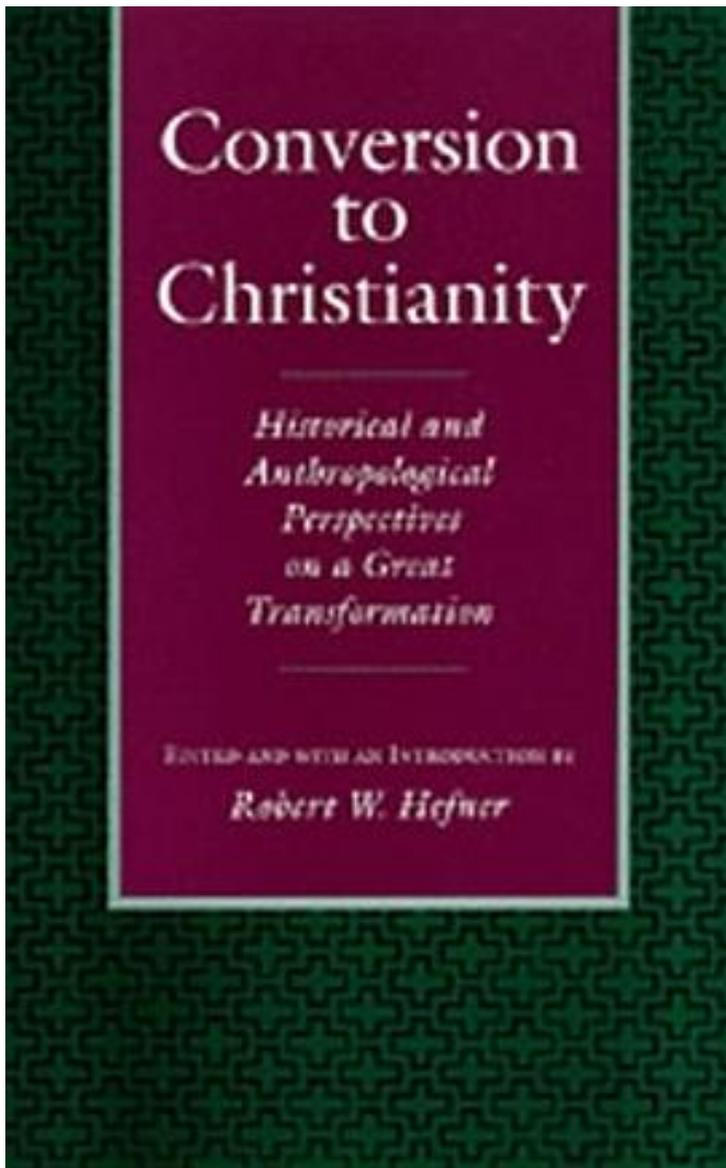


Conversion to Christianity



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著者:Robert W. Hefner ed.

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One of the most striking developments in the history of modern civilizations has been the conversion of tribal peoples to more expansively organized "world" religions. There is little scholarly consensus as to why these religions have endured and why conversion to them has been so widespread. These essays explore the phenomenon of Christian conversion from this world-building perspective. Combining rich case studies with original theoretical insights, this work challenges sociologists, anthropologists and historians of religion to reassess the varieties of religious experience and the convergent processes involved in religious change.

作者介绍:

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标签

宗教社会学

基督教

conversion

评论

整本书最核心的要点就是：变迁与连续的互动随着全球化与地方化的实践，紧密交织在一起，既带来宗教外在的引导，也激发了内在的个人意志自我定位。【John Baker."We are Ekelesia": Conversion in Uiaku, Papua New Guinea, pp.199-230; David K. Jordan.The Glyphomancy Factor: Observations on Chinese Conversion, pp.285-303.叶春荣对焦大卫进行了反驳，认为中国民间信仰无所谓改不改信，而是综摄主义的。】

读了David K.

Jordan写的那章，中国式的“改教”（conversion）具有独特性，并非对旧有信仰的简单替代，而是基于原本信仰的附加，因此“宗教纯粹主义”在中国往往没有市场；其次是改教的条件性，中国式改教与身体的疗愈（healing）紧密相关，疗愈的成功/失败或其传言便能够成为促使身患疾病的个体改教的推力（某种程度上可以将其理解为中国宗教信仰的功利主义面向，尽管作者并未指出）；“世界宗教”的理解范式不适用于中国社会的信仰体系，以佛教为例，它符合“世界宗教”的定义且并非起源于中国，却同中国的传统文化土壤耦合。作者认为针对中国改教的研究应当关注改教过程本身的特征以及促使个体改教的生命经历，而非信仰的开始或是终结。

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书评

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