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J. Samuel Preus traces the development and articulation of a modern naturalistic approach to the study of religion by examining ideas about the origin of religion in the works of nine western thinkers: Jean Bodin, Herbert of Cherbury, Bernard

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Fontenelle, Giambattista Vico, David Hume, Auguste Comte, Edward Brunett Tylor, Emile Durkheim, and Sigmund Freud. He argues that beginning in the sixteenth century increasing critical detachment from theological presuppositions and commitments made it possible for the question of origins to be

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posed from an altogether non-religious point of view. This new modernist paradigm was characterized by the conviction that religion could be explained in scientific terms, like any other object of critical investigation.

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religion could be explained in scientific terms, like any other object of critical investigation.

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

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"Why do people have religion?" Using findings from anthropology, cognitive science, linguistics, and evolutionary biology, Religion Explained shows how this aspect of human consciousness is increasingly ammissible to coherent, naturalistic explanation. This brilliant and controversial book gives readers the first

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scientific explanation for what religious feeling is really about, what it consists of, and where it comes from.

Interest in theories of religion has never been greater. Scholars debate single theoretical approaches in different scholarly journals, while the ‘ new atheists ’ such as Richard

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Dawkins and Daniel Dennett criticize the whole idea of religion. For everyone eager to understand the current state of the field, Contemporary Theories of Religion surveys the neglected landscape in its totality. Michael Stausberg brings together leading scholars of the field to review and discuss seventeen contemporary theories of religion.

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As well as scholars of religion, it features anthropologists, archaeologists, classicists, evolutionary biologists, philosophers and sociologists. Each chapter provides students with background information on the theoretician, a presentation of the theory 's basic principles, an analysis of basic assumptions, and a review of previous

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critiques. Concluding with a section entitled 'Back and Forth', Stausberg compares the different theories and points to further avenues of discussion for the future.

With contributions from founders of the field, including Justin Barrett, E. Thomas Lawson, Robert N. McCauley, Paschal

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Boyer, Armin Geertz and Harvey
Whitehouse, as well as from younger
scholars from successive stages in the field's
development, this is an important survey of
the first twenty-five years of the cognitive
science of religion. Each chapter provides
the author's views on the contributions the
cognitive science of religion has made to the

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academic study of religion, as well as any shortcomings in the field and challenges for the future. Religion Explained? The Cognitive Science of Religion after Twenty-five Years calls attention to the field whilst providing an accessible and diverse survey of approaches from key voices, as well as offering suggestions for further research

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within the field. This book is essential reading for anyone in religious studies, anthropology, and the scientific study of religion.

This volume reflects on current debates in the academic study of religion by reprinting select articles from the Brill journal *Method*

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Theory in the Study of Religions,
currently in its 25th volume, and asking a
group of younger scholars to comment on
them.

A century that began with modernism
sweeping across Europe is ending with a
remarkable resurgence of religious beliefs

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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

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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

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basic terms for understanding religion are not neutral but carry specific historical and conceptual freight. These essays adopt the approach that has won this book's predecessors such widespread acclaim: each provides a concise history of a critical term, explores the issues raised by the term, and puts the term to use in an analysis of a

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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

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transform the way in which religion is understood by scholars from all disciplines, including anthropology, sociology, psychology, cultural studies, gender studies, and literary studies.

Annotation This is a book that looks at contemporary challenges to studying and

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writing in religion, rethinking the discipline in a way that takes seriously both the aesthetic dimensions and its need for scientific discipline. Gold pursues a new line of thought about the art of religion, arguing for something he calls interpretive writing.

Nel 1990 si tenne a Roma il XVI Congresso

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del I.A.H.R. che ebbe come tema la nozione di "religione". Venne particolarmente analizzato l'uso di tale termine da parte degli studiosi di lingua europea nei rapporti con le culture non europee e viceversa.

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