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# Topographies Of Faith Religion In Urban Spaces

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## **Topographies Of Faith**

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## **Religion In**

After graduation, she joined the Lutheran Volunteer Corps for two years and continues to work for Faith in Place ... coediting an anthology titled, Topographies of Tolerance and Intolerance: Responses ...

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## **Commemorating 500 Years of Reformation**

Such approaches, however, paid little attention to the potential mobility of people in their daily, weekly and seasonal lives, and the lengths to which they may

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Spaces  
have gone to confirm, reaffirm, or  
seek ...

## **Ecclesiastical Landscapes in Medieval Europe: An Archaeological Perspective**

The Inquisitor embraces  
revolutionary millenarianism with

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religious fervor. His future  
“kingdom of peace and  
happiness” is an earthly Eden  
populated by adults who have  
never tasted the accursed fruit ...

### **One hundred years of “We”**

In a country as diverse as China,



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with 55 state-recognized ethnic minority groups and widely varying climates and topographies, many different vernacular dwelling styles have evolved as pragmatic ...

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Based on ethnographic explorations in cities across the globe, *Topographies of Faith* offers a unique and compelling analysis of religious dynamics in metropolitan centers. It creatively draws on perspectives from urban studies to explore the spatiality of

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For a long time, Christians have remained at the margins of social projects around development and humanitarianism in Africa. This was especially true of projects aimed at fighting HIV/AIDS, which

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Space was often associated with sin.

Drawing on ethnographic explorations in South Africa between 2006 and 2014, this book tells the story of how Christian organizations, practices and narratives have become central for civil society responses

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Space to the epidemic. Marian Burchardt shows how Christians have employed globally circulating templates around 'behavioural change' in fields such as sexuality and biomedicine, but also how these templates are renegotiated and subverted when they are

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Spaces adapted to people's needs.

Through activism and spiritual notions of life, Christians have not only affected the way people think about relationships and health; by envisioning and promoting activist notions of personhood, unwittingly

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Christians have also pushed the frontiers of modernity. Taking his inspirations from Foucault and the sociology of knowledge, the author argues that Christian responses to AIDS reveal the dialectics of discipline and liberation inherent in the modern

# Read Online Topographies Of Faith Religion In Urban Christian project.

The essays in *Topographies of Tolerance and Intolerance* explore lived experiences of religious plurality, providing insights into religious coexistence during the early modern period. In doing so,



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they challenge the narrative of a simple progression of tolerance and confessional identity.

Religious Pluralism and the City challenges the notion that the city is a secular place, and calls for an analysis of how religion and

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Spaces are intertwined. It is the first book to analyze the explanatory value of a number of typologies already in use around this topic - from "holy city" to "secular city", from "fundamentalist" to "postsecular city". By intertwining the city and

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Spaces, urban theory and theories of religion, this is the first book to provide an international and interdisciplinary analysis of post-secular urbanism. The book argues that, given the rise of religiously inspired violence and the increasing significance of

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Charismatic Christianity, Islam and other spiritual traditions, the master narrative that modern societies are secular societies has lost its empirical plausibility. Instead, we are seeing the pluralization of religion, the co-existence of different religious

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Spaces, and the simultaneity of secular and religious institutions that shape everyday life. These particular constellations of "religious pluralism" are, above all, played out in cities. Including contributions from Peter L. Berger

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Spaces and Nezar Alsayyad, this book conceptually and empirically revokes the dissolution between city and religion to unveil its intimate relationship, and offers an alternative view on the quotidian state of the global urban condition.

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This volume, bringing together work by scholars from Europe, East Asia, North America, and West Africa, investigates transnational religious spaces in a comparative manner by juxtaposing East Asian and

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African Spaces examples. It highlights flows of ideas, actors, and organizations out of, into, or within a given continental space. These flows are patterned mainly by colonialism or migration. The book also examines cases where the transnational space in



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question encompasses both East Asia and Africa, notably in the development of Japanese new religions in Africa. Most of the studies are located in the present; a few go back to the late nineteenth century. The volume is rounded off by Thomas Tweed's

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Systematic reflections on categories for the study of transnationalism; his chapter "Flows and Dams" critically weighs the metaphorical language we use to think, speak, and write about transnational religious spaces.

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How might we best understand the relationship between the vibrant religious landscapes we see in many cities and contemporary urban social processes? Through case studies drawn from around the world,

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Space contributors explore the ways in which these processes interact in cities. This book argues that religious events – including rituals, processions, and festivals – are not only choreographies of sacred traditions, but they are also creative disruptions that

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Spaces reveal how urban cultural hierarchies are experienced and contested. Exposing the power dynamics behind these events, this book shows how performative uses of urban space serve to destabilize dominant genealogies and lineages around urban

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identities just as they lay claims to cultural supremacy or heritage. Through exploring the affective disruptions and political controversies caused by religious events, the contributors engage theoretical discussions in urban studies, the sociology of religion

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Spaces and the ethnography of ritual.

This book is a significant contribution to understanding emerging patterns in contemporary religion and also for theories related to heritagization, eventization, and urbanization.

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Urban spaces have always functioned as cradles and laboratories for religious movements and spiritualities. The urban forms a central and nourishing agent for the creation of new religious expressions, and



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Space continually negotiates new ways of being spiritual and establishing spiritual ideas and practices. This book explores the intense and complex interplay between the (post) modern city and new religious and spiritual movement, bringing the city and its annexes

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Spaces  
into the foreground of current research into religion. It develops a new, ethnography-based analysis of the ways in which the pluralist experience of the "urban" inscribes itself into various religious practices and vice versa: how do religiosity and

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Spirituality appropriate and transform meanings of the urban? It focuses on new religious expressions, cosmologies and ways of life that go beyond established belief systems and religious understandings, and explores new conceptions of the

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word "urban" in a world of increasingly extended urban environments. The book examines how cities are both considered as sites and sources of spirituality, where the globalization of religions takes place as well as the fact that

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globalization is linked closely to the process of localization. The socio-cultural and political uniqueness of the specific urban context are analyzed to present an innovative perspective on how the interplay between the urban, spiritual and religious should be

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Spaces understood. This book brings a timely new perspective and will be of interest to academics and students in geography, sociology, urban studies, cultural studies and anthropology, as well as for urban planners and policy makers.

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This is the first book to explore how religious movements and actors shape and are shaped by aspects of global city dynamics. Theoretically grounded and empirically informed, *Religion and the Global City* advances

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discussions in the field of urban religion, and establishes future research directions. David Garbin and Anna Strhan bring together a wealth of ethnographically rich and vivid case studies in a diversity of urban settings, in both Global North and Global



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South contexts. These case studies are drawn from both 'classical' global cities such as London and Paris, and also from large cosmopolitan metropolises - such as Bangalore, Rio de Janeiro, Lagos, Singapore and Hong Kong - which all constitute, in their own

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Spaces, powerful sites within the informational, cultural and moral networked economies of contemporary globalization. The chapters explore some of the most pressing issues of our times: globalization and the role of global neo-liberal regimes; urban

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Spaces and in particular the dramatic urbanization of Global South countries; and religious politics and religious revivalism associated, for instance, with transnational Islam or global Pentecostal/Charismatic Christianity.

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So far religion has been seen as cause for dramatic developments in the history of cities, it has contributed to the monumentalisation of centres and or has given importance to ex-centric places. Very recently,

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anthropologists have been discovering religion in the contemporary global city. But still awaiting historical investigation is the specific urban character of religious ideas, practices and institutions and the role of urban space shaping this very 'religion'

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Spaces in the course of history. The time-span from the Hellenistic age to Late Antiquity was crucial in the establishment of concepts and institutions of 'religion' and witnessed extended waves of urbanisation, Rome being central to this. In addressing this

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problem, this book fills a significant gap in the scholarship on urban religion across time. Taking seriously the proposition that space is condition, medium and outcome of social relations, the development of 'urban religion' in lived urban space and

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Urban culture or urbanity offers a lens onto processes of religious change that have been neglected for the history of religion and for the study of urbanism. The key thesis is that city-space engineered the major changes that revolutionised religions.



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» This stimulating book makes use of archaeology and history to address religion as an essential component of urban life in both the past and the present. -With a strong basis in the ancient Mediterranean as well as an insightful view of modern urban

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life, Rüpke emphasizes that the practice and performance of religion at the everyday level is as essential in the creation of an urban ethos as the grand temples and institutions promulgated by the elite.« Monica L. Smith, author of *Cities: The First 6,000*

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Years » Jörg Rüpke offers a characteristically original and learned series of reflections on some of the many ways in which the history of religions and the history of cities might be entangled. Urban Religion offers no single overarching thesis, but

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Space  
it is consistently thought-provoking and suggests many intriguing lines of investigation for the future.« Greg Woolf, Institute of Classical Studies, London

In The Ahmadiyya Quest for Religious Progress. Missionizing

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Europe 1900 - 1965 Gerdien  
Jonker offers an account of the  
mission the Muslim reform  
movement of the Ahmadiyya  
undertook in interwar Europe.

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