

The Modern Spirit of Asia

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**The
Modern
Spirit
of
Asia**
The Spiritual
and the Secular
in China and India
Peter van der Veer



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著者:Peter van der Veer

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The Modern Spirit of Asia challenges the notion that modernity in China and India are derivative imitations of the West, arguing that these societies have transformed their ancient traditions in unique and distinctive ways. Peter van der Veer begins with nineteenth-century imperial history, exploring how Western concepts of spirituality, secularity, religion, and magic were used to translate the traditions of India and China. He traces how modern Western notions of religion and magic were incorporated into the respective nation-building projects of Chinese and Indian nationalist intellectuals, yet how modernity in China and India is by no means uniform. While religion is a centerpiece of Indian nationalism, it is viewed in China as an obstacle to progress that must be marginalized and controlled.

The Modern Spirit of Asia moves deftly from Kandinsky's understanding of spirituality in art to Indian yoga and Chinese qi gong, from modern theories of secularism to histories of Christian conversion, from Orientalist constructions of religion to Chinese campaigns against magic and superstition, and from Muslim Kashmir to Muslim Xinjiang. Van der Veer, an outspoken proponent of the importance of comparative studies of religion and society, eloquently makes his case in this groundbreaking examination of the spiritual and the secular in China and India.

作者介绍:

Peter van der Veer is director of the Max Planck Institute for the Study of Religious and Ethnic Diversity in Göttingen, Germany, and a Distinguished Professor at Utrecht University in the Netherlands. His books include *Imperial Encounters: Religion and Modernity in India and Britain* (Princeton) and *Religious Nationalism: Hindus and Muslims in India*.

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标签

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评论

作者想處理的東西太多了，於是哪一個都沒能深入，但是很有啓發。算是人類學社會學的進路吧，我說我不是很喜歡這本時，Y老師說 “Wow, you are a historian at heart.”

太碎片化，但眼界开阔，值得一读

这学期有幸能和van der Veer在芝大上课，对比19和20世纪中印两国在殖民背景下spirituality的发展，（而非从政治、经济的角度）理解modernity和nationalism的意义，非常有趣的话题，极具野心！ Spirituality is invoked as alternatives to Western imperialism and materialism. Spiritual superiority became part of pan-Asianism. 喜欢对比瑜伽和气功的第七章。可惜这个话题从来都是由西方学者做的研究，Peter对Orientalism的批判很谨慎。Chris

读了第三章。讲orientalism/imperialism

与亚洲各国宗教变革（主要是modernity和nationalism、universality）、世界范围内宗教概念的产生（例如world religion概念的出现）的关系。论述得很分散，有点隔靴搔痒的感觉…

49 这真的是exactly我想做的题目。不过这个comparative sociology+anthropological theory的路径是世界史的做法，不过历史学家大概不太爱世界历史。此外写得太散了，不如英国那本。只是点到为止。

Megill这学期的心头爱之一。我觉得很不错，作者的态度是很审慎的，主要的theme是imperial interaction怎样影响中国和印度的modernity，分析的对象是syntagmatic chain of religion-magic-secularity-spirituality，包括spirituality这个概念是怎样在西方学术中构建，power的作用和结果，以往的研究中对于“modern state is secular state”一类简单的assumption的辩驳。

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书评

范笔德（Peter van der Veer）是荷兰皇家学院院士、德国哥廷根马普研究院族群与宗教研究所所长，他于2014年出版了《亚洲的现代精神》（The Modern Spirit of Asia: The Spiritual and the Secular in China and India, Princeton University Press）一书，在其中提出了“宗教—…

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