

## 1: Anthropology and Christianity : Christianity

*"The Anthropology of Christianity is a remarkable collection of consistently insightful discussions and analyses, and merits shelf space alongside classics in the anthropology of religion. However, it would be something of an intellectual tragedy if the book were consigned solely to anthropologists who specialise in religion.*

Man is a material creation, and thus limited, but infinite in that his immortal soul has an indefinite capacity to grow closer to the divine. To Gregory, the human being is exceptional being created in the image of God. He saw the human being as a perfect unity of two substances: In no wise are the bodies themselves to be spurned. For these pertain not to ornament or aid which is applied from without, but to the very nature of man. After the fall of humanity they are now experiencing dramatic combat between one another. They are two categorically different things. The body is a three-dimensional object composed of the four elements, whereas the soul has no spatial dimensions. It sufficed for him to admit that they were metaphysically distinct. To be a human is to be a composite of soul and body, and that the soul is superior to the body. The latter statement is grounded in his hierarchical classification of things into those that merely exist, those that exist and live, and those that exist, live, and have intelligence or reason. Christians have traditionally believed that the body will be resurrected at the end of the age. Rudolf Bultmann states the following: In Patristic thought, towards the end of the 2nd century psyche was understood in more a Greek than a Hebrew way, and it was contrasted with the body. In the 3rd century, with the influence of Origen , there was the establishing of the doctrine of the inherent immortality of the soul and its divine nature. Inherent immortality of the soul was accepted among western and eastern theologians throughout the middle ages , and after the Reformation, as evidenced by the Westminster Confession. On the other hand, a number of modern Protestant scholars have adopted views similar to conditional immortality , including Edward Fudge and Clark Pinnock ; however the majority of adherents hold the traditional doctrine. It is often used interchangeably with "soul", psyche, although trichotomists believe that the spirit is distinct from the soul. In the first place, it apparently is regarded in the same way as when it is called psyche " viz. Making of Modern Identity that the attempt to reduce spirit or soul to the "self" is an anachronistic project claiming historical precedence, when in reality it is a modern, Western, secular reading of the Scriptures. Constitution or nature of the person[ edit ] Christian theologians have historically differed over the issue of how many distinct components constitute the human being. Two parts Dichotomism [ edit ] Main articles: Bipartite theology and Dualism philosophy of mind The most popular view, affirmed by a large number of lay faithful and theologians from many Christian traditions, is that the human being is formed of two components: The soul or spirit departs from the body at death , and will be reunited with the body at the resurrection. Three parts Trichotomism [ edit ] Main article: Tripartite theology A significant minority of theologians across the denominational and theological spectrum, in both the East and the West , have held that human beings are made up of three distinct components: This is known technically as trichotomism. The biblical texts typically used to support this position are 1 Thessalonians 5: Monism Modern theologians increasingly hold to the view that the human being is an indissoluble unity. The body and soul are not considered separate components of a person, but rather as two facets of a united whole. Monism is the official position of the Seventh-day Adventist Church , which adheres to the doctrine of " soul sleep ". Monism also appears to be more consistent with certain physicalist interpretations of modern neuroscience , which has indicated that the so-called "higher functions" of the mind are dependent upon or emergent from brain structure, not the independent workings of an immaterial soul as was previously thought. Oscar Cullmann was influential in popularizing it. Origin of humanity[ edit ] See also: Creationism and Theistic evolution The Bible teaches in the book of Genesis the humans were created by God. Some Christians believe that this must have involved a miraculous creative act, while others are comfortable with the idea that God worked through the evolutionary process. The exact meaning of this has been debated[ by whom? Creationism teaches that God creates a "fresh" soul within each human embryo at or some time shortly after conception. This is not to be confused with creationism as a view of the origins of life and the universe. Original sin Christian theology traditionally teaches the corruption of human nature. However, there have been

a range of views held throughout church history. Pelagius taught that human nature is not so corrupt that we cannot overcome sin. Arminians believe that our nature is corrupt, but that free will can still operate. Saint Augustine believed that all humans are born into the sin and guilt of Adam , and are powerless to do good without grace. John Calvin developed the doctrine of total depravity. The Catholic Church teaches that "Adam and Eve transmitted to their descendants human nature wounded by their own first sin and hence deprived of original holiness and justice. The Christian church has traditionally taught that the soul of each individual separates from the body at death, to be reunited at the resurrection. This is closely related to the doctrine of the immortality of the soul. Intermediate state The question then arises: Theologians refer to this subject as the intermediate state. The Old Testament speaks of a place called sheol where the spirits of the dead reside. In the New Testament , hades , the classical Greek realm of the dead, takes the place of sheol. In particular, Jesus teaches in Luke His teaching is consistent with intertestamental Jewish thought on the subject. Roman Catholicism teaches a third possible location, Purgatory , though this is denied by Protestants and Eastern Orthodox. And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. For example, the Seventh-day Adventist Church teaches that the intermediate state is an unconscious sleep; this teaching is informally known as " soul sleep ". Final state[ edit ] In Christian belief, both the righteous and the unrighteous will be resurrected at the last judgment. The righteous will receive incorruptible, immortal bodies 1 Corinthians 15 , while the unrighteous will be sent to the " Lake of Fire " or " Gehenna ". Traditionally, Christians have believed that hell will be a place of eternal physical and psychological punishment. In the last two centuries, annihilationism and universalism have become more popular.

## 2: What is Christian Anthropology?

*"The Anthropology of Christianity" is a very fine and stimulating set of essays, framed elegantly by a terrific introductory piece by Fenella Cannell and a thoughtful, thought-provoking, and stylish essay by Webb Keane.*

One reason may be the ironic one that Christianity is too close to the culture of Western anthropologists: Thus Christianity was perhaps simply not noticed as a valid topic of study; or alternatively acknowledgement of its influence might have undermined the worries over ethnocentrism that anthropology has generally maintained as part of its disciplinary identity. Thus up until at least the s it was quite common to hear anthropologists say that they had encountered Christians in the field—most often in the form of missionaries—but had tried to ignore them or at least not to include them in analyses of local culture. In this sense, Christianity was seen as both Western and, frequently, a troubling remnant of colonial times. Especially over the last two decades or so, however, a sea change has come over the anthropology of religion, and to some degree over anthropology as a whole. Christianity has become a valid topic of study, placed in ethnographic and analytical foregrounds. One reason may simply be that Christianity has become more prominent as an ethnographic object: Another reason relates to anthropology itself: More generally, the emergence of Christianity as an explicit object of study has contributed to and resonated with many of the current concerns of anthropology: General Overviews If the anthropology of Christianity has emerged as a distinct subfield in recent years, it has also dragged some particular controversies and debates in its wake. One set of discussions relates to its genealogical relationship to the discipline as a whole. More focused on the anthropology of Christianity itself, the collection Cannell is an attempt to create a conversation among anthropologists but also to unearth some of the unspoken assumptions and unnoticed gaps in the developing subfield. Specialists in the ethnographic study of Christianity have provided periodic overviews of the literature in order to assess its achievements and omissions. There are reasons why anthropology has tended to focus its attention on evangelicals in particular: However, Hann points out the consequent neglect both of mainstream, liberal forms of Western Christianity as well as its Eastern manifestations, while at the same time questioning the very rationale for an anthropology of Christianity: And should anthropologists not be focusing on comparative social and cultural problems rather than confining themselves to Christian issues and institutions per se? Lampe contains doubts as to whether a clear picture of Christianity has actually emerged in anthropological work so far. In the meantime, Engelke and Robbins uses the new focus on Christianity to create a forum where anthropology is juxtaposed with theological and philosophical questions of common interest, prompted for instance by Pauline notions of time and rupture. Discipline and reasons of power in Christianity and Islam. Thus the separation of religion from power is a Western norm and the product of a unique post-Reformation history. Formations of the secular: Ventures in the anthropology of Christianity. Papers present approaches to Christianity through exploring relationships between foregrounds and backgrounds in religious practice, but also argue that the approach suggested can reach beyond studies of Christianity alone. The anthropology of Christianity. Durham, NC, and London: Questions the current anthropological focus on more ascetic ideologies within Christianity. See also Materialities and Modernities. Engelke, Matthew, and Joel Robbins, eds. Global Christianity, global critique. South Atlantic Quarterly The anthropology of Christianity per se. Archives of European Sociology Notes that few studies have been carried out on mainstream Christianity in America or the United States, and that Orthodox Christianity has also been neglected. Argues it is difficult to discern any stable cultural logic to Christianity. The anthropology of Christianity: Context, contestation, rupture, and continuity. Reviews in Anthropology Rethinking Christianity and anthropology:

## 3: Why a Christian Anthropology Makes a Difference

*The aim of this series is to publish books that make important contributions to emerging debates about the nature and importance of global Christianity.*

In addition to these meta-theoretical questions, the anthropology of Christianity has become a space in which anthropology has been able to re-examine issues of social and cultural continuity and discontinuity in light of conversion to Christianity. Within the past decade, a comparative, self-conscious anthropology of Christianity has begun to come into its own. This claim is of course subject to some qualification; it would be incorrect to say that prior to this time there had been no works treating Christianity in descriptive, ethnographic terms, and some have taken it up as a regional challenge Glazier ; Barker or as a comparative thematic Saunders However, only recently has there been a concerted call from anthropologists for their discipline to consider seriously the possibility of routinely putting the religion of Christian populations at the centre of ethnographic accounts. To say that the anthropology of Christianity has only emerged in the last decade is also to say that until that time anthropologists had, despite the few kinds of exceptions noted above, largely neglected the study of this world religion. The reasons for the original anthropological rejection of Christianity as an object of research are numerous, and many of them are related to fundamental disciplinary tendencies. In more complex terms, one can argue that it is not so much Christian familiarity that accounts for this history of avoidance, as it is that for secular anthropologists Christians appear confusingly to be at once too similar and too different to be easily amenable to study Robbins a. Taking their similarity as a given, any enumeration of the ways in which Christians are considered to be too different has to include the conservatism or political quietism of so many of the Christian communities anthropologists encounter in the Global South. From this vantage point, the Christianity of converts is often treated as epiphenomenal, merely a thin veneer laid over an enduring prior culture and as such not worthy of research Robbins a; cf. Given these disciplinary barriers to the study of Christianity, the question arises as to what has changed in recent years to allow anthropologists to overcome them. Perhaps the most important change has been the extent to which fieldworkers have come to confront devout Christian populations in the field. The past century and particularly the last 50 years has seen a tremendous expansion of Christianity in sub-Saharan Africa, Asia, and Oceania see Barker ; Brouwer et al. Much of this growth has been of Pentecostal and charismatic groups whose members practice their faith in ways that make their commitments hard to ignore, and whose frank supernaturalism aligns them more closely to the kinds of religions anthropologists more often study Douglas Furthermore, the return of various forms of Christianity into the public sphere during the last quarter of the twentieth century Casanova , both in the West and elsewhere, has had an effect on the anthropological imagination that should not be underestimated. The combined force of political prominence, demographic growth, and visible piety has made Christianity unavoidable in many ethnographic settings, as well as newly important at home, and has therefore made the development of the anthropology of Christianity not only possible, but also something many anthropologists have come to see as necessary. We devote the remainder of this review to a survey of some key concerns of this emerging sub-discipline. Specifically, this review will highlight the common claim that in cultures that have recently adopted Christianity, conversion often triggers a partial abandonment of social and cultural forms oriented toward the collective in favor of individualist models of social organization. This transformation from quintessentially traditional models of social embeddedness towards individualism is in turn often interpreted as a step towards modernity or towards globalization. Debates about the accuracy of these claims regarding the individualizing and modernizing force of Christianity have been important in much of the contemporary anthropological literature on Christianity. So too have discussions of the possible mechanisms behind, and limits to, the transformations ascribed to Christian conversion. This review will highlight some of the areas in which these debates about the influence of Christianity have been most fully developed. First, however, we will briefly examine another important feature of the anthropology of Christianity literature: Since the late s, this impulse has seen practices of disciplinary self-reflection becoming routine, and this in turn has helped open the door to the anthropology of

Christianity in two ways. First, as we demonstrated by our own way of approaching matters in the last section, it has encouraged anthropologists to be willing to ask questions about their own practice, such as why they have for so long ignored the presence of a major world religion in the areas they study. Second, and this point provides the focus of this section, the reflexive turn has given the cultural study of aspects of the Western tradition either in the West or abroad a new relevance to the discipline at large. One of the key themes in the discussion of the links between Christianity and anthropological thought has been the claim Christian ideas have constrained anthropological conceptions of religion more generally, and even of Christianity as it is practiced outside the liberal tradition in the West. The key voice in this discussion has been Asad, who has argued that the anthropological view of religion has been colored in particular by the peculiar nature of post-Enlightenment Christianity. In comparison to earlier especially medieval forms of the religion, post-Enlightenment Christianity is characterized, Asad argues, by an at best limited role in the public sphere and a lack of access to police powers to enforce proper disciplinary modes of subject formation that were formerly particular to the religion. This argument has been taken up by others studying the anthropology of Christianity, and has led to the claim that modern Protestant definitions of religion as primarily a matter of belief can lead anthropologists to misrepresent not only the lives of people who practice other religions, but even those of many Christians whose engagement with their faith is not matched by an equal immersion in other facets of Western modern culture Kirsch ; Keller ; Robbins a. The result of this indirect connection is a crypto-Christian influence in contemporary Western forms of knowledge, including the social sciences. Contrary to Asad and Sahlins, who see internalized forms of Christianity as a hindrance to proper concept formation in anthropology, Burrige suggests that Christianity had provided necessary though not sufficient prerequisites for the formation of the discipline. For Burrige, the importance of Christianity extends beyond the mere establishment of social institutions, such as missions, which engaged with cultural others. We note it here nonetheless, because it deserves to be seen as an early entrant into the field of reflexive study of the Christian influence on anthropology, and indeed as one that grounds the very reflexivity upon which it depends on Christian ways of thinking about self-formation. It is this local sense of social discontinuity after the adoption of Christianity that this section will address. From the standpoint of these Christians and the anthropologists who document them, conversion is understood as point of rupture from a pre-Christian past and a new orientation to a brighter future in which they will participate in a modern and global religious order Meyer a; Engelke ; Robbins b, ; Keller ; Keane However, the problem becomes more interesting when we include the possibility that Christianity is particularly well-suited to allow those experiencing temporal and ontological transitions to thematize their experience of change. This is so because Christianity in many of its forms is a religion centered on sharp discontinuities, displayed in such elements as the incarnation, personal conversion, and the sometimes imminent apocalypse. This trope of rupture, when utilized in local readings of the social, is rendered extremely complex by the way the transitions being indexed are usually only partial in nature; continued pre-Christian indigenous theories of society and politics Robbins, models of proper modes of exchange with and responsibility for kin Keller ; Keane ; Schram, and the continued belief in the power of pre-Christian spiritual entities Meyer a often cause painful ethical, social, psychological, and representational conflicts for Christian populations in areas of relatively recent conversion, such as Melanesia, Southeast Asia, and Africa. As this tension between new Christian practices and prior non-Christian practices indicates, while conversion may mark a break, it does not necessarily mark an unproblematic reduplication of missionary beliefs in converted people. Rather, there is an inherent creativity in the process of reappropriation of Christian words and themes by those at the receiving end of missionary activity. Christianity may be mobilized to re-imagine local cultural sensibilities in Christian terms that afford them a new ethical or political charge Austin-Broos ; or to give new ends to key local structures, as in peripheral populations that find in the religion a kind of prestigious foreign plunder similar to other cultural material and technological imports from the metropole Rutherford As people in non-Christian cultural milieus never encounter the religion whole cloth, but rather in particular, disparate elements shards of catechisms, hymns, and texts that must be interpreted in relation to local cultural material, conversion in these contexts can only be understood in terms of continuity with pre-existing cultural forms. While not unreasonable, such arguments are vulnerable

to several objections. Second, this emphasis on local Christians as bricoleurs ignores the possibility that the hybrid readings they produce may allow them to enter larger, transcultural discussions with other self-identified Christians; participation in these larger discussions, even though they are initially made possible by hybrid readings, can have their own normative anti-syncretistic effects (Zehner). Third, there is the question as to whether the shift in emphasis suggested by Scott would in practice result in merely an effective return to viewing forms of Christianity as syncretistic continuations of prior indigenous sensibilities. Finally, such approaches tend to discount the active work many converts do to see their new Christian beliefs and practices as different from those of the past; in essence, they suggest that people are incapable of ever learning anything new (Robbins a). The special importance of language change in this regard is not surprising, given the particular emphasis that Christians place on language in their focus on the biblical text, their understanding of Christ as the word, and the centrality of speech in Protestant ritual life and social understanding (see Ammerman; Crapanzano; Harding; Robbins). In addition to these factors, the emphasis contemporary anthropologists of religion place on language as a mode of constructing the divine (Samarin; Rappaport; Keane a; Engelke) makes this topic an increasingly central preoccupation in the emerging literature. Viewed cross-culturally, this particular language ideology is idiosyncratic, and one of the most developed bodies of research in the anthropology of Christianity has explored the way converts raised in language ideologies that stress other matters such as politeness, indirectness, poetic artistry, or formality struggle to adopt these Christian tenets (Keane; Robbins b; Schieffelin). This too can constitute a change for converts whose previous outlooks were more tolerant of ignorance and absurdity, or placed less emphasis on a hermeneutical approach to daily life. Christian language ideology not only shapes the way Christians produce and interpret messages, it also goes a long way toward defining the nature of the Christian self (Stromberg; Harding). Across these various contexts of language use, a set of broad themes are in play that make Christian personhood paradigmatic of that formation of personhood scholars recognize as individualism. Dumont has been the most influential anthropologist to have taken this up. He treats individualism as a value, a cultural focus on the construction above all else of saved individuals who owe their salvation to no one but themselves and God. As we will show in what follows, individualism is anchored in Christian ideas about more than just language, and is influential across many domains of Christian life. We have chosen to discuss it first in relation to Christian language ideology, because the ideal Christian speaker provides such a clear example of the kind of individual Christians who often want to make of themselves. This is most evident in the way that Christian models of speech highlight the individual subject as the moral point of origin of meaning — a non-social point of origin to the extent that they alone produce meanings, do so without regard for their interlocutors as in previous Western models that saw speech as about deference and politeness — (Burke), and are responsible for its sincerity and truth (Robbins; Keane). Allied to this are overriding concerns for linguistically disembedding actors as individuals from their collective pasts by producing new forms of speech and even new vocabularies to sharply demarcate the present from the past and herald new temporalities (Schieffelin). Thus, the individualization that is linked to Christian conversion and marked in Christian speech is often one of the most salient indexes of the discontinuity with the pre-conversion self and society noted by Christians and analysts alike.

**GENDER AND RACE** In addition to shifting language ideologies, and despite the abovementioned fact that anthropologists often find Christians frustratingly apolitical, the individualizing force of Protestantism can contribute to a critique of human power in both family and state politics. This happens because Christian conversion shifts the primary locus of obligation away from lateral social bonds among consociates toward dyadic bonds between an individual and a divine alter. To take one example from Africa, Pentecostal conversion in Malawi has presented a challenge to gerontocratic power, as young people are able to circumvent traditional paths to authority through life experience and instead mobilize the power of the Holy Spirit to command a following while still in their youth (van Dijk). Another instance of this critique of standing political situations is seen in the differences between recently converted Brazilian Protestants and their Catholic neighbors. That the individualizing force of particular kinds of Christianity empowers people to subvert existing authority structures is also evident in the challenge that Protestant conversion presents to traditional gender relationships, particularly in Latin America. In this part of the world, women who convert

to Protestantism are often empowered to offer a critique of male behaviors that do not conform to Christian norms Brusco Paradoxically, while Pentecostalism enables women converts to step away from particular social obligations toward male authority, the same moral critique that affords them a degree of individual autonomy works to re-embed male converts in their network of family and social relations. Among Latin American Protestants, Martin has found that, when men convert to Pentecostalism and abandon such vices as gambling, drinking, and extra-marital relationships, thereby freeing up funds they can then channel back into the home. In this context, Christianity not only serves to challenge existing relationships of power or socially acceptable ideas of authority through the individualization of its subject, but in so doing it alters social relationships in such a way as to connect people to other institutions of modernity, including the market, to which we now turn. Most anthropological discussions of Christianity have instead emphasized the way that it fosters market participation among its adherents through the familiar process of individualization that we have been discussing. Similarly, historical analyses of missionization have been quick to point out the relationship between the Christianization of a community and its parallel integration into the capitalist market e. However, while there is undoubtedly a relationship between the faith gospel and individual participation in the capitalist market, several discussions of this form of Pentecostalism have emphasized the ways in which it is re-embedding its adherents in social networks rather than encouraging them to see themselves as unencumbered selves seeking riches by selling their labor on the market e. These observations not only problematize the notion that Protestantism more often than not runs contrary to the existing networks of social obligation; by illustrating the capacity of Christianity to work against capitalist individualism, such interpretations also relate the prosperity gospel to non-capitalist forms of exchange. The circulation of words and things among prosperity believers in Sweden, for example, is characterized by the inalienability of these gifts, which in turn creates something of a de facto gift economy among these followers of the faith gospel Coleman , Indeed, much of the language of prosperity preachers is shot through with references to quintessentially Maussian notions of debt-incurring, relationship-generating gifts. This emphasis on exchange relationships among prosperity believers therefore indicates that the elective affinity between Christianity and capitalism is by no means a foregone conclusion. Rather, even those forms of Christianity that seem most committed to individual capitalist accumulation, such as the prosperity gospel, merit a non-capitalist re-examination, particularly as the promises of capitalist prosperity ring increasingly hollow for many believers Meyer , p. However, this anti-modern aspect of Christianity is not limited to exchange alone; it is important for us to relate in closing the anti- or counter-modern aspects of Christianity to the individuating and modernizing aspects previously discussed. This awkward positionality of Christianity is also related to the manner in which certain voices have been arguably precluded from contributing to the emerging discussion of the anthropology of Christianity “ and therefore brings us full circle to the issue of institutional barriers to the anthropology of Christianity and the question of the Christian influence on anthropological practice itself. The specificities of the underlying mechanisms that create these non-modern subjectivities have varied in different accounts, ranging from phenomenological models of embodied cultural practices Csordas , claims predicated on a capacity for trance inherent in the human psyche Luhmann a,b, , , or processes of self-narration Stromberg ; Harding These accounts of non-modern subjectivities and anti-modern politics seemingly complicate other overarching narratives in the anthropology of Christianity that would emphasize a parallel, if not an identity or a causal nexus, between Christianity and other individuating social processes. However, there is a way in which these two seemingly conflictual tendencies can be harmonized. This is not surprising “ as both Donham and Friedman , p. This situated difference does not necessarily mean that we should read these differently located Christianities as entirely unrelated constructs, however. What is common to all these descriptions of counter-modern Christianity is that, while sharing similarities to the individuating structures of subjectivity observed in convert-cultures, these forms of Christianity foreground a different aspect of that structure. This latter, equally Christian formulation stands in sharp contrast with the self-identical heroic subject valued in many streams of modernity. This heterogeneity means that numerous different forms of Christianity have to be accounted for, a project that the ethnography of Christianity has only begun to undertake; many forms of Christianity have yet to be fully addressed. To date, it is Pentecostalism

that has been the chief recipient of a perhaps inordinate amount of anthropological attention, which Howell suggests has affected analytic trends and prevented anthropologists from discovering how other Christian religious traditions may have handled the problematics of social transformation that we have covered here. Particularly lacking is self-conscious comparative work on non-charismatic forms of Catholicism but see Cannell ; Mosse and Eastern Orthodox Christianity but see Caldwell At the same time, this heterogeneity has also created space for anthropologists, such as Cannell , whoes project has been to use the open nature of the occurring constellations of Christian ideology and practice to reframe the questions of the anthropology of Christianity in terms other than a dialectic between the imminent and the transcendent. A similar push for heterogeneity not only in subject matter, but in analytic practice has been made by Chris Hann , who has not only criticized the anthropology of Christianity for its already noted failure to address Eastern Orthodox inflected forms of religious practice, but has also suggested in a way reminiscent of the point made by Asad about the anthropology of religion in general that the current form of the anthropology of Christianity is too dominated by an idealist mode of analysis that is historically derived from the Protestant tradition, and that is often mirrored in the Protestant populations that anthropologists of Christianity tend to study. Only by studying other forms of Christianity, as well as engaging in problem- orientated comparative conversations with the anthropologists of other religions traditions, can we grasp and unpack the full range of Christian heterogeneity, according to Hann. From an anthropological perspective, this means that moments of incommensurability between differing Christian groups and attempts to overcome this apparent incommensurability are also a proper object of study, not just in the historic mission encounter, but in the global flows of the contemporary world as well Howell ; Priest In our examination of the way in which Christians who are tautologically influenced by their own logic make sense of alterity, we should not be surprised if their thought traces contours similar to those found in the anthropological struggle with questions of cultural difference; this especially should be expected when we consider the influence Christianity has had on the discipline. Given this fact, there remains that the possibility that the work done by Christian intellectuals focused on understanding issues of similarity and difference among various by Christian groups may assist anthropologists in thinking through some of the challenges that anthropology faces Robbins Until this point, however, just as anthropology has previously marginalized Christianity as an object of study, it has also marginalized Christian thinkers, including Christian anthropologists who insist that they refrain from bringing their Christian identities to bear on their work aimed at an anthropological audience. Such a move runs counter to the reflexive trend in the discipline mentioned earlier, which has seen many other anthropologists in the last several decades come to link their personal backgrounds very successfully to their research foci see Priest ; Howell The absence of such a link in the work of Christian anthropologists has largely prevented a particularly motivated population from fully engaging in, and contributing a valuable perspective to, an incipient anthropology of Christianity and has until recently further contributed to the anthropological neglect of the subject Howell So once again, the study of Christianity, in addition to opening up a rich empirical field, and addressing a force shaping the global flow of material and ideologies, holds out the possibility for benefiting not just those engaged in this particular, quickly evolving sub-discipline of the anthropology of religion, but of helping clarify and strengthen the discipline as a whole. His research and writing has been on the logic of self implicit in the charismatic practices of Southern Californian Third Wave and Emergent Christians, and the relationship that these constructions of personhood have had on their political and economic practice.

## 4: The Limits of Meaning: Case Studies in the Anthropology of Christianity - Google Books

*As Fenella Cannell contends in her powerful introduction, Christianity is the critical "repre At the same time, the contributors, all anthropologists, rethink the vexed relationship between anthropology and Christianity.*

And since ethics is unavoidable, so is anthropology. But what about anthropology? By anthropology I mean simply a logos about anthropos, a theory or philosophy about mankind or human nature. Everyone, absolutely everyone, needs a philosophical anthropology, especially everyone in the medical profession. But not everyone needs to be a scientific anthropologist, or to have an anthropologist, as everyone does need to have a physician. Everyone needs a physician, but not everyone needs a physicist. On the other hand, everyone needs not to have a philosopher, but to be a philosopher, though not everyone needs to be a professional philosopher. I think Socrates, the archetype and model for all philosophers, would say that a professional philosopher is a contradiction in terms, because philosopher means literally a lover of wisdom, so professional philosopher means a professional lover, and we all know what that means. Socrates would call people like me intellectual prostitutes. I sell not my body but my mind for money. And today the Catholic Medical Association is my pimp. To love wisdom is simply to be human, just as to love beauty and goodness is simply to be human. The hunger for wisdom is an innate and universal hunger. No-one wants to be a fool. We have innate hungers not only in our bodies, but also in our souls. We have not only physical hungers for food and drink and sleep and sex, but also spiritual hungers for spiritual foods, such as duty and truth and goodness and joy and wisdom and friendship. One of our spiritual hungers is for truth. Truth comes in at least two different kinds: We get the first kind from sense experience and quantitative calculation. We get the second kind from understanding. The scientific method refines and amplifies our senses by inventing instruments like microscopes and cameras, and refines our quantitative reasoning by instruments like computers. But none of this can give us wisdom and understanding. The author of Job understood this point over twenty-five centuries ago, when he put these words into the mouth of Job: Iron is taken out of the earth, and copper is smelted from the ore. Men put an end to darkness and search out to the farthest limit the ore, in gloom and deep darkness. Man puts his hand to the flinty rock, and overturns mountains by the roots. He cuts out channels in the rocks and his eye sees every precious thing. He dams up streams, so they do not trickle, and things that are hidden he brings forth to light. But where shall wisdom be found, and where is the place of understanding? Man does not know the way to it, and it is not found in the land of the living. It is hidden from the eyes of all the living, and concealed from the birds of the air. God alone understands the way to it, and He knows its place. He established it, and searched it out. The difference between science and philosophy, between knowledge and wisdom, is not a difference in degree but in kind. No refinement or amplification of factual knowledge will bring us one step closer to wisdom and understanding, just as no refinement of special effects will give a movie a profound theme, an engaging plot, or believable characters. There are a number of distinctions between knowledge and wisdom, science and philosophy. For instance, science is content with immediate proximate explanations and causes, while philosophy seeks ultimate explanations and causes. But I think the most important difference is that wisdom always has a values dimension. Science is, or tries to be, values neutral. They are the moral sceptics, or moral relativists, or moral subjectivists. In that way, philosophy is like religion. Philosophy and religion have different methods: But they ask many of the same questions. Science has not only a different method, but different questions. One of the questions both philosophy and religion ask is the question of philosophical anthropology. Know thyself, as Socrates famously said, echoing the Delphic oracle. At the risk of offending many people in any typical modern audience, I shall use standard English rather than politically correct feminist English, and I shall interpret the word man inclusively, as referring equally to males and females, as all books did until the s and 70s, when the linguistic puritans decreed that the word man meant only males, and excluded females, so that when all the authors of all the great books said Man is mortal, or Man is wicked, they really meant to exclude females, since they were of course male chauvinists like everyone else in that horrible oppressive system called western civilization, until the recent sudden enlightenment that went along with the recent glorious sexual revolution. But honesty compels me to demur from jumping through the new

linguistic hoops, because I cannot help suspecting that to tell Shakespeare and Milton and the translators of the King James Bible what they really meant to say seems to me just a wee bit arrogant. When the psalmist prayed "What is man, that thou art mindful of him? Or that he should be censured for not having said instead, "What are males, females, the transgendered, the hermaphroditic, and any other possible or actual arrangement of sexual identity and orientation, that thou art mindful of him, her, them or it? The four most important questions philosophy asks are the following: First, what is real? That is the question of metaphysics. Metaphysics goes beyond physics not by focusing on the spiritual instead of the physical, but by asking the most universal questions, questions that pertain to everything real. Second, what are we who ask such questions? That is the question of philosophical anthropology. Third, what should we be and do? That is the question of ethics. Fourth, how do we know such things? How do we know anything? That is the question of epistemology, or theory of knowing. The questions of ethics are obviously the most interesting, and the most important, and the most necessary, and the most unavoidable. But your ethics is always dependent on your anthropology, and on your metaphysics. And metaphysics always comes in, because what man is depends on what is. For instance, if souls, spirits, gods, and heavens are all unreal, then you will have a very different ethics, and a very different anthropology than you will have if you believe that they are real. You will have a materialistic one. And if you believe that matter and bodies are unreal, as some philosophies and religions do, then again you will have a very different ethics and a very different anthropology. If spirit is only a myth, then the only real goods are material goods, and virtue is only the habit of giving material things and pleasures to others. If matter is only a dream, then you physicians are only playing with dreams when you heal bodies. If souls are illusions, man is only an animal with an attitude. If bodies are illusions, man is only a god with a disguise. It is simply impossible to agree on ethics, on how to act, on what is good and what is not, if you disagree about metaphysics or anthropology. But my topic is not why we need a philosophical anthropology, but why we need a Christian anthropology. Christianity is not a man-made rational philosophy. It is the God-made revealed religion. Christianity does not contradict reason; nothing true does. But its central claims are not provable by reason alone. That God is a trinity, that God loves us, that God sent his son to die to save us from sin, that Christ is both fully God and fully man, that we will rise from death because He did. To believe these things is to be a Christian, and to disbelieve them is to be a non-Christian. They are the articles of faith. Why are some people Christians? The only honest reason to be a Christian is that you believe these things are true. Two other reasons often given for being a Christian are to be good and to be happy. Being good and being happy are indeed two very important things. They are both ends rather than means. No one ever wants to be happy only as a means to something else, like getting rich. No one says, "What good is happiness? So happiness and goodness are both ends rather than means. But truth is also an end, and an absolute. And I think truth even has to trump goodness and happiness, if necessary. I think that is what you all believe and practice. And I think I can prove it. Is there anyone here who still literally believes in Santa Claus? But do you remember how good you were and how happy you were when you were three years old, especially in December, because you did believe that? See how honest you are? Other motives can count too – that it makes you good and that it makes you happy are valid selling points; but truth has to come first as the foundation for absolutely everything else. The fundamental reason we need a Christian anthropology, then, is that a Christian anthropology is true. Not, first of all, because it is a means to some other end, however important that other end may be, such as being wise, and being able to intelligently discriminate between good and evil medical practices. Yes, if we are Christians we will be wiser, because we will know extremely important truths and values that we would not know otherwise, so that we will be able to act more wisely and morally in medicine and in life generally.

## 5: The Anthropology of Christianity | Books Gateway | Duke University Press

*At the same time, the contributors, all anthropologists, rethink the vexed relationship between anthropology and Christianity. As Fenella Cannell contends in her powerful introduction, Christianity is the critical "repressed" of anthropology.*

Reflections on Christian Anthropology "A context in which to approach many of the difficult questions that confront" the Roman Catholic and Anglican churches is presented in a document on Christian anthropology released Dec. The national-level dialogue group said it was hoped that this report would "offer a reasonable approach within which each church can better understand the different teachings and practice of the other as regards human sexuality, Christian marriage, the ordination of women to the ministerial priesthood, Marian doctrines and devotions, and the communion of saints, and by which further studies of our teachings on these questions can be conducted in more profitable and less polemical ways. The purpose of the study, a covering letter noted, was "to identify those areas in Christian anthropology which contribute to the understanding of our relation as men and women in Christ and in Christ to one another. We have tried to explore together a large theological context within which several subjects of deep concern to our two churches may profitably be considered: The following paper indicates the range of this theological exploration and some of the agreements and disagreements which we have discovered. As in many other matters, our disagreements do not always follow along lines of church membership. Jesus as the Image of God A. Jesus Shows Us What God Is Like There is unanimous and complete agreement among us, based on a common interpretation of New Testament texts and acceptance of the decisions of the early ecumenical councils, that the only adequate "image" of God is Jesus Christ. One has only to recall such New Testament passages as Colossians 1: Our ability to speak of God and apprehend what he has done in Christ, however, is based upon the fact of creation. God was revealing himself in the act of creation, which occurred before Jesus Christ, and even before human beings, appeared in the evolving universe. The use of that creation is the only way we, a part of it, can refer to God. The work of God in Christ and the new dispensation offered to the world by the Father in his Son is best appreciated in terms of creation and recreation. Redemption in Christ is recreation in him, a new type of total dependence upon him; in this sense, new life in Christ can only be understood on the basis of the first creation which the Son came to restore and lead beyond itself by the power of his Spirit. The new creation, although it is more than nature, can only be referred to in terms of the natural order God first created; in fact, Christians believe that the Word of God, the agent of the new creation, is also the means by which God first created the universe. The Epistle to the Hebrews, in the verse preceding the one we have already quoted, speaks of the Son as he through whom the world was created 1: Creation and recreation are the key to each other in the Christian life, and so it is that the methodology we have employed in this study has found it necessary, on the one hand, to use nature as a key to understanding who God is and what he does in Christ, and, on the other hand, to use recreation in Christ as the key to understanding the purpose of the first creation, which preceded it in time. Theological anthropology is a central concern to our churches because it provides and probes concepts, images and symbols from creation for receiving and appropriating, expressing and communicating our understanding of the God in whom we believe. Our finite minds can have no comprehensive knowledge of him, but Christians believe that Jesus, the incarnate Word of God, indicates to us in human terms who God is and what God is. Our churches together affirm the Christology of the Chalcedonian definition: He is, therefore, described, as we have seen, as the image of the invisible God. God is shown to be a communion of divine persons, mysteriously related in infinite, personal, self-giving love. Our churches together affirm that God is triune. Both subscribe to the definitions of Christian faith set forth by the first ecumenical councils: Quicumque Vult Jesus is truly human, truly endowed with human consciousness, intellect and will. He has the same type of appetites and feelings, and goes through the same processes of thinking and willing, that we do as we exercise our freedom, responsibility and rationality in the world. Because God incarnate as Jesus was truly human, he was committed to all aspects of the created order, limiting as they are. He was a male. He belonged to a particular family; he spoke a particular language. Joseph followed a particular trade, which Jesus

also followed Mk. Are these particularities relevant to the image of God in him? Although we may affirm things about God on the basis of our knowledge of Jesus, those affirmations must be subject to careful and critical evaluation to determine their theological significance.

**Male and Female** Since human beings are made in the image of God, and are sexual, the question presents itself: Is God imaged forth more adequately in one sex rather than the other? We find in the biblical evidences a clear preponderance of masculine over feminine imagery for God. In the Old Testament, God is depicted, for example, as shepherd, king, father and husband: Some understand this imagery to depend in large part upon the patriarchal structure of the social order in ancient Israel. God knows what it is to carry a child in the womb, to cry out in labor, to give birth. Is. The psalmist envisions God as mother Ps. Wisdom shares in the divine attributes, and appeals to the faithful disciple to embrace her as bride and mother Prov. In the New Testament, the reference to God as Father predominates. This name, "Father," becomes synonymous with God in the fourth Gospel. Jesus teaches his disciples to address God as Father in prayer Mt. Jesus, the incarnate Word of God, is a male. He longs to gather her children as a hen gathers her chicks under her wings Mt. Female imagery of God, Christ and the Holy Spirit appears in certain strands of patristic and medieval theological reflection and piety. The Wisdom texts of the Old Testament are brought forward and interpreted as describing an eternal aspect of God in feminine terms; these are at times associated with the Word and at times with the Holy Spirit. Greek theology in Byzantium pursued this line of thought and dedicated many churches to the divine Sophia. The Holy Spirit is hymned as "mother" by St. Ephrem, and Christ is praised as "mother" by Clement of Alexandria and later by St. Anselm and Dame Julian of Norwich. In the medieval West, mystics and theologians exhibit great freedom in applying masculine and feminine names to God. The maternal imagery of bearing, birthing, nursing, nurturing, comforting and so on, carries forward in the spiritual writings of this period a rich expression of divine-human intimacy. Christ himself was sometimes depicted as feminine and motherly often drawing on the mother-hen passage: Christian religious experience and theological reflection, then, have discovered a full range of human characteristics, male and female, in the sacred humanity of Jesus. The unseen God, however, is beyond sexuality. Our attempts to speak of God necessarily rely on analogy and symbolism. Nor can human images and symbols for God avoid having either a masculine or feminine character. But, of course, God is neither male nor female; rather, as creator, God virtually includes the perfections of both sexes, as well as those of all creatures.

**Sexual Union and the Imaging of God** The decisive statement affirming that both male and female image God, and that they image him equally, is to be found in the book of Genesis: For human beings by nature seek their fulfillment not just in sexual union, but in ever wider forms of community. Sexual relationship is thus a pointer to such wider community. But it is not only as individuals that male and female human beings image God: The division of humankind into two sexes creates a framework for interrelationships that image self-giving in God. As embodied persons we exist either as women or men. Sexuality is a given, irreducible mode of being in the world. Our bodies are not merely the somatic envelopes of our spirits, nor are they purely instrumental. Rather, we exist as a substantial unity of body and spirit. And we are saved in our bodied existence. Whereas sexuality is manifested in bodily differences, it is erroneous to equate sexuality with its genital expression. Taking marital union as that which is meant to express self-donation in love, this nuptial relationship then becomes a paradigm for the relationship between God and ourselves, as well as for other experiences of human relatedness. For one thing, it highlights the dimension of "otherness" which is often described in terms of sexual duality or complementarity. Men and women fulfill complementary functions in regard to procreation and the steps leading to it. This procreative complementarity does not in itself imply superiority or inferiority, domination or subservience. On the contrary, it underlines the call to communion and images identity-in-difference in a human way. The value of the sexual relation as a paradigm lies, in fact, in this remarkable and unexpected quality: If the relationship of male and female is thus taken as a paradigm, it follows that all forms of human community should be structured as open communions, open beyond themselves because of the close bonds which tie the members together. Humans who belong together by birth, by culture, by language, by historical and geographical heritage, by shared tastes and purposes, will be joined in such a way that their union will always remain open to the wider human community, and ultimately to the universality of humanity in time and space. He alone is Second Adam. Both

male and female find representative expression in him, and in him there can be no difference between male and female being in the image of God. The Synod of Douzy declared *et Eva ipsa est Adam*. Thus "Eve herself is indeed human Man," which reflects the belief that in Christ male and female are profoundly identical in their humanity. This identity was established in the creation. Human disobedience, however, disrupted this communion with God; and under the conditions of human life distorted by sin, the identity has been rendered imperfect, a fact symbolized by the different curses pronounced on Adam and Eve. Everywhere in history the relation between male and female labors under some degree of alienation. But in Christ, Christians believe that the relation of all persons to God has been restored, and in that redemptive act all are reconciled to each other. In the situation of redeemed humanity in the kingdom of God, and in the church which anticipates that perfection, male and female are once more identical in their capacity to be images of God. Though the human person shares the condition of sexuality with most other material life-forms, human sexuality is of a different order. The creating and nurturing activity of the living God can be reflected and symbolized by sexuality in any part of the created order. Human sexuality, however, whether male or female, is that of a free and responsible creature capable of self-possession and deliberate self-donation in love. The fact of human sexuality, therefore, opens human beings to the possibility of entering into loving communal relationships which reflect the communion of divine self-giving love in God. Yet the Genesis account vividly tells us of the entrance of sin into human life and the consequent distortion of the imaging of God in the human person. We find, as a result of sin, that persons, instead of being open to the other in self-donating love, become self-centered, self-seeking and self-absorbed. They become incapable of either giving or receiving the very love they were created to image. Instead, they experience sexual disorder, a drive either to dominate others or to be subservient to others. Coercive power tends to replace love as the strongest cohesive force in human community. History testifies to much destructive inequity between men and women and to the evolution of roles in a way that undermines the dignity of both sexes. An example would be the responsibilities prescribed for women which even in the industrial democracies isolated women from the process of political enfranchisement and placed women in a position of legal inferiority to men until the success of the suffrage movement. The result of this legal treatment of women contributes even today to their being treated as inferior.

## 6: Images of God: Reflections on Christian Anthropology

*This article reviews the development of the anthropology of Christianity and considers the new questions and approaches introduced by the articles in this special issue of Current Anthropology.*

What is Christian Anthropology? Anthropology is the study of humanity. It is primarily focused on the nature of humanity - how the immaterial and material aspects of man relate to each other. Here are some common questions in Christian Anthropology: What does it mean that man is made in the image and likeness of God Genesis 1: The image of God refers to the immaterial part of man. It is a likeness mentally, morally, and socially. Do we have three parts or two parts? Are we body, soul, and spirit - or - body, soul-spirit? Human beings were intended to have a relationship with God, and as such, God created us with both material and immaterial aspects. The material aspects are obviously those that are tangible and only exist as long as the person is alive. The immaterial aspects are those which are intangible: These characteristics exist beyond the physical lifespan of the individual. What is the difference between the soul and spirit? What is the origin of the different races? The Bible does not explicitly give us the origin of the different "races" or skin colors of humanity. In actuality, there is only one race - the human race. Within the human race, there is vast diversity in skin color and other physical characteristics. Christian Anthropology deals with who we are and how we relate to God. Whether people are inherently good or inherently sinful is crucial in determining how our relationship with God can be restored. Whether the souls of human beings carry on after death determines in large part our view of our purpose in this world. When we delve into this subject, we get a clearer understanding of our fallen nature, and this leads to a sense of wonder at the love of the Savior who saw our helpless state and went to the cross to redeem us. When we accept that sacrifice and receive it as our own, our natures are transformed by God who creates in us a completely new person 2 Corinthians 5: It is this new person who can relate to Him as we should, as His adored children. A key verse on Christian Anthropology is Psalm

## 7: The Anthropology of Christianity - Google Books

*The Anthropology of Christianity is a remarkable collection of consistently insightful discussions and analyses, and merits shelf space alongside classics in the anthropology of religion. However, it would be something of an intellectual tragedy if the book were consigned solely to anthropologists who specialise in religion.*

## 8: Christian anthropology - Wikipedia

*General Overviews. If the anthropology of Christianity has emerged as a distinct subfield in recent years, it has also dragged some particular controversies and debates in its wake.*

## 9: AN The Anthropology of Christianity

*Anthropology of Christianity, Anthropological Theory, Anthropology of Religion Worlds Within Worlds: On Imperial Christianity's Illegible Internal Others A review forum on Sonja Luehrmann's Praying with the Senses: Contemporary Orthodox Christian Spirituality in Practice, for the Anthropology of Christianity Bibliography Blog.*

*Asthmatic glassblower and other poems Capitalization theory and techniques Men are from Gondor, women are from Lothlorien The rhythm method Frank J. Sulloway And Sunday makes seven Water is everywhere The Minchiate tarot Readings in American Indian Law The collaborator of Bethlehem Dream Come True (Rugrats in Paris (8x8)) Academy, online classes, and the breach in ethics Bruce W. Speck Epilogue: a Iso 20000 1 Quests and celebrations Deadwood Dick A Cornish Miner Berenstain Bears go up and down Eeny, meeny, miney mouse The gnu emacs lisp reference manual The American writer and the university 250 stencil designs from India Beginning and intermediate algebra 4th edition Internet and Email Tips in Laymans Terms To the white extreme in the mainstream : manhood, and white youth culture in a virtual sports world David Merchants of grain Civilian control versus military rule Atlas of endometriosis A pilgrim on lifes road Strategic Navigation Science and the perception of nature The Inevitable instability of american corporate governance Historical critical introduction to the philosophy of mythology Field marshal sam manekshaw soldiering with dignity Life insurance in Malaysia Movies and American society Life and death of Jason. A journal of travels to and from California Rocky Mountain Spotted Fever (Deadly Diseases and Epidemics) Ravenloft 3.5 V. 14. Eighty-seventh Congress, second session, 1962 Maulana kaleem siddiqui books The night of gems; the Affaire of the Queens necklace.*