

# Religious Conversion: History, Experience and Meaning. 2016. Routledge, 2016. Ira Katznelson, Miri Rubin. 276 pages. 9781317067009

This book would never have been written had I not been honored with an appointment as Gifford Lecturer on Natural Religion at the University of Edinburgh. To us Americans, the experience of receiving instruction from the living voice, as well as from the books, of European scholars, is very familiar. The question, What are the religious propensities? and the question, What is their philosophic significance? are two entirely different orders of question from the logical point of view; and, as a failure to recognize this fact distinctly may breed confusion, I wish to insist upon the point a little before we enter into the documents and materials to which I have referred. In recent books on logic, distinction is made between two orders of inquiry concerning anything. Choose books together. Track your books. Bring your club to Amazon Book Clubs, start a new book club and invite your friends to join, or find a club that's right for you for free. Explore Amazon Book Clubs. Kindle. Ira Katznelson is Ruggles Professor of Political Science and History at Columbia University, New York. Primarily an Americanist, his work has straddled comparative politics and political theory as well as political and social history. He is President of the Social Science Research Council, and was President of the American Political Science Association for 2005-2006. Previously, he served as President of the Social Science History Association and Chair of the Russell Sage Foundation Board of Trustees. What religious conversion really means is debatable, since some speak of being a Christian in heart though not in name, or of being a Christian in name and a devil in heart. These groups of people unanimously tie conversion to religious experience. Legally, religious conversion refers to a persons abandoning of a particular religion and adoption of another through ceremonial means. While it has been seen that certain religions are experientially adhered along other religions (e.g. Domenic Marbaniang, 2003. Concepts and Dimensions of Conversion and Religious Experience. Confucianism and Taoism) The Anthropology of Religious Conversion paints a picture of conversion far more complex than its customary image in anthropology and religious studies. Conversion is very seldom simply a sudden moment of insight or inspiration; it is a change both of individual consciousness and of social belonging, of mental attitude and of physical experience, whose unfolding depends both on its cultural setting and on the distinct individuals who undergo it. The book explores religious conversion in a variety of cultural settings and considers how anthropological approaches can help us understand the pheno