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Johannes A. van der Ven

The Meaning and End of Religion Wilfred Cantwell Smith,1991 Wilfred Cantwell Smith, maintained in this vastly important work that Westerners have misperceived religious life by making religion into one thing. He shows the inadequacy of religion to capture the living, endlessly variable ways and traditions in which religious faith presents itself in the world.

Religion Matters Paul Babie,Rick Sarre,2020-03-02 This book draws together leaders in science, the health sciences, the humanities, and the social sciences to investigate the role of religion, its meaning and relevance, for their area of specialization. It provides a much-needed fresh perspective on the way in which religion operates within the modern, neo-liberal world. The book approaches the topic by way of a critical engagement between religion, broadly defined, and the individual disciplines in which each of the contributors is expert. Rather than simply taking the dogmatic position that religion offers something to every possible discipline, each of the chapters in this collection addresses the question: is there something that religion can offer to the discipline in question? That is the value of the book – it takes a truly critical stance on the place of religion in contemporary society.

Official and Popular Religion Pieter Hendrik Vrijhof,Jacques Waardenburg,2019-10-08 The series Religion and Society (RS) contributes to the exploration of religions as social systems - both in Western and non-Western societies; in particular, it examines religions in their differentiation from, and intersection with, other cultural systems, such as art, economy, law and politics. Due attention is given to paradigmatic case or comparative studies that exhibit a clear theoretical orientation with the empirical and historical data of religion and such aspects of religion as ritual, the religious imagination, constructions of tradition, iconography, or media. In addition, the formation of religious communities, their construction of identity, and their relation to society and the wider

public are key issues of this series.

Freedom of Religion or Belief Heiner Bielefeldt,Nazila Ghanea,Michael Wiener,2016-01-21 Violations of religious freedom and violence committed in the name of religion grab our attention on a daily basis. Freedom of religion or belief is a key human right: the International Covenant on Civil and Political Rights, numerous conventions, declarations and soft law standards include specific provisions on freedom of religion or belief. The 1981 Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief has been interpreted since 1986 by the mandate of the UN Special Rapporteur on freedom of religion or belief. Special Rapporteurs (for example those on racism, freedom of expression, minority issues and cultural rights) and Treaty Bodies (for example the Human Rights Committee, the Committee on the Elimination of Racial Discrimination and the Committee on the Rights of the Child) have also elaborated on freedom of religion or belief in the context of their respective mandates. Freedom of Religion or Belief: An International Law Commentary is the first commentary to look comprehensively at the international provisions for the protection of freedom of religion or belief, considering how they are interpreted by various United Nations Special Procedures and Treaty Bodies. Structured around the thematic categories of the United Nations Special Rapporteur's framework for communications, the commentary analyses, for example, the limitations on the wearing of religious symbols and vulnerable situations, including those of women, detainees, refugees, children, minorities and migrants, through a combination of scholarly expertise and practical experience.

The Myth of American Religious Freedom David Sehat,2011-01-14 In the battles over religion and politics in America, both liberals and conservatives often appeal to history. Liberals claim that the Founders separated church and state. But for much of American history, David Sehat writes, Protestant Christianity was intimately intertwined with the state. Yet the past

was not the Christian utopia that conservatives imagine either. Instead, a Protestant moral establishment prevailed, using government power to punish free thinkers and religious dissidents. In The Myth of American Religious Freedom, Sehat provides an eye-opening history of religion in public life, overturning our most cherished myths. Originally, the First Amendment applied only to the federal government, which had limited authority. The Protestant moral establishment ruled on the state level. Using moral laws to uphold religious power, religious partisans enforced a moral and religious orthodoxy against Catholics, Jews, Mormons, agnostics, and others. Not until 1940 did the U.S. Supreme Court extend the First Amendment to the states. As the Supreme Court began to dismantle the connections between religion and government, Sehat argues, religious conservatives mobilized to maintain their power and began the culture wars of the last fifty years. To trace the rise and fall of this Protestant establishment, Sehat focuses on a series of dissenters--abolitionist William Lloyd Garrison, suffragist Elizabeth Cady Stanton, socialist Eugene V. Debs, and many others. Shattering myths held by both the left and right, David Sehat forces us to rethink some of our most deeply held beliefs. By showing the bad history used on both sides, he denies partisans a safe refuge with the Founders.

The Religion of the Future Roberto Mangabeira Unger,2016-10-25 A new philosophy of religion for a secular world How can we live in such a way that we die only once? How can we organize a society that gives us a better chance to be fully alive? How can we reinvent religion so that it liberates us instead of consoling us? These questions stand at the center of Roberto Mangabeira Unger's The Religion of the Future: an argument for both spiritual and political revolution. It proposes the content of a religion that can survive without faith in a transcendent God or in life after death. According to this religion—the religion of the future—human beings can be more human by becoming more godlike, not just later, in another life or another time, but right

now, on Earth and in their own lives. They can become more godlike without denying the irreparable flaws in the human condition: our mortality, groundlessness, and insatiability.

Religion in the 21st Century Lisbet Christoffersen,2010 Religion in the 21st century is a phenomenon that cannot be taken for granted, and is undergoing transformations that present us with new challenges both from a scholarly and societal perspective. The nuanced and multifaceted way in which these features are analyzed in this book should be welcomed by all who are interested and concerned with the role of religion on the contemporary scene. The combination of accessible scholarship and challenging positions makes this a book for everyone who is interested in religion in the secularized parts of the world. The volume contributes to an understanding of how it is not, after all, a contradiction to be both fully modern and religious. Jan-Olav Henriksen, Norwegian School of Theology, Oslo, Norway --

Stereotyping Religion II Brad Stoddard,Craig Martin,2023-05-18 Building on the success of Stereotyping Religion: Critiquing Clichés, this follow up volume dismantles a further 10 widespread stereotypes and clichés about religion, focusing on clichés that a new generation of students are most familiar with. Each chapter includes: - A description of a particular cliché - Discussion of where it appears in popular culture or popular media - Discussion of where it appears in scholarly literature - A historical contextualization of its use in the past - An analysis of the social or rhetorical work the cliché accomplishes in the present Clichés addressed include: - Religion and science naturally conflict - All religions are against LGBTQ rights - Eastern religions are more spiritual than Western religions - Religion is personal and not subject to government regulation - Religious pluralism gives everyone a voice Written in an easy and accessible style, Stereotyping Religion II: Critiquing Clichés is suitable for all readers looking to clear away unsophisticated assumptions in preparation for more critical studies.

Routledge Handbook of Religion and Politics Jeffrey Haynes,2016-01-13 From the United States to the Middle East, Asia and Africa, religion continues to be an important factor in political activity and organisation. The second edition of this successful handbook provides the definitive global survey of the interaction of religion and politics. Featuring contributions from an international team of experts, it examines the political aspects of all the world's major religions, including such crucial contemporary issues as religious fundamentalism, terrorism, the 'war on terror', the 'clash of civilizations', the Arab Spring, and science and religion. Each chapter has been updated to reflect the latest developments and thinking in the field, and new chapters such as 'Postsecularism and international relations' and 'Securitization and Secularization: The two pillars of state regulation of European Islam' have been added to ensure the book is a comprehensive and up-to-date resource. Four main themes addressed include: World religions and politics Religion and governance Religion and international relations Religion, security and development References at the end of each chapter have been overhauled to guide the reader towards the most up-to-date information on various topics. This book is an indispensable source of information for students, academics and the wider public interested in the dynamic relationship between politics and religion.

The Politics of Religion in Indonesia Michel Picard,Rémy Madinier,2011-05-13 Indonesia is a remarkable case study for religious politics. While not being a theocratic country, it is not secular either, with the Indonesian state officially defining what constitutes religion, and every citizen needing to be affiliated to one of them. This book focuses on Java and Bali, and the interesting comparison of two neighbouring societies shaped by two different religions - Islam and Hinduism. The book examines the appropriation by the peoples of Java and Bali of the idea of religion, through a dialogic process of indigenization of universalist religions and universalization of indigenous religions. It looks at

the tension that exists between proponents of local world-views and indigenous belief systems, and those who deny those local traditions as qualifying as a religion. This tension plays a leading part in the construction of an Indonesian religious identity recognized by the state. The book is of interest to students and scholars of Southeast Asia, religious studies and the anthropology and sociology of religion.

Innovation in Religious Traditions Michael A. Williams,Collett Cox,Martin S. Jaffee,1992 The series Religion and Society (RS) contributes to the exploration of religions as social systems- both in Western and non-Western societies; in particular, it examines religions in their differentiation from, and intersection with, other cultural systems, such as art, economy, law and politics. Due attention is given to paradigmatic case or comparative studies that exhibit a clear theoretical orientation with the empirical and historical data of religion and such aspects of religion as ritual, the religious imagination, constructions of tradition, iconography, or media. In addition, the formation of religious communities, their construction of identity, and their relation to society and the wider public are key issues of this series.

Religion and Higher Education in Europe and North America Kristin Aune,Jacqueline Stevenson,2016-12-01 Religion and Higher Education in Europe and North America illuminates the experiences of staff and students in higher education as they negotiate the university environment. Religious extremism has been rising across Europe, whilst recent attacks have thrown public debate around the place of religion on campus, the role of universities in recognising and managing religious fundamentalism and freedom of speech on campus into sharper focus. Despite these debates, research exploring religion on campus has been largely absent from discourse on higher education outside of America, with policy and practices designed to deal with religion on campus largely founded on supposition rather than evidence. This book speaks into that void, including results from recent

studies in the field which form an empirically grounded base from a broad variety of perspectives on religion at universities. Aiming to offer a deeper perspective, more dialogue, and engagement on the experiences of students, Religion and Higher Education in Europe and North America presents us not only with an opportunity to counter growing trends of intolerance, but for people to connect with the humanity of others. Focusing on what research reveals about staff and students' experiences, it incorporates research from different academic disciplines including sociology, education, social policy, theology and religious studies, and across different faith and belief groups. This thought-provoking and challenging volume features chapters written by researchers involved in informing policy and practice relating to religion and belief in higher education in the UK, US, Canada, France and the Netherlands . Spanning the academic-practitioner divide, students and academics interested in the sociology of religion and of higher education, as well as those responsible for the practical management of campus life, will find this text of particular importance.

The Meaning of Belief Tim Crane,2017-10-30 Current debate about religion seems to be going nowhere. Atheists persist with their arguments, many plausible and some unanswerable, but they make no impact on believers. Defenders of religion find atheists equally unwilling to cede ground. Noting that religion is not what atheists think it is, Tim Crane offers a way out of this stalemate.

Religion in China Fenggang Yang,2011-10-28 Religion in China survived the most radical suppression in human history--a total ban of any religion during and after the Cultural Revolution (1966-1979). All churches, temples, and mosques were closed down, converted for secular uses, or turned to museums for the purpose of atheist education. China remains under Communist rule. But in the last three decades, religion has revived and thrived. Christianity has been the fastest growing religion for

decades. Many Buddhist and Daoist temples have been restored. The state even sponsors large Buddhist gatherings and ceremonies to venerate Confucius and the legendary ancestors of the Chinese people. Traditional Chinese temples have sprung up in some areas. On the other hand, quasi-religious qigong practices, once ubiquitous in public parks throughout the country, are now rare. All the while, the authorities have carried out waves of atheist propaganda, anti-superstition campaigns, severe crackdowns on the underground Christian churches and various ''evil cults.'' How do we explain the religious situation in China today? How do we explain the religious situation in China today? How did religion survive the eradication measures in the 1960s and 1970s? How do various religious groups manage to revive despite strict regulations? Why have some religions grown fast in the reform era? Why have some forms of spirituality gone through dramatic turns? In Religion in China, Fenggang Yang provides a comprehensive overview of the religious change in China under Communism, drawing on his ''political economy'' approach to the sociology of religion.

   The Sociology of Religion Grace Davie,2007-04-18 'Grace Davie is one of the best analysts of religion in contemporary sociology. This book caps a distinguished record of studies of religion - first of Britain, then of Europe, then globally. This is a magisterial work, which should be read by anyone interested in the place of religion in the modern world' - Peter L. Berger, Boston University 'This book offers both an expert survey of contemporary sociology of religion and the personal reflections of one of the leading scholars in the field. Grace Davie is a good model for students and their teachers: she is clear, engaging and fair minded but unafraid to express a point of view' -David Voas, University of Manchester 'Grace Davie has written a book about what is currently happening in the sociology of religion which is clear, accessible, devoid of jargon and authoritative. Though addressed to the educated reader, it also provides an ideal text for students...

If you want expert guidance about what is going on in the sociology of religion, and to have useful indications about what is going on in religion on the global scene, this book does the job extremely well' - Theology Why is religion still important? Can we be fully modern and fully religious? The Sociology of Religion works at two levels. First it sets out the agenda - covering the key questions in the sociology of religion today. At the same time, it interrogates this agenda - asking if the sociology of religion, as we currently know it, is 'fit for purpose'. If not, what is to be done? This book: • describes the origins of the sociology of religion • demystifies secularization as a process and a theory • relates religion to modern social theory • unpacks the meaning of religion in relation to modernity and globalization • grasps the methodological challenges in the field • provides a comparative perspective for religions in the west • introduces questions of minorities and margins • sets out a critical agenda for debate and research. In a single volume, Grace Davie captures the nature and forms of modern religion, the current debates in the field and the prospects for future development.

Religion in Process Johannes A. van der Ven,2020-10-19 This book argues that contemporary Christianity is in crisis because freedom of religion is concealed and under pressure by secularization and migration. A drastic change is necessary - in the Catholic Church at first - from a God-given hierarchical structure to a democratic religion that rests on human dignity and human rights.The text conveys that such a change -that should happen from within- will put an end to challenges such as in Catholicism where outside human rights are promoted, but from inside a different story is told. Cultural change in religion is also covered with the move from centuries-old dictates to the reasonable justification of freedom of experiences, symbols, rituals and inter-religious intercourse as well as the cross communication between believers and non-believers alike. This approach makes religion an as yet unfinished religion. The text appeals to researchers and

academics working in human rights and religion.

The World's Religious Traditions Frank Whaling,2016-10-06 The aim of this book is to make a major contribution to the field of religious studies while at the same time paying tribute to the work of Wilfred Smith. Although the basis of the chapters is provided by Smith's themes of faith and tradition and Smith's approach to the study of religion, this book stands in its own right as a significant addition to both content and method in the global history of religions. First published in 1984, it includes contributions by Geoffrey Parrinder, Annemarie Schimmel, George Rupp, Ninian Smart and others.

Politics, Religion, and the Common Good Martin E. Marty,Jonathan Moore,2000-03-10 The future of America, in many ways, depends upon an understanding of the proper role of religion in our shared life as a republic. Discussions and debates on the topic have too often generated noise, platitudes, stereotypes, name-calling, and the distortion of vitally important issues, instead of constructive conversation among citizens--until now. Of all the voices commenting about American religion today, none is more credible or better known than that of historian Martin E. Marty. A respected scholar, author, editor, and media commentator, he has-perhaps better than anyone else in the field-a deep grasp on the complex issues surrounding public religion.

Religious Literacy Stephen Prothero,2008-03-11 The United States is one of the most religious places on earth, but it is also a nation of shocking religious illiteracy. Only 10 percent of American teenagers can name all five major world religions and 15 percent cannot name any. Nearly two-thirds of Americans believe that the Bible holds the answers to all or most of life's basic questions, yet only half of American adults can name even one of the four gospels and most Americans cannot name the first book of the Bible. Despite this lack of basic knowledge, politicians and pundits continue to root public policy arguments in religious rhetoric whose meanings are missed—or misinterpreted—by the vast

majority of Americans. We have a major civic problem on our hands, says religion scholar Stephen Prothero. He makes the provocative case that to remedy this problem, we should return to teaching religion in the public schools. Alongside reading, writing, and arithmetic, religion ought to become the Fourth R of American education. Many believe that America's descent into religious illiteracy was the doing of activist judges and secularists hell-bent on banishing religion from the public square. Prothero reveals that this is a profound misunderstanding. In one of the great ironies of American religious history, Prothero writes, it was the nation's most fervent people of faith who steered us down the road to religious illiteracy. Just how that happened is one of the stories this book has to tell. Prothero avoids the trap of religious relativism by addressing both the core tenets of the world's major religions and the real differences among them. Complete with a dictionary of the key beliefs, characters, and stories of Christianity, Islam, and other religions, Religious Literacy reveals what every American needs to know in order to confront the domestic and foreign challenges facing this country today.

After God Don Cupitt,1997-04-18 Considers the fate of religion ; the evolution of religious belief from the dawn of the gods to their twilight--and tomorrow. Challenges us to see religion les as an ideology and more as a tool kit, a set of techniques--perhaps an art form--enhancing our lives the way that literature and art do.

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