Edward Said's Rhetoric of the Secular

Naturalism, Theism and the Cognitive Study of Religion

The God Delusion. 10th Anniversary Edition

Seven Ways of Looking at Religion

Religions and mythologies from around the world teach that God or gods created humans. Atheist, humanist, and materialist critics, meanwhile, have attempted to turn theology on its head, claiming that religion is a human invention. In this book, E. Fuller Torrey draws on cutting-edge neuroscience research to propose a startling answer to the ultimate question. Evolving Brains, Emerging Gods locates the origin of gods within the human brain, arguing that religious belief is a by-product of evolution. Based on an idea originally proposed by Charles Darwin, Torrey marshals evidence that the emergence of gods was an incidental consequence of several evolutionary factors. Using data ranging from ancient skulls and artifacts to brain imaging, primatology, and child development studies, this book traces how new cognitive abilities gave rise to new behaviors. For instance, autobiographical memory, the ability to project ourselves backward and forward in time, gave Homo sapiens a competitive advantage. However, it also led to comprehension of mortality, spurring belief in an alternative to death. Torrey details the neurobiological sequence that...
explains why the gods appeared when they did, connecting archaeological findings including clothing, art, farming, and urbanization to cognitive developments. This book does not dismiss belief but rather presents religious belief as an inevitable outcome of brain evolution. Providing clear and accessible explanations of evolutionary neuroscience, Evolving Brains, Emerging Gods will shed new light on the mechanics of our deepest mysteries.

Religion and Politics in International Relations

Featuring comprehensive updates and additions, the second edition of Understanding Theories of Religion explores the development of major theories of religion through the works of classic and contemporary figures. • A new edition of this introductory text exploring the core methods and theorists in religion, spanning the sixteenth-century through to the latest theoretical trends • Features an entirely new section covering religion and postmodernism; race, sex, and gender; and religion and postcolonialism • Examines the development of religious theories through the work of classic and contemporary figures from the history of anthropology, sociology, psychology, philosophy, and theology • Reveals how the study of religion evolved in response to great cultural conflicts and major historical events • Student-friendly features include chapter introductions and summaries, biographical vignettes, a timeline, a glossary, and many other learning aids

Oromo Indigenous Religion and Oromo Christianity

In the wake of Vatican II and the political and social upheavals of the 1960s, disruption and disagreement rent the Catholic Church in America. Since then a diversity of opinions on a variety of political and religious questions found expression in the church, leading to a fragmented understanding of Catholic identity. Liberal, conservative, neoconservative and traditionalist Catholics competed to define what constituted an authentic Catholic worldview, thus making it nearly impossible to pinpoint a unique "Catholic position" on any given topic. A Partisan Church examines these controversies during the Reagan era and explores the way in which one group of intellectuals - well-known neoconservative Catholics such as George Weigel, Michael Novak, and Richard John Neuhaus - sought to reestablish a coherent and unified Catholic identity.

Naturalism, Theism and the Cognitive Study of Religion

This title was first published in 2002. One of the most fascinating and controversial interpretations of religious diversity is 'religious pluralism.' According to John Hick's model of religious pluralism, all the world's great religions are equally valid ways of understanding and responding to the ultimate spiritual reality. This book offers an exposition of, and critical response to, John Hick's model. Introducing the various interpretations of religious diversity being discussed today, this book presents constructive suggestions as to how things could be further developed to offer a more accurate, less confusing presentation of the various options in theology of religions. The standard threefold typology of responses to religious diversity - exclusivism, inclusivism, and pluralism - are explained and defended. Hick's pluralist interpretation of religious diversity is traced, culminating in a critical assessment of Hick's pluralistic model and an up-to-date summary of a variety of critiques directed toward Hick's proposal. Paul Rhodes Eddy concludes that Hick's present model is ultimately unsuccessful in retaining both of his long-cherished goals, a robust religious realism and a consistent religious pluralism, whilst overcoming the most difficult problem for the pluralist, the fact that the world's religions understand the divine in often contradictory ways.

Indoi

The Arian Christian Bible reflects the beliefs of Arian Christians. (The word 'Arian' should not be confused with the with the word 'Aryan' or racist 'Aryan' beliefs) Arian Christians believe that Jesus’ highest teachings are contained in the New Testament in Jesus’ own words as reported by the Gospels of Matthew, Mark and Luke (The Arian Christian Bible). The namesake of these beliefs, St Arius of Alexandria, rejected the politically generated divinity of Jesus that was imposed by the Council of Nicaea, which was convened at the behest of Roman Emperor Constantine I in 325 AD. The purpose of this Council was to bring the structure of the Christian Church into conformity with the structure of the Roman Empire as the State Religion, that is; one religion, the Catholic (universal) Church; one theology, the Holy Trinity; and one religious leader, the Pope, and to form a basis for the suppression of other brands of Christianity. Arius opposed these measures. The Arian Christian Bible is a 'must have' for all true Christians.
Religious Nationalism: A Reference Handbook

Of Religion: BRIAN C. WILSON.

Revelation

This book provides a critical philosophical analysis of the claim that contemporary cognitive approaches to religion undermine theistic beliefs. Recent scientific work into the evolution and cognition of religion has been driven by and interpreted in terms of a certain kind of philosophical and methodological naturalism. The book argues that such naturalism is not necessary for the cognitive study of religion and develops an alternative philosophical and methodological framework. This alternative framework opens the cognitive study of religion to theological and philosophical considerations and clarifies its relationship to other approaches to religious phenomena. This unique contribution to discussions regarding the philosophical and theological implications of the cognitive study of religion summarizes the so far fragmentary discussion, exposes its underlying assumptions, and develops a novel framework for further discussion.

Theory and Method in the Study of Religion

In November 2010, Republican Scott Walker was elected Governor of Wisconsin. In something of a Tea Party sweep, the iconic Russ Feingold lost his seat in the U.S. Senate and the Wisconsin legislature became Republican in both chambers. In early 2011, Governor Walker announced a "budget repair bill" that, among other things, gutted collective bargaining rights for most public sector unions. Outraged citizens occupied the state capitol for weeks in an outpouring of opposition, the likes of which had not been seen in Wisconsin since the protests against the war in Vietnam in the 1960s. Various recall elections were held in the summer of 2011 (all in regard to the state senate), with another set of elections in June 2012; among them the governor's recall was paramount. Democrats regained control of the senate, but Scott Walker defeated Milwaukee mayor Tom Barrett and kept the governor's mansion. Many Democrats were stunned by the failed recall. These essays probe that failure. Every contributor has a unique perspective, but lurking near the core of that probing are two key issues: the extent to which corporations have taken over government and whether ecological crises are revealing conventional politics as complicit in disaster.

Religion and the Hermeneutics of Contemplation

Slightly revised version of the author's thesis (doctoral)--University of Copenhagen.

John Hick's Pluralist Philosophy of World Religions

The author organizes and evaluates the prevalent narratives of religious history that scholars have deployed over the past century and are advancing today. He argues that contemporary scholarly discourse on religion can be categorized according to seven central narratives: subtraction, renewal, transsecular, postnaturalist, construct, perennial, and developmental. He examines the basic logic, insights, and limitations of each of these narratives which offers an incisive, broad, and original perspective on religion in the modern world.

Eight Theories of Religion


Review of Religious Research

This book tackles the assumptions behind common understandings of religious nationalism, exploring the complex connections between religion, nationalism, conflict, and conflict transformation. • Speeches of political and religious leaders • Chronologies of conflicts in such places as Israel-Palestine, Sri Lanka, and the former Yugoslavia
The Denial of Death

'It made me rethink the roots of our deepest fears and insecurities, and why we often disappoint ourselves in how we manifest them' Bill Clinton, Guardian Winner of the Pulitzer Prize in 1974 and the culmination of a life's work, The Denial of Death is Ernest Becker's brilliant and impassioned answer to the 'why' of human existence. In bold contrast to the predominant Freudian school of thought, Becker tackles the problem of the vital lie - man's refusal to acknowledge his own mortality. The book argues that human civilisation is a defence against the knowledge that we are mortal beings. Becker states that humans live in both the physical world and a symbolic world of meaning, which is where our 'immortality project' resides. We create in order to become immortal - to become part of something we believe will last forever. In this way we hope to give our lives meaning. In The Denial of Death, Becker sheds new light on the nature of humanity and issues a call to life and its living that still resonates decades after it was written.

What Is Religion?

A critical study of the role of religion in human life and culture brings together seven divergent views by such philosophers as Karl Marx, Sigmund Freud, James Frazer, Mircea Eliade, E. E. Evans-Prichard, Clifford Geertz, and E. B. Tylor. UP.

A Partisan Church

This book provides a critical philosophical analysis of the claim that contemporary cognitive approaches to religion undermine theistic beliefs. Recent scientific work into the evolution and cognition of religion has been driven by and interpreted in terms of a certain kind of philosophical and methodological naturalism. The book argues that such naturalism is not necessary for the cognitive study of religion and develops an alternative philosophical and methodological framework. This alternative framework opens the cognitive study of religion to theological and philosophical considerations and clarifies its relationship to other approaches to religious phenomena. This unique contribution to discussions regarding the philosophical and theological implications of the cognitive study of religion summarizes the so far fragmentary discussion, exposes its underlying assumptions, and develops a novel framework for further discussion.

Don't Sleep, There are Snakes

Presents a radically anti-foundationalist reading of Nietzsche's philosophy of religion.

Theory for Religious Studies

Seven Theories of Religion

Students' Critical Theories in Applied Settings

Although Daniel Everett was a missionary, far from converting the Pirahs, they converted him. He shows the slow, meticulous steps by which he gradually mastered their language and his gradual realisation that its unusual nature closely reflected its speakers' startlingly original perceptions of the world. Everett describes how he began to realise that his discoveries about the Pirah language opened up a new way of understanding how language works in our minds and in our lives, and that this way was utterly at odds with Noam Chomsky's universally accepted linguistic theories. The perils of passionate academic opposition were then swiftly conjoined to those of the Amazon in a debate whose outcome has yet to be won. Everett's views are most recently discussed in Tom Wolfe's bestselling The Kingdom of Speech. Adventure, personal enlightenment and the makings of a scientific revolution proceed together in this vivid, funny and moving book.

A Communication Perspective on Interfaith Dialogue
This volume is the adjunct proceedings on methodology from the XVIIth Congress of the International Association for the History of Religions, held in Mexico City in 1995. Taken together, the essays present a thorough and coherent perspective on studying religion as an item of human culture.

**Perspectives on Method and Theory in the Study of Religion**

Scholars in International Relations concerned with religion and its relations to world politics are rhetorically constructing a powerful modern myth. A component of this myth is that religion is inherently violent and irrational unless controlled by the secular state, which is inherently rational and only reluctantly violent. Timothy Fitzgerald discusses how, in this modern myth, "religion" appears as a force of nature which either assists or threatens the sacred secular order of things, and how religion is portrayed as a kind of universal essence which takes many forms, its recent most dangerous manifestation being "Islamic terrorism". This book illustrates that the essential distinction between irrational religion and rational secular politics appears as an unquestioned preconception on the basis of which policy is conducted, countries invaded and wars fought. Arguing that this rhetorical construction of religion provides the foundation for faith in the rationality of modern liberal capitalism, Fitzgerald demonstrates how a historically contingent discourse has been transformed into a powerful set of global assumptions.

**The Study of Religion in an Age of Global Dialogue**

According to Stanley Rosenbaum, the Bible resembles what a family would retrieve after a tornado hits a trailer park -- some of the family's own possessions mixed with those of others, overlapping, contradicting, and disordered. Understanding Israelite History is a revolutionary attempt to fill in the many gaps left in the historical record. Rosenbaum begins by demonstrating that Israel's religion was not a clean, divinely inspired break with humanity's past, but derives from the long sweep of events that began when Homo sapiens first acquired language. Strata of earlier religions are still visible beneath the surface of Israelite monotheism. Early Israel was not "one man's family", however dysfunctional. It was a collection of individuals and groups, mainly outcasts or lower social elements, who coalesced into a nation and developed -- though they did not always follow -- a religion of ethical monotheism and principles of democratic government and social justice that still today move and inspire more than half the world's population. Like all religions, Israel's was shaped by the language, in this case Hebrew, in which it is expressed. Expressing monotheism in a language that is essentially dualistic conduced to the suppression of the female elements of earlier religions which had nurtured Israel's religion, and consequently, to a lack of appreciation for the part played by women in Israel's religious life. This skewed view of Israel's religion and its history that the Bible contains is a result of its having been collected, edited and in part written by Judeans, southern survivors, and heirs of David's kingdom who were moved to record it in the wake of the destruction of Jerusalem in 586 BCE.

**Seven theories of religion**

'Theory for Religious Studies' takes major theoretical writers in the humanities & social sciences, & explains their relevance to the study of religion.

**Understanding Theories of Religion**

Communication theory provides a compelling way to understand how people of faith can and should work together in today's tumultuous world. In A Communication Perspective on Interfaith Dialogue, fifteen authors present their experiences and analyses of interfaith dialogue, and contextualize interfaith work within the frame of rhetorical and communication studies. While the focus is on the Abrahamic faiths, these essays also include discussion of Hinduism and interracial faith efforts. Each chapter incorporates communication theories that bring clarity to the practices and problems of interfaith communication. Where other interfaith books provide theological, political, or sociological insights, this volume is committed to the perspectives contained in communication scholarship. Interfaith dialogue is best imagined as an organic process, and it does not require theological heavyweights gathered for academic banter. As such, this volume focuses on the processes and means by which interfaith meaning is produced.

**Understanding Biblical Israel**
The early non-Oromo writers have distorted the history of the Oromo. Without scientific research, they were speaking of the so-called Oromo migration of the 16th century. Against the unscientific thesis, of the early scholars, this work confirmed the Oromo to be not only the indigenous African peoples, but also belong to the Cushitic Africans who invented the first world civilization. Their egalitarian and holistic culture, the gadaa system is part of the ancient Cushitic civilization. It is the base for modern democratic system of governance. The root word of 'gadaa' is originated from 'Ka', the creator God of the ancient religion of the Cushitic Africans. From this very name, Ka originated the Oromo word “Waaqa”, which also means creator of everything. This shows that the Oromo are among the first nations who came up with the idea of monotheism. Therefore, this work disqualifies the missionary assumptions describing the Oromo Indigenous Religion (OIR) as Satanism and its religious experts, the Qaalluus as witchdoctors or sorcerers. This dissertation discovered many identical, similar, partial similar and few differing elements between the Oromo Indigenous Religion (OIR) and Oromo Christianity (OC). Also, the study identified many Oromo cultural elements that are compatible to Christianity, therefore must be adopted by the Oromo Christianity. According modern scholarship God revealed himself in every human culture and religion is part of human culture. Therefore, no religion can claim to be “the only true religion”. Based on this principle, this dissertation calls all leaders of religious institutions in Oromia, to change their attitude, develop culture of tolerance, conduct constructive religious dialogue, create the atmosphere of peaceful coexistence of all religions and establish sustainable peace that serves humanity.

**The Poetic Qur‘ān**

In this presentation, "each theory is presented in a common format that offers not only biographical background and exposition of its main ideas, but also comparative analysis and critical assessment."--Jacket.

**Nietzsche, Metaphor, Religion**

"Revised and updated in this second edition, Eight theories of religion considers how fundamental questions have engaged the most important thinkers of the modern era. Accessible, systematic, and succinct, the text examines the classic interpretations of religion advanced by theorists who have left a major imprint on the intellectual culture of the twentieth century."--p. 4 of cover.

**Evolving Brains, Emerging Gods**


**Eight Theories of Religion**
'A landmark contribution to humanity's understanding of itself' The New York Times

Why can it sometimes feel as though half the population is living in a different moral universe? Why do ideas such as 'fairness' and 'freedom' mean such different things to different people? Why is it so hard to see things from another viewpoint? Why do we come to blows over politics and religion? Jonathan Haidt reveals that we often find it hard to get along because our minds are hardwired to be moralistic, judgemental and self-righteous. He explores how morality evolved to enable us to form communities, and how moral values are not just about justice and equality - for some people authority, sanctity or loyalty matter more. Morality binds and blinds, but, using his own research, Haidt proves it is possible to liberate ourselves from the disputes that divide good people.

**Seven Types of Atheism**

Provides a chronology of the interplay between religion and politics, biographical sketches, sociological data, related quotations, a directory of organizations, and other information that focuses on contemporary issues.

**The Oxford Handbook of Religion and Science**

Americans have never been more religious than they are now, at the dawn of the twenty-first century. By all reports, attendance rates at traditional places of worship are high and rising; the influx of new immigrant religions has revitalized standard faiths and drawn in those who had strayed from them. Popular television shows like "The Simpsons" feature characters who go to church every Sunday and speak to God; special events, like the 1998 outdoor mass in Worcester, Massachusetts, for a comatose girl believed to have miraculous powers, attract thousands of people. This collection is both part of this ferment and an intellectual reflection upon it. Religion and Cultural Studies features essays by major scholars from the fields of anthropology, history, literary criticism, and religion in order to enrich critical discourse about religion and culture. Despite the variety of disciplines represented by this group of scholars and the variety of cultures explored in their essays--from fifteenth-century Flemish asceticism and nineteenth-century African-American spiritualism to Russian blood-libel trials and Alien Abduction Reports in the twentieth century--their common ground is the question of religion's place in current American academic analysis, and more broadly in American life today. The volume's range of vocabulary and subject matter is aimed at vitalizing scholarly interest in the field of religion and cultural studies and deepening intellectual inquiry in the contemporary academy. The contributors are Eytan Bercovitch, Karen McCarthy Brown, Gillian Feeley-Harnik, Richard Wightman Fox, Jenny Franchot, Giles Gunn, Geoffrey Galt Harpham, Bruce B. Lawrence, Jack Miles, Susan L. Mizruchi, and Jonathan Z. Smith.

**The Arian Christian Bible**

"Revised and updated in this second edition, Eight theories of religion considers how fundamental questions have engaged the most important thinkers of the modern era. Accessible, systematic, and succinct, the text examines the classic interpretations of religion advanced by theorists who have left a major imprint on the intellectual culture of the twentieth century."--Page 4 of cover.

**Religion and Cultural Studies**

The field of 'science and religion' is exploding in popularity among both academics and the reading public. This is a comprehensive and authoritative introduction to the debate, written by the leading experts yet accessible to the general reader.

**Seven Theories of Religion**

Edward Said's Rhetoric of the Secular provides an important new reading of Edward W. Said's work, emphasizing not only the distinction but also the fuzzy borders between representations of 'the religious' and 'the secular' found within and throughout his oeuvre and at the core of some of his most customary rhetorical strategies. Mathieu Courville begins by examining Said's own reflections on his life, before moving on to key debates about Said's work within Religious Studies and Middle Eastern Studies, and his relationship to French critical theorists. Through close
attention to Said’s use of the literal and the figurative when dealing with religious, national and cultural matters, Courville discerns a pattern that illuminates what Said means by secular. Said’s work shows that the secular is not the utter opposite of religion in the modern globalized world, but may exist in a productive tension with it.

**The Righteous Mind**

Religion is the most fundamental, comprehensive of all human activities. It tries to make sense out of not simply one or another aspect of human life, but of all aspects of human experience. At the core of every civilization lies its religion, which both reflects and shapes it. Thus, if we wish to understand human life in general and our specific culture and history, we need to understand religion. What is religion? Religion is an explanation of the ultimate meaning of life, and how to live accordingly; based on a notion of the Transcendent. Normally it contains the four "C's": Creed, Code, Cult, Community-structure. CREED refers to the cognitive aspect of a religion; it is everything that goes into the "explanation" of the ultimate meaning of life. CODE OF BEHAVIOR, or ethics, includes all the rules and customs of action that somehow follow from one aspect or another of the Creed. CULT means all the ritual activities that relate the follower to one aspect or another of the Transcendent, either directly or indirectly, prayer being an example of the former and certain formal behavior toward representatives of the Transcendent, such as priests, of the latter. COMMUNITY-STRUCTURE refers to the relationships among the followers; this can vary widely, from a very egalitarian relationship, as among Quakers, through a "republican" structure as Presbyterians have, to a monarchical one, as with some Hasidic Jews have with their Rebbe. THE TRANSCENDENT, as the root of the word indicates, means "that which goes beyond" the everyday. The ordinary, the surface experience of reality, it can mean spirits, gods, a Personal God, An Impersonal God, Emptiness, etc. This volume looks at the ways we humans have developed to study religion. However, a new age in human consciousness is now dawning: The Age of Global Dialogue, a radically new consciousness which fundamentally shifts the ways we understand everything in life, including religion. This global dialogical way of understanding life does not lead to one global religion, but it does lead toward a consciously acknowledged common set of ethical principles, a Global Ethic. The book looks at these two movements—the Age of Global Dialogue and inchoative Global Ethic—in order to help readers understand what is going on around them, so they might make informed, intelligent decisions about the meaning of life and how to live it. Author note: Leonard Swidler is Professor of Religion at Temple University. Paul Mojzes is Academic Dean and Professor of Religious Studies at Rosemount College.

**A Whole Which Is Greater**

The God Delusion caused a sensation when it was published in 2006. Within weeks it became the most hotly debated topic, with Dawkins himself branded as either saint or sinner for presenting his hard-hitting, impassioned rebuttal of religion of all types. His argument could hardly be more topical. While Europe is becoming increasingly secularized, the rise of religious fundamentalism, whether in the Middle East or Middle America, is dramatically and dangerously dividing opinion around the world. In America, and elsewhere, a vigorous dispute between 'intelligent design' and Darwinism is seriously undermining and restricting the teaching of science. In many countries religious dogma from medieval times still serves to abuse basic human rights such as women's and gay rights. And all from a belief in a God whose existence lacks evidence of any kind. Dawkins attacks God in all his forms. He eviscerates the major arguments for religion and demonstrates the supreme improbability of a supreme being. He shows how religion fuels war, foments bigotry and abuses children. The God Delusion is a brilliantly argued, fascinating polemic that will be required reading for anyone interested in this most emotional and important subject.

**Religion and Politics**

The final book of the Bible, Revelation prophesies the ultimate judgement of mankind in a series of allegorical visions, grisly images and numerological predictions. According to these, empires will fall, the "Beast" will be destroyed and Christ will rule a new Jerusalem. With an introduction by Will Self.

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