

Gods In The Global Village The World Apos S Religions In Sociolo

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Explore the profound interplay of divinity and human society in our increasingly interconnected world. This content delves into the fascinating realm of world religions through a sociological lens, examining how ancient traditions adapt and thrive within the 'global village' of today. Understand the complex impact of globalization on religious practices and beliefs, offering a comprehensive sociological perspective on faiths across continents.

Students benefit from organized study guides aligned with academic syllabi.

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Gods in the Global Village

Publisher Description

Gods in the Global Village

In a world plagued by religious conflict, how can the various religious and secular traditions coexist peacefully on the planet? And, what role does sociology play in helping us understand the state of religious life in a globalizing world? In the Fourth Edition of Gods in the Global Village, author Lester Kurtz continues to address these questions. This text is an engaging, thought-provoking examination of the relationships among the major faith traditions that inform the thinking and ethical standards of most people in the emerging global social order. Thoroughly updated to reflect recent events, the book discusses the role of religion in our daily lives and global politics, and the ways in which religion is both an agent of, and barrier to, social change.

Gods in the Global Village

The multicultural interests of today's diverse student population are reflected in this book which, treats classic issues in the sociology of religion in a variety of religious contexts and considers the global interconnections between beliefs and believers. Kurtz thus helps students understand the interplay between social change and religion. As provocative as it is informative, this book will spark discussion and re-examination of our conventional understandings of the role of religion in the postmodern and modern world.

The Future of God in the Global Village

In the long trek of human history, the adage that there will never be peace among the nations until there is peace among the religions has never been truer. The growing trend toward spiritually inspired violence throughout the emerging global village of the twenty-first century has taken a terrible toll on the lives of thousands of innocent victims. The primary purpose of this book is to address this issue head-on by examining the role that the earth's diverse faith communities can play in stopping the needless hatreds and hostilities that all too often arise from the search for spiritual fulfillment. At this stage of human evolution, nothing is more urgent.

The Future of Peace and Justice in the Global Village

Many authors have written on the effect technology, economics, and politics have on globalization, but few have addressed the potential impact of world religions on the future direction of globalization. McFaul's fascinating book explores what others have not: the part the world's major religions—Hinduism, Buddhism, Jainism, Zoroastrianism, Judaism, Christianity, and Islam—will play in bringing either greater peace and justice or hatred and hostility to the global village. Will these religions, which exert the greatest amount of influence worldwide, be a force for good or ill in the emerging global village of the 21st century? This book answers that question and more. Covering the religions to which the majority of world's population adheres, it offers insight into the commonalities, differences, and potential for coming together to create peace to be found among the major faiths. The world's seven major religions are covered, and topics such as sexuality, ethics, violence, and the tension between secular and sacred arenas are discussed for each. McFaul argues that if the leaders and laity of these religions are able to find common ground, efforts toward peace and justice in the global village can be more effective and lasting. If they accentuate their differences, he suggests, they will only produce more hatred and hostility.

Global Religions

The essays collected here provide brief and accessible introductions to the major world religions in their global contexts. The volume begins with an introduction to the globalization of religion by Mark Juergensmeyer, and is followed by individual essays on Christianity, Islam, Judaism, Hinduism, Buddhism, and local religious societies. The book concludes with three essays reflecting on the global religious scene. Taken together, these essays provide a concise, authoritative, and highly readable introduction to the state of worldwide religion in the 21st century.

God in the Tumult of the Global Square

How is religion changing in the twenty-first century? In the global era, religion has leapt onto the world stage, often in contradictory ways. Some religious activists are antagonistic and engage in protests, violent acts, and political challenges. Others are positive and help to shape an emerging transnational civil society. In addition, a new global religion may be in the making, providing a moral and spiritual basis for a worldwide community of concern about environmental issues, human rights, and international peace. *God in the Tumult of the Global Square* explores all of these directions, based on a five-year Luce Foundation project that involved religious leaders, scholars, and public figures in workshops held in Cairo, Moscow, Delhi, Shanghai, Buenos Aires, and Santa Barbara. In this book, the voices of these religious observers around the world express both the hopes and fears about new forms of religion in the global age.

The Universal God

How can Christians bring about peace and justice in the world, when Christianity seems either to claim the absolute truth about God or to dissolve into "disempowering relativism"? James Will seeks an answer for this crucial question in the spiritual and intellectual life of the church. He challenges the traditional western idea of God as omnipotent and unchanging, instead offering the theory of the universal relationality of God. Writing from the perspective of process theology, Will says that just as God had an impact on the world, so the world has an impact on God. God is related and responsive to the world. In the modern world, where many cultures and belief systems are in contact and often conflict with one another, Will's broadening of the conception of God offers an integration of many cultures and beliefs, recognizing their relatedness without reducing any of them. In this way, Will believes the universal God may bring love and peace to a pluralistic and often divided world.

The Study of Religion in an Age of Global Dialogue

Religion is the most fundamental, comprehensive of all human activities. It tries to make sense out of not simply one or another aspect of human life, but of all aspects of human experience. At the core of every civilization lies its religion, which both reflects and shapes it. Thus, if we wish to understand human life in general and our specific culture and history, we need to understand religion. What is religion? Religion is an explanation of the ultimate meaning of life, and how to live accordingly; based on a notion of the Transcendent. Normally it contains the four "C's": Creed, Code, Cult, Community-structure. CREED refers to the cognitive aspect of a religion; it is everything that goes into the "explanation" of the ultimate meaning of life. CODE OF BEHAVIOR, or ethics, includes all the rules and customs of action that somehow follow from one aspect or another of the Creed. CULT means all the ritual activities that relate the follower to one aspect or another of the Transcendent, either directly or indirectly, prayer being an example of the former and certain formal behavior toward representatives of the Transcendent, such as priests, of the latter. COMMUNITY-STRUCTURE refers to the relationships among the followers; this can vary widely, from a very egalitarian relationship, as among Quakers, through a "republican" structure as Presbyterians have, to a monarchical one, as with some Hasidic Jews have with their Rebbe. THE TRANSCENDENT, as the roots of the word indicate, means "that which goes beyond" the everyday, the ordinary, the surface experience of reality. It can mean spirits, gods, a Personal God, an Impersonal God, Emptiness, etc. This volume looks at the ways we humans have developed to study religion. However, a new age in human consciousness is now dawning: The Age of Global Dialogue, a radically new consciousness which fundamentally shifts the ways we understand everything in life, including religion. This global dialogical way of understanding life does not lead to one global religion, but it does lead toward a consciously acknowledged common set of ethical principles, a Global Ethic. The book looks at these two movements—the Age of Global Dialogue and inchoate Global Ethic—in order to help readers understand what is going on around them, so they might make informed, intelligent decisions about the meaning of life and how to live it. Author note: Leonard Swidler is Professor of Religion at Temple University. Paul Mojzsis is Academic Dean and Professor of Religious Studies at Rosemount College.

Religions in Global Society

Peter Beyer, a distinguished sociologist of religion, presents a way of understanding religion in a contemporary global society - by analyzing it as a dimension of the historical process of globalization. Introducing theories of globalization and showing how they can be applied to world religions, Beyer reveals the nature of the contested category of 'religion': what it means, what it includes and what it implies in the world today. Written with exceptional clarity and illustrated with lively and diverse examples ranging from Islam and Hinduism to African traditional religions and new age spirituality, this is a fascinating overview of how religion has developed in a globalized society. It is recommended reading for students taking courses on sociology of religion, religion and globalization, and religion and modernity.

Big Gods

Examines how the belief in gods has led to cooperation and sometimes conflict between groups. The author also looks at how some cooperative societies have developed without belief in gods.

The World's Religions

This comprehensive volume focuses on the world's religions and the changes they have undergone as they become more global and diverse in form. It explores the religions of the world not only in the regions with which they have been historically associated, but also looks at the new cultural and religious contexts in which they are developing. It considers the role of migration in the spread of religions by examining the issues raised for modern societies by the increasing interaction of different religions. The volume also addresses such central questions as the dynamics of religious innovation which is evidenced in the rise and impact of new religious and new spirituality movements in every continent.

Global Gods

David W. Shenk looks at world religions and ideologies from the viewpoint of a Christian experienced in interfaith dialogue. Global Gods explores ten religious or ideological options, including African traditional religion, Buddhism, Christianity, Confucianism, the European Enlightenment, Hinduism,

Islam, Judaism, Marxism, and Platonism. The author honestly assesses the strengths and weaknesses of each major stream. And he interacts with sophisticated currents of thought while keeping his presentation clear and accessible. *Global Gods* contributes to the growing conversation about the role of religion and ideology in society. In an increasingly pluralistic world, the issues Shenk explores are not only theoretical but have practical urgency. Selected by the Evangelical Christian Publishers Association as one of the top five missions/evangelism books (1996).

Experiencing Globalization

This collection of essays, with special reference to Asia, analyzes religion through lived experience and reveals how religious phenomena are inextricably linked to globalizing processes.

Crediting God

Tocqueville suggested that "the people reign in the American political world like God over the universe." This intuition anticipates the crisis in the secularization paradigm that has brought theology back as a fundamental part of sociological and political analysis. It has become more difficult to believe that humanity's progress necessarily leads to atheism, or that it is possible to translate all that is good about religion into reasonable terms acceptable in principle by all, believers as well as nonbelievers. And yet, the spread of Enlightenment values, of an independent public sphere, and of alternative "projects of modernity" continues unabated and is by no means the antithesis of the renewed vigor of religious beliefs. The essays in this book shed interdisciplinary and multicultural light on a hypothesis that helps to account for such an unexpected convergence of enlightenment and religion in our times: Religion has reentered the public sphere because it puts into question the relation between God and the concept of political sovereignty. In the first part, "Religion and Polity-Building," new perspectives are brought to bear on the tension-ridden connection between theophany and state-building from the perspective of world religions. Globalized, neo-liberal capitalism has been another crucial factor in loosening the bond between God and the state, as the essays in the second part, "The End of the Saeculum and Global Capitalism," show. The essays in the third part, "Questioning Sovereignty: Law and Justice," are dedicated to a critique of the premises of political theology, starting from the possibility of a prior, perhaps deeper relation between democracy and theocracy. The book concludes with three innovative essays dedicated to examining Tocqueville in order to think the "Religion of Democracy" beyond the idea of civil religion.

Encyclopedia of Global Religion

Presents entries A to L of a two-volume encyclopedia discussing religion around the globe, including biographies, concepts and theories, places, social issues, movements, texts, and traditions.

Crossing the Gods

"Finally, Demerath places within a comparative context the commonly held view that America is the world's most religious nation and argues that our country is not "more religious" but "differently religious." He concludes that the United States represents a unique combination of congregational religion, religious pluralism, and civil religion."--Jacket.

God's Blueprints

Viewing the world with abhorrence, members of utopian sects isolate themselves from its influence. As this book, first published in 1975, shows, they seek to establish and promulgate radically distinctive forms of society according to what they claim to be God's blueprint and which they believe are destined by his intervention and their example to spread throughout the world. Rooted in the sociology of religion and more particularly in the concepts of sectarianism and communitarianism, this study presents an analysis of three sects: the Shakers; the Oneida Community; and the Bruderhof. The author examines the origins, religious conceptions, social structure and composition, modes of social control, and development of each group; and in a concluding chapter he discusses the utopian sect as a distinctive social form.

A God of One's Own

Religion posits one characteristic as an absolute: faith. Compared to faith, all other social distinctions and sources of conflict are insignificant. The New Testament says: 'We are all equal in the sight of God'.

To be sure, this equality applies only to those who acknowledge God's existence. What this means is that alongside the abolition of class and nation within the community of believers, religion introduces a new fundamental distinction into the world the distinction between the right kind of believers and the wrong kind. Thus overtly or tacitly, religion brings with it the demonization of believers in other faiths. The central question that will decide the continued existence of humanity is this: How can we conceive of a type of inter-religious tolerance in which loving one's neighbor does not imply war to the death, a type of tolerance whose goal is not truth but peace? Is what we are experiencing at present a regression of monotheistic religion to a polytheism of the religious spirit under the heading of 'a God of one's own'? In Western societies, where the autonomy of the individual has been internalized, individual human beings tend to feel increasingly at liberty to tell themselves little faith stories that fit their own lives to appoint 'Gods of their own'. However, this God of their own is no longer the one and only God who presides over salvation by seizing control of history and empowering his followers to be intolerant and use naked force.

Testing Pluralism

This volume of the Religion and the Social Order series examines the phenomenon of the globalization of religions that has particularly characterized the last fifty years.

A Comparative Sociology of World Religions

Sharot (sociology, Ben-Gurion U. of the Negev) focuses on the differences and interrelationships between religious elites and lay masses. He presents several relevant concepts and theories including a model of religious action based on the work of Max Weber, and a discussion of elites and masses as represented in Weber's comparison of world religions. Coverage encompasses religious action in world religions; Brahmins, Renouncers, and Hinduism in India; Buddhism and Animism in Sri Lanka and Southeast Asia; traditional Catholicism in Europe; Islam and Judaism; Protestants, Catholics and the reform of popular religion; and a comparison of religious elites and popular religions. c. Book News Inc.

How the World's Religions are Responding to Climate Change

A growing chorus of voices has suggested that the world's religions may become critical actors as the climate crisis unfolds, particularly in light of international paralysis on the issue. In recent years, many faiths have begun to address climate change and its consequences for human societies, especially the world's poor. This is the first volume to use social science to examine how religions are helping to address one of the most significant and far-reaching challenges of our time. While there is a growing literature in theology and ethics about climate change and religion, little research has been previously published about the ways in which religious institutions, groups and individuals are responding to the problem of climate change. Seventeen research-driven chapters are written by sociologists, anthropologists, geographers and other social scientists. This book explores what effects religions are having, what barriers they are running into or creating, and what this means for the global struggle to address climate change.

Transcendence

Atheism as a belief does not have to present intellectual credentials within academia. Yet to hold beliefs means giving reasons for doing so, ones which may be found wanting. Instead, atheism is the automatic default setting within the academic world. Conversely, religious belief confronts a double standard. Religious believers are not permitted to make truth claims but are instead forced to present their beliefs as part of one language game amongst many. Religious truth claims are expected to satisfy empiricist criteria of evidence but when they fail, as they must, religious belief becomes subject to the hermeneutics of suspicion. This book explores religious experience as a justifiable reason for religious belief. It uniquely demonstrates that the three pillars of critical realism - ontological intransitivity, epistemic relativity and judgemental rationality - can be applied to religion as to any other beliefs or theories. The three authors are critical realists by philosophical position. They seek to establish a level playing field between religion and secular ideas, which has not existed in the academic world for some generations, in order for reasoned debate to be conducted.

Society and the Death of God

This book advances the "strong" programme that sociology and anthropology provide a scientific foundation for arguing that God and the gods are human creations. Contending that religion is one - but not the only - way to systematize and institutionalize the moral order of a society, the author argues that religion reflects the fundamental human need for belonging and the social function of compassion. As such, our transcendental and supernatural ideas are really concerned with our everyday lives in communities and, faced with the severity and immediacy of the global problems with which the world is confronted - existential threats - it is increasingly important to abandon delusions and correct our mistake in reference, not by eradicating religion, but by grounding it more explicitly in earthly matters of community, social solidarity, belonging, and compassion. A wide-ranging study of the roots, nature, and purpose of religion and theistic belief, *Society and the Death of God* will appeal to sociologists, social theorists, and philosophers with interests in the scientific study of religion and the role of religion in the life of humankind.

Religion in Today's World

Religion is a major force in contemporary society. It is also one of the least understood social and political influences on individuals and communities. In this innovative collection of original essays and classic readings, experts explore the significance of contemporary religiosity: as a source of meaning and motivation, how it unites and divides us, and how it is used politically and culturally. Readers will be introduced to the broad debates in ways that will equip them to analyze, discuss, and make their own judgments about religion and society. This book should be read by anyone interested in understanding religion as a central source of meaning and politics, and is ideally suited for undergraduate teaching on religion and social issues and from a global perspective.

God Is Back

Two writers for "The Economist" magazine show how and why religion is booming around the world and reveal its vast effects on the global economy, politics, and more.

We God's People

Cesari argues that both religious and national communities are defined by the three Bs: belief, behaviour and belonging. By focusing on the ways in which these three Bs intersect, overlap or clash, she identifies the patterns of the politicization of religion, and vice versa, in any given context. Her approach has four advantages: firstly, it combines an exploration of institutional and ideational changes across time, which are usually separated by disciplinary boundaries. Secondly, it illustrates the heuristic value of combining qualitative and quantitative methods by statistically testing the validity of the patterns identified in the qualitative historical phase of the research. Thirdly, it avoids reducing religion to beliefs by investigating the significance of the institution-ideas connections, and fourthly, it broadens the political approach beyond state-religion relations to take into account actions and ideas conveyed in other arenas such as education, welfare, and culture.

Is God Back?

Is God Back? Reconsidering the New Visibility of Religion examines the shifting boundary between religion and the public sphere in Europe and the Middle East. Asking what the 'new visibility of religion' means and challenging simplistic notions of living in a 'post-secular' age, the chapters explore how religion is contested and renegotiated in the public sphere – or rather, in different publics – and the effects of these struggles on society, state and religion itself. Whereas religion arguably never went away in the USA, the re-emergence of public religion is a European phenomenon. *Is God Back?* provides timely case studies from Europe, as well as extending to the Middle East, where fledgling democracies are struggling to create models of governance that stem from the European secular model, but which need to be able to accommodate a much more public form of religiosity. Discussions include the new visibility of neo-Pagan and Native Faith groups in Europe, Evangelical Christians and Church teaching on sexuality in the UK, and Islamic social Movements in the Arab world. Drawing from empirical and theoretical research on religion and national identity, religion and media, church-state relationships, and religion and welfare, *Is God Back?* is a rich source for students and scholars interested in the changing face of public religion in the modern world, including those studying the sociology of religion, social policy, and theology.

Religion and Development in the Global South

This book examines how the beliefs and practices of each of the major world religions, as well as other belief systems, affect the variables that influence growth and development in the Global South. Evidence suggests that as countries develop, the influence of religion on all aspects of society declines. In stark contrast to the developed world, in the Global South, the role of religion is highly pervasive – the distinctive conclusion of this book is therefore that a lessening of religiosity is a sine qua non for growth and development, including secular laws and constitutions. Offering a ground-breaking study in an area little explored in the English language, this book will satisfy an important gap in the literature on the political economy of development, sociology of religion, law, and anthropology.

Religion in Global Civil Society

The extraordinary changes in world society at the beginning of the 21st century have involved religion to a degree that would have amazed earlier observers of modernity. Within the past decade religion has been associated with some of the world's most strident forms of political encounter, including new movements of nationalism, the clerical leadership of political sects, and the religiously motivated acts of terrorism. Religion seems to be trying to tear the planet apart, even as other cultural forces seem to be trying to pull it together. The technology of the Internet, film, television, cell phones, and other forms of rapid universal communication seem to be knitting the world into a single social fabric. Consumer franchises and popular culture seem to be making the world a single global city. Religion seems to be at odds with all of this. Is religion the natural enemy of globalization? The essays in this volume explore the difficulties and possibilities of a diversity of religious groups occupying the same civil society. The authors avoid simplistic generalizations. Religion, they show, is not only identified with the culture and politics of the hostile anti-urban village--it is not simply the jihad that Benjamin Barber identified as the opponent of the homogenous global culture of McWorld. True, some religious activists have blown things up. But others have tried to smooth things over. Even the religious opposition to globalization is nuanced. Some violent activists (like Hindu extremists in India) want a new religious state. Others, like Christian militias or al Qaeda, envision a transnational religious entity--a kind of religious globalization to supplant the secular one. Prophetic religious voices call for moderation, justice, and environmental protection. Religion, these essays demonstrate, plays diverse and sometimes contradictory roles in the new cultural globalization. In a global culture the shared values of different religious traditions can provide a collective sense of virtuous conduct in public life. But religion can also support the position of enemies of global society--those who see in globalization the effort to impose the values and power of one country over the others.

Society without God

“Silver” Winner of the 2008 Foreword Magazine Book of the Year Award, Religion Category Before he began his recent travels, it seemed to Phil Zuckerman as if humans all over the globe were “getting religion”—praising deities, performing holy rites, and soberly defending the world from sin. But most residents of Denmark and Sweden, he found, don’t worship any god at all, don’t pray, and don’t give much credence to religious dogma of any kind. Instead of being bastions of sin and corruption, however, as the Christian Right has suggested a godless society would be, these countries are filled with residents who score at the very top of the “happiness index” and enjoy their healthy societies, which boast some of the lowest rates of violent crime in the world (along with some of the lowest levels of corruption), excellent educational systems, strong economies, well-supported arts, free health care, egalitarian social policies, outstanding bike paths, and great beer. Zuckerman formally interviewed nearly 150 Danes and Swedes of all ages and educational backgrounds over the course of fourteen months. He was particularly interested in the worldviews of people who live their lives without religious orientation. How do they think about and cope with death? Are they worried about an afterlife? What he found is that nearly all of his interviewees live their lives without much fear of the Grim Reaper or worries about the hereafter. This led him to wonder how and why it is that certain societies are non-religious in a world that seems to be marked by increasing religiosity. Drawing on prominent sociological theories and his own extensive research, Zuckerman ventures some interesting answers. This fascinating approach directly counters the claims of outspoken, conservative American Christians who argue that a society without God would be hell on earth. It is crucial, Zuckerman believes, for Americans to know that “society without God is not only possible, but it can be quite civil and pleasant.”

Theism and Atheism in a Post-Secular Age

This book examines the post-secular idea of 'religion for non-believers'. The new form of unbelief which is dubbed as 'tourist atheism' is not based on absolute rejection of religion as a 'dangerous illusion' or 'mere prejudice'. Tourist atheists instead consider religion as a cultural heritage and a way of seeking perfection. What are the origins of these new forms of atheism? What are the implications of the emergence of a type of atheism which is more open toward religious teachings, rituals, arts, and world views? Hashemi argues that public intellectuals must consider that it is a sign of a post-secular age in which believers and non-believers go beyond mere tolerance and engage in a creative process of co-practice and co-working.

Beyond the Death of God

This volume offers a nuanced picture with specific instances of religion and politics in Muslim, Jewish, Christian, Buddhist, and Hindu contexts, broadly presenting the phenomenon of religion and politics via country and thematic case studies. Qualitative, quantitative, material, philosophical, and theological analyses draw upon social theory to show how (and why) religion matters deeply in each time and place. The authors and contributors demonstrate that religion is a significant force that drives societies and politics around the world, and that a radical change in the Western understanding of value-driven global politics is needed. *Beyond the Death of God* offers new, local voices to Western audiences—through essays that suggest the need for an appreciation of Divinity as a quintessence holding a significant place in the hearts, minds, social orders, and political organization of politics around the world.

God is Dead

Drawing on an international range of examples, Steve Bruce offers a comprehensive and up-to-date defence of the secularisation debate.

Religions of Modernity

Religions of Modernity challenges the social-scientific orthodoxy that modernization inevitably erodes the sacred, and documents - in rich empirical detail - how modernity spawns its own religious meanings by relocating the sacred to the self and the domain of digital technology.

Annual Review of the Sociology of Religion

Prayer is a valuable focus for understanding how people interpret themselves, others and the world in which they live. It is a phenomenon which seems to be characteristic not only of participants in every religion, but also men and women who do not identify with traditional religions.

God and Globalization: Volume 2

A trenchant study of the impact of globalization on the world's major institutions shows how the new "authorities" are influenced by religious and spiritual principles. Original.

The God Problem

The United States is one of the most highly educated societies on earth, and also one of the most religious. In *The God Problem*, Robert Wuthnow examines how middle class Americans juggle the seemingly paradoxical relationship between faith and reason. Based on exceptionally rich and candid interviews with approximately two hundred people from various faiths, this book dispels the most common explanations: that Americans are adept at keeping religion and intellect separate, or that they are a nation of "joiners." Instead, Wuthnow argues, we do this—not by coming up with rational proofs for the existence of God—but by adopting subtle usages of language that keep us from making unreasonable claims about God. In an illuminating narrative that reveals the complex negotiations many undertake in order to be religious in the modern world, Wuthnow probes the ways of talking that occur in prayers, in discussions about God, in views of heaven, in understandings of natural catastrophes and personal tragedies, and in attempts to reconcile faith with science.

God After the Church Lost Control

This book combines insights from sociology of religion and theology to consider the fundamental changes that have taken place in how people think about God in contemporary Western society. It can be said that God has become irrelevant for many people, often as a result of well-grounded ethical

critique of churches. Here the authors argue for the necessity of rethinking God-talk in a pluralist and changing context and for thinking critically about hegemonic ways of speaking about God from a moral and experiential perspective, not only from the point of view of abstract theology. Drawing on empirical material from a Norwegian setting, the book advocates a critical-constructive theology with a notion of God that takes human experience and social change seriously. It depicts a God who is an enabler of moral maturity rather than an authoritarian moral instructor, a God who is on the side of the marginalized and poor, and a challenge to unjust hierarchies.

The Post-Secular in Question

The Post-Secular in Question considers whether there has in fact been a religious resurgence of global dimensions in recent decades. This collection of original essays by leading academics represents an interdisciplinary intervention in the continuing and ever-transforming discussion of the role of religion and secularism in today's world. Foregrounding the most urgent and compelling questions raised by the place of religion in the social sciences, past and present, The Post-Secular in Question restores religion to a more central place in social scientific thinking about the world, helping to move scholarship "beyond unbelief." Contributors: Courtney Bender, Craig Calhoun, Michele Dillon, Philip S. Gorski, Richard Madsen, Kathleen Mahoney, Tomoko Masuzawa, Eduardo Mendieta, John Schmalzbauer, James K. A. Smith, John Torpey, Bryan S. Turner, Hent de Vries.