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## Read PDF Religion And The Body

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### KEY=BODY - ASHTYN JAMARI

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**Religion and the Body** [Cambridge University Press](#) This book aims to highlight the distinctive and unfamiliar ways in which diverse religious traditions understand the 'body', and also, in doing this, to raise to greater consciousness some of the assumptions and problems of contemporary attitudes to it. It brings together essays by established experts in the history of religion, the social sciences, and philosophy. Part I is devoted to an analysis of current secularized discourses on the 'body', and to exposing both their anti-religious and their covertly religious content. Parts II and III provide essays on traditional 'Western' and 'Eastern' religious attitudes to the 'body'. Each contributor focuses on some (especially characteristic) devotional practices or relevant texts; each carefully outlines the total context in which a distinctive religious attitude to 'bodiliness' occurs. The result is a rich source for comparative studies of the 'body', and of its relation to society and to the divine. **Religion and the Body Modern Science and the Construction of Religious Meaning** [BRILL](#) This book reflects on the implications of neurobiology and the scientific worldview on aspects of religious experience, belief, and practice, focusing especially on the body and the construction of religious meaning. **Religion, the Body, and Sexuality An Introduction** [Routledge](#) How does religion relate to bodies and sexualities? Many people would answer, simply, "through repression," but the relationship is much more complicated than that. While many religions draw boundaries between what they consider to be appropriate and inappropriate use of the human body, especially in the realm of sexuality, the same religions often celebrate human sexuality and even expect sexual partners to provide each other with sexual pleasure. Celibacy, too, is more than just repression, and sometimes it is even seen as providing the practitioner with great spiritual power; in other settings, the sex act itself is understood to provide this power. Religion, the Body, and Sexuality offers students and general readers a sophisticated and accessible exploration of the connections between religion, sexuality, and the body, through case studies and overviews in the following thematic chapters: Celibacy Regulation Controversy Violence Innovation Instrumentalization Ecstasy Each chapter includes suggestions for further reading, questions for further thought, and a list of relevant media resources. This engaging book is an excellent addition to introductory courses on religion or sexuality and is a much-needed new volume for advanced courses on the intersections of these areas of human experience. **Religion and the Subtle Body in Asia and the West Between Mind and Body** [Routledge](#) Subtle-body practices are found particularly in Indian, Indo-Tibetan and East Asian societies, but have become increasingly familiar in Western societies, especially through the various healing and yogic techniques and exercises associated with them. This book explores subtle-body practices from a variety of perspectives, and includes both studies of these practices in Asian and Western contexts. The book discusses how subtle-body practices assume a quasi-material level of human existence that is intermediate between conventional concepts of body and mind. Often, this level is conceived of in terms of an invisible structure of channels, associated with the human body, through which flows of quasi-material substance take place. Contributors look at how subtle-body concepts form the basic explanatory structure for a wide range of practices. These include forms of healing, modes of exercise and martial arts as well as religious practices aimed at the refinement and transformation of the human mindbody complex. By highlighting how subtle-body practices of many kinds have been introduced into Western societies in recent years, the book explores the possibilities for new models of understanding which these concepts open up. It is a useful contribution to studies on Asian Religion and Philosophy. **The Body of Faith A Biological History of Religion in America** [University of Chicago Press](#) The postmodern view that human experience is constructed by language and culture has informed historical narratives for decades. Yet newly emerging information about the biological body now makes it possible to supplement traditional scholarly models with insights about the bodily sources of human thought and experience. The Body of Faith is the first account of American religious history to highlight the biological body. Robert C. Fuller brings a crucial new perspective to the study of American religion, showing that knowledge about the biological body deeply enriches how we explain dramatic episodes in American religious life. Fuller shows that the body's genetically evolved systems—pain responses, sexual passion, and emotions like shame and fear—have persistently shaped the ways that Americans forge relationships with nature, to society, and to God. The first new work to appear in the Chicago History of American Religion series in decades, The Body of Faith offers a truly interdisciplinary framework for explaining the richness, diversity, and endless creativity of American religious life. **The Body in Religion Cross-Cultural Perspectives** [Bloomsbury Publishing](#) Machine generated contents note: -- Preface and Introduction -- 1. The Body in Creation Myths -- 2. Representation of the Divine in Jewish, Christian, and Muslim Sacred Texts -- 3. Celebrating the Body in Religious Ritual -- 4. Notions of Purity in Biblical and Indigenous Traditions -- 5. Body Modifications -- 6. Marriage, Sexuality, and Modesty -- 7. Asceticism in Christianity and Jainism -- 8. Food: Laws and Practices -- 9. Erotic Desire and Divine Love in Religious Poetry -- 10. Death and the Afterlife -- 11. Asian Traditions and Views of Harmony, Health and Healing -- 12. Contemporary Issues in Body and Religion **Religion, Dress and the Body** [Berg Pub Limited](#) Religions constrain the bodies of their members through dress. In many cases, dress immediately identifies a member of the community to the outside world and separates them from a society that members believe is threatened by evil forces. Dress identifies the wearer's community to other groups and communities, and may also reflect one's status. Most interestingly, perhaps, dress is a measure of one's level of commitment to the community. While communities vary greatly in terms of what is permissible, strict conformity to internal codes invariably is interpreted as a sign of piety, whereas deviation implies at best self-indulgence and at worst contempt for community values. In order to control sexuality, women's bodies in particular are constrained in religious communities in terms of emotional expression, diet, and especially dress. This book investigates dress in American religious communities as a vital component of the social control of cultures, and also examines how people express themselves despite religious constraints. Gender issues feature prominently since the control of female sexuality within religious communities is a matter of vital concern to its members. Drawing on rich ethnographic case studies, this wide-ranging and interdisciplinary represents a major contribution to the study of both religion and dress. **A Plea for Embodied Spirituality The Role of the Body in Religion** [SCM Press](#) The body is crucial to religious life, but there has been little practical attention to how to make a helpful reality of this fact. Strong forms of philosophical dualism have been widely abandoned by post-war theologians in favour of a more integrated view of human nature, but guidance on the role of the body in Christian spirituality remains fragmentary. Focusing particularly on drawing out practical implications for religious life and ministry, this book will survey the many ways in which the body plays an important role in religions and spiritual life, drawing on scientific research, theology and philosophy. **Training the Body Perspectives from Religion, Physical Culture and Sport** [Routledge Research in Sport, Culture and Society](#) This is the first book to examine the body in training in the context of religion, sport and wider physical culture, offering important insight into the performative, social, cultural and gendered aspects of somatic discipline and exercise. The book presents a series of fascinating thematic and case-study led chapters from around the world, examining topics including the martial discipline and symbolism of artistic gymnastics; religious interpretations of body vulnerability in the context of marathons; the religious language of corporeal training in sport; and martial arts. Drawing on multi-disciplinary perspectives, from sport, religion, history and philosophy, the book also explores the often contested and sometimes over-zealous application of training in both sport and religion, and the ways in which this can cause harm to athletes or adherents. This is fascinating reading for any advanced student or researcher with an interest in the body, physical cultural studies, the ethics and philosophy of sport, the sociology of sport, religious studies, Asian studies, or philosophy. **Encounters of Body and Soul in Contemporary Religious Practices Anthropological Reflections** [Berghahn Books](#) Social scientists and philosophers confronted with religious phenomena have always been challenged to find a proper way to describe the spiritual experiences of the social group they were studying. The influence of the Cartesian dualism of body and mind (or soul) led to a distinction between non-material, spiritual experiences (i.e., related to the soul) and physical, mechanical experiences (i.e., related to the body). However, recent developments in medical science on the one hand and challenges to universalist conceptions of belief and spirituality on the other have resulted in "body" and "soul" losing the reassuring solid contours they had in the past. Yet, in "Western culture," the body-soul duality is alive, not least in academic and media discourses. This volume pursues the ongoing debates and discusses the importance of the body and how it is perceived in contemporary religious faith: what happens when "body" and "soul" are un-separated entities? Is it possible, even for anthropologists and ethnographers, to escape from "natural dualism"? The contributors here present research in novel empirical contexts, the benefits and limits of the old dichotomy are discussed, and new theoretical strategies proposed. **Women, Religion and the Body in South Asia Living With Bengali Bauls** [Routledge](#) Noted for their haunting melodies and enigmatic lyrics, Bauls have been portrayed as spiritually enlightened troubadours traveling around the countryside in West Bengal in India and in Bangladesh. As emblems of Bengali culture, Bauls have long been a subject of scholarly debates which center on their esoteric practices, and middle class imaginaries of the category Baul. Adding to this literature, the intimate ethnography presented in this book recounts the life stories of members from a single family, shining light on their past and present tribulations bound up with being poor and of a lowly caste. It shows that taking up the Baul path is a means of softening the stigma of their lower caste identity in that religious practice, where women play a key role, renders the body pure. The path is also a source of monetary income in that begging is considered part of their vocation. For women, the Baul path has the added implication of lessening constraints of gender. While the book describes a family of singers, it also portrays the wider society in which they live, showing how their lives connect and interlace with other villagers, a theme not previously explored in literature on Bauls. A novel approach to the study of women, the body and religion, this book will be of interest to undergraduates and graduates in the field of the anthropology. In addition, it will appeal to students of everyday religious lives as experienced by the poor, through case studies in South Asia. The book provides further evidence that renunciation in South Asia is not a uniform path, despite claims to the contrary. There is also a special interest in Bauls among those familiar with the Bengali speaking region. While this book speaks to that interest, its wider appeal lies in the light it sheds on religion, the body, life histories, and poverty. **Self, Soul and Body in Religious Experience** [BRILL](#) These papers were delivered at the first international colloquium of the Jacob Taubes Minerva Center at Bar Ilan University. They investigate concepts of Self, Soul and Body across the religious traditions of the Mediterranean world, as well as in Africa and Asia. **Votive Body Parts in Greek and Roman Religion** [Cambridge University Press](#) This book examines a type of object that was widespread and very popular in classical antiquity - votive offerings in the shape of parts of the

human body. It collects examples from four principal areas and time periods: Classical Greece, pre-Roman Italy, Roman Gaul and Roman Asia Minor. It uses a compare-and-contrast methodology to highlight differences between these sets of votives, exploring the implications for our understandings of how beliefs about the body changed across classical antiquity. The book also looks at how far these ancient beliefs overlap with, or differ from, modern ideas about the body and its physical and conceptual boundaries. Central themes of the book include illness and healing, bodily fragmentation, human-animal hybridity, transmission and reception of traditions, and the mechanics of personal transformation in religious rituals. Sensual Religion Religion and the Five Senses [Religion and the Senses](#) Sensual Religion demonstrates the value of paying attention to the senses and materials in lived religion and also leads the way for improved studies of religion as sensuality. Each of the five senses - vision, hearing, taste, touch and smell - will be covered by two chapters, the first historical and the second contemporary. The historical discussions focus on the sensuality of religion in ancient Greece, Samaria, Rome and Byzantium - including reflections on their value for understanding other historical and contemporary contexts. Chapters with a contemporary focus engage with Chinese, African-Brazilian, Sikh, First Nations and Metis, and Spanish Catholic religious lives and activities. Beyond the rich case studies, each chapter offers perspectives and arguments about better ways of approaching lived, material and performative religion - or sensual religion. Historical and ethnographic critical and methodological expertise is presented in ways that will inspire and enable readers to apply, refine and improve on their practice of the study of religions. In particular, our intention is to foreground the senses and sensuality as a critical issue in understanding religion and to radically improve multi- and inter-disciplinary research and teaching about the lived realities of religious people in this sensual world. Lived Religion Faith and Practice in Everyday Life [Oxford University Press](#) How can we grasp the complex religious lives of individuals such as Peter, an ordained Protestant minister who has little attachment to any church but centers his highly committed religious practice on peace-and-justice activism? Or Hannah, a devout Jew whose rich spiritual life revolves around her women's spirituality group and the daily practice of meditative dance? Or Laura, who identifies as Catholic but rarely attends Mass, and engages daily in Buddhist-style meditation at her home altar arranged with symbols of Mexican American popular religion? Diverse religious practices such as these have long baffled scholars, whose research often starts with the assumption that individuals commit, or refuse to commit, to an entire institutionally framed package of beliefs and practices. Meredith McGuire points the way forward toward a new way of understanding religion. She argues that scholars must study religion not as it is defined by religious organizations, but as it is actually lived in people's everyday lives. Drawing on her own extensive fieldwork, as well as recent work by others, McGuire explores the many, seemingly mundane, ways that individuals practice their religions and develop their spiritual lives. By examining the many eclectic and creative practices -- of body, mind, emotion, and spirit -- that have been invisible to researchers, she offers a fuller and more nuanced understanding of contemporary religion. Dancing Culture Religion [Lexington Books](#) Provocative insights into the nature of dancing as inseparable from human vitality and distinctiveness emerge from this spiraling study of specific cultural dance traditions brought into conversation with various philosophical/theoretical perspectives centering on the topics: movement, gesture, play, masking, ritual, seduction, performance, religion; each the subject of engaging innovative analysis. The author draws on experience as dancer and academic to address contemporary issues such as gender identity development and plasticity and acuity throughout the lifespan. Fat Religion Protestant Christianity and the Construction of the Fat Body [Routledge](#) Fat Religion: Protestant Christianity and the Construction of the Fat Body explores how Protestant Christianity contributes to the moralization of fat bodies and the proliferation of practices to conform fat bodies to thin ideals. Focusing primarily on Protestant Christianity and evangelicalism, this book brings together essays that emphasize the role of religion in the ways that we imagine, talk about, and moralize fat bodies. Contributors explore how ideas about indulgence and restraint, sin and obedience are used to create and maintain fear of, and animosity towards, fat bodies. They also examine how religious ideology and language shape attitudes towards bodily control that not only permeate Christian weight-loss programs, but are fundamental to secular diet culture as well. Furthermore, the contributors investigate how religious institutions themselves attempt to define and control the proper religious body. This volume contributes to the burgeoning field of critical fat studies by underscoring the significance of religion in the formation of historical and contemporary meanings and perceptions of fat bodies, including its moralizing role in justifying weight bias, prejudice, and privilege. The chapters in this book were originally published as a special issue of *Fat Studies: An Interdisciplinary Journal of Body Weight and Society*. *Medicine, Religion, and the Body* [BRILL](#) This book explores the ways in which the body is sacred in Western medicine, as well as how this idea is played out in questions of life and death, of the autopsy and of the meanings attributed to illnesses and disease. Ritual and religious modifications to, and limitations on what may be done to the body raise cross cultural issues of great complexity philosophically and theologically, as well as sociologically - within medicine and for health care practitioners, but also, as a matter of primary concern for the patient. The book explores the ways in which medicine organises the moral and the immoral, the sacred and the profane; how it mediates cultural concepts of the sacred of the body, of blood and of life and death. *Treating the Body in Medicine and Religion Jewish, Christian, and Islamic Perspectives* [Routledge](#) Modern medicine has produced many wonderful technological breakthroughs that have extended the limits of the frail human body. However, much of the focus of this medical research has been on the physical, often reducing the human being to a biological machine to be examined, understood, and controlled. This book begins by asking whether the modern medical milieu has overly objectified the body, unwittingly or not, and whether current studies in bioethics are up to the task of restoring a fuller understanding of the human person. In response, various authors here suggest that a more theological/religious approach would be helpful, or perhaps even necessary. Presenting specific perspectives from Judaism, Christianity and Islam, the book is divided into three parts: "Understanding the Body," "Respecting the Body," and "The Body at the End of Life." A panel of expert contributors—including philosophers, physicians, and theologians and scholars of religion— answer key questions such as: What is the relationship between body and soul? What are our obligations toward human bodies? How should medicine respond to suffering and death? The resulting text is an interdisciplinary treatise on how medicine can best function in our societies. Offering a new way to approach the medical humanities, this book will be of keen interest to any scholars with an interest in contemporary religious perspectives on medicine and the body. *Body, Meaning, Healing* [Springer](#) Exactly where is the common ground between religion and medicine in phenomena described as 'religious healing'? In what sense is the human body a cultural phenomenon and not merely a biological entity? Drawing on over twenty years of research on topics ranging from Navajo and Catholic Charismatic ritual healing to the cultural and religious implications of virtual reality in biomedical technology, *Body, Meaning, Healing* sensitively examines these questions about human experience and the meaning of being human. In recognizing the way that the meaningfulness of our existence as bodily beings is sometimes created in the encounter between suffering and the sacred, these penetrating ethnographic studies elaborate an experimental understanding of the therapeutic process, and trace the outlines of a cultural phenomenology grounded in embodiment. *Climate Change, Religion, and Our Bodily Future* [Rowman & Littlefield](#) This book investigates how human-induced global warming will influence the bodily practice, performance, and production of religion in various geographic locations in the years and decades to come. *People of the Body Jews and Judaism from an Embodied Perspective* [State University of New York Press](#) By shifting attention from the image of Jews as a textual community to the ways Jews understand and manage their bodies — for example, to their concerns with reproduction and sexuality, menstruation and childbirth— this volume contributes to a revisioning of what Jews and Judaism are and have been. The project of re-membering the Jewish body has both historical and constructive motivations. As a constructive project, this book describes, renews, and participates in the complex and ongoing modern discussion about the nature of Jewish bodies and the place of bodies in Judaism. *The Wiley-Blackwell Companion to the Study of Religion* [John Wiley & Sons](#) Explore a rigorous but accessible guide to contemporary approaches to the study of religion from leading voices in the field *The Wiley Blackwell Companion to the Study of Religion* delivers an expert and insightful analysis of modern perspectives on the study of religion across the humanities and the social sciences. Presupposing no knowledge of the approaches examined in the collection, the book is ideal for undergraduate students who have yet to undertake extensive study in the humanities or social sciences. The book includes perspectives from those in fields as diverse as globalization, cognitive science, the study of emotion, law, esotericism, sex and gender, functionalism, terror, the comparative method, modernism, and postmodernism. Many of the topics covered in the book clearly hail from religious studies, while others are grounded in other areas of academia. All of the chapters contained within are written by recognized authors who show how their chosen discipline contributes to the understanding of the phenomenon of religion. This book also includes topics like: A comprehensive exploration of multiple approaches to religious study, including anthropology, economics, literature, phenomenology, philosophy, psychology, sociology, and theology A review of various topics germane to the study of religion, including the study of the body, cognitive science, the comparative method, death and the afterlife, law, magic, music, and myth A selection of subjects touching on modern trends in extremism and violence, including chapters on terror and violence, fundamentalism, and nationalism A discussion of the influence of modernism and postmodernism in religion Ideal for undergraduate, graduate, and postgraduate students in humanities and social science programs taking courses on religion and myth, *The Wiley Blackwell Companion to the Study of Religion* will also earn a place in the libraries of specialists working in the fields of Religious Studies, Theology, Sociology, Anthropology, Psychology, Political Science, History, and Philosophy. *Re-Forming the Body Religion, Community and Modernity* [SAGE](#) Enriches the conceptual arsenal for interdisciplinary analysis of political, social and cultural change... stimulates more nuanced thinking about the cultural and political legacy of the Reformation era... manages both to clarify tensions surrounding cultural and social integration in the late 20th century while underscoring the real historical complexity of modern bodies' - "American Journal of Sociology" Through an analysis of successive re-formations of the body, this innovative and penetrating book constructs a fascinating and wide-ranging account of how the creation and evolution of different patterns of human community are intimately related to the somatic experience of the sacred. The book places the relationship between the embodiment and the sacred at the crux of social theory, and casts a fresh light on the emergence and transformation of modernity. It critically examines the thesis that the rational projects of modern embodiment have 'died and gone to cyberspace', and suggests that we are witnessing the rise of a virulent, effervescent form of the sacred which is changing how people 'see' and 'keep in touch' with the world around them. *Religious Bodies Politic Rituals of Sovereignty in Buryat Buddhism* [University of Chicago Press](#) *Religious Bodies Politic* examines the complex relationship between transnational religion and politics through the lens of one cosmopolitan community in Siberia: Buryats, who live in a semiautonomous republic within Russia with a large Buddhist population. Looking at religious transformation among Buryats across changing political economies, Anya Bernstein argues that under conditions of rapid social change—such as those that accompanied the Russian Revolution, the Cold War, and the fall of the Soviet Union—Buryats have used Buddhist "body politics" to articulate their relationship not only with the Russian state, but also with the larger Buddhist world. During these periods, Bernstein shows, certain people and their bodies became key sites through which Buryats conformed to and challenged Russian political rule. She presents particular cases of these emblematic bodies—dead bodies of famous monks, temporary bodies of reincarnated lamas, ascetic and celibate bodies of Buddhist monastics, and dismembered bodies of lay disciples given as imaginary gifts to spirits—to investigate the specific ways in which religion and politics have intersected. Contributing to the growing literature on postsocialism and studies of sovereignty that focus on the body, *Religious Bodies Politic* is a fascinating illustration of how this community employed Buddhism to adapt to key moments of political change. *Loving the Body Black Religious Studies and the Erotic* [Springer](#) In this book, contributors argue that the Black Church must begin to address the significance of sexuality if it is to actually present liberation as a mode of existence that fully appreciates the body. The contributors argue that we not only have to look at the Black Church in this discussion, but also explore black Christianity in general. *The Body Unbound Philosophical Perspectives on Politics, Embodiment and Religion* [Cambridge Scholars Publishing](#) A philosophical inquiry into politics, embodiment and religion takes us straight to some of contemporary culture's most notorious issues: suicide

bombing, the veiled and the exposed body, and present-day biopolitics. Interpretations of the body have always been contested, both in the history of philosophy and in the history of religions. On the one hand, the body has been perceived as a prison, binding the soul to transience, darkness, and confusion. Yet on the other hand, it has itself been controlled and disciplined by reason and will, law and culture. The ten contributors to *The Body Unbound* suggest that inquiries into the nature of human embodiment must take into account both context and history in order to scrutinize them and to uncover resources for unbinding a body which has been doubly bound. *The Forbidden Body Sex, Horror, and the Religious Imagination* [NYU Press](#) "Throughout history, the religious imagination has attempted to control nothing so much as our bodies: what they are and what they mean; what we do with them, with whom, and under what circumstances; how they may be displayed-or, more commonly, how they must be hidden. Religious belief and mandate affect how our bodies are used in ritual practice, as well as how we use them to identify and marginalize threatening religious Others. This book examines how horror culture treats religious bodies that have stepped (or been pushed) out of their 'proper' place. Unlike most books on religion and horror, This book explores the dark spaces where sex, sexual representation, and the sexual body come together with religious belief and scary stories. Because these intersections of sex, horror, and the religious imagination force us to question the nature of consensus reality, supernatural horror, especially as it concerns the body, often shows us the religious imagination at work in real time. It is important to note that the discussion in this book is not limited either to horror cinema or to popular fiction, but considers a wide range of material, including literary horror, weird fiction, graphic storytelling, visual arts, participative culture, and aspects of real-world religious fear. It is less concerned with horror as a genre (which is mainly a function of marketing) and more with the horror mode, a way of storytelling that finds expression across a number of genres, a variety of media, and even blurs the boundary between fiction and non-fiction. This expanded focus not only deepens the pool of potential examples, but invites a much broader readership in for a swim"-- *Attunement Through the Body* [SUNY Press](#) Preparatory to restoring humaneness, *Attunement Through the Body* offers an innovative, philosophical model for overcoming mind-body dualism and its negative consequences through a systematic elucidation of the concept and the phenomenon of attunement. It invites readers to re-evaluate an undue emphasis placed on the cognitive, intellectual knowledge in the West. The book examines the concept of the lived body and then articulates the transformative dimension of our everyday mode of living our bodies vis-a-vis Yuasa Yasuo's concept of body-scheme, demonstrating that the unity disclosed can be brought to a higher degree. The book further describes the transformative dimension of our bodies in theoretical and practical aspects through the concept of the body emerging in the course of meditational self-cultivation that was practiced by Dogen Kigen, a medieval Japanese Zen master. It then develops an original philosophical theory that differs from various Western theories such as Idealism, Empiricism, and Materialism. This theory articulates modes of attunement reflecting degrees of somatic knowledge. The theory implies a lifestyle appropriate for the coming century. *Evolutionary Processes in the Natural History of Religion Body, Brain, Belief* [Springer Nature](#) The study of religion by the humanities and social sciences has become receptive for an evolutionary perspective. Some proposals model the evolution of religion in Darwinian terms, or construct a synergy between biological and non-Darwinian processes. The results, however, have not yet become truly interdisciplinary. The biological theory of evolution in form of the Extended Evolutionary Synthesis (EES) is only sparsely represented in theories published so far by scholars of religion. Therefore this book reverses the line of view and asks how their results assort with evolutionary biology: How can the subject area "religion" be integrated into behavioral biology? How is theory building affected by the asymmetry between the scarce empirical knowledge of prehistoric religion, and the body of knowledge about extant and historic religions? How does hominin evolution in general relate to the evolution of religion? Are there evolutionary pre-adaptations? Subsequent versions of evolutionary biology from the original Darwinism to EES are used in interdisciplinary constructs. Can they be integrated into a comprehensive theory? The biological concept most often used is co-evolution, in form of a gene-culture co-evolution. However, the term denotes a process different from biological co-evolution. Important EES concepts do not appear in present models of religious evolution: e.g. neutral evolution, evolutionary drift, evolutionary constraints etc. How to include them into an interdisciplinary approach? Does the cognitive science of religion (CSR) harmonize with behavioral biology and the brain sciences? Religion as part of human culture is supported by a complex, multi-level behavioral system. How can it be modeled scientifically? The book addresses graduate students and researchers concerned about the scientific study of religion, and biologist interested in interdisciplinary theory building in the field. *Religion, Politics and Gender in Indonesia Disputing the Muslim Body* [Routledge](#) The political downfall of the Suharto administration in 1998 marked the end of the "New Order" in Indonesia, a period characterized by 32 years of authoritarian rule. It opened the way for democracy, but also for the proliferation of political Islam, which the New Order had discouraged or banned. Many of the issues raised by Muslim groups concerned matters pertaining to gender and the body. They triggered heated debates about women's rights, female political participation, sexuality, pornography, veiling, and polygamy. The author argues that public debates on Islam and Gender in contemporary Indonesia only partially concern religion, and more often refer to shifting moral conceptions of the masculine and feminine body in its intersection with new class dynamics, national identity, and global consumerism. By approaching the contentious debates from a cultural sociological perspective, the book links the theoretical domains of body politics, the mediated public sphere, and citizenship. Placing the issue of gender and Islam in the context of Indonesia, the biggest Muslim-majority country in the world, this book is an important contribution to the existing literature on the topic. As such, it will be of great interest to scholars of anthropology, sociology, and gender studies. *Fluid Flesh The Body, Religion and the Visual Arts* [Leuven University Press](#) How do we relate the body we have and the bodies we see to the mind, or to the soul? *Fluid Flesh* addresses the relationship between the body, religion, and the visual arts, which is one of both love and tension. Are we able (and allowed) to think of the divine in a corporeal way? Isn't artistic expression, which originated from both the human mind and body, intrinsically a bodily matter? Featuring an introduction from James Elkins, *Fluid Flesh* covers an array of topics including the visual as a spiritual medium today; iconophilia and iconoclasm in the past and present; the human body, religion and contemporary lifestyles; and premodern and postmodern perspectives on anatomy and the visual arts. Several authors address the presentation of the human form in Christian art and ask whether the body may be present in religious art even without figuration. The authors highlight the intertwined and powerful roles of both the image and the body within a contemporary culture that has seemingly devalued language (in favor of the image) and has renewed a "sinful" conception of the body as in constant need of improvement. *Shameful Bodies Religion and the Culture of Physical Improvement* [Bloomsbury Publishing](#) What happens when your body doesn't look how it's supposed to look, or feel how it's supposed to feel, or do what it's supposed to do? Who or what defines the ideals behind these expectations? How can we challenge them and live more peacefully in our bodies? *Shameful Bodies: Religion and the Culture of Physical Improvement* explores these questions by examining how traditional religious narratives and modern philosophical assumptions come together in the construction and pursuit of a better body in contemporary western societies. Drawing on examples from popular culture such as self-help books, magazines, and advertisements, Michelle Mary Lelwica shows how these narratives and assumptions encourage us to go to war against our bodies-to fight fat, triumph over disability, conquer chronic pain and illness, and defy aging. Through an ethic of conquest and conformity, the culture of physical improvement trains us not only to believe that all bodily processes are under our control, but to feel ashamed about those parts of our flesh that refuse to comply with the cultural ideal. Lelwica argues that such shame is not a natural response to being fat, physically impaired, chronically sick, or old. Rather, body shame is a religiously and culturally conditioned reaction to a commercially-fabricated fantasy of physical perfection. While *Shameful Bodies* critiques the religious and cultural norms and narratives that perpetuate external and internalized judgment and aggression toward "shameful" bodies, it also engages the resources of religions, especially feminist theologies and Buddhist thought/practice, to construct a more affirming approach to health and healing-an approach that affirms the diversity, fragility, interdependence, and impermanence of embodied life. *A Companion to Religion in Late Antiquity* [John Wiley & Sons](#) A comprehensive review of the development, geographic spread, and cultural influence of religion in Late Antiquity *A Companion to Religion in Late Antiquity* offers an authoritative and comprehensive survey of religion in Late Antiquity. This historical era spanned from the second century to the eighth century of the Common Era. With contributions from leading scholars in the field, the Companion explores the evolution and development of religion and the role various religions played in the cultural, political, and social transformations of the late antique period. The authors examine the theories and methods used in the study of religion during this period, consider the most notable historical developments, and reveal how religions spread geographically. The authors also review the major religious traditions that emerged in Late Antiquity and include reflections on the interaction of these religions within their particular societies and cultures. This important Companion: Brings together in one volume the work of a notable team of international scholars Explores the principal geographical divisions of the late antique world Offers a deep examination of the predominant religions of Late Antiquity Examines established views in the scholarly assessment of the religions of Late Antiquity Includes information on the current trends in late-antique scholarship on religion Written for scholars and students of religion, *A Companion to Religion in Late Antiquity* offers a comprehensive survey of religion and the influence religion played in the culture, politics, and social change during the late antique period. *Parasites, Worms, and the Human Body in Religion and Culture* [Peter Lang Pub Incorporated](#) *The Story of a People* is the sixth in a series of volumes on Palestinian writers who compel into unity the contradictions of being Israeli citizens as well as sons and daughters of the Palestinian people. This volume contains the works of forty poets, and offers a variety of themes, styles, contexts, imagery, tones, and language. The poets, arranged alphabetically, depict a faithful picture of the various aspects of Arab life among what is called, paradoxically, Israeli-Palestinian societies. They present new arenas where opposing factors harmoniously join to struggle for dignity, freedom, and justice. Readers of this volume will encounter serious poems strewn with light and humorous themes and poems of sensual and spiritual love interwoven with poems of the unusual and political. These Israeli- Palestinian poets' distinctive flavor emerges from their ability to challenge norms, fight oppression, and burst open closed doors to tell their own stories—the stories of their plight, alienation, marginalization, and hopes and dreams—in a new magnified voice, first to their community, then to their people and nation, then to their country, and now to the wider English-speaking public. *Bodies in Early Modern Religious Dissent Naked, Veiled, Vilified, Worshiped* [Routledge](#) In early modern times, religious affiliation was often communicated through bodily practices. Despite various attempts at definition, these practices remained extremely fluid and lent themselves to individual appropriation and to evasion of church and state control. Because bodily practices prompted much debate, they serve as a useful starting point for examining denominational divisions, allowing scholars to explore the actions of smaller and more radical divergent groups. The focus on bodies and conflicts over bodily practices are the starting point for the contributors to this volume who depart from established national and denominational historiographies to probe the often-ambiguous phenomena occurring at the interstices of confessional boundaries. In this way, the authors examine a variety of religious living conditions, socio-cultural groups, and spiritual networks of early modern Europe and the Americas. The cases gathered here skillfully demonstrate the diverse ways in which regional and local differences affected the interpretation of bodily signs. This book will appeal to scholars and students of early modern Europe and the Americas, as well as those interested in religious and gender history, and the history of dissent. *Religious Therapeutics Body and Health in Yoga, Āyurveda, and Tantra* [Motilal Banarsidass Publishe](#) *Religious therapeutics* explores the relationship between psychophysical health and spiritual and health presents a model for interpreting connections between religion and medicine in world traditions. This model emerges from the work's investigation of health and religiousness in classical yoga, Ayurveda, and Tantra-Three Hindu traditions note worthy for the central role they accord the body. Author Gregory P. Fields compares Anglo-European and Indian philosophies of body and health and uses fifteen determinants of health excavated from texts of ancient Hindu medicine to show that health concerns the person, not the body or body/mind alone. *Embodiment and Black Religion Rethinking the Body in African American Religious Experience* [Equinox Publishing \(Indonesia\)](#) This volume builds on scholarship by scholars of African American religion that emphasizes the centrality

of the body in religion and religious experience. The argument is grounded in Anthony Pinn's understanding of religion as an embodied quest for complex subjectivity, or push for more life meaning. But if Pinn's theory gets at what religion is, this volume picks up where he left off by giving careful consideration to religion's forms. It interrogates the embodied nature of the quest for complex subjectivity. Through placing different theories of the body in conversation with specific case studies that reflect the variety of ways in which bodies are entangled and engaged in struggles for life meaning, the authors argue that African American religion takes on various forms, including modes of cultural production as well as mundane, everyday rituals and practices. The volume expands current scholarship on African American religion and embodiment by going beyond an understanding of black religion as the "Black Church" and underscoring the variety of religious experiences, in both marginal religious traditions and in non-traditional forms of religion. The sustained and rigorous attention to theories of the body in this volume allows for a more robust understanding of what the body is and takes scholarship beyond the implicit understandings of the body as solely discursive. Finally, the approach is interdisciplinary. While grounded in Religious Studies, this book puts various theories and methodologies—from the social sciences to philosophy, and from visual studies to literary studies—in conversation with the religious experiences of African Americans. *Sufi Bodies Religion and Society in Medieval Islam* Columbia University Press "Bashir weaves a rich history of Sufi Islam around the depiction of bodily actions in Sufi literature and miniature paintings produced circa 1300-1500 CE. Focusing on the Persianate societies of Iran and Central Asia, he explores medieval Sufis' conception of the human body as the primary shuttle between interior (batin) and exterior (zahir) realities with particular attention to three arenas: religious activity in the form of rituals, rules of etiquette, asceticism, and a universal hierarchy of saints; the deep imprint of Persian poetic paradigms on the articulation of love, desire, and gender; and the reputation of Sufi masters for working miracles, which empowered them in all domains of social activity. Bashir ultimately offers a new methodology for extracting historical information from religious narratives"—Cover p. [4]. *Fragmentation and Redemption Essays on Gender and the Human Body in Medieval Religion* These seven essays by noted historian Caroline Walker Bynum exemplify her argument that historians must write in a "comic" mode, aware of history's artifice, risks, and incompleteness. Exploring a diverse array of medieval texts, the essays show how women were able to appropriate dominant social symbols in ways that revised and undercut them, allowing their own creative and religious voices to emerge. Taken together, they provide a model of how to account for gender in studying medieval texts and offer a new interpretation of the role of asceticism and mysticism in Christianity. In the first three essays, Bynum focuses on the methodological problems inherent in the writing of history. She shows that a consideration of medieval texts written by women and the rituals attractive to them undermines the approaches of three 20th-century intellectual figures - Victor Turner, Max Weber, and Leo Steinberg - and illustrates how other disciplines can enrich historical research. These methodological considerations are then used in the next three essays to examine gender proper. While describing the "experiential" literary voices of medieval women, Bynum underlines the corporality of women's piety and focuses on both the cultural construction and the intractable physicality of the body itself. She also examines how the acts and attitudes of men affected the cultural construction of categories such as "female," "heretic," and "saint" and shows that the study of gender is the study of how roles and possibilities are conceptualized by both women and men. In the final essay, Bynum elucidates how medieval discussions of bodily resurrection and the obsession with material details enrich modern debates over questions of self-identity and survival.