

Spiritual Identities Literature And The Post Secular Imagination Cultural Interactions Studies In The Relationship Between The Arts

This collection of essays considers the return of the religious in contemporary literary studies. In the twenty-first century it is now possible to detect a new sacred 'turn' in thought and writing. For some writers, this post-secular identity plays itself out in both a recuperation of religious traditions (Catholicism, Puritanism, Judaism) and a re-invention of the religious imaginary (apophaticism, messianism, apocalypticism, fundamentalism). In literary studies, the implications of the post-secular are revitalizing critical engagement with canonical works and fuelling the reclaiming of neglected writings as questions of the construction of spiritual identities come once again to the fore.

The Victorian novel acquired greater cultural centrality just as the authority of the scriptures and of traditional religious teaching seemed to be declining. Did the novel supplant the Bible? The novelists often adopted or participated in a broadly progressive narrative of social change which can be seen as a secular replacement for the theological narrative of 'salvation history' and the waning authority of biblical narrative. Victorian fiction seems in some ways to enact the process of secularization. But contemporary religious resurgence in various parts of the world and postmodern scepticism about grand narratives have challenged and complicated the conventional view of secularization as an irreversible process, an inevitable 'disenchantment of the

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world' which is an aspect and function of the grand narrative of modernization. Such developments raise new questions about apparently post-Christian Victorian fiction. In our increasingly secular society novel-reading is now more popular than Bible-reading. Serious novels are often taken more seriously than scripture. Norman Vance looks at how this may have come about as an introduction to four best-selling late-Victorian novelists: George Eliot, Thomas Hardy, Mary Ward and Rider Haggard. Does the novel in their hands take the place of the Bible? Can apparently secular novels still have religious significance? Can they make new imaginative sense of some of the religious and moral themes and experiences to be found in the Bible? Do Eliot and her successors anticipate some of the insights of modern theology and contemporary investigations of religious experience? Do they call in question long-standing rumours of the death of God and the triumph of the secular? Bible and Novel develops a new context for reading later Victorian fiction, using it to illuminate the increasingly perplexed and confusing issue of 'secularization' and recent negotiations of the 'post-secular'.

This study provides an alternative to the postmodern tradition of writing about the city by exploring spatialized constructions of gender and spiritual identity through an integrative framework based on insights from Bachelard's topoanalysis, psychogeography, feminist cultural theory and comparative literature and religion.

Exploring religious and spiritual changes which have been taking place among Indigenous populations in Australia and New Zealand, this book focuses on important changes in religious affiliation in census data over the last 15 years. Drawing on both local social and political debates, while contextualising the discussion in wider global debates about changing religious identities, especially the growth of Islam,

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the authors present a critical analysis of the persistent images and discourses on Aboriginal religions and spirituality. This book takes a comparative approach to other Indigenous and minority groups to explore contemporary changes in religious affiliation which have raised questions about resistance to modernity, challenges to the nation state and/or rejection of Christianity or Islam. Helena Onnudottir, Adam Possamai and Bryan Turner offer a critical analysis to on-going public, political and sociological debates about religious conversion (especially to Islam) and changing religious affiliations (including an increase in the number of people who claim 'no religion') among Indigenous populations. This book also offers a major contribution to the growing debate about conversion to Islam among Australian Aborigines, Maoris and Pacific peoples.

In *Spaces for the Sacred*, Philip Sheldrake brilliantly reveals the connection between our rootedness in the places we inhabit and the construction of our personal and religious identities. Based on the prestigious Hulsean Lectures he delivered at the University of Cambridge, Sheldrake's book examines the sacred narratives which derive from both overtly religious sites such as cathedrals, and secular ones, like the Millennium Dome, and it suggests how Christian theological and spiritual traditions may contribute creatively to current debates about place.

Anyone reading comments in online spaces is often confronted with a collective cultural loss of empathy. This profound loss is directly related to the inability to imagine the life and circumstances of the other. Our malnourished capacity for empathy is connected to an equally malnourished imagination. In order to truly love and welcome others, we need to exercise our imaginations, to see our neighbors more as God sees them than as confined by our own inadequate and ungracious labels. We need stories that can convict us

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about our own sins of omission or commission, enabling us to see the beautiful, complex world of our neighbors as we look beyond ourselves. In this book, Mary McCampbell looks at how narrative art--whether literature, film, television, or popular music--expands our imaginations and, in so doing, emboldens our ability to love our neighbors as ourselves. The prophetic artists in these pages--Graham Greene, Toni Morrison, and Flannery O'Connor among them--show through the form and content of their narrative craft that in order to love, we must be able to effectively imagine the lives of others. But even though we have these rich opportunities to grow emotionally and spiritually, we have been culturally trained as consumers to treat our practice of reading, watching, and listening as mere acts of consumption. McCampbell instead insists that truly engaging with artists who have the prophetic capacity to create art that wakes us up can jolt us from our typically self-concerned spiritual stupors. She focuses on narrative art as a means of embodiment and an invitation to participation, hospitality, and empathy. Reading, seeing, or listening to the story of someone seemingly different from us can awaken us to the very real spiritual similarities between human beings. The intentionality that it takes to surrender a bit of our own default self-centeredness is an act of spiritual formation. *Imagining Our Neighbors as Ourselves* presents a journey through initial self-reflection to a richer, more compassionate look outward, as narrative empowers us to exercise our imaginations for the sake of expanding our capacity for empathy. Readers of Emily Brontë's poetry and of *Wuthering Heights* have seen in their author, variously, a devout if somewhat unorthodox Christian, a heretic, or a visionary "mystic of the moors". Rather than seeking to resolve this matter, *Emily Brontë and the Religious Imagination* suggests that such conflicting readings are the product of tensions, conflicts and

ambiguities within the texts themselves. Rejecting the idea that a single, coherent set of religious doctrines are to be found in Brontë's work, this book argues that *Wuthering Heights* and the poems dramatise individual experiences of faith in the context of a world in which such faith is always conflicted, always threatened. Brontë's work dramatises the experience of imaginative faith that is always contested by the presence of other voices, other worldviews. Her characters cling to visionary faith in the face of death and mortality, awaiting and anticipating a final vindication, an eschatological fulfilment that always lies in a future beyond the scope of the text.

This book is an interdisciplinary collection of essays that explores the variety of ways in which the interface between understanding the figure of Christ, the place of the cross, and the contours of lived experience, was articulated through the long nineteenth century. Collectively, the chapters respond to the theological turn in postmodern thought by asking vital questions about the way in which representations of Christ shape understandings of personhood and of the divine. Social theory and social theorizing about Africa has largely ignored African literature. However, because writers are some of the continent's finest social thinkers, they have produced – and continue to produce – works which constitute potential sources for the analysis of social thought, and for constructing social theory, in and beyond the continent. This comprehensive collection examines the relationship between African literature and African social thought. It explores the evolution and aesthetics of social thought in African fiction, and African writers' conceptions of power and authority, legitimacy, history and modernity, gender and sexuality, culture, epistemology, globalization, and change and continuity in Africa. This book was originally published as a special issue of the *Journal of Contemporary African Studies*.

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In the new world of work and organizations, creating and maintaining a positive identity is consequential and challenging for individuals, for groups and for organizations. New challenges for positive identity construction and maintenance require new theory. This edited volume uncovers new topics and new theoretical approaches to identity through the specific focus on positive identities of individuals, groups, organizations and communities. This volume aims to forge new ground in identity research and organizations through a compilation of new frame-breaking chapters on positive identity written by leading identity scholars. In chapters that build theoretical and empirical bridges between identity and growth, authenticity, relationships, hope, sustainability, leadership, resilience, cooperation, and community reputation and other important variables, the authors jumpstart an exciting domain of research on new ways that work organizations are sites of and contributors to identities that are beneficial or valuable to individuals or collectives. This volume invites readers to consider, "When and how does applying a positive lens to the construct of identity generate new insights for organizational researchers?" A unique feature of this volume is that it brings together explorations of identity from multiple levels of analysis: individual, dyadic, group, organization and community. Commentary chapters integrate the chapters within each level of analysis, illuminate core themes and unearth new questions. The volume is designed to accomplish three objectives: To establish Positive Identities and Organizations as an interdisciplinary, multi-level domain of inquiry To integrate a focus on Positive Identity with existing theory and research on identity and organizations To map out a vibrant new research territory in organizational studies . This volume will appeal to an international community of scholars in Management, Psychology, and

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Sociology, as well as practitioners who seek to generate positive identity-related dynamics, states and outcomes in work organizations.

Forgiveness was a preoccupation of writers in the Victorian period, bridging literatures highbrow and low, sacred and secular. Yet if forgiveness represented a common value and language, literary scholarship has often ignored the diverse meanings and practices behind this apparently uncomplicated value in the Victorian period. *Forgiveness in Victorian Literature* examines how eminent writers such as Charles Dickens, George Eliot, Thomas Hardy, and Oscar Wilde wrestled with the religious and social meanings of forgiveness in an age of theological controversy and increasing pluralism in ethical matters. Richard Gibson discovers unorthodox uses of the language of forgiveness and delicate negotiations between rival ethical and religious frameworks, which complicated forgiveness's traditional powers to create or restore community and, within narratives, offered resolution and closure. Illuminated by contemporary philosophical and theological investigations of forgiveness, this study also suggests that Victorian literature offers new perspectives on the ongoing debate about the possibility and potency of forgiving.

Secular Societies, Spiritual Selves? is the first volume to address the gendered intersections of religion, spirituality and the secular through an ethnographic approach. The book examines how 'spirituality' has emerged as a relatively 'silent' category with which people often signal that they are looking for a way to navigate between the categories of the religious and the secular, and considers how this is related to gendered ways of being and relating. Using a lived religion approach the contributors analyse the intersections between spirituality, religion and secularism in different geographical areas, ranging from the Netherlands, Portugal and Italy to

Canada, the United States and Mexico. The chapters explore the spiritual experiences of women and their struggle for a more gender equal way of approaching the divine, as well as the experience of men and of those who challenge binary sexual identities advocating for a queer spirituality. This volume will be of interest to anthropologists and sociologists as well as scholars in other disciplines who seek to understand the role of spirituality in creating the complex gendered dynamics of modern societies.

In *Religion, Virtues, and Health: New Directions in Theory Construction and Model Development*, Krause suggests that religion may operate, in part, by bolstering physical health as well as psychological well-being. The book is designed to explain how these health-related benefits arise. The main conceptual thrust of his model is that people learn to adopt key virtues from fellow church members, including forgiveness, compassion, and beneficence. These virtues, in turn, promote a deeper sense of meaning in life. Then, meaning in life exerts a beneficial effect on health and well-being.

Many sexual minority people of faith struggle to integrate their sexual and spiritual identities, although research suggests that an affirming faith community can support this process. Nevertheless, research into the lived experience of being "at home" in a faith community as a sexual minority is lacking. My study aimed to fill this gap in the literature. This work opens with a story of my own journey of identity integration in the context of a supportive community, followed by a review of the literature on the intersection of people's sexual and spiritual identities, the lived experience of being "at home," and LGBTQ people's experiences in faith communities. I then discuss the phenomenological research method and its application to my study, followed by my study's findings on the lived experience of at-homeness as a sexual minority in a

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faith community. Faith community leaders, mental health professionals, and others who want to learn how to help sexual minorities to feel at home in faith communities and other contexts will benefit from this work.

Each essay in this Companion examines literary texts and a particular religious tradition to better understand both literature and religion.

Borders separate but also connect self and other, and literary texts not only enact these bordering processes, but form part of such processes. This book gestures towards a borderless world, stepping, as it were, with thousand-mile boots from south to north (even across the Atlantic), from South Africa to Scandinavia. It also shows how literary texts model and remodel borders and bordering processes in rich and meaningful local contexts. The essays assembled here analyse the crossing and negotiation of borders and boundaries in works by Nadine Gordimer, Ingrid Winterbach, Deneys Reitz, Janet Suzman, Marlene van Niekerk, A.S. Byatt, Thomas Harris, Frank A. Jenssen, Eben Venter, Antjie Krog, and others under different signs or conceptual points of attraction. These signs include a spiritual turn, eventfulness, self-understanding, ethnic and linguistic mobilization, performative chronotopes, the grotesque, the carceral, the rhetorical, and the interstitial. Contributors: Ileana Dimitriu, Heilna du Plooy, John Gouws, Anne Heith, Lida Krüger, Susan Meyer, Adèle Nel, Ellen Rees, Johan Schimanski, Tony Ulliyatt, Phil van Schalkwyk, Hein Viljoen.

"About time! Two key experts in the field remind us of the significance and power of religion as bio-political and bio-economic." - Beverley Skeggs, Goldsmiths, University of London "A welcome addition to a continuing body of work by two distinguished theorists of religion." - Grace Davie, University of Exeter "Mellor and Shilling cement their place at the pinnacle of the contemporary sociological theorisation of

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religion and the sacred. If sociological work is going to have any future it is to be found in the inspiration and excitement of this sophisticated and intelligent book." - Keith Tester, University of Hull "This book is ambitious, refreshing and rewarding. It offers the best available analysis of the complex interlacing of the sacred, religion, secularization and embodied experience." - James A. Beckford, University of Warwick Drawing on classical and contemporary social theory, *Sociology of the Sacred* presents a bold and original account of how interactions between religious and secular forms of the sacred underpin major conflicts in the world today, and illuminate broader patterns of social and cultural change inherent to global modernity. It demonstrates: How the bodily capacities help religions adapt to social change but also facilitate their internal transformation That the 'sacred' includes a diverse range of phenomena, with variable implications for questions of social order and change How proponents of a 'post-secular' age have failed to grasp the ways in which sacralization can advance secularization Why the sociology of the sacred needs to be a key part of attempts to make sense of the nature and directionality of social change in global modernity today. This book is key reading for the sociology of religion, the body and modern culture. Through original interviews and research, Llewellyn uses spirituality to uncover new commonalities between the second and third feminist waves, and sacred and secular experiences. Her lively approach highlights the importance of reading cultures in feminist studies, connecting women's voices across generations, literary practices, and religions. This project interrogates how religious performance, either authentic or contrived, aids in the quest for freedom for oppressed peoples; how the rhetoric of the Enlightenment era pervades literatures delivered or written by Native Americans and African Americans; and how religious modes, such as

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evoking scripture, performing sacrifices, or relying upon providence, assist oppressed populations in their roles as early American authors and speakers. Even though the African American and Native American populations of early America before the eighteenth century were denied access to rights and freedom, they learned to manipulate these imposed constraints--renouncing the expectation that they should be subordinate and silent - to assert their independent bodies, voices, and spiritual identities through the use of literary expression. These performative strategies, such as self-fashioning, commanding language, destabilizing republican rhetoric, or revising narrative forms, become the tools used to present three significant strands of identity: the individual person, the racialized person, and the spiritual person. As each author resists the imposed restrictions of early American ideology and the resulting expectation of inferior behavior, he/she displays abilities within literature (oral and written forms) denied him/her by the political systems of the early republican and early national eras. Specifically, they each represent themselves in three ways: first, as a unique individual with differentiated abilities, exceptionalities, and personality; second, as a person with distinct value, regardless of skin color, cultural difference, or gender; and third, as a sanctified and redeemed Christian, guaranteed agency and inheritance through the family of God. Furthermore, the use of religion and spirituality allows these authors the opportunity to function as active agents who were adapting specific verbal and physical methods of self-fashioning through particular literary strategies. Doing so demonstrates that they were not the unrefined and unfeeling individuals that early American political and social restrictions had made them--that instead they were intellectually and morally capable of making both physical and spiritual contributions to society while reciprocally deserving to

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possess the liberties and freedoms denied them.

Since the publication of *Ghostwritten* (1999), David Mitchell has rapidly established himself as one of the most inventive and important British novelists of the 21st century. In this landmark study, Rose Harris-Birtill reveals the extent to which Mitchell has created an interconnected fictional world across the full run of his writing. Covering Mitchell's complete fictions, from bestselling novels such as *Cloud Atlas* (2004), *The Bone Clocks* (2014) and *number9dream* (2001), to his short stories and his libretti for the operas *Sunken Garden* and *Wake*, this book examines how Buddhist influences inform the ethical worldview that permeates his writing. Using a comparative theoretical model drawn from the Tibetan mandala to map Mitchell's fictional world, Harris-Birtill positions Mitchell as central to a new generation of post-secular writers who re-examine the vital role of belief in galvanizing action amidst contemporary ecological, political and humanitarian crises. *David Mitchell's Post-Secular World* features two substantial new interviews with the author, a chronology of his fictions and a selected bibliography of important critical writings on his work.

The first major examination of the New Atheism as a literary phenomenon.

Exploring Spirituality and Culture in Adult and Higher Education is written from the unique perspective of teacher, researcher, and author Elizabeth Tisdell who has extensive experience dealing with culture, gender, and educational equity issues in secular adult and higher education classrooms, and formerly in pastoral and religious education settings on college campuses. This important book discusses how spiritual development is informed by culture and how this knowledge is relevant to teaching and learning. For educators, an understanding of how spirituality is informed by culture, and how spirituality assists in meaning-making, can

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aid in their efforts to help their students' educational experiences become more transformative and culturally relevant.

In the late twentieth and early twenty-first centuries, concerns about the environment and the future of global capitalism have dominated political and social agendas worldwide. The culture of excess underlying these concerns is particularly evident in the issue of trash, which for environmentalists has been a negative category, heavily implicated in the destruction of the natural world. However, in the context of the arts, trash has long been seen as a rich aesthetic resource and, more recently, particularly under the influence of anthropology and archaeology, it has been explored as a form of material culture that articulates modes of identity construction. In the context of such shifting, often ambiguous attitudes to the obsolete and the discarded, this book offers a timely insight into their significance for representations of social and personal identity. The essays in the book build on scholarship in cultural theory, sociology and anthropology that suggests that social and personal experience is embedded in material culture, but they also focus on the significance of trash as an aesthetic resource. The volume illuminates some of the ways in which our relationship to trash has influenced and is influenced by cultural products including art, architecture, literature, film and museum culture.

Growing numbers of young adults are either nonreligious or "spiritual but not religious," but this does not signal a lack of interest in religion and meaning-making. Though the lexicon describing sexuality and gender is quickly evolving, young people do not yet have satisfactory language to describe their fluid religious and spiritual identities. In *Identities Under Construction* Pamela Dickey Young and Heather Shipley undertake a focused study of youth sexual, religious, and gender identity construction. Drawing from survey responses

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and interviews with nearly five hundred participants, they reveal that youth today consider their identities fluid and open to change. Young people do not limit themselves to singular identity categories, experiencing the choice of one religion, of maleness or femaleness, or of a fixed sexuality as confining. Although they recognize various forces at work in identity construction - parents, peers, the internet - they regard themselves as the authors of their own identities. For most of the young adults in the study, even those who are most traditionally religious, religious opinions and values should adapt to changing social mores to ensure that people are not judged for their sexual choices or identities. Further, they are not judgmental of others' choices, even if they would not make these choices for themselves. Engaging religion and sexuality studies in new ways, *Identities Under Construction* calls for a new grammar of religion that better captures lived realities at a time when religious choice has broadened beyond choosing a single organized religious tradition. *The Handbook of Spiritual Development in Childhood and Adolescence* breaks new ground by articulating the state of knowledge in the area of childhood and adolescent spiritual development. Featuring a rich array of theory and research from an international assortment of leading social scientists in multiple disciplines, this book represents work from diverse traditions and approaches – making it an invaluable resource for scholars across a variety of disciplines and organizations.

Whilst religion and the secular have been continually debated contexts for literature of the Romantic era, the dominant scholarly focus has been on doctrines and denominations. In analysing the motif of devotion,

Romantic Prayer shifts attention to the quintessential articulation of religion as lived experience, as practice, and as a performative rather than descriptive phenomenon. In an era when the tenability and rationality of prayer was much contested, poetry—a form with its own interlinked history with prayer—was a unique place to register what prayer meant in modernity. This study illustrates how the discourse of prayer continually intervened in the way that poetic practices evolved and responded to the religious and secular questions of the eighteenth and nineteenth-century moment. After laying out the details of prayer's historical position in the Romantic era across a spread of religious traditions, Romantic Prayer turns to a range of writers, from the identifiably religious to the staunchly sceptical. William Cowper and Anna Letitia Barbauld are shown to use poetry to reflect and reinvent the ideals of prayer inherited from their own denominational histories. Samuel Taylor Coleridge's work is analysed as part of a long engagement with the rationality of prayer, culminating in an explicit 'philosophy' of prayer; William Wordsworth—by contrast—keeps prayer at an aesthetic distance, continually alluding to prayerful language but rarely committing to devotional voice itself. John Keats, Percy Bysshe Shelley, and Lord Byron are treated in the context of departing from Christianity, under the influence of Enlightenment, materialist, and atheist critiques—what happens to prayer in poetry when prayer as a language traditionally conceived is becoming impossible to maintain?

Conceived as the meanings that individuals attach to

their selves, a substantial stockpile of theory related to identities accumulated across the arts, social sciences, and humanities over many decades continues to nourish contemporary research on self-identities in organizations. In times which are more reflexive, narcissistic, and fluid, the identities of participants in organizations are increasingly less fixed and less certain, making identity issues both more salient and more interesting. Particular attention has been given to processes of identity construction, often styled 'identity work'. Research has focused on how, why, and when such processes occur, and their implications for organizing and individual, group, and organizational outcomes. This has resulted in a burgeoning stream of research from discursive, dramaturgical, symbolic, socio-cognitive, and psychodynamic perspectives that most often casts individuals' efforts to fabricate identities as intentional, relational, and consequential. Seemingly intractable debates centred on the nature of identities - their relative stability or fluidity, whether they are best regarded as coherent or fractured, positive (or not), and how they are fabricated within relations of power - combined with other conceptual issues continue to invigorate the field. However, these debates have also led to some scepticism regarding the future potential of identities research. Yet as the chapters in this Handbook demonstrate, there are considerable grounds for optimism that identity, as root metaphor, nexus concept, and means to bridge levels of analysis has significant potential to generate multiple compelling streams of theorizing in organization and management studies.

Buddhist Encounters and Identities across East Asia offers a fascinating picture of the intricacies of regional and cross-regional networks and the complexity of Buddhist identities emerging across Asia.

In this volume, authors explore the interconnected issues of spirituality and community as they relate to queer issues in the Deep South. The book begins with explorations of queer spiritualities and LGBTQ people in religious settings. Next, authors investigate and document the rise of the religious right political movement in the South. Finally, the authors of this text document community life for LGBTQ people in the Deep South, including efforts to create affirming queer spaces inside otherwise hostile locales. Through the chapters in this text, the peculiarities of spirituality and community life for LGBTQ people in the Deep South are explored. However, this volume also points to trends, themes, and dynamics at work in the Deep South that are also implicated in the queer experience in other parts of the U.S. The authors of this text push readers to think deeply about these issues, probe the limits of queer potentialities in Southern religious and community contexts, and clearly point to the interweaving of Christian religiousness, communities of practice, the operation of white supremacist heteropatriarchy in oppression of LGBTQ people, and the possibilities of affirming spiritual and community praxis.

This is the only monograph to consider the entire thirty-year career, publications, and influence of Britain's first female poet laureate. It outlines her impact on trends in contemporary poetry and establishes what we mean by

'Duffy-esque' concerns and techniques. Discussions of her writing and activities prove how she has championed the relevance of poetry to all areas of contemporary culture and to the life of every human being. Individual chapters discuss the lyrics of 'love, loss, and longing'; the socially motivated poems about the 1980s; the female-centred volumes and poems; the relationship between poetry and public life; and poetry and childhood and written for children. The book should whet the appetite of readers who know little of Duffy's work to find out more, while providing students and scholars with an in-depth analysis of the poems in their contexts. It draws on a wide range of critical works and includes an extensive list of further reading.

This volume addresses the relationship between irony and popular culture and the role of the consumer in determining and disseminating meaning. Arguing that in a cultural climate largely characterised by fractious communications and perilous linguistic exchanges, the very role of irony in popular culture needs to come under greater scrutiny, it focuses on the many uses, abuses, and misunderstandings of irony in contemporary popular culture, and explores the troubling political populism at the heart of many supposedly satirical and (apparently) non-satirical texts. In an environment in which irony is frequently claimed as a defence for material and behaviour judged controversial, how do we, as a society entrenched in forms of popular culture and media, interpret work that is intended as satire but which reads as unironic? How do we accurately decode works of popular film, literature, television, music, and other

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cultural forms which sell themselves as bitingly ironic commentaries on current society, but which are also problematic celebrations of the very issues they purport to critique? And what happens when texts intended and received in one manner are themselves ironically recontextualised in another? Bringing together studies across a range of cultural texts including popular music, film and television, *Isn't it Ironic?* will appeal to scholars of the social sciences and humanities with interests in cultural studies, media studies, popular culture, literary studies and sociology.

This landmark book combines the voices of Native Americans and non-Indians, anthropologists and others, in an exploration of gender and sexuality issues as they relate to lesbian, gay, transgendered, and other "marked" Native Americans. Focusing on the concept of two-spirit people--individuals not necessarily gay or lesbian, transvestite or bisexual, but whose behaviors or beliefs may sometimes be interpreted by others as uncharacteristic of their sex--this book is the first to provide an intimate look at how many two-spirit people feel about themselves, how other Native Americans treat them, and how anthropologists and other scholars interpret them and their cultures. 1997 Winner of the Ruth Benedict Prize for an edited book given by the Society of Lesbian and Gay Anthropologists.

Spiritual Identities Literature and the Post-secular Imagination Peter Lang

From the first stirrings of modernism to contemporary poetics, the modernist aesthetic project could be described as a form of phenomenological reduction that attempts to return to the

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invisible and unsayable foundations of human perception and expression, prior to objective points of view and scientific notions. It is this aspect of modernism that this book brings to the fore. The essays presented here bring into focus the contemporary face of ongoing debates about phenomenology and modernism. The contributors forcefully underline the intertwining of modernism and phenomenology and the extent to which the latter offers a clue to the former. The book presents the viewpoints of a range of internationally distinguished critics and scholars, with diverse but closely related essays covering a wide range of fields, including literature, architecture, philosophy and musicology. The collection addresses critical questions regarding the relationship between phenomenology and modernism, with reference to thinkers such as Edmund Husserl, Maurice Merleau-Ponty, Martin Heidegger, Michel Henry and Paul Ricoeur. By examining the contemporary philosophical debates, this cross-disciplinary body of research reveals the pervasive and far-reaching influence of phenomenology, which emerges as a heuristic method to articulate modernist aesthetic concerns.

Spirituality as a Working Model in Brief Psychotherapy is a practical book that describes easily applicable methods for use by nontheologically trained therapists. The focus is on brief psychotherapy, since long-term treatment is no longer possible for many individuals today living busy lives on a limited budget. The book is unique in its approach involving real-life encounters between patients and therapists with years of experience in both spirituality and psychotherapy. While there are other books in the field of spirituality and psychotherapy, they are written from a traditional Freudian-based philosophy and do not include practical, easily applicable methods for use when time is limited. Most assume a traditional longer commitment by both therapist and

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patient, which today is often unrealistic. The authors of this book come from multiple disciplines including pastoral counseling, psychology, psychiatry, medicine, social work, and theology. Major areas of presentation include: Spirituality as a Multidimensional Model for Psychotherapy; The Ubiquity of Spirituality; Dynamics of Faith: Understanding Religion and Spirituality; Spirituality and the Therapist; Counseling Body/Soul Persons; Energy of Change; Spiritual Competence in a Medical Setting; Rituals and Symbols in Brief Psychotherapy; Working through the Steps of Spiritual Development; and Ethics in Spiritually Based Psychotherapy. The primary audience for this text is students in all the human behavior fields, professional counselors, clergy, chaplains, as well as professionals already in practice looking for better ways to achieve real results using brief psychotherapy. Each of the 11 chapters contains many practical applications for therapists.

Traditional apocalyptic texts concern the advent of a better world at the end of history that will make sense of everything that happened before. But what is at stake in the contemporary shift to apocalyptic narratives in which the utopian end of time is removed? The Contemporary Post-Apocalyptic Novel offers an innovative critical model for our cultural obsession with 'the end' by focussing on the significance of time in the 21st-century post-apocalyptic novel and challenging traditional apocalyptic logic. Once confined to the genre of science fiction, the increasing popularity of end-of-the-world narratives has caused apocalyptic writing to feature in the work of some of contemporary literature's most well-known fiction writers. Considering novels by Will Self, Cormac McCarthy, David Mitchell, Emily St. John Mandel, Jeanette Winterson and others, Diletta De Cristofaro frames the contemporary apocalyptic imagination as a critique of modernity's apocalyptic conception of time and history.

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Interdisciplinary in scope, the book historicises apocalyptic beliefs by exploring how relentlessly they have shaped the modern world.

This book studies Anne Bradstreet's quest for spiritual solace during times of hardships after she and her family fled from England to North America. During those adversities, Bradstreet questioned her faith. In all the poems subject of this book Bradstreet's inner struggle between her flesh and spirit can obviously be seen. Bradstreet uses her talent in poetry writing as a means to express her deepest thoughts and fears hoping to find the peace and comfort she needs. Bradstreet was able to get over all those shattering hardships and emerge a better person believing even more strongly than ever that God will reward her patience in the afterlife with better and heavenly blessings. Before her death, the constant disturbing struggle between her flesh and spirit is replaced by serenity and longing for heaven.

A collection of essays that situates and furthers contemporary debates around the prospects of democracy in diverse societies within and beyond the West. *Negotiating Democracy and Religious Pluralism* examines the relationship between the functioning of democracy and the prior existence of religious plurality in three societies outside the West: India, Pakistan, and Turkey. All three societies had on one hand deep religious diversity and on the other long histories as imperial states that responded to religious diversity through their specific pre-modern imperial institutions. Each country has followed a unique historical trajectory with regard to crafting democratic institutions to deal with such extreme diversity. The volume focuses on three core themes: historical trends before the modern state's emergence that had lasting effects; the genealogies of both the state and religion in politics and law; and the problem of violence toward and domination over religious out-groups. Volume editors Karen

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Barkey, Sudipta Kaviarj, and Vatsal Naresh have gathered a group of leading scholars across political science, sociology, history, and law to examine this multifaceted topic. Together, they illuminate various trajectories of political thought, state policy, and the exercise of social power during and following a transition to democracy. Just as importantly, they ask us to reflexively examine the political categories and models that shape our understanding of what has unfolded in South Asia and Turkey.

Fictional literature, when enkindled with spiritual ideas, creates an appeal that transcends time and place. This has been the case with many literary works produced in India and other parts of the world, and this is so even in our modern times characterized by consumerist culture that hardly sees below the surface of things. A compilation from 'Prabuddha Bharata', this book presents to the readers, through a series of articles, a systematic record of some of those writers who added the spiritual dimension to their fictional works in India and the Americas. Published by Advaita Ashrama, a publication house of Ramakrishna Math, Belur Math

How are teenagers' religious experiences shown in today's young adult literature? How do authors use religious texts and beliefs to add depth to characters, settings and plots? How does YA fiction place itself in the larger conversation regarding religion? Modern YA fiction does not shy away from the dilemmas and anxieties teenagers face today. While many stories end with the protagonist in a state of flux if not despair, some authors choose redemption or reconciliation. This collection of new essays explores these issues and more, with a focus on stories in which characters respond to a new (often shifting) religious landscape, in both realistic and fantastic worlds.

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