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Hinduism is practised by nearly eighty per cent of India's population, and by some seventy million people outside India. In this Very Short Introduction, Kim Knott offers a succinct and authoritative overview of this major religion, and analyses the challenges facing it in the twenty-first century. She discusses key preoccupations of Hinduism such as the centrality of the Veda as religious texts, the role of Brahmins, gurus, and storytellers in the transmission of divine truths, and the cultural and moral importance of epics such as the Ramayana. In this second edition Knott considers the impact of changes in technology and the flourishing of social media on Hinduism, and looks at the presence of Hinduism in popular culture, considering pieces such as Sita Sings the Blues. She also analyses recent developments in India, and the impact issues such as Hindu nationalism and the politicization of Hinduism have on Hindus worldwide. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

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A new look at an ancient religion. The Complete Idiot's Guide® to Hinduism, Second Edition, contains updated and expanded information on how the religion developed from its very fragmented origins, the basic Hindu beliefs, and the multiple Hindu deities, as well as the sociological aspects of the religion including ethics, sacraments, dietary habits, the caste system, and much more. ? Hinduism is the third-largest religion in the world, with over 765 million followers worldwide ? Updated information on the state of Hinduism today ? An exploration of the Hindu paths to enlightenment including karma yoga, bhakti yoga, jnana yoga, tantra and laya yoga ? Expanded information on the Hindu Reformation

This ground-breaking book contains contributions from 12 different religious traditions: Hinduism, African Traditional Religion, Judaism, Jainism, Buddhism, Zoroastrianism, Shintoism, Christianity, Islam, Sikhism, Unitarianism and Baha'i. Interfaith worship and prayer can be complex, but this book demonstrates that in a world of many cultures and religions, there is an urgent need for religions to come together with trust and communication, especially when there is a crisis. Full of insights and examples of practice, the book demonstrates how religions can be a powerful means of unity and compassion. The book opposes the 'clash of civilisations' model as a way of interpreting the world and promotes peace, hope, and the possibility of cooperation. Religious believers can be sincere and committed to their own faith, while recognising the need to stand firmly together with members of other religious traditions.

Three precious jewels lie at the heart of Buddhism, radiating the light of awakening into the world: the Buddha Jewel, as symbol of Enlightenment (the figure of the Buddha); the Dharma jewel, the path to Enlightenment taught by the Buddha; and the Sangha jewel, the Enlightened followers of the Buddha down the ages who have truly devoted their lives to his teachings. This book illuminates these precious gems in a clear and radiating light.

In his latest book, Joel Spring covers major political, economic and social issues affecting US and global education policy today. Crafted to evoke classroom discussion, this book explores contemporary issues such as the pandemic, institutional racism, religious controversies, nationalism and immigration, increased reliance on online instruction, climate change, economics of education and the deep state in education. Giving students the opportunity to engage in critical thinking and explore the growing sense that US and global education is in distress and in need of fundamental transformation, this book forces readers to examine their own values and how they might apply this thinking to their own education policy and practice.

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Bringing together texts from a variety of sectarian traditions, this reader provides the broadest selection of primary source Hindu literature available to date. The volume is divided into two major parts. The first section presents selections that explore major themes in classical Sanskrit traditions, including those in the Vedic, Upanisadic, and Dharma literatures, as well as the classical philosophical-religious schools. The second part includes selections that highlight the sectarian and devotional movements related to major deities such as Vishnu, Shiva, Krishna, Rama, Sant, Tantra, and the goddess figures. In addition to a general introductory chapter on Indian literature, each major section is introduced by an essay that places the selections within the context of Hindu history. This comprehensive reader stands on its own as an indispensable anthology of original textual sources for courses in Hinduism, while also serving as a companion volume to the text *The Many Colors of Hinduism: A Thematic-Historical Introduction*.

*Hindu Ritual at the Margins* explores Hindu forms of ritual activity in a variety of “marginal” contexts. The contributors collectively examine ritual practices in diaspora; across gender, ethnic, social, and political groups; in film, text, and art; in settings where ritual itself or direct discussion of ritual is absent; in contexts that create new opportunities for traditionally marginalized participants or challenge the received tradition; and via theoretical perspectives that have been undervalued in the academy. In the first of three sections, contributors explore the ways in which Hindu ritual performed in Indian contexts intersects with historical, contextual, and social change. They examine the changing significance and understanding of particular deities, the identity and agency of ritual actors, and the instrumentality of ritual in new media. Essays in the second section examine ritual practices outside of India, focusing on evolving ritual claims to authority in mixed cultures (such as Malaysia), the reshaping of gender dynamics of ritual at an American temple, and the democratic reshaping of ritual forms in Canadian Hindu communities. The final section considers the implications for ritual studies of the efficacy of bodily acts divorced from intention, contemporary spiritual practice as opposed to religious-bound ritual, and the notion of dharma. Based on a conference on Hindu ritual held in 2006 at the University of Pittsburgh, *Hindu Ritual at the Margins* seeks to elucidate the ways ritual actors come to shape ritual practices or conceptions pertaining to ritual and how studying ritual in marginal contexts—at points of dynamic tension—requires scholars to reshape their understanding of ritual activity.