

## Asian Religions A Cultural Perspective

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Like all forms of culture, Asian religions may be considered geographically in terms of both their places of origin and their distribution. Hinduism, with a polytheistic and ritual tradition comprising numerous cults and sects, is the oldest of several religions that originated in South Asia.

~~Asia—Religion | Britannica~~

Asia is the largest continent in the world and the birthplace of numerous religions including Christianity, Islam, Judaism, Confucianism, Buddhism, and Hinduism among others. All these religions are practiced in Asia with multiple forms of religions continually emerging. Hinduism and Islam represent the largest religious group in Asia with over a billion followers.

~~The Major Religions of Asia—WorldAtlas~~

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Though closer to a philosophy than a true religion, Confucianism was a way of life for ancient Chinese people, and it continues to influence Chinese culture today. The founder of Confucianism, named Confucius, lived from 551 to 479 B.C.E.

~~Chinese Religions and Philosophies | National Geographic ...~~

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Asia is the largest and most populous continent and the birthplace of many religions including Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Shinto, Sikhism, Taoism, and Zoroastrianism. All major religious traditions are practiced in the region and new forms are constantly emerging. Asia is noted for its diversity of culture. Islam and Hinduism are the largest religions in Asia with approx. 1.2 billion adherents each.

~~Religion in Asia - Wikipedia~~

Asian Religions Praise for Asian Religions: A Cultural Perspective "This book is a unique introduction to Asian religions, in that it combines the scholarly rigor of an established historian of Asian religions with the willingness to engage empathetically with the traditions and to

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suggest that readers do the same.

### Asian Religions—Startseite

Orientalism, Western scholarly discipline of the 18th and 19th centuries that encompassed the study of the languages, literatures, religions, philosophies, histories, art, and laws of Asian societies, especially ancient ones. Such scholarship also inspired broader intellectual and artistic circles in Europe and North America, and so Orientalism may also denote the general enthusiasm for things ...

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Traditionally, research on the history of Asian religions has been marked by a bias for literary evidence, privileging canonical texts penned in 'classical' languages. Not only has a focus on literary evidence shaped the dominant narratives about the religious histories of Asia, in both scholarship and popular culture, but it has contributed to the tendency to study different religious traditions in relative isolation from one another. Today, moreover, historical work is often based on modern textual editions and, increasingly, on electronic databases. What may be lost, in the process, is the visceral sense of the text as artifact – as a material object that formed part of a broader material culture, in which the boundaries between religious traditions were sometimes more fluid than canonical literature might suggest. This volume brings together specialists in a variety of Asian cultures to discuss the methodological challenges involved in integrating material evidence for the

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reconstruction of the religious histories of South, Southeast, Central, and East Asia. By means of specific 'test cases,' the volume explores the importance of considering material and literary evidence in concert. What untold stories do these sources help us to recover? How might they push us to reevaluate historical narratives traditionally told from literary sources? By addressing these questions from the perspectives of different subfields and religious traditions, contributors map out the challenges involved in interpreting different types of data, assessing the problems of interpretation distinct to specific types of material evidence (e.g., coins, temple art, manuscripts, donative inscriptions) and considering the issues raised by the different patterns in the preservation of such evidence in different locales. Special attention is paid to newly-discovered and neglected sources; to our evidence for trade, migration, and inter-regional cultural exchange; and to geographical locales that served as "contact zones" connecting cultures. In addition, the chapters in this volume represent the rich range of religious traditions across Asia – including Hinduism, Buddhism, Taoism, Shinto, and Chinese religions, as well as Islam and eastern Christianities.

Christianity is one of the fastest growing religions in China. Despite its long history in China and its significant indigenization or intertwinement with Chinese society and culture, Christianity continues to generate suspicion among political elites and intense debates among broader communities within China. This unique book applies socio-cultural methods in the study of contemporary Christianity. Through a wide range of empirical analyses of the complex and highly diverse experience of Christianity in contemporary China, it examines the fraught processes by which various forms and practices of Christianity interact with the Chinese social, political and cultural spheres. Contributions by top scholars in the field are structured in the following sections: Enchantment, Nation and History, Civil Society, and Negotiating Boundaries. This book offers a major contribution to the field and provides a timely, wide-ranging assessment of Christianity in Contemporary China.

Religions in Asian America provides a comprehensive overview of the religious practices of Chinese, Filipino, Indian, Korean, Japanese, Vietnamese, Cambodian, and Laotian Americans. How these new communities work through issues of gender, race, transnationalism, income disparities and social service, and the passing along an ethnic identity to the next generation make up the common themes that reach across essays about the varying communities.

This is the first textbook written to welcome those who are new to Asian American psychology. Concepts and theories come to life by relating the material to everyday experiences and by including activities, discussion questions, exercises, clinical case studies, and internet resources. Contributions from the leading experts and emerging scholars and practitioners in the field - the majority of whom have also taught Asian American psychology - feature current perspectives and key findings from the psychological literature. The book opens with the cornerstones of Asian American psychology, including Asian American history and research methods. Part 2 addresses how Asian Americans balance multiple worlds with topics such as racial identity, acculturation, and religion. Part 3 explores the psychological experiences of Asian Americans through the lens of gender and sexual orientation and their influence on relationships. Part 4 discusses the emerging experiences of Asian Americans, including adoptees, parachute kids, and multiracial Asian Americans. Part 5 focuses on social and life issues facing Asian Americans such as racism, academic and career development. The text concludes with an examination of the physical and psychological well-being of Asian Americans and avenues for coping and healing. This ground-breaking volume is intended as an undergraduate/beginning graduate level introductory textbook on Asian American psychology taught in departments of psychology, Asian

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American and/or ethnic studies, counseling, sociology, and other social sciences. In addition, the clinical cases will also appeal to clinicians and other mental health workers committed to learning about Asian Americans.

The relationship between science, religion, and culture has been a subject of profound interest for philosophers, scientists, theologians, and cultural historians for centuries. During the last century, and part of the one before, it was widely held that there was an irreconcilable conflict between knowledge and belief. The opinion prevailed among advanced minds that it was time that belief should be replaced increasingly by knowledge; belief that did not itself rest on knowledge was superstition, and as such had to be opposed. According to this conception, the sole function of education was to open the way to thinking and knowing, and the school, as the outstanding organ for the people's education, must serve that end exclusively. Scientific method can teach us nothing else beyond how facts are related to, and conditioned by, each other. The aspiration toward such objective knowledge belongs to the highest of which man is capable. Yet it is equally clear that knowledge of what is does not open the door directly to what should be. One can have the clearest and most complete knowledge of what is, and yet not be able to deduce from that what should be the goal of our human aspirations. Perhaps there are religious impulses underlying the drive of technology which has characterized modernity -- religious impulses which might affect secular atheists, too, if they are not self-aware enough to notice what's going on. Such impulses might prevent technology and religion from being incompatible. Possibly technology itself is becoming religious on its own, thus also eliminating incompatibilities. *Asian Religions, Technology and Science* brings together the historical and contemporary perspectives of the relationship between religion, technology and science with a focus in Asian context. The compilation provides an examination of the use of modern scientific concepts in the theologies of new religious organisations, and challenges the traditional philosophies of space by scientific ideas. It aims at exploring the unique relationship between science, religion, and culture, and it welcomes submissions from all perspectives and religious traditions -- including Christianity, Judaism, Islam, Buddhism, Hinduism, Taoism, secularism, humanism, and naturalism. Special focus is given to the various ways modern science -- including the disciplines of physics, cosmology, biology, psychology, neuroscience, mathematics, sociology, and anthropology -- support, oppose, inform, or are informed by religious, theological, and cultural perspectives. Further focus is given to perspectives on science, religion, and culture from different geographical regions, cultures, religions, and historical epochs. This book will be an important tool to the studies of Asian Religion, Science and Technology, and Religion and Philosophy.

This book analyses cultural questions related to representations of the body in South Asian traditions, human perceptions and attitudes toward the body in religious and cultural contexts, as well as the processes of interpreting notions of the body in religious and literary texts. Utilising an interdisciplinary perspective by means of textual study and ideological analysis, anthropological analysis, and phenomenological analysis, the book explores both insider- and outsider perspectives and issues related to the body from the 2nd century CE up to the present-day. Chapters assess various aspects of the body including processes of embodiment and questions of mythologizing the divine body and othering the human body, as revealed in the literatures and cultures of South Asia. The book analyses notions of mythologizing and "othering" of the body as a powerful ideological discourse, which empowers or marginalizes at all levels of the human condition. Offering a deep insight into the study of religion and issues of the body in South Asian literature, religion and culture, this book will be of interest to academics in the fields of South Asian studies, South Asian religions, South Asian literatures, cultural studies, philosophy and comparative

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literature.

The first of its kind, this book provides a cross-cultural perspective on ecology and religion. The book surveys and discusses concepts of ecology in traditional cultures, Asian religious traditions, and contemporary culture. Includes substantial discussions of current ecological movements and several ecovisionaries. For anyone interested in Religious Studies.

This debut book boldly seeks to argue competitively in the same intellectual field as famous atheists such as RICHARD DAWKINS, CHRISTOPHER HITCHENS, and BERTRAND RUSSELL, and to do so in the spirit and style of such famous Christian apologists as C.S. Lewis and RAVI ZACHARIAS, drawing heavily on basic science, history, physics, psychology, paleontology, anthropology, archeology, neurology, child development and even science fiction. It describes the evolution of the human brain in ancient hominids allowing humans to eventually conceive a non-physical realm (the spirit world), and as the mind evolved intellectually from primitive animism to Christology, God revealed himself gradually as the developing hominid brain became able to comprehend new ideas. For Believers, the author presents a new, intellectually satisfying way to understand and defend the Bible. For both Skeptics and Believers, a worldview is offered that is spiritually meaningful and scientifically sound.

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