, most of the selections here have never been translated before. Stephen Teiser provides a general introduction in which the major themes and categories of the religions of China are analyzed. The book represents an attempt to move from one conception of the "Chinese spirit" to a picture of many spirits, including a Laozi who acquires magical powers and eventually ascends to heaven in broad daylight; the white-robed Guanyin, one of the most beloved Buddhist deities in China; and the burning-mouth hungry ghost. The book concludes with a section on "earthly conduct."

The Historical Jesus in Context is a landmark collection that places the gospel narratives in their full literary, social, and archaeological context. More than twenty-five internationally recognized experts offer new translations and descriptions of a broad range of texts that shed new light on the Jesus of history, including pagan prayers and private inscriptions, miracle tales and martyrdoms, parables and fables, divorce decrees and imperial propaganda. The translated materials--from Christian, Coptic, and Jewish as well as Greek, Roman, and

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Egyptian texts--extend beyond single phrases to encompass the full context, thus allowing readers to locate Jesus in a broader cultural setting than is usually made available. This book demonstrates that only by knowing the world in which Jesus lived and taught can we fully understand him, his message, and the spread of the Gospel. Gathering in one place material that was previously available only in disparate sources, this formidable book provides innovative insight into matters no less grand than first-century Jewish and Gentile life, the composition of the Gospels, and Jesus himself.

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."

This anthology, first published in 1995, illustrates the vast scope of Buddhist practice in Asia, past and present. Re-released now in a slimmer but still extensive edition, Buddhism in Practice presents a selection of thirty-five translated texts--each preceded by a substantial introduction by its translator. These unusual sources provides the reader with a sense of the remarkable diversity of the practices of persons who over the course of 2,500 years have been identified, by themselves or by others, as Buddhists. Demonstrating the many continuities among the practices of Buddhist cultures widely separated by both history and geography, Buddhism in Practice continues to provide an ideal introduction to Buddhism and a source of new insights for scholars.

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 is an unprecedented collection of nearly seventy Late Antique primary religious texts. These texts--all in new English translation and many appearing in English for the first time--represent every major religious current from the late first century until the rise of Islam. Produced through the efforts of thirty-six leading scholars in the field, they constitute a comprehensive view of religious practice in Late Antiquity.

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Religious life and performance during this period comprised diverse, often unusual practices. Philosophical ascent, magic, legal pronouncement, hymnography, dietary and sexual restriction, and rhetoric were all part of this deeply fascinating world. Religious and political identity often intertwined, as reflected in the Roman persecution of Christians. And a fluid boundary between religion and superstition was contested in daily life. Many practices, including ascetic training, crossed religious boundaries. Others, such as "incubation" at specific temples and certain divination rites, were distinctive practices of individual groups and orders. Intrinsically interesting, the practice of religion in the Late Antique also edifies modern-day religious life. As this volume shows, the origins of the contemporary Western religious terrain can be gleaned in this period. Rabbinic Judaism flourished and spread. Christianity developed still-important theological categories and structures. And even movements that did not survive intact--such as Neoplatonism and the once-powerful Manichaean churches--continue to influence religion today. This rich sourcebook includes discussions of asceticism, religious organization, ritual, martyrdom, religion's social implications, law, and theology. Its unique emphasis on practice and its inclusion of texts translated from lesser-known languages advance the study of religious history in several directions. A strong interdisciplinary orientation will reward scholars and students of religion, theology, gender studies, classical literatures, and history. Each text is accompanied by an introduction and a bibliography for further reading and research, making the book appropriate for use in any university or seminary classroom.

An instant New York Times bestseller, Dan Lyons' "hysterical" (Recode) memoir, hailed by the Los Angeles Times as "the best book about Silicon Valley," takes readers inside the maddening world of fad-chasing venture capitalists, sales bros, social climbers, and sociopaths at today's tech startups. For twenty-five years Dan Lyons was a magazine writer at the top of his profession--until one Friday morning when he received a phone call: Poof. His job no longer existed. "I think they just want to hire younger people," his boss at Newsweek told him. Fifty years old and with a wife and two young kids, Dan was, in a word, screwed. Then an idea hit. Dan had long reported on Silicon Valley and the tech explosion. Why not join it? HubSpot, a Boston start-up, was flush with \$100 million in venture capital. They offered Dan a pile of stock options for the vague role of "marketing fellow." What could go wrong? HubSpotters were true believers: They were making the world a better place ... by selling email spam. The office vibe was frat house meets cult compound: The party began at four thirty on Friday and lasted well into the night; "shower pods" became hook-up dens; a push-up club met at noon in the lobby, while nearby, in the "content factory," Nerf gun fights raged. Groups went on "walking meetings," and Dan's absentee boss sent cryptic emails about employees who had "graduated" (read: been fired). In the middle of all this was Dan, exactly twice the age of the average HubSpot employee, and literally old enough to be the father of most of his co-workers, sitting at his desk on his bouncy-ball "chair."

Together they are designed to do nothing less than reshape the way in which Buddhism is understood

Religions of the United States in Practice is a rich anthology of primary sources with accompanying essays that examines religious behavior in America. From praying in an early American synagogue to performing Mormon healing rituals to debating cremation, Volume 1 explores faith through action from Colonial times through the nineteenth century. The documents and essays consider the religious practices of average people--praying, singing, healing, teaching, imagining, and persuading. Some documents are formal liturgies while other texts describe more spontaneous religious actions. Because religious practices also take place in the imagination, dreams, visions, and fictional accounts are also included. Accompanying each primary document is an essay that sets the religious practice in its historical and theological context--making this volume ideal for classroom use and accessible to any reader. The introductory essays explain the various meanings of religious practices as lived out in churches and synagogues, in parlors and fields, beside rivers, on lecture platforms, and in the streets.

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Religions of the United States in Practice offers a sampling of religious perspectives in order to approximate the living texture of popular religious thought and practice in the United States. The history of religion in America is more than the story of institutions and famous people. This anthology presents a more nuanced story composed of the everyday actions and thoughts of lay men and women.

Violence has always played a part in the religious imagination, from symbols and myths to legendary battles, from colossal wars to the theater of terrorism. The Oxford Handbook of Religion and Violence surveys intersections between religion and violence throughout history and around the world. The forty original essays in this volume include overviews of major religious traditions, showing how violence is justified within the literary and theological foundations of the tradition, how it is used symbolically and in ritual practice, and how social acts of violence and warfare have been justified by religious ideas. The essays also examine patterns and themes relating to religious violence, such as sacrifice and martyrdom, which are explored in cross-disciplinary or regional analyses; and offer major analytic approaches, from literary to social scientific studies. The contributors to this volume--innovative thinkers who are forging new directions in theory and analysis related to religion and violence--provide novel insights into this important field of studies. By mapping out the whole field of religion and violence, The Oxford Handbook of Religion and Violence will prove an authoritative source for students and scholars for years to come.

Korea has one of the most diverse religious cultures in the world today, with a range and breadth of religious practice virtually unrivaled by any other country. This volume in the Princeton Readings in Religions series is the first anthology in any language, including Korean, to bring together a comprehensive set of original sources covering the whole gamut of religious practice in both premodern and contemporary Korea. The book's thirty-two chapters help redress the dearth of source materials on Korean religions in Western languages. Coverage includes shamanic rituals for the dead and songs to quiet fussy newborns; Buddhist meditative practices and exorcisms; Confucian geomancy and ancestor rites; contemporary Catholic liturgy; Protestant devotional practices; internal alchemy training in new Korean religions; and North Korean Juche ("self-reliance") ideology, an amalgam of Marxism and Neo-Confucian filial piety focused on worship of the "father," Kim Il Sung. Religions of Korea in Practice provides substantial coverage of contemporary Korean religious practice, especially the various Christian denominations and new indigenous religions. Each chapter includes an extensive translation of original sources on Korean religious practice, accompanied by an introduction that frames the significance of the selections and offers suggestions for further reading. This book will help any reader gain a better appreciation of the rich complexity of Korea's religious culture.

From its earliest days, Buddhism has been closely intertwined with medicine. Buddhism and Medicine is a singular collection showcasing the generative relationship and mutual influence between these fields across premodern Asia. The anthology combines dozens of English-language translations of premodern Buddhist texts with contextualizing introductions by leading international scholars in Buddhist studies, the history of medicine, and a range of other fields. These sources explore in detail medical topics ranging from the development of fetal anatomy in the womb to nursing, hospice, dietary regimen, magical powers, visualization, and other healing knowledge. Works translated here include meditation guides, popular narratives, ritual manuals, spells texts, monastic disciplinary codes, recipe inscriptions, philosophical treatises, poetry, works by physicians, and other genres. All together, these selections and their introductions provide a comprehensive overview of Buddhist healing throughout Asia. They also demonstrate the central place of healing in Buddhist practice and in the daily life of the premodern world.

From 1925 to 1941, approximately one hundred African American clergymen teamed up with leading record labels such as Columbia, Paramount, Victor-RCA to record and sell their sermons on wax. While white clerics of the era, such as Aimee Semple McPherson and

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Charles Fuller, became religious entrepreneurs and celebrities through their pioneering use of radio, black clergy were largely marginalized from radio. Instead, they relied on other means to get their message out, teaming up with corporate titans of the phonograph industry to package and distribute their old-time gospel messages across the country. Their nationally marketed folk sermons received an enthusiastic welcome by consumers, at times even outselling top billing jazz and blues artists such as Bessie Smith and Ma Rainey. These phonograph preachers significantly shaped the development of black religion during the interwar period, playing a crucial role in establishing the contemporary religious practices of commodification, broadcasting, and celebrity. Yet, the fame and reach of these nationwide media ministries came at a price, as phonograph preachers became subject to the principles of corporate America. In *Preaching on Wax*, Lerone A. Martin offers the first full-length account of the oft-overlooked religious history of the phonograph industry. He explains why a critical mass of African American ministers teamed up with the major phonograph labels of the day, how and why black consumers eagerly purchased their religious records, and how this phonograph religion significantly contributed to the shaping of modern African American Christianity. Originally published in 1997, *Religions of Tibet in Practice* is a landmark work--the first major anthology on the topic ever produced. This new edition--abridged to further facilitate course use--presents a stunning array of works that together offer an unparalleled view of the Tibetan religious landscape over the centuries. Organized thematically, the twenty-eight chapters are testimony to the vast scope of religious practice in the Tibetan world, past and present. *Religions of Tibet in Practice* remains a work of great value to scholars, students, and general readers. A two-part anthology of documents and essays examines a wide range of religious behavior in America--from praying, singing, and teaching to dreams and fictional writings--setting each within its historical context and covering in a first volume the Colonial period through the nineteenth century. Reprint.

A two-part anthology of documents and essays examines a wide range of religious behavior in America--from praying, singing, and teaching to dreams and fictional writings--setting each within its historical context and covering in the second volume the twentieth century. Reprint. An anthology that provides the comprehensive overview for understanding the relationship between religion and violence - historically, culturally, and in the contemporary world. It includes original source materials justifying violence from various religious perspectives: Hindu, Chinese, Christian, Muslim, Jewish, and Buddhist.

As David White explains in the Introduction to *Tantra in Practice*, Tantra is an Asian body of beliefs and practices that seeks to channel the divine energy that grounds the universe, in creative and liberating ways. The subsequent chapters reflect the wide geographical and temporal scope of Tantra by examining thirty-six texts from China, India, Japan, Nepal, and Tibet, ranging from the seventh century to the present day, and representing the full range of Tantric experience--Buddhist, Hindu, Jain, and even Islamic. Each text has been chosen and translated, often for the first time, by an international expert in the field who also provides detailed background material. Students of Asian religions and general readers alike will find the book rich and informative. The book includes plays, transcribed interviews, poetry, parodies, inscriptions, instructional texts, scriptures, philosophical conjectures, dreams, and astronomical speculations, each text illustrating one of the diverse traditions and practices of Tantra. Thus, the nineteenth-century Indian Buddhist *Garland of Gems*, a series of songs, warns against the illusion of appearance by referring to bees, yogurt, and the fire of Malaya Mountain; while fourteenth-century Chinese Buddhist manuscripts detail how to prosper through the *Seven Stars of the Northern Dipper* by burning incense, making offerings to scriptures, and chanting incantations. In a transcribed conversation, a modern Hindu priest in Bengal candidly explains how he serves the black Goddess Kali and feeds temple skulls lentils, wine, or rice; a seventeenth-century Nepalese Hindu praise-poem hammered into the golden doors to the temple

of the Goddess Taleju lists a king's faults and begs her forgiveness and grace. An introduction accompanies each text, identifying its period and genre, discussing the history and influence of the work, and identifying points of particular interest or difficulty. The first book to bring together texts from the entire range of Tantric phenomena, *Tantra in Practice* continues the Princeton Readings in Religions series. The breadth of work included, geographic areas spanned, and expert scholarship highlighting each piece serve to expand our understanding of what it means to practice Tantra.

The Heart Sutra is perhaps the most famous Buddhist text, traditionally regarded as a potent expression of emptiness and of the Buddha's perfect wisdom. This brief, seemingly simple work was the subject of more commentaries in Asia than any other sutra. In *Elaborations on Emptiness*, Donald Lopez explores for the first time the elaborate philosophical and ritual uses of the Heart Sutra in India, Tibet, and the West. Included here are full translations of the eight extant Indian commentaries. Interspersed with the translations are six essays that examine the unusual roles the Heart Sutra has played: it has been used as a mantra, an exorcism text, a tantric meditation guide, and as the material for comparative philosophy. Taken together, the translations and essays that form *Elaborations on Emptiness* demonstrate why commentary is as central to modern scholarship on Buddhism as it was for ancient Buddhists. Lopez reveals unexpected points of instability and contradiction in the Heart Sutra, which, in the end, turns out to be the most malleable of texts, where the logic of commentary serves as a tool of both tradition and transgression.

The political importance of Christian churches in the 1980s is the focus of this wide-ranging book of readings. Contributors begin by placing the current involvement of religious groups in politics in historical perspective and then analyze the politics and ideologies of both the religious right and religious left. They also explore specific issues, including the separation of church and state, the impact of religious interest groups on public policy, religion and abortion, and feminist theological views.

The most authoritative anthology of Islamist texts This anthology of key primary texts provides an unmatched introduction to Islamist political thought from the early twentieth century to the present, and serves as an invaluable guide through the storm of polemic, fear, and confusion that swirls around Islamism today. Roxanne Euben and Muhammad Qasim Zaman gather a broad selection of texts from influential Islamist thinkers and place these figures and their writings in their multifaceted political and historical contexts. The selections presented here in English translation include writings of Ayatollah Khomeini, Osama bin Laden, Muslim Brotherhood founder Hasan al-Banna, and Moroccan Islamist leader Nadia Yassine, as well as the Hamas charter, an interview with a Taliban commander, and the final testament of 9/11 hijacker Muhammad Atta. Illuminating the content and political appeal of Islamist thought, this anthology brings into sharp relief the commonalities in Islamist arguments about gender, democracy, and violence, but it also reveals significant

political and theological disagreements among thinkers too often grouped together and dismissed as extremists or terrorists. No other anthology better illustrates the diversity of Islamist thought, the complexity of its intellectual and political contexts, or the variety of ways in which it relates to other intellectual and religious trends in the contemporary Muslim world.

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.

"How do gods and spirits come to feel vividly real to people—as if they were standing right next to them? Humans tend to see supernatural agents everywhere, as the cognitive science of religion has shown. But it isn't easy to maintain a sense that there are invisible spirits who care about you. In *How God Becomes Real*, acclaimed anthropologist and scholar of religion T. M. Luhrmann argues that people must work incredibly hard to make gods real and that this effort—by changing the people who do it and giving them the benefits they seek from invisible others—helps to explain the enduring power of faith"--

Many Americans wish to believe that the United States, founded in religious tolerance, has gradually and naturally established a secular public sphere that is equally tolerant of all religions—or none. *Culture and Redemption* suggests otherwise. Tracy Fessenden contends that the uneven separation of church and state in America, far from safeguarding an arena for democratic flourishing, has functioned instead to promote particular forms of religious possibility while containing, suppressing, or excluding others. At a moment when questions about the appropriate role of religion in public life have become trenchant as never before, *Culture and Redemption* radically challenges conventional depictions—celebratory or damning—of America's "secular" public sphere. Examining American legal cases, children's books, sermons, and polemics together with popular and classic works of literature from the seventeenth to the twentieth centuries, *Culture and Redemption* shows how the vaunted secularization of American culture proceeds not as an inevitable by-product of modernity, but instead through concerted attempts to render dominant forms of Protestant identity continuous with democratic, civil identity. Fessenden shows this process to be thoroughly implicated, moreover,

in practices of often-violent exclusion that go to the making of national culture: Indian removals, forced acculturations of religious and other minorities, internal and external colonizations, and exacting constructions of sex and gender. Her new readings of Emerson, Whitman, Melville, Stowe, Twain, Gilman, Fitzgerald, and others who address themselves to these dynamics in intricate and often unexpected ways advance a major reinterpretation of American writing.

This volume of Princeton Readings in Religions brings together the work of more than thirty scholars of Islam and Muslim societies in South Asia to create a rich anthology of primary texts that contributes to a new appreciation of the lived religious and cultural experiences of the world's largest population of Muslims. The thirty-four selections--translated from Arabic, Persian, Urdu, Bengali, Tamil, Gujarati, Hindavi, Dakhani, and other languages--highlight a wide variety of genres, many rarely found in standard accounts of Islamic practice, from oral narratives to elite guidance manuals, from devotional songs to secular judicial decisions arbitrating Islamic law, and from political posters to a discussion among college women affiliated with an "Islamist" organization. Drawn from premodern texts, modern pamphlets, government and organizational archives, new media, and contemporary fieldwork, the selections reflect the rich diversity of Islamic belief and practice in South Asia. Each reading is introduced with a brief contextual note from its scholar-translator, and Barbara Metcalf introduces the whole volume with a substantial historical overview.

Why is religion still around in the twenty-first century? Why do so many still believe? And how do various traditions still shape the way people experience everything from sexuality to politics, whether they are religious or not? In *Why Religion?* Elaine Pagels looks to her own life to help address these questions. These questions took on a new urgency for Pagels when dealing with unimaginable loss—the death of her young son, followed a year later by the shocking loss of her husband. Here she interweaves a personal story with the work that she loves, illuminating how, for better and worse, religious traditions have shaped how we understand ourselves; how we relate to one another; and, most importantly, how to get through the most difficult challenges we face. Drawing upon the perspectives of neurologists, anthropologists, and historians, as well as her own research, Pagels opens unexpected ways of understanding persistent religious aspects of our culture. A provocative and deeply moving account from one of the most compelling religious thinkers at work today, *Why Religion?* explores the spiritual dimension of human experience.

This collection of original materials provides a sweeping view of medieval and early modern Jewish ritual and religious practice. Including such diverse texts as ritual manuals, legal codes, mystical books, autobiographical writings, folk literature, and liturgical poetry, it testifies to the enormous variety of practices that characterized Judaism in the twelve hundred years between 600 and 1800 C.E. Its focus on religious practice and experience--how Judaism was actually lived by people from day to day--makes this anthology unique among the few sourcebooks available. The volume encompasses the broad scope and complex texture of Jewish religious practice, taking into account many aspects of Jewish culture that have hitherto been relatively neglected: the religious life of ordinary people, the role and status of

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women, art and aesthetics, and marginalized as well as remote Jewish communities. It introduces such remarkable personalities as Moses Maimonides, Leon Modena, and Gluckel of Hameln, and presents extraordinary texts on festival practice, Torah study, mystical communities, meditation, exorcism, the practice of charity, and folk rites marking birth and death. Representing state-of-the-art scholarship by distinguished academics from around the world, the volume includes many materials never before translated into English. Each text is preceded by an accessible introduction, making this book suitable for college and university students as well as a general audience. Whether read as a deliberate course of study or dipped into selectively for a glimpse into fascinating Jewish lives and places, *Judaism in Practice* holds rich rewards for any reader.

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An anthology of primary texts drawn from the diverse yoga traditions of India, greater Asia, and the West. Focuses on the lived experiences in the many world of yoga.

The aim of this book is to examine the transformation of the geography of China in the years since the start of China's policy of reform and opening-up in 1978, as seen through the eyes of Chinese geographers. Throughout that period, Chinese geographers have studied these environmental, economic, political and cultural processes closely, drawing on sources that are far from easy to access, and have published their results in Chinese. Much of this research has underpinned the Chinese government's assessment of policies and the policy choices at different levels, yet it is not well known outside of China. This volume deals with aspects of the socio-economic geography of China's transformation including its changing relations with the rest of the world, although it also deals with the impact of China's development path on the country's ecological systems. Each chapter deals with aggregate trends and specific cases to show the ways in which the particular characteristics of China's economic and social order (economic organization, political system and cultural model and values) have shaped and are shaped by its geography.

This Companion explores the many ways in which the Gothic has dispersed in the twentieth and twenty-first centuries, and in particular how it has come to offer a focus for the tensions inherent in modernity. Fourteen essays by world-class experts show how the Gothic in numerous forms - including literature, film, television, and cyberspace - helps audiences both to distance themselves from and to deal with some of the key underlying problems of modern life. Topics discussed include the norms and shifting boundaries of sex and gender, the explosion of different forms of media and technology, the mixture of cultures across the western world, the problem of identity for the modern individual, what people continue to see as evil, and the very nature of modernity. Also including a chronology and guide to further reading, this volume offers a comprehensive account of the importance of Gothic to modern life and thought.

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,

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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.

This anthology reflects a range of Japanese religions in their complex, sometimes conflicting, diversity. In the tradition of the Princeton Readings in Religions series, the collection presents documents (legends and miracle tales, hagiographies, ritual prayers and ceremonies, sermons, reform treatises, doctrinal tracts, historical and ethnographic writings), most of which have been translated for the first time here, that serve to illuminate the mosaic of Japanese religions in practice. George Tanabe provides a lucid introduction to the "patterned confusion" of Japan's religious practices. He has ordered the anthology's forty-five readings under the categories of "Ethical Practices," "Ritual Practices," and "Institutional Practices," moving beyond the traditional classifications of chronology, religious traditions (Shinto, Confucianism, Buddhism, etc.), and sects, and illuminating the actual orientation of people who engage in religious practices. Within the anthology's three broad categories, subdivisions address the topics of social values, clerical and lay precepts, gods, spirits, rituals of realization, faith, court and emperor, sectarian founders, wizards, and heroes, orthopraxis and orthodoxy, and special places. Dating from the eighth through the twentieth centuries, the documents are revealed to be open to various and evolving interpretations, their meanings dependent not only on how they are placed in context but also on how individual researchers read them. Each text is preceded by an introductory explanation of the text's essence, written by its translator. Instructors and students will find these explications useful starting points for their encounters with the varied worlds of practice within which the texts interact with readers and changing contexts. *Religions of Japan in Practice* is a compendium of relationships between great minds and ordinary people, abstruse theories and mundane acts, natural and supernatural powers, altruism and self-interest, disappointment and hope, quiescence and war. It is an indispensable sourcebook for scholars, students, and general readers seeking engagement with the fertile "ordered disorder" of religious practice in Japan.

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