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Evidence and Religious Belief Wittgenstein and Religious Belief Science, Belief and Society Surveying Christian Beliefs and Religious Debates in Post-War Britain Victorian Faith in Crisis Challenges to Moral and Religious Belief Baillie, Oman, and Macmurray Religion, Interpretation and Diversity of Belief Philosophy and the Grammar of Religious Belief The Roots of Religion Born Believers Reason & Religious Belief Knowledge and Christian Belief Reason and Religious Belief an Introduction to the Philosophy of Religion :. Knowledge, Belief, and God Demonology Monotheism and Faith in God Freedom of Religion or Belief Keeping the Faith Religious Belief and Popular Culture in Southwark, C.1880-1939 The Meaning of Belief Belief and Cult Belief, Change and Forms of Life Worlds of Wonder, Days of Judgment The Believing Primate Death Anxiety and Religious Belief Religion and Higher Education in Europe and North America Religion and Society in Twentieth-century Britain Science and Health With Key to the Scriptures Challenges to Moral and Religious Belief Knowledge and Scientific and Religious Belief Christianity, Cults & Religions Religion, Belief and Social Work Religion and Material Culture Truth and Religious Belief Disagreement, Deference, and Religious Commitment Routledge Handbook of Freedom of Religion or Belief Christian Philosophical Theology A Manual of Religious Belief The Origin and Development of Religious Belief

This book challenges the domination of the institutional church as the overriding concern of nineteenth-century religious history by taking as its starting point the nature and expression of religious ideas outside the immediate sphere of the church within the wider arena of popular culture. It considers in detail how these beliefs formed part of a richly

textured language of personal, familial, and popular identity in the day-to-day lives of the inhabitants of the London Borough of Southwark between c.1880 and the outbreak of the Second World War. The study highlights the persistence of patterns dismissed as alien to the industrial and urban environment. The interaction of folk idioms with institutional religious language and practice is also considered and urban popular religion is identified as a distinctive system of belief in its own right. This study also pioneers a methodology for exploring belief and interpreting it as a popular cultural phenomenon. A wide range of source materials are drawn on including oral history. Centrality is given to understanding the ways in which individuals expressed and communicated their religious ideas. *Evidence and Religious Belief* features eleven new essays on the question of whether religious belief must be based on evidence in order to be rational. Leading philosophers in the field discuss the demand for evidence, the ways in which available evidence differs from person to person, and the current arguments for and against religious belief. This book explores the modern relationship between religion and science, highlighting the public backlash over teaching evolution in U.S. public schools as an example of the conflict between religious faith and scientific reason. The author explores the middle ground between the two most extreme arguments, arguing that it is possible for science and religion to exist in harmony. The book also provides an analysis of 10 world religions, including Christianity, Islam, Judaism, Hinduism, and Buddhism, revealing how each finds compatibility with differing religions and scientific doctrine. A groundbreaking reinterpretation that draws on cognitive theory to show that belief wasn't absent from—but rather was at the heart of—Roman religion *Belief and Cult* argues that belief isn't uniquely Christian but was central to ancient Roman religion. Drawing on cognitive theory, Jacob Mackey shows that despite having nothing to do with salvation or faith, belief underlay every aspect of Roman religious practices—emotions, individual and collective cult action, ritual norms, social reality, and social power. In doing so, he also offers a thorough argument for the importance of belief to other non-Christian

religions. At the individual level, the book argues, belief played an indispensable role in the genesis of cult action and religious emotion. However, belief also had a collective dimension. The cognitive theory of Shared Intentionality shows how beliefs may be shared among individuals, accounting for the existence of written, unwritten, or even unspoken ritual norms. Shared beliefs permitted the choreography of collective cult action and gave cult acts their social meanings. The book also elucidates the role of shared belief in creating and maintaining Roman social reality. Shared belief allowed the Romans to endow agents, actions, and artifacts with socio-religious status and power. In a deep sense, no man could count as an augur and no act of animal slaughter as a successful offering to the gods, unless Romans collectively shared appropriate beliefs about these things. Closely examining augury, prayer, the religious enculturation of children, and the Romans' own theories of cognition and cult, *Belief and Cult* promises to revolutionize the understanding of Roman religion by demonstrating that none of its features makes sense without Roman belief. Drawing from both classical and contemporary discussions, the authors examine topics of religious experience, faith and reason, theistic arguments, the problem of evil, religious language, miracles, life after death, and much more. The volume is enhanced by study questions and suggestions for further reading. The book also may serve as a companion to the authors' 1996 anthology, *PHILOSOPHY OF RELIGION*. The author offers a Christian philosopher's look at various crucial topics in Christian theology, including belief in God, the nature of God, the Trinity, christology, the resurrection of Jesus, the general resurrection, redemption and theological method. The relationship between science and belief has been a prominent subject of public debate for many years, one that has relevance to everything from science communication, health and education to immigration and national values. Yet, sociological analysis of these subjects remains surprisingly scarce. This wide-ranging book critically reviews the ways in which religious and non-religious belief systems interact with scientific theories and practices. Contributors explore how, for some

secularists, ' science ' forms an important part of social identity. Others examine how many contemporary religious movements justify their beliefs by making a claim upon science. Moving beyond the traditional focus on the United States, the book shows how debates about science and belief are firmly embedded in political conflict, class, community and culture. First Published in 2010. Routledge is an imprint of Taylor & Francis, an informa company. The present book is a book on epistemology with the special and new focus on the relation of different types of knowledge and a differentiated comparison to both scientific and religious belief. The present book distinguishes seven types of knowledge and compares them with both scientific and religious belief. The usual view is that scientific and religious belief have nothing or not much in common. Although there are important differences, in contradistinction to this widespread view it is shown that there are also many similarities between them. There are similarities concerning the reasons for belief, with respect to the action of believing, concerning a similar voluntary component, or even concerning properties of the content of belief. A detailed discussion of many types of knowledge and a differentiated comparison to scientific and religious belief is an important new contribution to the scientific literature in epistemology. Providing a comprehensive account of religion in British society and culture between 1900 and 2000, this book traces how Christian Puritanism and respectability framed the people amidst world wars, economic depressions, and social protest. Freedom of religion is an issue of universal interest and scope. However, in the last two centuries at least, the philosophical, religious and legal terms of the question have been largely defined in the West. In an increasingly global world, widening our knowledge of this right ' s roots in different cultural and legal systems becomes a priority. This Handbook seeks to attain this goal through a better understanding of the historical roots and expressions of the right to freedom of religion on the one hand and, on the other, of its theological background in different religious traditions. History and theology provide the setting for the analysis of the politics of freedom of religion, that is, how this right

is used in the context of the dialogue/confrontation between countries placed in different cultural regions of the world, and of the legal strategies and tools that have been developed and are employed to protect and foster the right to freedom of religion. Behind these legal and political strategies, there is an ongoing debate about the nature of this right, whose main features are explored in the final section. Global, historical and interdisciplinary in approach, this book studies the new relevance of freedom of religion worldwide and develops suitable categories to analyze and understand the role that freedom of religion can play in managing religious and cultural diversity in our societies. Authored by experts, through the contributions collected in these chapters, scholars and students will be able to broaden and deepen their knowledge of the right to freedom of religion and to develop the ability to go beyond the borders of the different cultural environments in which this right took shape and developed. This book explores the nature of religious belief in the light of the interpretation of the Christian religion given by John Oman, John Baillie and John Macmurray. Each of these were lauded Scottish thinkers of the 20th century, and this book reintroduces contemporary theologians and students to the value of their respective philosophies of religion. Macmurray, Baillie and Oman each argued that Christianity can be best understood by employing the concept of 'experience', and is best seen as a response to problems and challenges that arise in the course of everyday life. Each also argued that Christianity is both cognitive and practical. Adam Hood draws on the work of these three thinkers and on the resources of theology and analytical philosophy to present an important departure point for understanding the Christian faith and for appreciating the role of Christianity within the wider cultural frame. Hood concludes that an experiential approach is consistent with religious and cultural pluralism.

Defining and measuring religious belief -- Single-item indices of religiosity -- Multidimensional measures of religion -- Measures of religious orientation -- Measures of religious belief -- The Supernatural Belief Scale -- Afterlife beliefs -- Defining and measuring death anxiety -- Defining "anxiety"--Defining "death"--Templer's (1970) Death Anxiety

Scale, and its descendants -- Multidimensional measures of death anxiety -- The Existential Death Anxiety Scale -- Beyond self-report measures of religion and death anxiety -- The problems with self-reports Clements provides a detailed study of religious beliefs in British society, using a broad range of opinion poll and social survey data. Examining public opinion on religious-secular issues, this book provides a rich analysis of the belief and attitudes of social groups over time. This book tells an extraordinary story of the people of early New England and their spiritual lives. It is about ordinary people--farmers, housewives, artisans, merchants, sailors, aspiring scholars--struggling to make sense of their time and place on earth. David Hall describes a world of religious consensus and resistance: a variety of conflicting beliefs and believers ranging from the committed core to outright dissenters. He reveals for the first time the many-layered complexity of colonial religious life, and the importance within it of traditions derived from those of the Old World. We see a religion of the laity that was to merge with the tide of democratic nationalism in the nineteenth century, and that remains with us today as the essence of Protestant America.

Infants have a lot to make sense of in the world: Why does the sun shine and night fall; why do some objects move in response to words, while others won't budge; who is it that looks over them and cares for them? How the developing brain grapples with these and other questions leads children, across cultures, to naturally develop a belief in a divine power of remarkably consistent traits—a god that is a powerful creator, knowing, immortal, and good—explains noted developmental psychologist and anthropologist Justin L. Barrett in this enlightening and provocative book. In short, we are all born believers. Belief begins in the brain. Under the sway of powerful internal and external influences, children understand their environments by imagining at least one creative and intelligent agent, a grand creator and controller that brings order and purpose to the world. Further, these beliefs in unseen super beings help organize children's intuitions about morality and surprising life events, making life meaningful. Summarizing scientific experiments conducted with children across the

globe, Professor Barrett illustrates the ways human beings have come to develop complex belief systems about God's omniscience, the afterlife, and the immortality of deities. He shows how the science of childhood religiosity reveals, across humanity, a "natural religion," the organization of those beliefs that humans gravitate to organically, and how it underlies all of the world's major religions, uniting them under one common source. For believers and nonbelievers alike, Barrett offers a compelling argument for the human instinct for religion, as he guides all parents in how to effectively encourage children in developing a healthy constellation of beliefs about the world around them. This book examines how religion and related beliefs have varied impacts on the needs and perceptions of practitioners, service users, and the support networks available to them. The authors argue that social workers need to understand these phenomena, so that they can become more confident in challenging discriminatory and oppressive practices. The centrality of religion and associated beliefs in the lives of many is emphasised, as are their potentially liberating (and potentially negative) impacts. In line with the Social Work in Practice series style, the book allows readers to explore issues in depth. It focuses on knowledge transmission, and the encouragement of critical reflection on practice. Each chapter is built around 'real-life' case scenarios using a problem-based learning approach. This book is the first to deal with social work and religion so comprehensively and will therefore be essential reading not only for social work students, but also for practitioners in a range of areas, social work academics and researchers in the UK and beyond. The cognitive science of religion is a new discipline that looks at the roots of religious belief in the cognitive architecture of the human mind. The Roots of Religion deals with the philosophical and theological implications of the cognitive science of religion which grounds religious belief in human cognitive structures: religious belief is 'natural', in a way that even scientific thought is not. Does this new discipline support religious belief, undermine it, or is it, despite many claims, perhaps eventually neutral? This subject is of immense importance, particularly given the rise of the

‘ new atheism ’ . Philosophers and theologians from North America, UK and Australia, explore the alleged conflict between truth claims and examine the roots of religion in human nature. Is it less ‘ natural ’ to be an atheist than to believe in God, or gods? On the other hand, if we can explain theism psychologically, have we explained it away. Can it still claim any truth? This book debates these and related issues. This Book Is An In-Depth Study Of Demonic Belief And Practices Of Nineteen Important Religious Communities Of The World And Its Impact On Their Socio-Cultural Life From The Beginning Of Civilisation To Contemporary Period. This Study Is Classified Into Two Parts Oriental Demonology And Occidental Demonology. Over the last two decades, scientific accounts of religion have received a great deal of scholarly and popular attention both because of their intrinsic interest and because they are widely seen as potentially constituting a threat to the religion they analyse. The Believing Primate aims to describe and discuss these scientific accounts as well as to assess their implications. The volume begins with essays by leading scientists in the field, describing these accounts and discussing evidence in their favour. Philosophical and theological reflections on these accounts follow, offered by leading philosophers, theologians, and scientists. This diverse group of scholars address some fascinating underlying questions: Do scientific accounts of religion undermine the justification of religious belief? Do such accounts show religion to be an accidental by-product of our evolutionary development? And, whilst we seem naturally disposed toward religion, would we fare better or worse without it? Bringing together dissenting perspectives, this provocative collection will serve to freshly illuminate ongoing debate on these perennial questions. Includes information regarding - Christianity - Judaism -Islam - Buddhism - Hinduism - Mormonism - Unification Church - Jehovah's Witnesses - Christian Science - Scientology - Unity School of Christianity -New Age - Spiritualism - Hare Krishna - Armstrongism (latest updates) - Nichiren Shoshu Buddhism Baha'i World Faith - Transcendental Meditation (TM) Different religious traditions offer apparently very different pictures of the world. How are

we to make sense of this radical diversity of religious belief? In this book, Professor Godlove argues that religions are alternative conceptual frameworks, the categories of which organise experience in diverse ways. He traces the history of this idea from Kant to Durkheim, and then proceeds to discuss two constraints on the diversity of all human judgment and belief: first that human experience is made possible by shared, a priori rules, and second, that as language-users we must presuppose that we hold the vast bulk of our beliefs in common. Given these unavoidable constraints, it is clear how religions may offer encompassing symbolic systems that often diverge dramatically from one another. 'An original and brilliant critique of Durkheim and Kant from within the framework of Davidson's semantic theory. This book is required reading for anyone interested in the academic study of religion, and the problems of relativism and the diversity of belief.' -- Hans H. Penner, Dartmouth College

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Fourteen original essays by philosophers, theologians, and social scientists explore the challenges to moral and religious belief posed by disagreement and evolution. The collection represents both sceptical

and non-skeptical positions about morality and religion, cultivates new insights, and moves the discussion forward in illuminating ways. This book contains a thorough and balanced series of dialogues introducing key topics in philosophy of religion, such as: the existence and nature of God, the problem of evil, religious pluralism, the nature of religious experience, immortality, and the meaning of life. A realistic cast of characters in a natural setting engages in a series of thought-provoking conversations; the dialogue format of these conversations captures typical student attitudes and questions concerning religious belief; allows comparison of important themes throughout the dialogues; encourages the interjection of insights, observations, questions, and objections; and introduces related points when they would naturally arise, instead of relegating them to a later chapter. As well as presenting a detailed and probing discussion, each dialogue includes a list of key terms, a set of study questions, and a bibliography - all of which make this an excellent text for courses in philosophy of religion and introductory philosophy classes. Recent decades have seen a fertile period of theorizing within mainstream epistemology which has had a dramatic impact on how epistemology is done. Investigations into contextualist and pragmatic dimensions of knowledge suggest radically new ways of meeting skeptical challenges and of understanding the relation between the epistemological and practical environment. New insights from social epistemology and formal epistemology about defeat, testimony, a priority, probability, and the nature of evidence all have a potentially revolutionary effect on how we understand our epistemological place in the world. Religion is the place where such rethinking can potentially have its deepest impact and importance. Yet there has been surprisingly little infiltration of these new ideas into philosophy of religion and the epistemology of religious belief. Knowledge, Belief, and God incorporates these myriad new developments in mainstream epistemology, and extends these developments to questions and arguments in religious epistemology. The investigations proposed in this volume offer substantial new life, breadth, and sophistication to issues in the philosophy of religion and

analytic theology. They pose original questions and shed new light on long-standing issues in religious epistemology; and these developments will in turn generate contributions to epistemology itself, since religious belief provides a vital testing ground for recent epistemological ideas. The striking extent of religious disagreement suggests that religious conviction is very often the result of processes that do not reliably produce true beliefs. For this reason, many have argued that the only rational response to religious disagreement is to adopt a religious skepticism that eschews confident religious belief. *Disagreement, Deference, and Religious Commitment* contests this skeptical conclusion, explaining how it could be rational to maintain confident belief even in the face of the epistemic worries posed by disagreement. John Pittard argues against the commitment to rigorous epistemic impartiality that underlies the case for disagreement-motivated religious skepticism, while also critiquing approaches to disagreement that allow for the unproblematic privileging of one's first-person perspective. He emphasizes the importance of having rational insight into reasons that favor one's outlook; however, he challenges narrowly intellectualist accounts of insight, arguing that many of the rational insights crucial to assessing religious outlooks are not achievable through analytical reasoning, but only through relevant emotional experiences. In the second part of the book, Pittard considers the implications that accepting the impartiality requirement favored by "disagreement skeptics" has for religious commitment. He challenges the common assumption that a commitment to rigorous epistemic impartiality would rule out confident religious belief. He further argues, however, that such an impartiality commitment would likely make it irrational to pursue one's favored form of religious life and might prevent one from rationally engaging in any religious or irreligious way of life whatsoever. This troubling conclusion gives reason to hope that the arguments against impartiality are correct and that one can justify conviction despite widespread disagreement. *Reason and Religious Belief*, now in its fifth edition, explores perennial questions in the philosophy of religion. Drawing from the best in both

classical and contemporary discussions, the authors examine religious experience, faith and reason, the divine attributes, arguments for and against the existence of God, divine action (in various forms of theism), Reformed epistemology, religious language, religious diversity, and religion and science. The papers in this collection are concerned with the epistemology of religious belief. The contributors disagree on such issues as whether philosophers have a role to play in determining the reasonableness or intelligibility of religious beliefs, or whether philosophy properly understood is a descriptive task. But all the papers are informed by the belief that philosophical discussion should proceed by giving attention to the character of the religious beliefs and practices under consideration. Using the metaphor of 'constitutional space', this thought-provoking book describes the confluence and convergence of powers in a constitutional system, comprised of the principled exercise of the legislative, executive and judicial powers of constitutional government. Addressing the issues surrounding the freedom of religion or belief, the book explores the dimensions of constitutional space and the content of this freedom, as well as comparative approaches to defining and protecting this freedom. After offering a brief overview of the role of faith within Judaism, Christianity and Islam, an interdisciplinary analysis of faith, belief, belief systems and the act of believing is undertaken. The debate over the nature of doctrine between George Lindbeck and Alister McGrath brings into focus four ways in which beliefs can be employed: expressive, interpretative, formative and referential/relational. An analysis of monotheistic belief ensues which demonstrates how it can function meaningfully in each of these modes, including the last, where insights from phenomenology and relational ontology, as well as philosophical theology, favour a participatory approach in which God is encountered not as an object of investigation, but as that transcendent Other whose worship is the fulfilment of human being. The study concludes by highlighting convergences between the nature of faith presented in the initial scriptural overview and that developed throughout the rest of the study. Current debate about religion seems to be going nowhere. Atheists

persist with their arguments, many plausible and some unanswerable, but they make no impact on believers. Defenders of religion find atheists equally unwilling to cede ground. Noting that religion is not what atheists think it is, Tim Crane offers a way out of this stalemate. *Religion and Higher Education in Europe and North America* illuminates the experiences of staff and students in higher education as they negotiate the university environment. Religious extremism has been rising across Europe, whilst recent attacks have thrown public debate around the place of religion on campus, the role of universities in recognising and managing religious fundamentalism and freedom of speech on campus into sharper focus. Despite these debates, research exploring religion on campus has been largely absent from discourse on higher education outside of America, with policy and practices designed to deal with religion on campus largely founded on supposition rather than evidence. This book speaks into that void, including results from recent studies in the field which form an empirically grounded base from a broad variety of perspectives on religion at universities. Aiming to offer a deeper perspective, more dialogue, and engagement on the experiences of students, *Religion and Higher Education in Europe and North America* presents us not only with an opportunity to counter growing trends of intolerance, but for people to connect with the humanity of others. Focusing on what research reveals about staff and students' experiences, it incorporates research from different academic disciplines including sociology, education, social policy, theology and religious studies, and across different faith and belief groups. This thought-provoking and challenging volume features chapters written by researchers involved in informing policy and practice relating to religion and belief in higher education in the UK, US, Canada, France and the Netherlands. Spanning the academic-practitioner divide, students and academics interested in the sociology of religion and of higher education, as well as those responsible for the practical management of campus life, will find this text of particular importance.

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