

Experiencing World Religions 5th Edition

In this powerful and timely book, one of the most admired and authoritative religious leaders of our time tackles the phenomenon of religious extremism and violence committed in the name of God. If religion is perceived as being part of the problem, Rabbi Sacks argues, then it must also form part of the solution. When religion becomes a zero-sum conceit--i.e., my religion is the only right path to God, therefore your religion is by definition wrong--and when individuals are motivated by what Rabbi Sacks calls "altruistic evil," violence between peoples of different beliefs appears to be the inevitable outcome. But through an exploration of the roots of violence and its relationship to religion, and employing groundbreaking biblical analysis and interpretation, Rabbi Sacks shows that religiously inspired violence has as its source misreadings of biblical texts at the heart of all three Abrahamic faiths. By looking anew at the book of Genesis, with its foundational stories of Judaism, Christianity, and Islam, Rabbi Sacks offers a radical rereading of many of the Bible's seminal stories of sibling rivalry: Cain and Abel, Isaac and Ishmael, Jacob and Esau, Joseph and his brothers, Rachel and Leah. Here is an eloquent call for people of goodwill from all faiths and none to stand together, confront the religious extremism that threatens to destroy us all, and declare: Not in God's Name.

An inside view of how the scriptures of world religions illuminate the lives and experience of their devotees.

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This insightful three-volume set examines faith through the social and cultural perspective of anthropology, sociology, and religious studies, shedding light on the role of religion in the human experience. • Features original essays on religious experience across a wide spectrum of social, cultural, and political environments • Considers the social performance and effects of ritual • Includes content based on fieldwork in North America, South America, Europe, China, the Philippines, South Africa, Morocco, and Lebanon • Reveals how the culture of professional sports compares to traditional religious cultures • Connects religion with the cultural interpretations of body images and politics

The Palgrave Handbook of Race and the Arts in Education is the first edited volume to examine how race operates in and through the arts in education. Until now, no single source has brought together such an expansive and interdisciplinary collection in exploration of the ways in which music, visual art, theater, dance, and popular culture intertwine with racist ideologies and race-making. Drawing on Critical Race Theory, contributing authors bring an international perspective to questions of racism and anti-racist interventions in the arts in education. The book's introduction provides a guiding framework for understanding the arts as white property in schools, museums, and informal education spaces. Each section is organized thematically around historical, discursive, empirical, and personal dimensions of the arts in education. This handbook is essential reading for students, educators, artists, and researchers across the fields of visual and performing arts education, educational foundations, multicultural education, and curriculum and instruction.

What is addiction, and how do we know if we are addicted? Speaking sociologically, we are addicted because we live in addictive societies that turn us into consumers and

materialists. Speaking biologically, we are addicted because that is how we are hardwired. Speaking spiritually, we are addicted because we seek spiritual satisfaction through things other than God. Humans can be addicted to most any object, ideology, and belief, but they cannot be addicted to the true God, for reasons disclosed in this text. As this book demonstrates, addiction is a pattern of learned behavior that utilizes ancient mental pathways designed to promote survival and reproduction. When neural connections intended to promote eating, reproduction, parenting, and social relationships are diverted into addiction, their blessings can become curses. While heredity, parenting, trauma, and additional psychological and sociological factors play significant roles in compulsive behavior, addiction is essentially a developmental disorder, a way to manage an environment that feels threatening and overwhelming. Change (getting unstuck) is possible, but it requires five ingredients: acknowledgment, resolution, substitution, human help, and divine help. Because addictions represent complex interactions between biological, psychological, social, and spiritual forces, the solution must be holistic as well. Designed as a study guide for groups or individual use, this book approaches the topic comprehensively, examining the nature of addiction; its cause, symptoms, consequences, and means of recovery.

In this volume, a group of senior NRM scholars who have been instrumental in the development of the field offer essays that present the basics of NRM scholarship along with guidance for teachers on classroom use.

Is Confucianism a religion? If so, why do most Chinese think it isn't? From ancient Confucian temples, to nineteenth-century archives, to the testimony of people interviewed by the author throughout China over a period of more than a decade, this book traces the birth and growth of the idea of Confucianism as a world religion. The book begins at Oxford, in the late nineteenth century, when Friedrich Max Müller and James Legge classified Confucianism as a world religion in the new discourse of "world religions" and the emerging discipline of comparative religion. Anna Sun shows how that decisive moment continues to influence the understanding of Confucianism in the contemporary world, not only in the West but also in China, where the politics of Confucianism has become important to the present regime in a time of transition. Contested histories of Confucianism are vital signs of social and political change. Sun also examines the revival of Confucianism in contemporary China and the social significance of the ritual practice of Confucian temples. While the Chinese government turns to Confucianism to justify its political agenda, Confucian activists have started a movement to turn Confucianism into a religion. Confucianism as a world religion might have begun as a scholarly construction, but are we witnessing its transformation into a social and political reality? With historical analysis, extensive research, and thoughtful reflection, *Confucianism as a World Religion* will engage all those interested in religion and global politics at the beginning of the Chinese century.

"Religions speak in symbols—fire, cloud, hills and high places, darkness and light, incense, candles, colors. Religions, though, perhaps love water best. Buddhists use water for blessing. Hindus purify themselves in rivers. Christians undergo baptism in water as a rite of initiation. Followers of Islam and Shinto cleanse themselves with water before prayer. Water means change, purification, and new beginnings. Because water can signify so much to us, it is the major symbol of this book. By studying many religions, we also hope to be cleansed and brought to new life. This book was written

Exploring the ways in which individuals conceive of themselves in the face of contradictory, conflicting, and mediated identities, this text shows the interrelatedness of the various factors in terms of their experiences related to identification.

This book articulates a contextual pneumatology from a perspective of the Eastern idea of *ch'i* (*ki* in Korean). Rather than understanding the Spirit from a Westernized philosophical perspective, this book utilizes East Asian categories rooted in the I Ching and Asian religions in dialogue with such prominent Western theologians as Barth, Pannenberg, Moltmann and Harvey Cox. The result is an exciting interaction between the Bible, traditions of the West, and experiences of the Spirit rooted in East Asia. Yun argues that the formal dimension of the Spirit (*sangjeok*) is present and active in all cultures and religions while the material dimension of the Spirit (*muljeok*) is categorically revealed and embodied through the life of Jesus Christ, the event of Pentecost, and Charisms given to the church. In making his case, he mediates a creative balance between countercultural and exclusivist models on the one hand, and pluralistic and anthropocentric models on the other.

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The overwhelming majority of people in the world--85%--are religious, and more religions are now practiced in the United States than in any other country. Religion plays a critical role in international politics, in the global economy, and in a wide variety of social and cultural interactions on the domestic front. Even though religion is such an integral part of today's world, many Americans have difficulty discussing it publicly. They are often unfamiliar with any religion but their own, finding other religions mysterious or even threatening. Offering a brief and accessible point of entry into the subject, *Rethinking Religion: A Concise Introduction* begins by highlighting the significance of religion in modern society and providing a simple definition that goes beyond vague notions of "faith" or "belief in God." Drawing material from a diverse range of religions--including Hinduism, Buddhism, Judaism, Christianity, Islam, and primal religions--author Will Deming walks readers through thirty examples of how religions "work," exploring the significance of religious events and pronouncements. He also considers several topics that continue to fascinate and challenge Westerners: the ethics of studying someone else's religion, the "truth" of religion, the possibilities for preferring one religion over another, religious pluralism, and the contentious dialogue between science and religion.

Enhanced by an innovative glossary of religious terms and numerous pictures and analyses of everyday religious activities, *Rethinking Religion: A Concise Introduction* is ideal for introducing students to the concept of religion and for courses in comparative and world religions. It is also captivating reading for theologians, scholars, and anyone interested in the topic.

Keeping up with the rapidly growing research base, the leading graduate-level psychology of religion text is now in a fully updated fifth edition. It takes a balanced, empirically driven approach to understanding the role of religion in individual functioning and social behavior. Integrating research on numerous different faith traditions, the book addresses the quest for meaning; links between religion and biology; religious thought, belief, and behavior across the lifespan; experiential dimensions of religion and spirituality; the social psychology of religious organizations; and connections to coping, adjustment, and mental disorder. Chapter-opening quotations and topical research boxes enhance the readability of this highly instructive text. **New to This Edition** *New topics: cognitive science of religion; religion and violence; and groups that advocate terrorist tactics. *The latest empirical findings, including hundreds of new references. *Expanded discussion of atheism and varieties of nonbelief. *More research on religions outside the Judeo-Christian tradition, particularly Islam. *State-of-the-art research methods, including techniques for assessing neurological states.

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This exceptionally readable book about the modern religious world explores the development, doctrines, and practices of today's major faiths. Beautifully illustrated with extensive use of

quotations, interviews, and feature boxes of well-known figures, it explores the personal consciousness of believers, their religion, and reality at large. Topics covered in this book include Hinduism, Jainism, Buddhism, Taoism and Confucianism, Shinto, Judaism, Christianity, Islam, Sikhism, and new religious developments and trends. For anyone interested in an overall view of today's religions that allows the reader to contrast and compare, including those in the clergy and workers in religious organizations.

Over the last two decades, the American academy has engaged in a wide-ranging discourse on faith and learning, religion and higher education, and Christianity and the academy. Eastern Orthodox Christians, however, have rarely participated in these conversations. The contributors to this volume aim to reverse this trend by offering original insights from Orthodox Christian perspectives that contribute to the ongoing discussion about religion, higher education, and faith and learning in the United States. The book is divided into two parts. Essays in the first part explore the historical experiences and theological traditions that inform (and sometimes explain) Orthodox approaches to the topic of religion and higher education—in ways that often set them apart from their Protestant and Roman Catholic counterparts. Those in the second part problematize and reflect on Orthodox thought and practice from diverse disciplinary contexts in contemporary higher education. The contributors to this volume offer provocative insights into philosophical questions about the relevance and application of Orthodox ideas in the religious and secular academy, as well as cross-disciplinary treatments of Orthodoxy as an identity marker, pedagogical framework, and teaching and research subject.

The American popular hero has deeply bipolar origins: Depending on prevailing attitudes about the use or abuse of authority, American heroes may be rooted in the traditions of the Roman conquerors of The Aeneid or of the biblical underdog warriors and prophets. This book reviews the history of American popular culture and its heroes from the Revolutionary War and pre-Civil War "women's literature" to the dime novel tales of Jesse James and Buffalo Bill. "Hinge-heroes" like The Virginian and the Rider's of the Purple Sage paved the way for John Wayne's and Humphrey Bogart's champions of civilization, while Jimmy Stewart's scrappy rebels fought soulless bankers and cynical politicians. The 1960s and 1970s saw a wave of new renegades--the doctors of MASH and the rebel alliance of Star Wars--but early 21st Century terrorism called for the grit of world weary cops and the super-heroism of Wonder Woman and Black Panther to make the world safe.

Experiencing the World's Religions provides a clear and compelling account of religion as a diverse, lived experience by peoples around the world. Global in its coverage, the text conveys the vitality and richness of the world's religions as a living cultural wellspring that not only concerns systems of belief but how those beliefs are expressed in ceremonies, food, clothing, art, architecture, pilgrimage, scripture, and music. The text demonstrates why an understanding of the world's religions enriches our lives. In an engaging narrative emphasizing the experience of religion, the text takes students on a personal voyage through doctrines, history, the religiously inspired arts, ceremonies, and everyday expressions of belief and combines these with powerful photographs from around the globe. The text goes beyond traditional approaches to personally connect students with the vitality of the great religions and how they reach into the lives of individuals and the culture at large. This fourth edition has been thoroughly updated in both content and illustration, to address recent world events and political changes, and provide additional insight into current theory and practice.

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