

Death And Religion In A Changing World Yougouore

Social visionary Joseph Chilton Pearce's indictment of cultural imprinting as the cause of humankind's cruel and violent behavior • Refutes the Neo-Darwinist assumption that violence is inherent in humanity • Identifies religion as the sustaining force behind our negative cultural imprinting • Shows how infant-adult interactions unconsciously block the creative spirit We are all too aware of the endless variety of cruel and violent behavior reported to us in the media, reminded daily that in every corner of the world someone is suffering or dying at the hands of another. We have to ask: Is this violence and cruelty endemic to our nature? Are we, at our foundation, really so murderous? In *The Death of Religion and the Rebirth of Spirit*, Joseph Chilton Pearce, life-long advocate of human potential, sounds an emphatic and convincing no. Pearce explains that beneath our awareness, culture imprints a negative force-field that blocks the natural rise of the spirit toward its innate nature of love and altruism. Further, he identifies religion as the primary cultural force behind this negative imprinting. Drawing from recent neuroscience, neurocardiology, cultural anthropology, and brain development research, Pearce explains that the key to reversing this trend can be found in the interaction between infants and adults. The adult mind-set effectively compromises the infant's neural and hormonal interactions between the heart and the higher evolutionary structures of the developing brain, thus keeping us centered primarily in our most primitive and defensive neural foundations, generation after generation. Pearce shows us that if we allow the intelligence of the heart to take hold and flourish, we can reverse this unconscious loss of our true nature.

This dissertation is about death and its relationship to religion in late seventeenth-century England. The primary argument is that while beliefs about death stemmed from the Reformation tradition, divergent religious reforms of Puritanism and Arminianism did not lead to differing approaches to death. People adapted religious ideas on general terms of Protestant Christianity and not specifically aligned with varying reform movements. This study links apologetics and sermons concerning spiritual death, physical death, and remedies for each to cultural practice through the lens of wills and graves to gauge religious influence. Readers are reminded of the origins of reformed thought, which is what seventeenth-century English theologians built their ideas upon. Religious debates of the day centered on the Puritan and Arminian divide, which contained significantly different ideas of soteriology, a key aspect of a good death in the English *ars moriendi*. Puritans and Arminians regarded each other as political and religious enemies, yet their theology and teachings reveal the same understanding to the end of life and afterlife. Interestingly, people approached death identifying their common faith as Christians, not divided into different religious groups. Individuals heeded preachers' advice to recognize mortality and prepare for death in advance of the deathbed. Guidance from theologians emphasized hope and expectation of a blessed death through reliance on God and His promises. This dissertation contributes to narrowing a gap in the scholarship on late seventeenth-century English history and is also a work in thanatology that assesses how humanity has dealt with death. This research especially considers wills as a primary source to evaluate how society faced mortality and Christian teachings shaped conventional thought. The evidence also reveals an increasing value placed on family. Finally, this dissertation is a reminder that assessing the personal topic of death and dying is a unique way to increase understanding of human nature as death is approached. This is a study of the humanities that deals with life's meaning, mortality, identity and cultural change at one of the most crucial of the life cycles - death.

This unique Handbook provides a sophisticated, scholarly overview of the most advanced thought regarding the idea of life after death. Its comprehensive coverage encompasses historical, religious, philosophical and scientific thinking. Starting with an overview of ancient thought on the topic, *The Palgrave Handbook of the Afterlife* examines in detail the philosophical coherence of the main traditional notions of the nature of the afterlife including heaven, hell, purgatory and rebirth. In addition (and breaking with traditional conceptions) it also explores the most recent exciting advance – digital models. Later sections include analysis of various possible metaphysical accounts that might make sense of the afterlife (including substance dualism, emergent dualism and materialism) and the science of near death experiences as well as the links between human psychology and our attitude to the afterlife. Key features: • Grounded in the most advanced philosophical, theological and scientific thinking • Contributions by eminent scholars from the world's top universities • Balanced treatment of fundamental issues that are relevant to everyone • Diverse approaches ranging from the religious to the scientific, from the optimistic to the pessimistic • A major section on the meaning of the afterlife which includes chapters on fear, purpose, evil, and issues regarding identity *The Palgrave Handbook of the Afterlife* is essential reading for scholars, researchers and advanced students researching attitudes to and effects of beliefs about death and life after death from philosophical, historical, religious, psychological and scientific perspectives.

This book offers a multifaceted exploration of death and the possibilities for an afterlife. By incorporating a variety of approaches to these subjects, it provides a unique framework for extending and reshaping enduring philosophical debates around human existence up to and after death. Featuring original essays from a diverse group of international scholars, the book is arranged in four main sections. Firstly, it addresses how death is or should be experienced, engaging with topics such as near-death experiences, continuing bonds with the deceased, and attitudes toward dying. Secondly, it looks at surviving death, addressing the metaphysics of human persons, the nature of time, the nature of the true self, and the nature of the divine. It then evaluates the value of mortality and immortality, drawing upon the resources of the history of philosophy, meta-analysis of contemporary debates, and the analogy between individual death and species extinction. Finally, it explores what an eternal life might be like, examining the place of selflessness, embodiment, and racial identity in such a life. This volume allows for a variety of philosophical and theological perspectives to be brought to bear on the end of life and what might be beyond. As such, it will be a fascinating resource for scholars in the philosophy of religion, theology, and death studies.

Explores how religious understandings of death are experienced in hospice care.

Explores the social treatment of death in South Asian religions, including Hinduism, Buddhism, Islam, and other traditions. Includes material on women and marginalized groups.

This volume examines the effects of religious change on the English way of death between 1480 and 1750. It discusses relatively neglected aspects of the subject such as the death-bed, will-making and the last rites.

Few issues apply universally to people as poignantly as death and dying. All religions address concerns with death from the handling of human remains, to defining death, to suggesting what happens after life. *The Routledge Companion to Death and Dying* provides readers with an overview of the study of death and dying. Questions of death, mortality, and more recently of end-of-life care, have long been important ones and scholars from a range of fields have approached the topic in a number of ways. Comprising over fifty-two chapters from a team of international contributors, the companion covers: funerary and mourning practices; concepts of the afterlife; psychical issues associated with death and dying; clinical and ethical issues; philosophical issues; death and dying as represented in popular culture. This comprehensive collection of essays will bring together perspectives from fields as diverse as history, philosophy, literature, psychology, archaeology and religious studies, while including various religious traditions, including established religions like Christianity, Judaism, Islam, Hinduism, and Buddhism as well as

new or less widely known traditions such as the Spiritualist Movement, the Church of Latter Day Saints, and Raëlianism. The Routledge Companion to Death and Dying is essential reading for students and researchers in religious studies, philosophy and literature.

This book is available as open access through the Bloomsbury Open Access programme and is available on www.bloomsburycollections.com. Through extensive textual analysis, this book reveals how various passages of the Qur'an define death and resurrection spiritually or metaphorically. While the Day of Resurrection is a major theme of the Qur'an, resurrection has largely been interpreted as physical, which is defined as bones leaving their graves. However, this book shows that the Qur'an sometimes alludes to death and resurrection in a metaphoric manner – for example, rebuilding a desolate town, typically identified as Jerusalem, and bringing the Israelite exiles back; thus, suggesting awareness and engagement with Jewish liturgy. Many times, the Qur'an even speaks of non-believers as spiritually dead, those who live in this world, but are otherwise zombies. The author presents an innovative theory of interpretation, contextualizing the Qur'an within Late Antiquity and traces the Qur'anic passages back to their Biblical, extra-biblical and rabbinic subtexts and traditions.

Experts from six traditions: Judaism, Christianity, Islam, Hinduism, Buddhism, and Chinese religions discuss rituals, practices, and emotions as they relate to death and the hope of life that follows death.

Looks at how parents lose, find or relocate their spiritual anchors after the loss of a child.

This cross-cultural text examines social, religious, and cultural approaches to death and dying across Eastern and Western cultures and religious traditions. Organization of the book begins with an examination of death and dying among non-literate peoples in different parts of the world, then covers Hindu, Buddhist, Chinese, and Japanese approaches, Western patterns of transcendence (ancient Middle East, Judaic, Christian, and Islamic), and concludes with a chapter on death and dying in contemporary America. It discusses four patterns of transcendence: ancestral, experiential, cultural, and mythic.

Simplified Chinese edition of 12 Rules for Life: An Antidote to Chaos

The medicalization of death is a challenge for all the world's religious and cultural traditions. Death's meaning has been reduced to a diagnosis, a problem, rather than a mystery for humans to ponder. How have religious traditions responded? What resources do they bring to a discussion of death's contemporary dilemmas? This book offers a range of creative and contextual responses from a variety of religious and cultural traditions. It features 14 essays from scholars of different religious and philosophical traditions, who spoke as part of a recent lecture and dialogue series of Drake University's The Comparison Project. The scholars represent ethnologists, medical ethicists, historians, philosophers, and theologians--all facing up to questions of truth and value in the light of the urgent need to move past a strictly medicalized vision. This volume serves as the second publication of The Comparison Project, an innovative new approach to the philosophy of religion housed at Drake University. The Comparison Project organizes a biennial series of scholar lectures, practitioner dialogues, and comparative panels about core, cross-cultural topics in the philosophy of religion. The Comparison Project stands apart from traditional, theistic approaches to the philosophy of religion in its commitment to religious inclusivity. It is the future of the philosophy of religion in a diverse, global world.

Death comes to all humans, but how death is managed, symbolised and experienced varies widely, not only between individuals but also between groups. What then shapes how a society manages death, dying and bereavement today? Are all modern countries similar? How important are culture, the physical environment, national histories, national laws and institutions, and globalization? This is the first book to look at how all these different factors shape death and dying in the modern world. Written by an internationally renowned scholar in death studies, and drawing on examples from around the world, including the UK, USA, China and Japan, The Netherlands, Scandinavia and Eastern Europe. This book investigates how key factors such as money, communication technologies, economic in/security, risk, the family, religion, and war, interact in complex ways to shape people's experiences of dying and grief. Essential reading for students, researchers, and professionals across sociology, anthropology, nursing and social work, and for anyone who wants to understand how countries around the world manage death and dying.

The author compares near-death experiences from all over the world, revealing their similarities as well as their differences.

"[This] is the most important question regarding the claims of the Christian faith. Certainly no question in modern religious history demands more attention or interest, as witnessed by the vast body of literature dealing with the Resurrection. James I. Packer says it well in his response to this debate: "When Christians are asked to make good their claim that this scheme is truth, they point to Jesus' resurrection. The Easter event, so they affirm, demonstrated Jesus' deity; validated his teaching; attested to the completion of his work of atonement for sin; confirms his present cosmic dominion and coming reappearance as Judge; assures us that his personal pardon, presence, and power in people's lives today is fact; and guarantees each believer's own reemodiment by Resurrection in the world to come." "The Apostle Paul considered the Resurrection to be the cornerstone of the Christian faith. If Jesus did not rise from the dead, the whole structure, Christianity, collapses. Paul tells us in 1 Corinthians 15:14-17, 'And if Christ has not been raised, 'our preaching is useless and so is you faith.' More than that, we are then found to be false witnesses about God. . . . And if Christ has not been raised, your faith is futile [emphasis added].' The Christian faith-and its claim to be Truth-exists only if Jesus rose from the dead. The heart of Christianity is a living Christ."

This comprehensive study of the intersection of death and religion offers a unique look at how religious people approach death in the twenty-first century. Previous scholarship has largely focused on traditional beliefs and paid little attention to how religious traditions evolve in relation to their changing social context. Employing a sociological approach, "Death and Religion in a Changing World" describes how people from a wide variety of faiths draw on and adapt traditional beliefs and practices as they deal with death in modern societies. The book includes coverage of newly emerging social and religious phenomena that are only just beginning to be analyzed by religion scholars, such as public shrines, the role of the media, spiritual bereavement groups, and the use of the Internet in death practices.

