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**MEDIEVAL MYSTERY:** On a remote East Anglian coast stands Tyndal Priory, home to a rare monastic order where men and women live and work together in close proximity. Twenty-year-old Eleanor of Wynethorpe has been appointed prioress by Henry III over the elected choice of the priory itself. Young and inexperienced, Eleanor will face a grave struggle – in a place dedicated to love and peace, she will find little of either. **VALLEY OF DRY BONES:** In the late summer of 1274, King Edward I has finally been anointed England's ruler. His queen is contemplating a pilgrimage in gratitude, and emissaries have been despatched to Tyndal Priory to assess its suitability as a royal waypoint. But Death travels with them and Eleanor is soon embroiled in the dangerous world of power games, both secular and religious. After years of strife, a new king on the throne should promise the land a new beginning, but as Eleanor is going to discover, the ghosts of the past are not so easily laid to rest.

This book explores discrimination against Northeast Indians, who have been frequently stereotyped as backwards, anti-national, anti-assimilationist, immoral, and relegated to low



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paying positions across retail, hospitality, telecommunications and wellness industries. The contributions draw on interviews with individuals who have migrated to other Indian cities and towns to find jobs and escape from native poverty, and provide a critical examination of the intersections between power, privilege and racial hierarchy in India today. The chapters cover a variety of perspectives including social movements and activism, history, policy, youth studies and gender studies. With a focus on marginalised communities, and the effects and persistence of racial inequality in a South Asian context, this collection will be an important contribution to critical race studies, public policy, human rights discourse, and social work.

This is a new release of the original 1941 edition.

The most comprehensive volume of its kind, *The Oxford Handbook of Mood Disorders* provides detailed coverage of the characterization, understanding, and treatment of mood disorders. Chapters are written by the world's leading experts in their respective areas. The Handbook provides coverage of unipolar depression, bipolar disorder, and variants of these disorders. Current approaches to classifying the mood disorders are reviewed and contemporary controversies are placed in historical context. Chapter authors offer a variety of approaches to understanding the heterogeneity of the experiences of those who meet criteria for mood disorders, both within and across cultures. The role of genetic and environmental risk factors as well as premorbid personality and cognitive processes in the development of

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mood pathology are detailed. Interpersonal, neurobiological, and psychological factors also receive detailed consideration. The volume reviews mood disorders in special populations (e.g., postpartum and seasonal mood disorders) as well as common comorbidities (e.g., anxiety, substance use disorders). Somatic and psychosocial treatment approaches receive in-depth coverage with chapters that describe and review empirical evidence regarding each of the most influential treatment approaches. The depth and breadth offered by this Handbook make it an invaluable resource for clinicians and researchers, as well as scholars and students.

The 1950s religious boom was organized around the male-breadwinner lifestyle in the burgeoning postwar suburbs. But since the 1950s, family life has been fundamentally reconfigured in the United States. How do religion and family fit together today? This book examines how religious congregations in America have responded to changes in family structure, and how families participate in local religious life. Based on a study of congregations and community residents in upstate New York, sociologist Penny Edgell argues that while some religious groups may be nostalgic for the Ozzie and Harriet days, others are changing, knowing that fewer and fewer families fit this traditional pattern. In order to keep members with nontraditional family arrangements within the congregation, these innovators have sought to emphasize individual freedom and personal spirituality and actively to welcome single adults and those from nontraditional families. Edgell shows that mothers and fathers seek involvement in congregations for different reasons. Men tend to think of congregations as social support structures, and to get involved as a means of participating in

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the lives of their children. Women, by contrast, are more often motivated by the quest for religious experience, and can adapt more readily to pluralist ideas about family structure. This, Edgell concludes, may explain the attraction of men to more conservative congregations, and women to nontraditional religious groups.

In innumerable discussions and activities dedicated to better understanding and helping teenagers, one aspect of teenage life is curiously overlooked. Very few such efforts pay serious attention to the role of religion and spirituality in the lives of American adolescents. But many teenagers are very involved in religion. Surveys reveal that 35% attend religious services weekly and another 15% attend at least monthly. 60% say that religious faith is important in their lives. 40% report that they pray daily. 25% say that they have been "born again." Teenagers feel good about the congregations they belong to. Some say that faith provides them with guidance and resources for knowing how to live well. What is going on in the religious and spiritual lives of American teenagers? What do they actually believe? What religious practices do they engage in? Do they expect to remain loyal to the faith of their parents? Or are they abandoning traditional religious institutions in search of a new, more authentic "spirituality"? This book attempts to answer these and related questions as definitively as possible. It reports the findings of The National Study of Youth and Religion, the largest and most detailed such study ever undertaken. The NYSR conducted a nationwide telephone survey of teens and significant caregivers, as well as nearly 300 in-depth face-to-face interviews with a sample of the population that was surveyed. The results show that religion and spirituality are indeed very significant in the lives of many American teenagers.

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Among many other discoveries, they find that teenagers are far more influenced by the religious beliefs and practices of their parents and caregivers than commonly thought. They refute the conventional wisdom that teens are "spiritual but not religious." And they confirm that greater religiosity is significantly associated with more positive adolescent life outcomes. This eagerly-awaited volume not only provides an unprecedented understanding of adolescent religion and spirituality but, because teenagers serve as bellwethers for possible future trends, it affords an important and distinctive window through which to observe and assess the current state and future direction of American religion as a whole.

The literature on Kierkegaard is often content to paraphrase. By contrast, Michael Theunissen articulates one of Kierkegaard's central ideas, his theory of despair, in a detailed and comprehensible manner and confronts it with alternatives. Understanding what Kierkegaard wrote on despair is vital not only because it illuminates his thought as a whole, but because his account of despair in *The Sickness unto Death* is the cornerstone of existentialism. Theunissen's book, published in German in 1993, is widely regarded as the best treatment of the subject in any language. Kierkegaard's *Concept of Despair* is also one of the few works on Kierkegaard that bridge the gap between the Continental and analytic traditions in philosophy. Theunissen argues that for Kierkegaard, the fundamental characteristic of despair is the desire of the self "not to be what it is." He sorts through the apparently chaotic text of *The Sickness unto Death* to explain what Kierkegaard meant by the "self," how and why individuals want to flee their selves, and how he believed they could reconnect with their selves. According to Theunissen, Kierkegaard thought that individuals in despair seek to deny

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their authentic selves to flee particular aspects of their character, their past, or the world, or in order to deny their "mission." In addition to articulating and evaluating Kierkegaard's concept of despair, Theunissen relates Kierkegaard's ideas to those of Heidegger, Sartre, and other twentieth-century philosophers.

How parents approach the task of passing on religious faith and practice to their children  
How do American parents pass their religion on to their children? At a time of overall decline of traditional religion and an increased interest in personal "spirituality," Religious Parenting investigates the ways that parents transmit religious beliefs, values, and practices to their kids. We know that parents are the most important influence on their children's religious lives, yet parents have been virtually ignored in previous work on religious socialization. Renowned religion scholar Christian Smith and his collaborators Bridget Ritz and Michael Rotolo explore American parents' strategies, experiences, beliefs, and anxieties regarding religious transmission through hundreds of in-depth interviews that span religious traditions, social classes, and family types all around the country. Throughout we hear the voices of evangelical, Catholic, Mormon, mainline and black Protestant, Jewish, Muslim, Hindu, and Buddhist parents and discover that, despite massive diversity, American parents share a nearly identical approach to socializing their children religiously. For almost all, religion is important for the foundation it provides for becoming one's best self on life's difficult journey. Religion is primarily a resource for navigating the challenges of this life, not preparing for an afterlife. Parents view it as their job, not religious professionals', to ground their children in life-enhancing religious values that provide resilience, morality, and a sense

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of purpose. Challenging longstanding sociological and anthropological assumptions about culture, the authors demonstrate that parents of highly dissimilar backgrounds share the same “ cultural models ” when passing on religion to their children. Taking an extensive look into questions of religious practice and childrearing, Religious Parenting uncovers parents ’ real-life challenges while breaking innovative theoretical ground.

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