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ARC :: Studies of Religion II

Religious studies is, as indicated on the tin, a complex set of academic disciplines focused on the study of religion.At its core, religious studies analyze beliefs, practices, symbols, superstitions, mythsand sacred texts, and compares all current and historical religions in the attempt to understand what the religious phenomenon is, why it exists, how it came to be and what (if anything) it provides humanity.

Contains comprehensive coverage of the new course, chapter summaries, research activities, glossary of terms and useful websites.

On the author's role as an expert witness for the ACLU in the "creationist" trial (regarding Arkansas Act 590 of 1981) in Little Rock, Arkansas, Dec. 1981.

In the face of the increasingly variegated ideological landscape of contemporary America, cults have become the focus of public controversy. The growth of new religions has been matched by the development of an organized and vocal opposition, the anti-cult movement. This in turn has prompted an extensive investigation of new religious movements (NRMs) by sociologists and psychologists of religion, as well as historians and religious studies scholars. The readings collected here contribute to the debate about cults by sampling some of the best and most accessible publications from the academic study of NRMs.The contributors address the questions most commonly asked about cults, such as: What brought about the emergence of new religious movements? What is a cult or new religious movement? Who joins new religious movements and why? Are converts to new religious movements brainwashed? Why did the Jonestown and Waco tragedies happen? Are cults inclined to be violent? What does the emergence of so many new religious movements say about our society? What does it say about the future of religion?Cults in Context surveys the descriptive typologies, theories, and data accumulated by sociologists and psychologists studying new religious movements over the last twenty years. It serves to defuse many popular fears and misconceptions about cults, allowing the reader to develop a more reasonable and tolerant understanding of the people who join new religious movements and the functions of these movements in contemporary society.

In the past decade philosophers and political theorists have increasingly pondered the role of religion in a modern secular society, and of the possible value of religion as a resource for contemporary thinking. The global resurgence of a new religious politics - graphically symbolised by 9/11 - has added a new urgency to this project; how is religion to be integrated, and if necessary contested, in such a time? As this study shows, the desire to integrate religion into a 'progressive' politics is not new. Providing a comprehensive analysis of the Common Wealth movement, this work seeks to bring together for the first time the religious and political commitments of four of the leading thinkers in the movement, bringing to light the significance of the relationships between them. This study examines at four interwar British radicals - the philosopher John Macmurray, the novelist and sexual theorist Kenneth Ingram, the Science Fiction writer Olaf Stapledon, and the Liberal M.P. Richard Acland - and examines their attempts to develop a socialism that whilst defending the achievements of the secular age was also sensitive to the virtues of religious traditions. Thus it considers Macmurray's attempt to draw on the seemingly antagonistic traditions of Marxism and Christianity, Ingram's long struggle to develop a Christian response to 'deviant' sexual behaviour, Stapledon's exploration of a non-Christian religious spirit, and Acland's journey from liberal atheist to Christian socialist. It then follows the activities of all four in the radical political movement founded by Acland in the midst of the Second World War, Common Wealth, particularly focusing on the positions they took in the serious battles over the function of religion that convulsed the leadership of this body. This work will be of great interest to scholars of political theory, religious studies, social and political thought.

This volume illustrates both theoretically and empirically the differences between religious diversity and religious pluralism. It highlights how the factual situation of cultural and religious diversity may lead to individual, social and political choices of organized and recognized pluralism. In the process, both individual and collective identities are redefined, incessantly moving along the continuum that ranges from exclusion to inclusion. The book starts by first detailing general issues related to religious pluralism. It makes the case for keeping the empirical, the normative, the regulatory and the interactive dimensions of religious pluralism analytically distinct while recognizing that, in practice, they often overlap. It also underlines the importance of seeking connections between religious pluralism and other pluralisms. Next, the book explores how religious diversity can operate to contribute to legal pluralism and examines the different types of church-state relations: eradication, monopoly, oligopoly and pluralism. The second half of the book features case studies that provide a more specific look at the general issues, from ways to map and assess the religious diversity of a whole country to a comparison between Belgian-French views of religious and philosophical diversity, from religious pluralism in Italy to the shifting approach to ethnic and religious diversity in America, and from a sociological and historical perspective of religious plurality in Japan to an exploration of Brazilian religions, old and new. The transition from religious diversity to religious pluralism is one of the most important challenges that will reshape the role of religion in contemporary society. This book provides readers with insights that will help them better understand and interpret this unprecedented transition.

Religious ideas, practices, discourses, institutions, and social expressions are in constant flux. This volume addresses the internal and external dynamics, interactions between individuals, religious communities, and local as well as global society. The contributions concentrate on four areas: 1. Contemporary religion in the public sphere: The Tactics of (In)visibility among Religious Communities in Europe; Religion Intersecting De-nationalization and Re-nationalization in Post-Apartheid South Africa; 2. Religious transformations: Forms of Religious Communities in Global Society; Political Contributions of Ancestral Cosmologies and the Decolonization of Religious Beliefs; Esoteric Tradition as Poetic Invention; 3. Focus on the individual: Religion and Life Trajectories of Islamists; Angels, Animals and Religious Change in Antiquity and Today; Gaining Access to the Radically Unfamiliar in Today's Religion; Religion between Individuals and Collectives; 4. Narrating religion: Entangled Knowledge Cultures and the Creation of Religions in Mongolia and Europe; Global Intellectual History and the Dynamics of Religion; On Representing Judaism.

In Canadian universities in the early 1960s, no courses were offered on Hinduism, Buddhism, or Islam. Only the study of Christianity was available, usually in a theology program in a church college or seminary. Today almost every university in North America has a religious studies department that offers courses on Western and Eastern religions as well as religion in general. Harold Coward addresses this change in this memoir of his forty-five-year career in the development of religious studies as a new academic field in Canada. He also addresses the shift from theology classes in seminaries to non-sectarian religious studies faculties of arts and humanities; the birth and growth of departments across Canada from the 1960s to the present; the contribution of McMaster University to religious studies in Canada and Coward's Ph.D. experience there; the Centre for Studies in Religion and Society at the University of Victoria; and the future of religious studies as a truly interdisciplinary enterprise. Coward's retrospective, while not a history as such, documents information from his varied experience and wide network of colleagues that is essential for a future formal history of the discipline. His story is both personally engaging and richly informative about the development of the field.

Rita M. Gross has long been acknowledged as a founder in the field of feminist theology. One of the earliest scholars in religious studies to discover how feminism affects that discipline, she is recognized as preeminent in Buddhist feminist theology. The essays in A Garland of Feminist Reflections represent the major aspects of her work and provide an overview of her methodology in women's studies in religion and feminism. The introductory article, written specifically for this volume, summarizes the conclusions Gross has reached about gender and feminism after forty years of searching and exploring, and the autobiography, also written for this volume, narrates how those conclusions were reached. These articles reveal the range of scholarship and reflection found in Rita M. Gross's work and demonstrate how feminist scholars in the 1970s shifted the paradigm away from an androcentric model of humanity and forever changed the way we study religion.

What effect does religion have on physical and mental health? In answering this question, this book reviews and discusses research on the relationship between religion and a variety of mental and physical health outcomes, including depression and anxiety; heart disease, stroke, and cancer; and health related behaviors such as smoking and substance abuse. The authors examine the positive and negative effects of religion on health throughout the life span, from childhood to old age. Based on their findings, they build theoretical models illustrating the behavioral, psychological, social, and physiological pathways through which religion may influence health. The authors also review research on the impact of religious affiliation, belief, and practice on the use of health services and compliance with medical treatment. In conclusion, they discuss the clinical relevance of their findings and make recommendations for future research priorities. Offering the first comprehensive examination of its topic, this volume is an indispensable resource for research scientists, health professionals, public policy makers, and anyone interested in the relationship between religion and health.