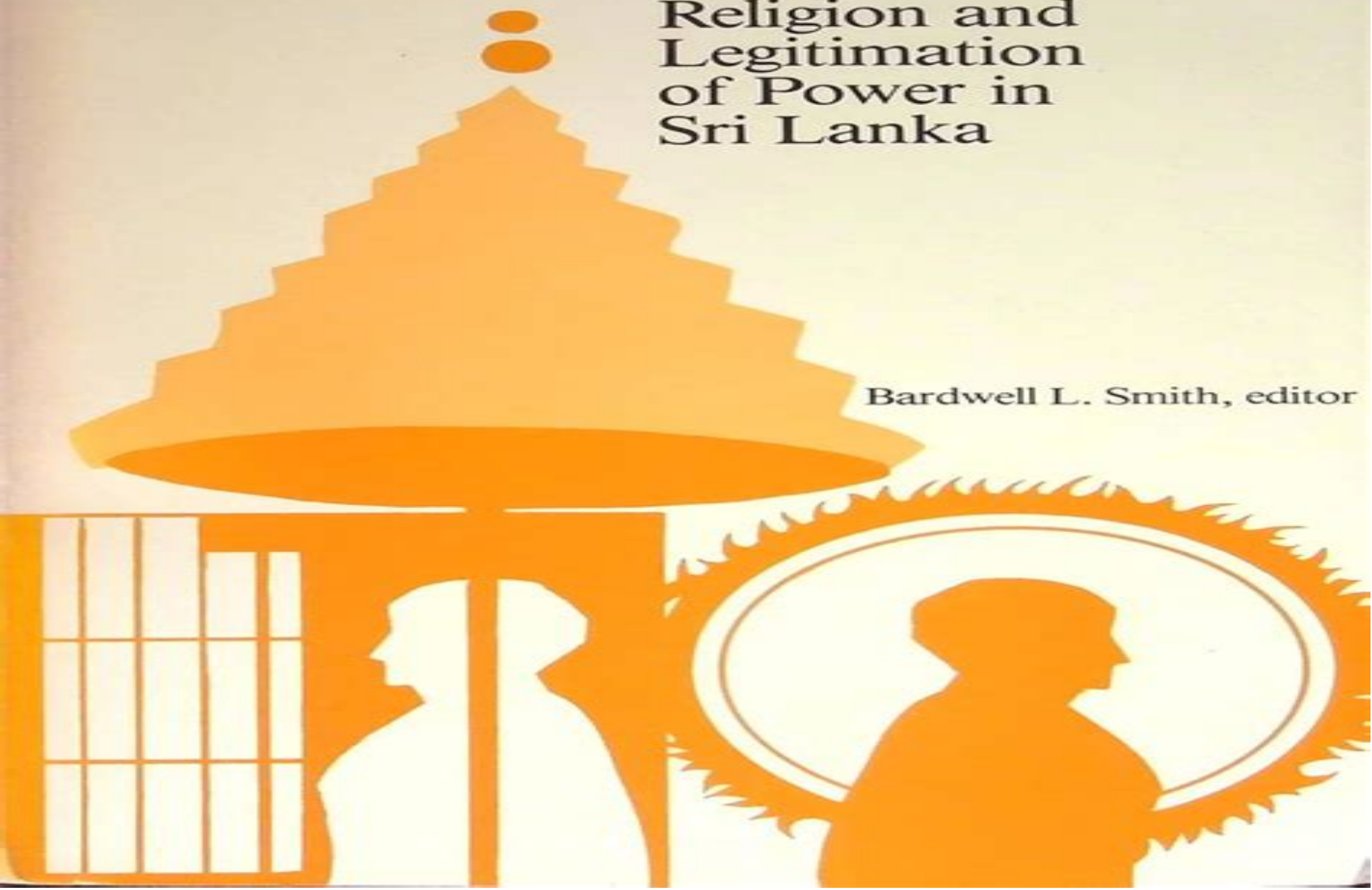


Religion and Legitimation of Power in Sri Lanka

Bardwell L. Smith, editor



Religion And Legitimation Of Power In Sri Lanka

Religion And Legitimation Of Power

Anne M. Blackburn



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Religion and the Legitimation of Power in South Asia Smith,2022-04-25 Religion and Legitimation of Power in Thailand, Laos, and Burma Bardwell L. Smith,1978 *The Encyclopedia of Politics and Religion* Robert Wuthnow,2013-12-04 Containing over 200 articles from prominent scholars The Encyclopedia of Politics and Religion examines ways in which politics and religion have combined to affect social attitudes spark collective action and influence policy over the last two hundred years With a focus that covers broad themes like millenarian movements and pluralism and a scope that takes in religious and political systems throughout the world the Encyclopedia is essential for its contemporary as well as historical coverage Special Features Encompasses religions individuals geographical regions institutions and events Describes the history of relations between religion and politics Longer articles contain brief bibliographies Attractively designed and produced The Encyclopedia of Politics and Religion will be invaluable for any library public and academic which serves those interested in politics sociology religious studies international affairs and history Contents include Abortion Algeria Anabaptists China Christian Democracy Ethnic Cleansing Gandhi Israel Italy Jesuits Jihad Just War Missionaries Moral Majority Muslim Brethren Temperance Movements Unification Church War Zionism Religion and Legitimation of Power in Sri Lanka Bardwell L. Smith,1978 Divided into two volumes The Teachings of Modern Christianity on Law Politics and Human Nature offers a landmark collection of writings from twenty Christian thinkers of the nineteenth and twentieth centuries and analyses of their work by leading contemporary religious scholars With selections from the works of Jacques Maritain Gustavo Guti rrez Dorothy Day Pope John Paul II Susan B Anthony Karl Barth Dietrich Bonhoeffer Reinhold Niebuhr Martin Luther King Jr Nikolai Berdyaev Vladimir Lossky and others Volume 2 illustrates the different venues vectors and sometimes conflicting visions of what a Christian understanding of law politics and society entails The collection includes works by popes pastors nuns activists and theologians writing from within the Catholic Protestant and Orthodox Christian traditions Addressing racism totalitarianism sexism and other issues many of the figures in this volume were the victims of church censure exile imprisonment assassination and death in Nazi concentration camps These writings amplify the long and diverse tradition of modern Christian social thought and its continuing relevance to contemporary pluralistic societies The volume speaks to questions regarding the nature and purpose of law and authority the limits of rule and obedience the care and nurture of the needy and innocent the rights and wrongs of war and violence and the separation of church and state The historical focus and ecumenical breadth of this collection fills an important scholarly gap and revives the role of Christian social thought in legal and political theory The first volume of The Teachings of Modern Christianity on Law Politics and Human Nature includes essays by leading contemporary religious scholars exploring the ideas influences and intellectual and cultural contexts of the figures from this volume Buddhist Learning and Textual Practice in Eighteenth-Century Lankan Monastic Culture Anne M. Blackburn,2020-07-21 Anne Blackburn explores the emergence of a

predominant Buddhist monastic culture in eighteenth century Sri Lanka while asking larger questions about the place of monasticism and education in the creation of religious and national traditions Her historical analysis of the Siyam Nikaya a monastic order responsible for innovations in Buddhist learning challenges the conventional view that a stable and monolithic Buddhism existed in South and Southeast Asia prior to the advent of British colonialism in the nineteenth century The rise of the Siyam Nikaya and the social reorganization that accompanied it offer important evidence of dynamic local traditions Blackburn supports this view with fresh readings of Buddhist texts and their links to social life beyond the monastery Comparing eighteenth century Sri Lankan Buddhist monastic education to medieval Christian and other contexts the author examines such issues as bilingual commentarial practice the relationship between clerical and popular religious cultures the place of preaching in the constitution of textual communities and the importance of public displays of learning to social prestige Blackburn draws upon indigenous historical narratives which she reads as rhetorical texts important to monastic politics and to the naturalization of particular attitudes toward kingship and monasticism Moreover she questions both conventional views on traditional Theravadin Buddhism and the Buddhist modernism Protestant Buddhism said to characterize nineteenth century Sri Lanka This book provides not only a pioneering critique of post Orientalist scholarship on South Asia but also a resolution to the historiographic impasse created by post Orientalist readings of South Asian history

Nation, Constitutionalism and Buddhism in Sri Lanka Roshan de Silva Wijeyeratne, 2013-08-15 *Nation Constitutionalism and Buddhism in Sri Lanka* offers a new perspective on contemporary debates about Sinhalese Buddhist nationalism in Sri Lanka In this book de Silva Wijeyeratne argues forcefully that Sinhalese Buddhism in the period prior to its engagement with the British colonial State signified a relatively unbounded although at times boundary forming set of practices that facilitated both the inclusion and exclusion of non Buddhist concepts and people within a particular cosmological frame Juxtaposing the premodern against the backdrop of colonial modernity de Silva Wijeyeratne tells us that in contrast modern Sinhalese Buddhism nationalism is a much more reified and bounded concept one imagined through a 19th century epistemology whose purpose was not so much inclusion but a much more radical exclusion of non Buddhist ideas and people In this insightful analysis modern Sinhalese Buddhist nationalism then emerges through the conjunction of discourse power and knowledge at a distinct moment in the trajectory of the colonial State An intrinsic feature of this modernist moment is that premodern categories such as the cosmic order were subject to a bureaucratic re valuation that generated profound consequences for State society relations and the wider constitutional legal imaginary This book goes onto explore how key constitutional and nation building moments were framed within the cultural milieu of modern Sinhalese Buddhist nationalism a nationalism that reveals the power of a re valued Buddhist cosmic order to still inform the present Given the intensification of the Sinhalese Buddhist nationalist project following the defeat of the Tamil Tigers in 2009 this book is of interest to scholars of nationalism South Asian studies the anthropology of ritual and comparative legal history *Constituting*

Communities John Clifford Holt, Jacob N. Kinnard, Jonathan S. Walters, 2012-02-01 Constituting Communities explores how community functions within Theravada Buddhist culture. Although the dominant focus of Buddhist studies for the past century has been on doctrinal and philosophical issues, this volume concentrates on discourses that produced them and why and how these discourses and practices shaped Theravada communities in South and Southeast Asia. From a variety of perspectives including historical, literary, doctrinal, and philosophical, and social and anthropological, the contributors explore the issues that have proven important and definitive for identifying what it has meant individually and socially to be Buddhist in this particular region. The book focuses on textual discourse, how communities are formed and maintained within pluralistic contexts, and the formation of community both within and between the monastic and lay settings.

The City as Text James S. Duncan, 2004 Argues that landscapes are not only culturally produced but they also influence governing ideas of political and religious life.

The Intra-Group Dimensions of Ethnic Conflict in Sri Lanka Kenneth Bush, 2003-12-09 Through an examination of the critical junctures in post colonial Sri Lanka, Kenneth D. Bush refines and advances our understanding of the dynamics underpinning violent and non violent ethnic conflict. The book enables us to understand how the ebb and flow of relations within ethnic groups affects relations between groups for good or for ill.

Culture, Politics, and Development in Postcolonial Sri Lanka Nalini Hennayake, 2006-01-01 In this book, Nalini Hennayake unravels how the development experience of a postcolonial society is deeply embedded in a complex historical relationship between culture and politics by focusing on the country of Sri Lanka.

Buddhism, Modernity, and the State in Asia P. Kitiarsa, J. Whalen-Bridge, 2013-07-31 Leading scholars working on Buddhism and politics in South and Southeast Asia add to current discussions regarding Engaged Buddhism and the recent work on protests. The writers have mostly established themselves in their fields, offering a diverse approach and country-by-country coverage.

Innovative Buddhist Women Karma Lekshe Tsomo, 2013-09-05 Combines the voices of scholars and practitioners in analysing Buddhist women's history. 26 articles document the lives of women who have set in motion changes within Buddhist societies, with analyses of issues such as gender, ethnicity, authority, and class that affect the lives of women in traditional Buddhist cultures and increasingly the West.

Buddhist History in the Vernacular Stephen C. Berkwitz, 2004 This book on vernacular Buddhist histories, written in late medieval Sri Lanka, demonstrates that narrative representations of the past were designed to effectively construct new moral communities in translocal spaces.

Reading the Mahāvamsa Kristin Scheible, 2016-11-08 Vamsa is a dynamic genre of Buddhist history filled with otherworldly characters and the exploits of real-life heroes. These narratives collapse the temporal distance between Buddha and the reader, building an emotionally resonant connection with an outsized religious figure and a longing for the past. The fifth-century Pali text Mahāvamsa is a particularly effective example using metaphor and other rhetorical devices to ethically transform readers, to stimulate and then to calm them. Reading the Mahāvamsa advocates a new literary approach to this text by revealing its embedded reading advice to experience samvega and pasāda and affective work of metaphors, the

Buddha's dharma as light and salient characters. Nagas. Kristin Scheible argues that the Mahavamsa requires a particular kind of reading. In the text's proem, special instructions draw readers to the metaphor of light and the nagas or salient snake beings of the first chapter. Nagas are both model worshippers and unworthy hoarders of Buddha's relics. As nonhuman agents, they challenge political and historicist readings of the text. Scheible sees these slippery characters and the narrative's potent and playful metaphors as techniques for refocusing the reader's attention on the text's emotional aims. Her work explains the Mahavamsa's central motivational role in contemporary Sri Lankan Buddhist and nationalist circles. It also speaks broadly to strategies of reading religious texts and to the internal and external cues that give such works lives beyond the page. **The**

Buddhist World of Southeast Asia Donald K. Swearer, 2012-02-01 An unparalleled portrait. Donald K. Swearer's *Buddhist World of Southeast Asia* has been a key source for all those interested in the Theravada homelands since the work's publication in 1995. Expanded and updated, the second edition offers this wide-ranging account for readers at the beginning of the twenty-first century. Swearer shows Theravada Buddhism in Southeast Asia to be a dynamic complex system of thought and practice embedded in the cultures, societies, and histories of Thailand, Myanmar, Burma, Laos, Cambodia, and Sri Lanka. The work focuses on three distinct yet interrelated aspects of this milieu. The first is the popular tradition of life models personified in myths and legends, rites of passage, festival celebrations, and ritual occasions. The second deals with Buddhism and the state, illustrating how King Asoka serves as the paradigmatic Buddhist monarch, discussing the relationship of cosmology and kingship, and detailing the rise of charismatic Buddhist political leaders in the postcolonial period. The third is the modern transformation of Buddhism, the changing roles of monks and laity, modern reform movements, the role of women, and Buddhism in the West. [Buddhist Spirituality \(Vol. 1\) Indian, Southeast Asian, Tibetan, Early Chinese](#) Takeuchi

Yoshinori, 1994-12-31 The present volume is part of a series entitled *World Spirituality: An Encyclopedic History of the Religious Quest*, which seeks to present the spiritual wisdom of the human race in its historical unfolding. The volume presents the richness of the spiritual heritage of the human race and is designed to reflect the autonomy of the traditional in its historical development. **Buddhism and the Political Process** Hiroko Kawanami, 2016-04-29 This study examines the

impact of Buddhism on the political process of Asian countries in recent times. The intersection between Buddhism and politics, religious authority, and political power is explored through the engagement of Buddhist monks and lay activists in the process of nation building, development, and implementation of democracy. [Religion and the Global Politics of Human Rights](#) Thomas F. Banchoff, Robert Wuthnow, 2011 Are human rights universal or the product of specific cultures? Is

democracy a necessary condition for the achievement of human rights in practice? This book surveys the religious politics of human rights across the world's major regions, political systems, and faith traditions. [Precarious Balance](#) Bardwell L. Smith, 2022-08-18 Since the third century BCE, when the king of Sri Lanka converted to Buddhism, the island nation off the southern coast of India has represented a central interest of Buddhist scholarship. The association between its politics and

religious life has not always remained harmonious however and has contributed to the contemporary turmoil that threatens to tear it apart In this valuable book renowned religious scholar Bardwell Smith elucidates the history of Buddhism in Sri Lanka from the time of one of its earliest rulers through to its present day strife The essays collected here for the first time explore various themes of Sri Lanka s long history in novel and constructive ways Topics include Sinhala Buddhists sense of manifest destiny arising from Sri Lanka s oldest historical chronicles the Mahavamsa and the Dipavamsa the nationalist implications of the chronicles depiction of the third century Mahavihara monastery as the site of original Buddhism and concepts of order and legitimation of power in ancient Ceylon With a new introduction and final chapter Smith sheds fresh light on today s Sri Lanka connecting historical studies with contemporary issues [The Halo of Golden Light](#) Asuka Sango,2015-03-31 In this pioneering study of the shifting status of the emperor within court society and the relationship between the state and the Buddhist community during the Heian period 794-1185 Asuka Sango details the complex ways in which the emperor and other elite ruling groups employed Buddhist ritual to legitimate their authority Although considered a descendant of the sun goddess Amaterasu the emperor used Buddhist idiom particularly the ideal king as depicted in the Golden Light Sutra to express his right to rule Sango s book is the first to focus on the ideals presented in the Sutra to demonstrate how the ritual enactment of imperial authority was essential to justifying political power These ideals became the basis of a number of court sponsored rituals the most important of which was the emperor s Misai e Assembly Sango deftly traces the changes in the assembly s format and status throughout the era and the significant shifts in the Japanese polity that mirrored them In illuminating the details of these changes she challenges dominant scholarly models that presume the gradual decline of the political and liturgical influence of the emperor over the course of the era She also compels a reconsideration of Buddhism during the Heian as state Buddhism by showing that monks intervened in creating the state s policy toward the religion to their own advantage Her analysis further challenges the common view that Buddhism of the time was characterized by the growth of private esoteric rites at the expense of exoteric doctrinal learning The Halo of Golden Light draws on a wide range of primary sources from official annals and diaries written by courtiers and monks to ecclesiastical records and Buddhist texts many of them translated or analyzed for the first time in English In so doing the work brings to the surface surprising facets in the negotiations between religious ideas and practices and the Buddhist community and the state

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