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The theory of religious economy sees different religious organizations competing for followers in a religious economy, much like the way businesses compete for consumers in a commercial economy. Theorists assert that a true religious economy is the result of religious pluralism , giving the population a wider variety of choices in religion.

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This anthology provides students with a useful collection of theoretical essays

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concerning the nature of religion and the methodological means by which scholars analytically approach the subject. Organized in a point/counterpoint fashion, this volume will foster in-class discussion and the honing of a student's own critical perspectives.

This paperback edition contains selected articles from the original clothbound editions of Contemporary Approaches to The Study of Religion. Vol I: The Humanities. Vol II: The Social Sciences. (Religion and Reason, 27/28).

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. 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.

This volume reflects on current debates in the academic study of religion by reprinting select articles from the Brill journal Method and Theory in the Study of Religions, currently in its 25th volume, and asking a group of younger scholars to comment on them.

This is the first comprehensive survey in English of research methods in the field of religious studies. It is designed to enable non-specialists and students at upper undergraduate and graduate levels to understand the variety of research methods used in the field. The aim is to create awareness of the relevant methods currently available and to stimulate an active interest in exploring unfamiliar methods, encouraging their use in research and enabling students and scholars to evaluate academic work with reference to methodological issues. A distinguished team of contributors cover a broad spectrum of topics, from research ethics, hermeneutics and interviewing, to Internet research and video-analysis. Each chapter covers practical issues and challenges, the theoretical basis of the respective method, and the way it has been used in religious studies, illustrated by case studies.

This is the first book to provide an introduction to contemporary cultural approaches to the study of religion. This book makes sophisticated ideas accessible at an introductory level, and examines the analytic tools of scholars in religious

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studies, as well as in related disciplines that have shaped the field including anthropology, history, literature, and critical studies in race, sexuality, and gender. Each chapter is written by a leading scholar and includes: · the biographical and historical context of each theorist · their approaches and key writings · analysis and evaluation of each theory · suggested further reading. Part One: Comparative Approaches considers how major features such as taboo, texts, myths and ritual work across religious traditions by exploring the work of Mary Douglas, Phyllis Tribble, Wendy Doniger and Catherine Bell. Part Two: Examining Particularities analyzes the comparative approach through the work of Alice Walker, Charles Long and Caroline Walker Bynum, who all suggest that the specifics of race, body, place and time must be considered. Part Three: Expanding Boundaries examines Gloria Anzaldúa's language of religion, as well as the work of Judith Butler on performative, queer theories of religion, and concludes with Saba Mahmood, whose work considers postcolonial religious encounters, secularism, and the relationship between "East" and "West." Reflecting the cultural turn and challenging the existing canon, this is the anthology instructors have been waiting for. For primary texts by the theorists discussed, please consult *The Bloomsbury Reader in Cultural Approaches to the Study of Religion*, edited by Sarah J. Bloesch and Meredith Minister.

Magic is a universal phenomenon. Everywhere we look people perform ritual actions in which desirable qualities are transferred by means of physical contact and objects or persons are manipulated by things of their likeness. In this book Sørensen embraces a cognitive perspective in order to investigate this long-established but controversial topic. Following a critique of the traditional approaches to magic, and basing his claims on classical ethnographic cases, the author explains magic's universality by examining a number of recurrent cognitive processes underlying its different manifestations. He focuses on how power is infused into the ritual practice; how representations of contagion and similarity can be used to connect otherwise distinct objects in order to manipulate one by the other; and how the performance of ritual prompts representations of magical actions as effective. Bringing these features together, the author proposes a cognitive theory of how people can represent magical rituals as purposeful actions and how ritual actions are integrated into more complex representations of events. This explanation, in turn, yields new insights into the constitutive role of magic in the formation of institutionalised religious ritual.

Why do many people think religion is subjective? Or symbolic? Or non-rational? This book brings together eighteen important twentieth-century essays on these questions, by authors ranging from Ludwig Wittgenstein to Richard Rorty and Clifford Geertz. The editors show that such questions are both quite modern and powerfully influential in our Western thinking about religious belief. Moreover, they lead directly into the three most popular theories that attempt to make sense of religion: positivism, functionalism, and relativism. Selecting essays that represent each of these three theoretical positions, Frankenberry and Penner trace their incoherence and argue for a new method and theory for understanding religious beliefs.

This volume is the adjunct proceedings on methodology from the XVIIth Congress of the International Association for the History of Religions, held in Mexico City in

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1995. Taken together, the essays present a thorough and coherent perspective on studying religion as an item of human culture.

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