

RELIGIOUS CONVERSION



Religious Conversion

**Professor Miri Rubin, Professor Ira
Katznelson**



Religious Conversion:

Conversion to Christianity Robert W. Hefner, 1993 Contributes as much to advancing contemporary social theory as it does to understanding conversion Dale Eickelman Dartmouth College These rich and rewarding essays problematize a process central to Western notions of the making of modernity the reformation of peripheral worlds under the impact of global religions The authors challenge established disciplinary boundaries providing sensitive accounts of the interplay of world transforming movements and accounts of specific cultures and histories In doing so they cause us to rethink the ethnocentric developmentalist assumptions often built into the very notion of conversion itself as a concept in our own scholarly tradition Jean Comaroff University of Chicago *Understanding Religious Conversion* Lewis Ray Rambo, 1993-01-01 Looking at a wide variety of religions this work offers an exploration of religious conversion The phenomena is approached from a variety of disciplines including psychology sociology theology and anthropology **A History of Christian Conversion** David W. Kling, 2020 In this first in depth and wide ranging history of Christian conversion David Kling examines the dynamic of turning to the Christian faith by individuals families and people groups Global in reach and engaging recent methods and theories in conversion studies the narrative progresses from early Christian beginnings in the Roman world to Christianity's expansion into Europe the Americas China India and Africa Although conversion is often associated with a particular strand of modern Christianity evangelical and a particular type of experience sudden overwhelming when examined over two millennia it emerges as a phenomenon far more complex than any one dimensional profile would suggest Religious Conversion Christopher Lamb, M. Darroll Bryant, 1999-10-01 Conversion has been an important issue for most of the universal religions those usually associated with a founder such as Christianity Buddhism Islam and Judaism which have a mission to spread their message Other religions have been less concerned with conversion except in so far as it has been a negative force for them to confront This study explores how conversion has been understood by different religions during different eras and includes a survey of the textual legal ritual historic and experiential dimensions of the phenomenon of conversion *The Anthropology of Religious Conversion* Andrew Buckser, Stephen D. Glazier, 2003-08-18 The Anthropology of Religious Conversion paints a picture of conversion far more complex than its customary image in anthropology and religious studies Conversion is very seldom simply a sudden moment of insight or inspiration it is a change both of individual consciousness and of social belonging of mental attitude and of physical experience whose unfolding depends both on its cultural setting and on the distinct individuals who undergo it The book explores religious conversion in a variety of cultural settings and considers how anthropological approaches can help us understand the phenomenon Fourteen case studies span historical and geographical contexts including the contemporary United States modern and medieval Europe and non western societies in South Asia Melanesia and South America They discuss conversion to Christianity Judaism Hinduism Islam and Spiritualism Combining ethnographic description with

theoretical analysis authors consider the nature and meaning of conversion its social and political dimensions and its relationship to individual religious experience **Religious Freedom and Mass Conversion in India** Laura Dudley Jenkins, 2019-04-11 Hinduism is the largest religion in India encompassing roughly 80 percent of the population while 14 percent of the population practices Islam and the remaining 6 percent adheres to other religions The right to freely profess practice and propagate religion in India s constitution is one of the most comprehensive articulations of the right to religious freedom Yet from the late colonial era to the present mass conversions to minority religions have inflamed majority minority relations in India and complicated the exercise of this right In *Religious Freedom and Mass Conversion in India* Laura Dudley Jenkins examines three mass conversion movements in India among Christians in the 1930s Dalit Buddhists in the 1950s and Mizo Jews in the 2000s Critics of these movements claimed mass converts were victims of overzealous proselytizers promising material benefits but defenders insisted the converts were individuals choosing to convert for spiritual reasons Jenkins traces the origins of these opposing arguments to the 1930s and 1940s when emerging human rights frameworks and early social scientific studies of religion posited an ideal convert an individual making a purely spiritual choice However she observes that India s mass conversions did not adhere to this model and therefore sparked scrutiny of mass converts individual agency and spiritual sincerity Jenkins demonstrates that the preoccupation with converts agency and sincerity has resulted in significant challenges to religious freedom One is the proliferation of legislation limiting induced conversions Another is the restriction of affirmative action rights of low caste people who choose to practice Islam or Christianity Last incendiary rumors are intentionally spread of women being converted to Islam via seduction *Religious Freedom and Mass Conversion in India* illuminates the ways in which these tactics immobilize potential converts reinforce damaging assumptions about women lower castes and religious minorities and continue to restrict religious freedom in India today

The Oxford Handbook of Religious Conversion Lewis Ray Rambo, Charles E. Farhadian, 2014 *The Oxford Handbook of Religious Conversion* offers a comprehensive exploration of the dynamics of religious conversion which for centuries has profoundly shaped societies cultures and individuals throughout the world Scholars from a wide array of religions and disciplines interpret both the varieties of conversion experiences and the processes that inform this personal and communal phenomenon This volume examines the experiences of individuals and communities who change religions those who experience an intensification of their religion of origin and those who encounter new religions through colonial intrusion missionary work and charismatic and revitalization movements The thirty two innovative essays provide overviews of the history of particular religions including Hinduism Buddhism Confucianism Taoism Sikhism Islam Christianity Judaism indigenous religions and new religious movements The essays also offer a wide range of disciplinary perspectives psychological sociological anthropological legal political feminist and geographical on methods and theories deployed in understanding conversion and insight into various forms of deconversion **The Transformed Self** Chana

Ullman,2013-06-29 This book is about the dramatic experience of religious conversion The phenomenon of religious conversion lies at the crossroad of several disciplines As the title of this book indicates my own interest in religious conversion is not sociological historical nor anthropological My primary interest is not even in the domain of the psychology of religion That is this book is not a comprehensive review of the social psychological factors that shape religious beliefs in general and religious conversions in particular Rather my primary interest is in the experience of conversion as an instance of a meaningful sudden change in the course of individual lives Religious conversion is examined in this book primarily from the point of view of the psychology of the self My aim is to elucidate the experience of religious conversion as a change in the self and to raise suggestions for the study of the self that derive from the data on religious conversion This interest dictated the scope as well as the methods of the present investigation Namely I have chosen to study individuals who have indeed changed visibly as a result of their conversion My inquiry was based on self report assuming the importance of the person's own point of view Finally my inquiry was semi clinical vii viii PREFACE based on the assumption of an underlying structure to the varieties of conversion experiences *Religious Conversion* Professor Miri Rubin,Professor Ira Katznelson,2014-07-28

This collection ranges far and wide from early Christian pilgrims to fifteenth century Ethiopia from the Islamisation of the eastern Mediterranean to Reformation Germany to investigate the multiple causes and characteristics of religious conversion By probing continuities and fissures particularly in the Jewish Muslim and Christian experiences the volume extends the range of conversion to focus on matters less commonly examined such as the meaning of sacred space bodies gender and the ways conversion has been understood and narrated **Religious Conversion** Shanta Premawardhana,2015-09-25

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

Religious Conversion and Disaffiliation H. Gooren,2010-09-27 This book is the first in over a decade to attempt a systematic synthesis of the field of conversion studies encompassing the disciplines of anthropology sociology psychology history and theology Gooren analyzes conversion and disaffiliation in a worldwide comparative framework using data from North America Europe and Latin America **Religious Conversion and Identity** Massimo Leone,2004-06-01 The way in which people change and represent their spiritual evolution is often determined by recurrent language structures Through the analysis of ancient and modern stories and their words and images this book describes the nature of conversion through explorations of the encounter with the religious message the discomfort of spiritual uncertainty the loss of personal and social identity the anxiety of destabilization the reconstitution of the self and the discovery of a new language of the soul

Rethinking Religious Conversion Jack Williams, 2024-10-17 Drawing on methods from religious studies philosophy and cognitive science Jack Williams develops a unique and interdisciplinary approach to the study of religious conversion This is the first major philosophical study of conversion to treat the phenomenon as a long term process shaped by the convert's embodiment and immersion in a linguistic social and ritual community Williams analysis of the conversion process is rooted in a view of cognition as both embodied and affective and is informed by the latest research in phenomenology affect theory neuroscience and enactivist cognitive science In conversation with diverse conversion narratives he advances a theory of conversion that is not restricted to a modern Western context but that can be applied to experiences of conversion across global history and culture *Rethinking Religious Conversion* displays an original approach to the philosophical study of diverse religious practices By bringing together a diverse array of contemporary and historical scholarship it revitalizes the study of conversion for both philosophy and religious studies

Religious Conversion Shanta Premawardhana, 2015-09-25 *Religious Conversion Religion Scholars Thinking Together* explores various issues relating to the nature methods and effects of religious conversion in the major world faiths Presents the results of an innovative ten year project initiated the World Council of Churches Features contributions from religious scholars and leaders of Buddhist Christian Hindu Jewish and Muslim traditions Considers myriad issues relating to the nature methods and effects of religious conversion in the major world faiths Addresses questions on religious freedom legal considerations and the future for religious conversion

A New Model of Religious Conversion Ines W. Jindra, 2014-02-06 Based on the analysis of 52 conversion narratives to various religious groups *A New Model of Religious Conversion* utilizes case studies for comparison of converts backgrounds network influence and conversion narratives The author convincingly illustrates a fit between the converts background and the religion they convert to such as between disorganized family backgrounds and highly structured religions Conversely those from highly structured backgrounds often convert to more open groups The book also makes it clear that not all conversions are influenced by networks or align themselves with a social constructivist view of a conversion as an account Taking converts trajectories seriously the author makes a strong case for the application of biographical sociology to the study of conversion and American sociology overall

Transformative Religious Experience Joshua Iyadurai, 2015-04-30 What makes a priest of one religion become a preacher of another religion How could a person embrace a religion suddenly that he or she had up to then opposed Why would young women risk their reputation and endanger their lives for the sake of newfound faith How could an alcoholic detest a sip of wine all of a sudden What drives an atheist to become an ardent worshiper of God How could an intelligent person relate to God as to an adult human being *Transformative Religious Experience* answers these questions with fascinating narratives of conversion These narratives together show how the transforming effects of conversion permeate the daily lives of converts in a multireligious context Joshua Iyadurai analyzes psychologically the mystical turning point in the conversion process and finds that the divine human encounter entails a

cognitive restructuring a new set of beliefs values and desires replaces previously held religious beliefs values and desires By drawing insights from the fields of psychology sociology anthropology and theology Iyadurai develops an interdisciplinary step model from a phenomenological perspective to explain the conversion process that incorporates the religious practices and social psychological factors while giving a central place to religious experience

Religious Identity and Social Change David Radford, 2015-06-19 Religious Identity and Social Change offers a macro and micro analysis of the dynamics of rapid social and religious change occurring within the Muslim world Drawing on rich ethnographic and quantitative research in Kyrgyzstan Central Asia David Radford provides theoretical insight into the nature of religious and social change and ethnic identity transformation exploring significant questions concerning why people convert and what happens when they do so A crisis of identity occurs when religious conversion takes place especially from one major religious tradition Islam to another Christianity and where religious identity is intimately connected to ethnic and national identity Radford argues for the importance of recognising the socially constructed nature of identity involving the dynamic interplay between human agency culture and social networks Kyrgyz Christians have been active agents in bringing religious and identity transformation building upon the contextual parameters in which they are situated

Religious Conversion in Early Modern English Drama Lieke Stelling, 2019-01-03 Few subjects of the English stage have proved more alluring and enduring than religious conversion The emergence of the Elizabethan theatre marked a profound shift in the way in which conversion was presented If medieval drama had encouraged conversion without reservation early Elizabethan plays started to question it Considering over forty canonical and lesser known works this study argues that more so than any other medium early modern drama engaged with the question of the possibility of undergoing a radical transformation in faith and presented the period's understanding of it as fundamentally unsettled Offering the first cross religious exploration of conversion in early modern English drama and presenting a new reading of William Shakespeare's tragedy Othello Lieke Stelling reveals telling patterns in the stage's treatment of conversion and religious identity

Understanding Religious Conversion Dong Young Kim, 2012-07-20 Understanding Religious Conversion begins with emphasis on the value of respecting religious theological interpretations of conversion while coordinating social scientific studies of how personal social and cultural issues are relevant to the human transformational process It encourages us to bring together the perspectives of psychology sociology anthropology and religious studies into critical and mutually informing conversation for establishing a richer and more accurate perception of the complex phenomenon of religious conversion The case of St Augustine's conversion experience superbly illustrates the complicated and multidimensional process of religious change By critically extending the contributions of the literature within Lewis Rambo's interdisciplinary framework Dong Young Kim presents a more integrated picture of how personal social cultural and religious theological components interact with one another in the process of Augustine's conversion In doing so he has struggled with how to relocate more effectively and practically the conversion

narrative of Augustine within the context of pastoral care and ministry and the field of the academy in order to facilitate a better understanding of the conversion stories of the church members as well as to enhance the experiences of religious conversion within the Christian community

Contesting Inter-Religious Conversion in the Medieval World Yosi Yisraeli, Yaniv Fox, 2016-12-08

The Mediterranean and its hinterlands were the scene of intensive and transformative contact between cultures in the Middle Ages. From the seventh to the seventeenth century the three civilizations into which the region came to be divided geographically, the Islamic Khalifate, the Byzantine Empire, and the Latin West, were busily redefining themselves vis-à-vis one another. Interspersed throughout the region were communities of minorities such as Christians in Muslim lands, Muslims in Christian lands, heterodoxical sects, pagans, and of course Jews. One of the most potent vectors of interaction and influence between these communities in the medieval world was inter-religious conversion, the process whereby groups or individuals formally embraced a new religion. The chapters of this book explore this dynamic: what did it mean to convert to Christianity in seventh-century Ireland? What did it mean to embrace Islam in tenth-century Egypt? Are the two phenomena comparable on a social, cultural, and legal level? The chapters of the book also ask what we are able to learn from our sources, which at times provide a very culturally charged and specific conversion rhetoric. Taken as a whole, the compositions in this volume set out to argue that inter-religious conversion was a process that was recognizable and comparable throughout its geographical and chronological purview.

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