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Review: Financing the Raj: The City of London and Colonial India, 1858–1940. By David Sunderland. Boydell. 2013. viii+ 240pp.£ 75.00. Hollow, M., Dec 2014 Book/Film/Article review in History

Conversion, politics and religion in England, 1580-1625 ...

Religion was one of the ways through which cultural difference was expressed, and the rulers of different areas of Britain dictated the nature of the dominant religion in areas under their control. This book uses the Conversion and the Christianisation of the different peoples of Britain as a framework through which to explore the workings of their political systems and the structures of their society.

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Conversion and the Politics of Religion in Early Modern Germany Book Description: The Protestant and Catholic Reformations thrust the nature of conversion into the center of debate and politicking over religion as authorities and subjects imbued religious confession with novel meanings during the early modern era.

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Conversion, Politics and Religion in England, 1580-1625. By Michael C. Questier. [Cambridge Studies in Early Modern British History.] (New York: Cambridge University Press. 1996.

"Conversion, Politics and Religion in England, 1580-1625 ...

This chapter divides the way historians describe the process of conversion to Christianity and conversion to Islam into four categories: acculturation, adhesion or hybridity, syncretism, and transformation. Acculturation is when religious change accompanies the incorporation of a people and its territory into a conquering empire or socioeconomic system.

History and Religious Conversion - Oxford Handbooks

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Conversion and the Politics of Religion in Early Modern ...

Religious conversion is the adoption of a set of beliefs identified with one particular religious

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denomination to the exclusion of others. Thus "religious conversion" would describe the abandoning of adherence to one denomination and affiliating with another. This might be from one to another denomination within the same religion, for example, from Baptist to Catholic Christianity or from Sunni Islam to Shi'a Islam. In some cases, religious conversion "marks a transformation of religious ...

Religious conversion - Wikipedia

By shifting adherents from the majority religion (Hinduism) to a minority one (Buddhism), this conversion had political implications in the new democracy and legal implications, since certain rights or protections were still allocated on the basis of one's religious community.

Table of Contents: Religious Freedom and Mass Conversion ...

In this model, changes in religious membership through conversion are restricted. An analysis of state-civil society interactions in India must therefore move away from a presumed opposition between state secularism on the one hand and religious nationalism and conflict within civil society on the other. The article draws on three cases: (1) nationalist debates over caste and religious conversion, (2) Hindu nationalist mobilization against religious conversion, and (3) state caste-based ...

Unsettled Territories: State, Civil Society, and the ...

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Conversion, Politics and Religion in England, 1580–1625 ...

Get FREE shipping on Conversion, Politics and Religion in England, 1580-1625 by Michael C. Questier, from wordery.com. The Reformation was, in many ways, an experiment in conversion. English Protestants urged a change from popery to the Gospel, while Catholics persuaded people from heresy and schism to unity. Michael

A study of conversion and its implications during the English Reformation.

The Protestant and Catholic Reformations thrust the nature of conversion into the center of debate and politicking over religion as authorities and subjects imbued religious confession with novel meanings during the early modern era. The volume offers insights into the historicity of the very concept of "conversion." One widely accepted modern notion of the phenomenon simply expresses denominational change. Yet this concept had no bearing at the outset of the Reformation. Instead, a variety of processes, such as the consolidation of territories along confessional lines, attempts to ensure civic concord, and diplomatic quarrels helped to usher in new ideas about the nature of religious boundaries and, therefore, conversion. However conceptualized, religious change- conversion-had deep social and political implications for early modern German states and societies.

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

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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.

This book analyzes political conversion stories as a communication strategy aimed at winning the hearts and minds of the public. Through key cases, it charts the historical and contemporary uses of this strategy as a type of civil–religious persuasion in public discourse, evaluating its features and functions in politics.

The Britain of 600-800 AD was populated by four distinct peoples; the British, Picts, Irish and Anglo-Saxons. They spoke 3 different languages, Gaelic, Brittonic and Old English, and lived in a diverse cultural environment. In 600 the British and the Irish were already Christians. In contrast the conversion of the Anglo-Saxons and Picts occurred somewhat later, at the end of the 6th and during the 7th century. Religion was one of the ways through which cultural difference was expressed, and the rulers of different areas of Britain dictated the nature of the dominant religion in areas under their control. This book uses the Conversion and the Christianisation of the different peoples of Britain as a framework through which to explore the workings of their political systems and the structures of their society. Because Christianity adapted to and affected the existing religious beliefs and social norms wherever it was introduced, it's the perfect medium through which to study various aspects of society that are difficult to study by any other means.

"Paris is worth a Mass". So said Henri IV on his conversion to Catholicism, according to cynics, and the motives behind the act have been the stuff of history ever since. The Conversion of Henri IV reclaims the religious significance of this momentous event in the development of the French monarchy and early modern political culture. Michael Wolfe offers an in-depth account of the political, diplomatic, and theological dimensions of the 1593 conversion of the Protestant Henri de Navarre. Where others have emphasized the ideological aspects of the conflict sparked by the conversion, Wolfe situates the controversy within contemporary ideas about confessional change and practice, as well as the historical traditions that defined what it meant to be French. Using pamphlets, sermons, letters, and memoranda, he traces the conversion crisis as it unfolded in the minds of the king's subjects and as it affected their loyalties and actions during the last religious wars. In this analysis, the public response to Henri IV's conversion reveals a great deal about contemporary notions of personal piety and the Church, political ideals and the state, as well as social identity and obligations. Joining the history of mentalite with that of political and religious behavior, Wolfe also pays close attention to the impact of military and political developments. This approach helps explain the fundamental role of Henri IV's conversion in the establishment and acceptance of Bourbon absolutism in the last two centuries of the ancien regime. While not denying the political importance of Henri IV's conversion, this book underscores the profound religious implications of the event. It puts religion back into the Wars of Religion and thereby enhances our understanding of the rise of the early modern French state.

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

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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.

Missionaries are people who operate on the border between their own community and another. The confessional frontier between the Christian and the Jewish communities in Prussia offers a privileged vantage-point from which to analyse the relationship between them. This is the first study to make comprehensive use of the archives and publications of the various Prussian institutions and societies that set out to convert Jews to Christianity. No other body of documentary evidence presents as informed and sustained a commentary on the 'Jewish Question' as it evolved in Prussia during the period covered by this book. Spanning over two centuries of protestant missionary activity, this book examines the ways in which theological, social, and racial themes intertwined in the relationship between the Christian majority in Prussia and the Jewish minority in its midst. These themes are analysed within the context of the rapidly changing relationship between religion and politics in the Prussian state, for 'Jewish Questions', as this book shows, were intimately connected with 'Christian Questions' of equal political and social consequence. This study sheds light on a facet of Jewish-German history that has been overshadowed by the rise of racial antisemitism and the ultimate tragedy of the Holocaust.

Conversion and the shifting discourse of violence -- Spreading like fire: the growth of Pentecostalism among tribals -- Taking refuge in Christ: four narratives on religious conversion -- Becoming believers: Adivasi women and the Pentecostal church -- Encountering the alien: Hindutva politics and anti-Christian violence -- Beyond the competing projects of conversion

The Protestant and Catholic Reformations thrust the nature of conversion into the center of debate and politicking over religion as authorities and subjects imbued religious confession with novel meanings during the early modern era. The volume offers insights into the historicity of the very concept of "conversion." One widely accepted modern notion of the phenomenon simply expresses denominational change. Yet this concept had no bearing at the outset of the Reformation. Instead, a variety of processes, such as the consolidation of territories along confessional lines, attempts to ensure civic concord, and diplomatic quarrels helped to usher in

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new ideas about the nature of religious boundaries and, therefore, conversion. However conceptualized, religious change- conversion-had deep social and political implications for early modern German states and societies. David M. Luebke is Professor of History at the University of Oregon. His publications include "His Majesty's Rebels: Factions, Communities, and Rural Revolt in the Black Forest" (Cornell University Press 1997) and many articles, most recently "Confessions of the Dead: Interpreting Burial Practice in the Late Reformation" ("Archiv fur Reformationsgeschichte" 101: 2010). Jared Poley is Associate Professor of History at Georgia State University. He is the author of "Decolonization in Germany: Weimar Narratives of Colonial Loss and Foreign Occupation" (Peter Lang 2005). Daniel C. Ryan is currently Visiting Assistant Professor at the College of Charleston. He was awarded his PhD in 2008 from the University of California, Los Angeles, with a study on conversion and peasant protest in Imperial Russia. David Warren Sabean is the Henry J. Bruman Endowed Professor of German History at University of California, Los Angeles. He is the author of "Property, Production, and Family in Neckarhausen, 1700-1870" (Cambridge University Press 1990) and "Kinship in Neckarhausen, 1700-1870" (Cambridge University Press 1998). He recently edited, with Simon Teuscher and Jon Mathieu, "Kinship in Europe: Approaches to Long-Term Development, 1300-1900" (Berghahn Books 2007)."

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