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Theories of religion can be classified into: Substantive (or essentialist) theories that focus on the contents of religions and the meaning the contents have for people. This approach asserts that people have faith because beliefs make sense insofar as they hold value and are comprehensible.

Theories about religions - Wikipedia

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Get FREE shipping on Nine Theories of Religion by Daniel Pals, from wordery.com. Why do human beings believe in divinities? Why do some seek eternal life, while others seek escape from recurring lives? Why do the beliefs and behaviors we typically call "religious" so deeply affect the human personality and so subtly

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This book was recommended to me by one of the men I look up to in religious studies, and it certainly makes sense that he'd recommend it, following the reading. The text presents eight

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theories of religion and four of those theories (the most recent four) are those of contemporary religious studies scholars.

Eight Theories of Religion by Daniel L. Pals

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Nine Theories of Religion, third edition, considers nine of the most important religious theories that have been put forward since the scientific approach to religion first caught the imagination of nineteenth century scholars. In each case, the theory is presented by discussing the background of its major spokesman, discussing key ideas as they are presented in text, noticing its distinctive features in comparison with other theories, and recording the main objections raised by its critics.

"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.

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

A century that began with modernism sweeping across Europe is ending with a remarkable resurgence of religious beliefs and practices throughout the world. Wherever one looks today, from headlines about political turmoil in the Middle East to pop music and videos, one cannot escape the pivotal role of religious beliefs and practices in shaping selves, societies, and cultures. Following in the very successful tradition of *Critical Terms for Literary Studies* and *Critical Terms for Art History*, this book attempts to provide a revitalized, self-aware vocabulary with which this bewildering religious diversity can be accurately described and responsibly discussed. Leading scholars working in a variety of traditions demonstrate through their incisive discussions that even our most basic terms for understanding religion are not neutral but carry specific historical and conceptual freight. These essays adopt the approach that has won this book's predecessors such widespread acclaim: each provides a concise history of a critical term, explores the issues raised by the term, and puts the term to use in an analysis of a religious work, practice, or event. Moving across Judaism, Christianity, Hinduism, Buddhism, Islam, and Native American and Mayan religions, contributors explore terms ranging from experience, territory, and image, to God, sacrifice, and transgression. The result is an essential reference that will reshape the field of religious studies and transform the way in which religion is understood by scholars from all disciplines, including anthropology, sociology, psychology,

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cultural studies, gender studies, and literary studies.

Why do human beings believe in divinities? Why do some seek eternal life, while others seek escape from recurring lives? Why do the beliefs and behaviors we typically call religious so deeply affect the human personality and so subtly weave their way through human society? Ideal as a supplementary text in introductory religion courses or as the main text in theory and method in religious studies or in sociology of religion courses, *Ten Theories of Religion*, Fourth Edition, offers an illuminating treatment of this controversial and fascinating subject.

Muslims, Hindus, Buddhists, and adherents of other non-Western religions have become a significant presence in the United States in recent years. Yet many Americans continue to regard the United States as a Christian society. How are we adapting to the new diversity? Do we casually announce that we "respect" the faiths of non-Christians without understanding much about those faiths? Are we willing to do the hard work required to achieve genuine religious pluralism? Award-winning author Robert Wuthnow tackles these and other difficult questions surrounding religious diversity and does so with his characteristic rigor and style. *America and the Challenges of Religious Diversity* looks not only at how we have adapted to diversity in the past, but at the ways rank-and-file Americans, clergy, and other community leaders are responding today. Drawing from a new national survey and hundreds of in-depth qualitative interviews, this book is the first systematic effort to assess how well the nation is meeting the current challenges of religious and cultural diversity. The results, Wuthnow argues, are both encouraging and sobering--encouraging because most Americans do recognize the right of diverse groups to worship freely, but sobering because few Americans have bothered to learn much about religions other than their own or to engage in constructive interreligious dialogue. Wuthnow contends that responses to religious diversity are fundamentally deeper than polite discussions about civil liberties and tolerance would suggest. Rather, he writes, religious diversity strikes us at the very core of our personal and national theologies. Only by understanding this important dimension of our culture will we be able to move toward a more reflective approach to religious pluralism.

Drawing from ethnographic examples found throughout the world, this revised and updated text, hailed as the "best general text on religion in anthropology available," offers an introduction to what anthropologists know or think about religion, how they have studied it, and how they interpret or explain it since the late 19th century.

A senior scholar of Islamic politics, providing a corrective to a dangerous gap in understanding, explores the true nature of contemporary Islamism and the essential ways in which it differs from the religious faith of Islam.

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