

Religion And Anthropology A Critical Introduction

From the local to the global level, religion is – more than ever – an important and hotly debated part of modern life in the twenty-first century. From silver rings to ringtones and from clubs to headscarves, we often find the cultural role and discussion of religion in unexpected ways. Now in its second edition, Religion: The Basics remains the best introduction to religion and contemporary culture available. The new edition has been fully revised and updated, and includes new discussions of: the study of religion and culture in the twenty-first century texts, films and rituals cognitive approaches to religion globalization and multiculturalism spirituality in the West popular religion. With new case studies, linking cultural theory to real world religious experience and practice, and guides to further reading, Religion: The Basics is an essential buy for students wanting to get to grips with this hotly debated topic. This book provides an introduction to the extensive anthropological literature on religion that has been produced over the past forty years. Running with the Fairies: Towards a Transpersonal Anthropology of Religion is a unique account of the living spirituality and

mysticism of fairyfolk in Ireland. Fairyfolk are fairyminded people who have had direct experiences with the divine energy and appearance of fairies, and fairypeople, who additionally know that they have been reincarnated from the Fairy Realm. While fairies have been folklore, superstition, or fantasy for most children and adults, now for the first time in a scholarly work, highly educated persons speak frankly about their religious/spiritual experiences, journeys, and transformations in connection with these angel-like spirit beings. Set in academic and popular historical perspectives, this first scholarly account of the Fairy Faith for over a hundred years, since believer Evans-Wentz's 1911 published doctoral dissertation The Fairy-Faith in Celtic Countries, integrates a participatory, "going native" anthropology with transpersonal psychology. Providing extensive verbatim interviews and discussions, this path-breaking work recognizes the reality of nature spirit beings in a Western context. Through intensive on-site fieldwork, the PhD cultural anthropologist author discovers, describes and interviews authentic mystics aligned with these intermediary deific beings. With an extensive introduction placing fairies in the context of the anthropology of religion, animism, mysticism, and consciousness, this daring ethnography considers notions of

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“belief”, “perception”, and spiritual “experience”, and with intricate detail extends the focus of anthropological research on spirit beings which previously have been considered as locally real only in indigenous and Eastern cultures.

Anthropology of Religion: The Basics is an accessible and engaging introductory text organized around key issues that all anthropologists of religion face. This book uses a wide range of historical and ethnographic examples to address not only what is studied by anthropologists of religion, but how such studies are approached. It addresses questions such as: How do human agents interact with gods and spirits? What is the nature of doing religious ethnography? Can the immaterial be embodied in the body, language and material objects? What is the role of ritual, time, and place in religion? Why is charisma important for religious movements? How do global processes interact with religions? With international case studies from a range of religious traditions, suggestions for further reading, and inventive reflection boxes, Anthropology of Religion: The Basics is an essential read for students approaching the subject for the first time.

Anthropology and the Human Subject

Anthropology of Religion

Religion: The Basics

A Christian Perspective

Personal Knowledge and Beyond

A Reader

Evolution, Religion, and Cognitive Science

"Religion: An Anthropological Perspective"

provides a critical view of religion focusing upon important but overlooked topics such as religion, cognition, and prehistory; science, rationality, and religion; altered states of consciousness, entheogens and religious experience; religion and the paranormal; magic and divination; religion and ecology; fundamentalism; and religion and violence. In addition, this book offers a unique and concise coverage of traditional topics of the anthropology of religion such as shamanism and witchcraft (past and present), ritual, myth, religious symbols, and revitalization movements. A vast range of findings from ethnography, ethnology, cultural anthropology, archaeology, prehistory, history, and cognitive science are brought to bear on the subject. Written in clear jargon-free prose, this book provides an accessible and comprehensive yet critical view of the anthropology of religion both for graduate and undergraduate students and general audiences. Its scope and critical scientific orientation sets "Religion: An Anthropological Perspective" apart from all other treatments of the subject.

This book sets out some of the latest scientific findings around the evolutionary development of

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religion and faith and then explores their theological implications. This unique combination of perspectives raises fascinating questions about the characteristics that are considered integral for a flourishing social and religious life and allows us to start to ask where in the evolutionary record they first show up in a distinctly human manner. The book builds a case for connecting theology and evolutionary anthropology using both historical and contemporary sources of knowledge to try and understand the origins of wisdom, humility, and grace in 'deep time'. In the section on wisdom, the book examines the origins of complex decision-making in humans through the archaeological record, recent discoveries in evolutionary anthropology, and the philosophical richness of semiotics. The book then moves to an exploration of the origin of characteristics integral to the social life of small-scale communities, which then points in an indirect way to the disposition of humility. Finally, it investigates the theological dimensions of grace and considers how artefacts left behind in the material record by our human ancestors, and the perspective they reflect, might inform contemporary concepts of grace. This is a cutting-edge volume that refuses to commit the errors of either too easy a synthesis or too facile a separation between science and religion. As such, it will be of interest to scholars of religious

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studies and theology - especially those who interact with scientific fields - as well as academics working in anthropology of religion. Religion, Theory, Critique is an essential tool for learning about theory and method in the study of religion. Leading experts engage with contemporary and classical theories as well as non-Western cultural contexts. Unlike other collections, this anthology emphasizes the dynamic relationship between "religion" as an object of study and different methodological approaches and openly addresses the question of the manifold ways in which "religion," "secular," and "culture" are imagined within different disciplinary horizons. This volume is the first textbook which seeks to engage discussion of classical approaches with contemporary cultural and critical theories. Contributors write on the influence of the natural sciences in the study of religion; the role of European Christianity in modeling theories of religion; religious experience and the interface with cognitive science; the structure and function of religious language; the social-scientific study of religion; ritual in religion; the phenomenology of religion; critical theory and religion; embodiment and religion; the impact of colonialism and modernity; theorizing religion in terms of race and ethnicity; links among religion, nationalism, and globalization; the interplay of gender, sex, and religion; and religion and the environment.

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Each chapter introduces the topic, identifies key theorists and issues, and respects the pluralistic nature of the scholarship in the field. Altogether, this collection scrutinizes the explicit and implicit assumptions theorists make about religion as an object of analysis.

Personal Knowledge and Beyond" seeks to foster a cross-disciplinary rethinking of ethnography's possibilities and limits for the study of religions. It provides an overview of recent debates while also pushing them in new directions

An Anthropological Critique

The Anthropology of Catholicism

A Critical Introduction

A Handbook

Reshaping the Ethnography of Religion

Ordered Universes

A Critical Anthropology

This collection is an essential research tool for all students specializing in religion and women's studies, and is equally useful to those working in related fields such as anthropology, cultural studies, history, literary studies, philosophy, political science, psychology, and theology. By tracing the evolution of the topic, from the beginnings of feminist research on religion to more contemporary debates about categorizations of gender in the study of religion, this four-volume collection serves the needs of both specialist and generalist users. Women and Religion includes essays treating a broad range of religious traditions, while focusing on particular methodological and theoretical concerns common to the study of women and religion. Organized thematically, each volume includes the most formative

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theoretical contributions to the field, grouped together with articles that explore a particular set of issues from a range of traditions, with the use of methodologies drawn from anthropology, history, sociology, textual criticism, and religious studies. Each volume's introductory essay explicitly problematizes the central categories of analysis operating in the study of women and religion - for example, women, gender, religion, body, science, and colonialism - while also setting the articles in their historical context

A Reader in the Anthropology of Religion is a collection of some of the most significant classic and contemporary writings on the anthropology of religion. It includes both material whose theme is 'religion' in a straightforward and obvious sense, as well as material that has expanded how we might look at religion - and the horizons of what we mean by 'religion' - linking it to broader questions of culture and politics.

Outgrowth in part of two conferences held in Cambridge in 2009: the Darwin Festival and a conference of the International Society for Science and Religion. (Preface).

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

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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, cultural studies, gender studies, and literary studies.

Shamans and Religion

Introducing Cultural Anthropology

The Anthropology of Religion

Sacred Realms

The Routledge Companion to the Study of Religion

Sh ky and Temple Buddhism

Religion and Psychoanalysis in India

A Companion to the Anthropology of Religion presents a collection of original, ethnographically-informed essays that explore the variety of beliefs, practices, and religious experiences in the contemporary world and asks how to think about religion as a subject of anthropological inquiry. Presents a collection of original, ethnographically-informed essays

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exploring the wide variety of beliefs, practices, and religious experiences in the contemporary world Explores a broad range of topics including the perspectivism debate, the rise of religious nationalism, reflections on religion and new media, religion and politics, and ideas of self and gender in relation to religious belief Includes examples drawn from different religious traditions and from several regions of the world Features newly-commissioned articles reflecting the most up-to-date research and critical thinking in the field, written by an international team of leading scholars Adds immeasurably to our understanding of the complex relationships between religion, culture, society, and the individual in today s world

Anthropology and Christian Theology have traditionally interpreted religion in quite different ways and have often been thought of as hostile to one another. In fact, a fundamental concern for human experience lies at the heart of both disciplines. This innovative book takes a new look at key

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anthropological and theological themes, and explores the intricacies of their interplay throughout history and in the present. Sacrifice, embodiment, ritual, incarnation, symbolism, gift and power are all related in ways that shed new light on religious behaviour and belief. Detailed analysis of fundamental Christian rites shows how they help generate emotional meaning and inspire philosophical ideas, and demonstrates how the body serves as a vehicle for religious beliefs. Through an examination of these issues and much more, Davies reveals how religious rituals help people to become secure in their sense of identity. This accessible foray into new territory is essential reading for anthropologists, theologians, or anyone interested in religion who is seeking new interpretations of familiar themes. Many of our questions about religion, says renowned anthropologist Pascal Boyer, are no longer mysteries. We are beginning to know how to answer questions such as "Why do people have religion?" Using findings from anthropology, cognitive science,

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linguistics, and evolutionary biology, *Religion Explained* shows how this aspect of human consciousness is increasingly amenable to coherent, naturalistic explanation. This brilliant and controversial book gives readers the first scientific explanation for what religious feeling is really about, what it consists of, and where it comes from.

Instead, Klass explores the culturally universal institution of religion, working from operational, non-judgmental definitions that avoid the issue of whether a given belief is "true." Offering examples from the ethnographic literature, he explores values, witchcraft, shamans, ghosts, revitalization, and other topics.

Readings in the Anthropology of Religion

Ecstatic Religion

Conceptualizing Religion

A Critical Introduction to the Study of Religion

The Evolutionary Origins of Religious Thought

Critical Reflections on Nature, Religion and Water

The Category of 'Religion' in Contemporary Japan

"States of spirit possession, in which believers feel themselves be "possessed" by the deity and raised to a new plane of existence are found in almost all known religions. From Dionysiac cults to Haitian voodoo, Christian and Sufi mysticism to shamanic ritual the rapture and frenzy of ecstatic experience forms an iconic expression of faith in all its devastating power and unpredictability. Ecstatic Religion has, since its first appearance in 1971, become the classic investigative study of these puzzling phenomena. Exploring the social and political significance of spiritual ecstasy and possession, it concerns the distinct types and functions of mystical experience--in particular, the differences between powerful male-dominated possession cults which reinforce established morality and power, and marginal, renegade ecstasies expressing forms of protest on behalf of the oppressed, especially women"--Publisher description.

Excerpt from *St. Besse : a study of an Alpine cult* / Robert Hertig
Excerpt from *Tarantism and Catholicism* / Ernesto de Martino --
Excerpt from *The place of grace in anthropology* / Julian Pitt-Rivers --
Excerpt from *The Dinka and Catholicism* / Godfrey Lienhardt --
Excerpt from *Iconophily and iconoclasm in Marian pilgrimage* / Victor Turner and Edith Turner --
Excerpt from *Person and God* / William Christian --
Excerpt from *The priest as agent of secularization in rural Spain* / Stanley Brandes --
Excerpt from *Women mystics and Eucharistic devotion in the thirteenth century* / Caroline Walker Bynum --
"Complexio oppositorum?" : religion, society, and power in the making of Catholicism in rural south India / David Mosse --
Marking memory : heritage work and devotional labour at Quebec's Croix de Chemin / Hillary Kaell --
Failure and contagion : the gender of sin in contemporary Catholicism / Maya Mayblin --
Opulence and simplicity : the question of tension in Syrian Catholicism /

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Andreas Bandak -- The paradox of charismatic Catholicism : rupture and continuity in a Q'eqchi'-Maya parish / Eric Hoenes del Pinal -- The Virgin of Guadalupe and the spectacle of Catholic evangelism in Mexico / Kristin Norget -- The rosary as meditation on death at a Marian apparition shrine / Ellen Badon -- A Catholic body? : miracles, secularity, and the porous self in Malta / Jon P. Mitchell -- Experiments of inculturation in a Catholic charismatic movement in Cameroon / Ludovic Lado -- On a political economy of political theology : El Señor de los Milagros / Valentina Napolitano -- Phenomenology and religion : making a home in an unfortunate place / Michelle Molina -- "We're all Catholics now" / Simon Coleman -- The problem of healing among survivors of clerical sexual abuse / Robert Orsi -- Possession and psychopathology, faith and reason / Thomas Csordas -- Catholicism and the study of religion / Birgit Meyer -- The media of sensation / Niklaus Largier

This book critically examines the term 'religion' (sh?ky?) as a social category within the sociological context of contemporary Japan. Whereas the nineteenth-century construction of sh?ky? has been critically studied by many, the same critical approach has not been extended to the contemporary context of the Japanese-language discourse on sh?ky? and Temple Buddhism. This work aims to unveil the norms and imperatives which govern the utilization of the term sh?ky? in the specific context of modern day Japan, with a particular focus upon Temple Buddhism. The author draws on a number of popular publications in Japanese, many of which have been written by Buddhist priests. In addition, the book offers rich interview material from conversations with Buddhist priests. Readers will gain insights into the critical deconstruction, the historicization, and the study of social classification system of 'religion', in terms of its cross-cultural application to the contemporary Japanese context. The book will be of interest to students and scholars across a range of disciplines including Japanese Studies, Buddhology, Religious

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Studies, Social Anthropology, and Sociology.

What is the role of culture in human experience? This concise yet solid introduction to cultural anthropology helps readers explore and understand this crucial issue from a Christian perspective.

Now revised and updated throughout, this new edition of a successful textbook covers standard cultural anthropology topics with special attention given to cultural relativism, evolution, and missions. It also includes a new chapter on medical anthropology. Plentiful figures, photos, and sidebars are sprinkled throughout the text, and updated ancillary support materials and teaching aids are available through Baker Academic's Textbook eSources.

Religion Explained

Critical Issues in Anthropology for Christians

Defining Magic

Anthropology and Theology

Critical and Constructive Essays

Running with the Fairies

Dialogues in Wisdom, Humility and Grace

How might we transform a folk category – in this case religion – into an analytical category suitable for cross-cultural research? In this volume, the author addresses that question. He critically explores various approaches to the problem of conceptualizing religion, particularly with respect to certain disciplinary interests of anthropologists. He argues that the concept of family resemblances, as that concept has been refined and extended in prototype theory in the contemporary

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cognitive sciences, is the most plausible analytical strategy for resolving the central problem of the book. In the solution proposed, religion is conceptualized as an affair of "more or less" rather than a matter of "yes or no," and no sharp line is drawn between religion and non-religion.

Religious belief is an extremely powerful motivator of human behaviour. Religious considerations permeate and influence all parts of a culture. Religious systems are universal in human cultures, around the world and through all stages of human history and prehistory. Of all academic approaches to religion, the anthropological approach is the most comprehensive and the most useful to students of human belief and behaviour, because it examines religion as a cultural system that cannot fully be understood separated from the other systems with which it interacts. This new four-volume collection from Routledge assembles exemplary scholarship in the field from its Victorian beginnings to the present, and represents all

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generally accepted categories of religious belief and ritual, plus some new ones. Topics covered in this title include: 'Early Explorations'; 'Symbols'; 'Supernatural Beings'; 'Magical Power and Forces'; 'Human Agents of Supernatural Danger'; 'Myth'; 'Ritual'; 'Religious Practitioners'; 'Women and Gender'; 'Belief'; 'Ecology'; 'Mind and Body - Neurobiological Bases'; and, 'Religion in Socio-Cultural Change'. The first volume is prefaced with a general introduction newly written by the editor which outlines the history and salient aspects of the anthropological concern for religion, and introduces the specific sections of the work. Each thematic part also includes a short introduction to set the gathered materials in context. Anthropology of Religion is destined to be valued by scholars, students, researchers, and practitioners as an essential one-stop reference

Most books claiming to be about the religious world of the Japanese exclude 'secular' practices, which in Japanese reality are not essentially different

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from 'religious' ones. This new introduction to religion in Japan blends the best methodological features from anthropology and religious and historical studies to present a new way of studying Japanese religion, highlighting the importance of the analysis of politics, the state and economics as ritual institutions in contemporary Japan. Students will get to see Japan in a new way through the linking of topics previously kept separate, while covering all the essential topics of study, including shrines and temples, rites of passage, mortuary rites, weddings, festivals and pilgrimages, and the status, rights and participation of women.

Magic has been an important term in Western history and continues to be an essential topic in the modern academic study of religion, anthropology, sociology, and cultural history.

Defining Magic is the first volume to assemble key texts that aim at determining the nature of magic, establish its boundaries and key features, and explain its working. The reader brings together seminal writings

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from antiquity to today. The texts have been selected on the strength of their success in defining magic as a category, their impact on future scholarship, and their originality. The writings are divided into chronological sections and each essay is separately introduced for student readers.

Together, these texts - from Philosophy, Theology, Religious Studies, and Anthropology - reveal the breadth of critical approaches and responses to defining what is magic.

CONTRIBUTORS: Aquinas, Augustine, Helena Petrovna Blavatsky, Dennis Diderot, Emile Durkheim, Edward Evans-Pritchard, James Frazer, Susan Greenwood, Robin Horton, Edmund Leach, Gerardus van der Leeuw, Christopher Lehrich, Bronislaw Malinowski, Marcel Mauss, Agrippa von Nettesheim, Plato, Pliny, Plotin, Isidore of Sevilla, Jesper Sorensen, Kimberley Stratton, Randall Styers, Edward Tylor

Immanent Anthropologists, Transcendent Natives, and Unbounded Categories
Critical Concepts in Religious Studies
Religion and Anthropology
An Anthropological Exploration in

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Critical Thinking

The Anthropology of Christianity

An Anthropological Perspective

An Introductory Text

This comprehensive introduction to the anthropology of religion is designed to give students the tools to understand and analyze religion while considering its important role in world affairs. Intended primarily for beginning courses in comparative religion or anthropology of religion, the anthology includes classic and recent essays by authors from diverse ethnic and national backgrounds. Divided into twelve major topics in faith, religion, and belief, the text concludes with a unique section written by the editors that describes fundamental aspects of five of the world's most influential religions. Each of the book's sections opens with an overview that highlights relevant and critical concepts, providing essential background information for understanding the articles that follow. Religion and Psychoanalysis in India questions the assumptions of an established scientific, evidence-based global mental health paradigm by examining the practices of faith-based healing. It proposes that human beings demonstrate a dual loyalty: to science as faith and faith as science, both of which get reconfigured in the process. In this particular context, science and faith are deployed in ways that are not only different but at times contrary to mainstream discourses of science and religion, and faith healing becomes a point where these

two discourses collide head-on in negotiating cultural values and practices. The book addresses key questions, such as: What is the value of 'faith healing' in understanding distress and treatment in different cultural contexts? What is a critical psychological perspective on faith and religious systems? What challenges do alternative religious practices pose to critical psychology? How should we re-imagine clinical work in a context marked by science and religion? Situated between 'West' and 'East', between the global mental health movement and local faith-based practices in India, the book addresses a wide audience that includes students and researchers in psychology, cultural and medical anthropology, the sociology of religion, cultural theory, postcolonial theory, and the sociology of science. It will also appeal to policy-makers and practitioners interested in the work of NGOs and the legal frameworks driving mental health movements in India.

Nature religions look to rivers, lakes and oceans for inspiration and spiritual transformation. 'Deep Blue' brings together the work of influential scholars in the field of nature religion, ranging across anthropology, mythology, sociology and psychology. The essays examine the interrelationship between spiritual practice, critical thinking, and environmental concern. Tracing the ancient history of humanity's close relationship with both salt and fresh water, the book calls for a sustainable relationship with water in contemporary western culture.

'Deep Blue' will be of interest to students of paganism and religion, environmental researchers and activists, and all those involved in the intersection between religion and ecology.

Religion has experienced growing importance in recent years, and interest in the anthropological study of religion has increased as well. This reference book offers a much-needed overview of the most significant topics and concerns in the field. Chapters by expert contributors examine such matters as snake handling, magic and ritual, shamanism, and the role of religion in particular cultures. Chapters contain extensive documentation, and a bibliography concludes the volume.

Religion

Japanese Religion

Introduction to the Study of Religion

A Reader in the Anthropology of Religion

Critical Clinical Practice

A Companion to the Anthropology of Religion

Anthropology of Religion: The Basics

Why do people study religion? How have they studied it in the past? How do we study religion today? Is the academic study of religion the same as religious education? These and many other questions are addressed in this engaging introduction to the discipline of religious studies, written by two experienced university teachers. The

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authors have crafted this book to familiarize novice students with key concepts and terminology in the study of religion. More advanced students will find a varied array of theoretical perspectives and methodological approaches to the field. Topics include: definitions of religion perspectives in the study and teaching of religion how religion began to be studied: traditional perspectives - philosophical and theological how people experience religion: perspectives in the study of religious consciousness and perception - phenomenological and psychological studying religion within communities: Social and cultural perspectives - anthropological, sociological, political and economic judging religion: critical perspectives -feminist approaches, the interaction of popular literature and religion contextual perspectives - historical and comparative. The book encourages students to think critically about the theories and methods presented. Students will find arguments for the strengths and limitations of these

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approaches, understand connections among religious studies and other intellectual movements, and develop their own ideas of how they might want to go about the study of religion. Summary boxes, a timeline, a glossary and other pedagogic aids help students grasp key concepts, along with a companion website at www.sastor.com. The field of anthropology provides rich insights into the world of people and cultures. But it also presents challenges for Christians in the areas of cultural relativism, evolutionary theory, race and ethnicity, forms of the family, governments and war, life in the global economy, the morality of art, and religious pluralism. Most significantly it raises questions regarding the truth and how we can know it. This book provides the opportunity to investigate such questions with both the informed understanding of anthropological theory and ethnography, and the larger framework and commitment of Christian biblical and theological studies. So equipped, readers are encouraged to investigate for themselves the depths and intricacies

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of topics in anthropology that are especially relevant for Christians. The German philosopher Immanuel Kant famously defined anthropology as the study of what it means to be a human being. Following in his footsteps Anthropology and the Human Subject provides a critical, comprehensive and wide-ranging investigation of conceptions of the human subject within the Western intellectual tradition, focusing specifically on the secular trends of the twentieth century. Encyclopaedic in scope, lucidly and engagingly written, the book covers the man and varied currents of thought within this tradition. Each chapter deals with a specific intellectual paradigm, ranging from Marxs historical materialism and Darwins evolutionary naturalism, and their various off shoots, through to those currents of though that were prominent in the late twentieth century, such as, for example, existentialism, hermeneutics, phenomenology and poststructuralism. With respect to each current of thought a focus is placed on their main exemplars, outlining their biographical

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context, their mode of social analysis, and the ontology of the subject that emerges from their key texts. The book will appeal not only to anthropologists but to students and scholars within the human sciences and philosophy, as well as to any person interested in the question: What does it mean to be human? Ambitions in scope and encyclopaedic in execution...his style is always lucid. He makes difficult work accessible. His prose conveys the unmistakable impression of a superb and meticulous lecturer at work. Anthony P Cohen Journal Royal Anthropological Institute There is a very little I can add to the outstanding criticism Brian Morris levels at deep ecology...Insightful as well as incisive...I have found his writings an educational experience. Murray Bookchin Institute of Social Ecology The Routledge Companion to the Study of Religion is a major resource for courses in Religious Studies. It begins by explaining the most important methodological approaches to religion, including psychology, philosophy, anthropology and comparative study,

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before moving on to explore a wide variety of critical issues, such as gender, science, fundamentalism, ritual, and new religious movements. Written by renowned international specialists, this new edition: includes eight new chapters, including post-structuralism, religion and economics, religion and the environment, religion and popular culture, and sacred space surveys the history of religious studies and the key disciplinary approaches explains why the study of religion is relevant in today's world highlights contemporary issues such as globalization, diaspora and politics includes annotated reading lists, a glossary and summaries of key points to assist student learning.

Studying the Image

Deep Blue

An Introduction, Third Edition

Women and Religion

Anthropological Studies of Religion

Religion, Supernaturalism, the

Paranormal and Pseudoscience

A Study of Shamanism and Spirit

Possession

This concise introductory textbook

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emphasizes the major concepts of both anthropology and the anthropology of religion. It is aimed at students encountering anthropology for the first time. Reviewers describe the text as vivid, rich, user-friendly, accessible, and well-organized. The *Anthropology of Religion, Magic, and Witchcraft* examines religious expression from a cross-cultural perspective while incorporating key theoretical concepts. In addition to providing a basic overview of anthropology, including definition of key terms and exposure to ethnographies, the text exposes students to the varying complexity of world religions. This lively and readable survey introduces students to key areas of the field and shows how to apply an anthropological approach to the study of contemporary world religions. Written by an experienced teacher, it covers all of the traditional topics of anthropology of religion, including definitions and theories, beliefs, symbols and language, and ritual and myth, and combines analytic and conceptual discussion with up-to-date ethnography and theory. Eller includes copious examples from religions around the world – both familiar and unfamiliar – and two mini-case studies in each chapter. He

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also explores classic and contemporary anthropological contributions to important but often overlooked issues such as violence and fundamentalism, morality, secularization, religion in America, and new religious movements. Introducing Anthropology of Religion demonstrates that anthropology is both relevant and essential for understanding the world we inhabit today.

This collection provides vivid ethnographic explorations of particular, local Christianities as they are experienced by different groups around the world. At the same time, the contributors, all anthropologists, rethink the vexed relationship between anthropology and Christianity. As Fenella Cannell contends in her powerful introduction, Christianity is the critical "repressed" of anthropology. To a great extent, anthropology first defined itself as a rational, empirically based enterprise quite different from theology. The theology it repudiated was, for the most part, Christian. Cannell asserts that anthropological theory carries within it ideas profoundly shaped by this rejection. Because of this, anthropology has been less successful in considering Christianity as an ethnographic object

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than it has in considering other religions. This collection is designed to advance a more subtle and less self-limiting anthropological study of Christianity. The contributors examine the contours of Christianity among diverse groups: Catholics in India, the Philippines, and Bolivia, and Seventh-Day Adventists in Madagascar; the Swedish branch of Word of Life, a charismatic church based in the United States; and Protestants in Amazonia, Melanesia, and Indonesia. Highlighting the wide variation in what it means to be Christian, the contributors reveal vastly different understandings and valuations of conversion, orthodoxy, Scripture, the inspired word, ritual, gifts, and the concept of heaven. In the process they bring to light how local Christian practices and beliefs are affected by encounters with colonialism and modernity, by the opposition between Catholicism and Protestantism, and by the proximity of other religions and belief systems. Together the contributors show that it not sufficient for anthropologists to assume that they know in advance what the Christian experience is; each local variation must be encountered on its own terms. Contributors. Cecilia Busby,

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Fenella Cannell, Simon Coleman, Peter Gow, Olivia Harris, Webb Keane, Eva Keller, David Mosse, Danilyn Rutherford, Christina Toren, Harvey Whitehouse

A lucid outline of explanations of religious phenomena offered by such great thinkers as Hegel, Marx, and Weber.

Critical Terms for Religious Studies

Culture to the Ultimate

Classic and Contemporary Approaches and Methodologies

The Anthropology of Religion, Magic, and Witchcraft -- Pearson eText

Religion, Theory, Critique

Theology and Evolutionary Anthropology

Towards a Transpersonal Anthropology of Religion

Kehoe (anthropology, U. of Wisconsin-Milwaukee) seeks to inoculate her students against the mushy thinking she finds concerning shamans and shamanism. She traces the misinformation to a sensational mid-20th-century French tome by which expatriate Romanian Mircea Eliade hoped to acquire a reputation and a place in a European or American university. (He succeeded.) Annotation copyrighted by Book News, Inc., Portland, OR A Critical Introduction to the Study of Religion introduces the key concepts and theories from religious studies that are necessary for a full understanding of the complex relations between

religion and society. The aim is to provide readers with an arsenal of critical concepts for studying religious ideologies, practices, and communities. This thoroughly revised second edition has been restructured to clearly emphasize key topics including: Essentialism Functionalism Authority Domination. All ideas and theories are clearly illustrated, with new and engaging examples and case studies throughout, making this the ideal textbook for students approaching the subject area for the first time. "Religion, Supernaturalism, the Paranormal, and Pseudoscience" provides a comprehensive rejoinder to the challenges posed to science, scientific anthropology, evolutionary theory and rationality by the advocates of supernatural, paranormal, and pseudoscientific perspectives and modes of thought associated with the current rise of irrationalism, antiintellectualism, and emboldened religious fundamentalism and violence. Drawing upon H. Sidky's scientific anthropological background and ethnographic field research of supernatural and paranormal beliefs and practices in several cultures over three decades, the book answers several important questions: Why do humans have a proclivity for the supernatural and paranormal thinking? Why has humanity remained shackled to sets of ideas inherited from a violent past that have no basis in reality and which bestow an illusionary solace, promote bloodshed, endless

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cruelties and fervent hatreds, and have come at a high cost? Why have ancient superstitions been held as sacred, inviolate truths while other aspects of the archaic belief systems of which they were a part have long been discarded? Why have not humans outgrown religion and paranormal beliefs?

Introducing Anthropology of Religion

Approaches To The Anthropology Of Religion