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an expanded empire abroad, and the reform movement at home. Books in the series have an interdisciplinary bias, examining for example the relations between literature and politics, science, philosophy ...

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Investigates the complex social processes involved in the introduction and institutionalization of Western science in colonial India.

In Muhammad Abduh and his Interlocutors: Conceptualizing Religion in a Globalizing World, Ammeke Kateman offers an account of Muhammad Abduh's Islamic Reformism in a globalizing and diverse world.

Manchuria entered the twentieth century as a neglected backwater of the dying Qing dynasty, and within a few short years became the focus of intense international rivalry to control its resources and shape its people. This book examines the place of religion in the development of Manchuria from the late nineteenth century to the collapse of the Japanese Empire in 1945. Religion was at the forefront in this period of intense competition, not just between armies but also among different models of legal, commercial, social and spiritual development, each of which imagining a very specific role for religion in the new society. Debates over religion in Manchuria extended far beyond the region, and shaped the personality of religion that we see today. This book is an ambitious contribution to the field of Asian history and to the understanding of the global meaning and practice of the role of religion.

This collection of essays is the first book published in English to provide a thorough survey of the practices of science in the Spanish and Portuguese empires from 1500 to 1800. Authored by an interdisciplinary team of specialists from the United States, Latin America, and Europe, the book consists of fifteen original essays, as well as an introduction and an afterword by renowned scholars in the field. The topics discussed include navigation, exploration, cartography, natural sciences, technology, and medicine. This volume is aimed at both specialists and non-specialists, and is designed to be useful for teaching. It will be a major resource for anyone interested in colonial Latin America.

In what sense does Matthew's Gospel reflect the colonial situation in which the community found itself after the fall of Jerusalem and the subsequent humiliation of Jews across the Roman Empire? To what extent was Matthew seeking to oppose Rome's claims to authority and sovereignty over the whole world, to set up alternative systems of power and society, to forge new senses of identity? If Matthew's community felt itself to be living on the margins of society, where did it see the centre as lying? In Judaism or in Rome? And how did Matthew's approach to such problems compare with that of Jews who were not followers of Jesus Christ and with that of others, Jews and Gentiles, who were followers? This is volume 276 in the Journal for the Study of the New Testament Supplement series and is also part of the Early Christianity in Context series.

The Cold War was in many ways a religious war. Presidents Truman and Eisenhower and other American leaders believed that human rights and freedoms were endowed by God, that God had called the United States to defend liberty in the world, and that Soviet communism was especially evil because of its atheism and its enmity to religion. Along with security and economic concerns, these religious convictions also helped determine both how the United States defined the enemy and how it fought the conflict. Meanwhile, American Protestant churches failed to seize the moment. Internal differences over theology and politics, and resistance to cooperation with Catholics and Jews, hindered Protestant leaders domestically and internationally. Frustrated by these internecine disputes, Truman and Eisenhower attempted instead to construct a new civil religion. This public theology was used to mobilize domestic support for Cold War measures, to determine the strategic boundaries of containment, to appeal to people of all religious faiths around the world to unite against communism, and to undermine the authority of communist governments within their own countries.

In this volume, Mauro Caraccioli examines the natural history writings of early Spanish missionaries, using these texts to argue that colonial Latin America was fundamental in the development of modern political thought.

As the news shows us every day, contemporary American culture and politics are rife with people who demonize their enemies by projecting their own failings and flaws onto them. But this is no recent development. Rather, as John Corrigan argues here, it's an expression of a trauma endemic to America's history, particularly involving our long domestic record of religious conflict and violence. Religious Intolerance, America, and the World spans from Christian colonists' intolerance of Native Americans and the role of religion in the new republic's foreign-policy crises to Cold War witch hunts and the persecution complexes that entangle Christians and Muslims today. Corrigan reveals how US churches and institutions have continuously campaigned against intolerance overseas even as they've abetted or performed it at home. This selective condemnation of intolerance, he shows, created a legacy of foreign policy interventions promoting religious freedom and human rights that was not reflected within America's own borders. This timely, captivating book forces America to confront its claims of exceptionalism based on religious liberty—and perhaps begin to break the grotesque cycle of

projection and oppression.

This book explores how religions have changed in a globalized world and how Christianity is unique among them. Harold Netland, an expert in philosophical aspects of religion and pluralism, offers a fresh analysis of religion in today's globalizing world. He challenges misunderstandings of the concept of religion itself and shows how particular religious traditions, such as Buddhism, undergo significant change with modernization and globalization. Netland then responds to issues concerning the plausibility of Christian commitments to Jesus Christ and the unique truth of the Christian gospel in light of religious diversity. The book concludes with basic principles for living as Christ's disciples in religiously diverse contexts.

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