Late modernity - Giddens

Despite the apparent incompatibility with religion, Giddens argues that the resurgence of religion in some places is understandable.

Why might the following aspects of late modernity help religion to grow or at least survive in a late modern world?

- Uncertainty
- Individual freedom and choice
- The reflexivity of science

Religion In Late Modernity

Maren Freudenberg

Religion In Late Modernity:

   Religion in Late Modernity Robert Cummings Neville,2012-02-01 Religion in Late Modernity runs against the grain of common suppositions of contemporary theology and philosophy of religion Against the common supposition that basic religious terms have no real reference but are mere functions of human need the book presents a pragmatic theory of religious symbolism in terms of which the cognitive engagement of the Ultimate is of a piece with the cognitive engagement of nature and persons Throughout this discussion Neville develops a late modern conception of God that is defensible in a global theological public Against the common supposition that religion is on the retreat in late modernity except in fundamentalist forms the author argues that religion in our time is a stimulus to religiously oriented scholarship a civilizing force among world societies a foundation for obligation in politics a source for healthy social experimentation and the most important mover of soul Against the common supposition that religious thinking or theology is confessional and inevitably biased in favor of the thinker s community Neville argues for the public character of theology the need for history and phenomenology of religion in philosophy of religion and the possibility of objectivity through the contextualization of philosophy contrary to the fashionable claims of neo pragmatism This vigorous analysis and program for religious thinking is straightforwardly pro late modern and anti postmodern a rousing gallop along the high road around modernism   **Religion in Late Modernity** Robert C. Neville,2002-07-17 Religion in Late Modernity runs against the grain of common suppositions of contemporary theology and philosophy of religion Against the common supposition that basic religious terms have no real reference but are mere functions of human need the book presents a pragmatic theory of religious symbolism in terms of which the cognitive engagement of the Ultimate is of a piece with the cognitive engagement of nature and persons Throughout this discussion Neville develops a late modern conception of God that is defensible in a global theological public Against the common supposition that religion is on the retreat in late modernity except in fundamentalist forms the author argues that religion in our time is a stimulus to religiously oriented scholarship a civilizing force among world societies a foundation for obligation in politics a source for healthy social experimentation and the most important mover of soul

   Collectivistic Religions Slavica Jakelic,2016-05-23 Collectivistic Religions draws upon empirical studies of Christianity in Europe to address questions of religion and collective identity religion and nationalism religion and public life and religion and conflict It moves beyond the attempts to tackle such questions in terms of choice and religious nationalism by introducing the notion of collectivistic religions to contemporary debates surrounding public religions Using a comparison of several case studies this book challenges the modernist bias in understanding of collectivistic religions as reducible to national identities A significant contribution to both the study of religious change in contemporary Europe and the theoretical debates that surround religion and secularization it will be of key interest to scholars across a range of disciplines including sociology political science religious studies and geography   *Religion in Late Modernity* Inger Furseth,2007   <u>Traditional</u>

Religion and Culture in a New Era Reimon Bachika, Where will postmodern culture lead us in the twenty first century Will it destroy traditional cultures together with the old established religions that were its foundation These questions and the new concerns they evoke are explored in this important collection of original essays Contributors challenge entrenched assumptions about what many social scientists consider irreversible cultural trends These include cultural differentiation emphasis on individual identity movement toward religion as a private act rather than a community commitment and above all emphasis on the relativity of all knowledge and values The volume asserts three lines of argument in opposition to these trends The first is the teleological significance of traditional religions and archaic knowledge History can be said to have no goal but the same must not follow for human culture One can conceive individually of a hundred goals to live for However the quality of life cannot be that diverse Taken to the extreme cultural particularity and philosophical nihilism are insults to the life that emerged on our planet eons ago Second this volume emphasizes moral concern and the importance of universal values Ideas of human well being have been formulated from ancient times Religious beliefs invariably contain statements of value in the form of commandments and exhortations that express fundamental goals for a quality of life Third the nature of religion and spirituality is discussed Religion today has become controversial socially and marginal sociologically The role of religion in society is sometimes problematic or abused but it is also underestimated and misunderstood The authors suggest that contemporary religion might best be viewed as non ideological spiritual culture This in turn looks to a future in which religion and culture coalesce This volume includes an international cast of scholars from Japan the United States Canada the United Kingdom Germany Greece Italy New Zealand and Belgium All have engaged in research outside their own countries Taken as a whole this volume addresses issues of interest to those in the fields of futures studies religion and philosophy and in particular those concerned with human agency personal responsibility and public choice Reimon Bachika is professor of the sociology of religion at Bukkyo University Kyoto and president of the Research Committee of Futures Studies RC07 of the International Sociological Association He is co author of An Introduction into the Sociology of Religion in Japanese with M Tsushima and has written numerous articles both in Japanese and English on the sociology of religion and related problems of culture   **Nonreligion in Late Modern Societies** Anne-Laure Zwilling,Helge Årsheim,2022-06-14 This volume presents results from new and ongoing research efforts into the role of nonreligion in education politics law and society from a variety of different countries Featuring data from a wide range of quantitative and qualitative studies the book exposes the relational dynamics of religion and nonreligion Firstly it highlights the extent to which nonreligion is defined and understood by legal and institutional actors on the basis of religions and often replicates the organisation of society and majority religions At the same time it displays how essential it is to approach nonreligion on its own by freeing oneself from the frameworks from which religion is thought The book addresses pressing questions such as How can nonreligion be defined and how can the nones be grasped and taken into account in studies on religion How does the sociocultural and religious backdrop of different

countries affect the regulation and representation of nonreligion in law and policymaking Where and how do nonreligious individuals and collectives fit into institutions in contemporary societies How does nonreligion affect notions of citizenship and national belonging Despite growing scholarly interest in the increasing number of people without religion the role of nonreligion in legal and institutional settings is still largely unexplored This volume helps fill the gap and will be of interest to students researchers policymakers and others seeking deeper understanding of the changing role of nonreligion in modern societies   *The Mainline in Late Modernity* Maren Freudenberg,2017-12-21 In the last fifty years religion in America has changed dramatically and Mainline Protestantism is following suit This book reveals a fundamental transformation taking place in the Evangelical Lutheran Church in America The ELCA is looking to postdenominational Christianity for inspiration on how to attract people to the pews but is at the same time intent on preserving its confessional liturgical tradition as much as possible in late modernity As American religion grows increasingly experiential and individualistic the ELCA is caught between its church heritage and a highly innovative culture that demands participative structures and a personal relationship with the divine In the midst of this tension the ELCA is deflating its church hierarchy and encouraging people to become involved in congregations on their own terms while it continues to celebrate its confessional liturgical identity But can this balance between individual and institution be upheld in the long run Or will the democratization and pluralization of the faith ultimately undermine the church This book explores how the ELCA attempts to resist the forces of Americanization in late modernity even as it slowly but surely comes to resemble mainstream American religion more and more   *Ways of Life in the Late Modernity* Helena Kubátová,Karel Čada,Martin Fafejta,Ivan Chorvát,Kateřina Ivanová,Eva Jarošová,Jan Kalenda,Lucie Křeménková,Dušan Lužný,Erika Moravčíková,Ivan Nový,Miloslav Petrusek,Juraj Skačan,Alois Surynek,Urszula Swadźba,Daniel Topinka,Jan Váně,Miluše Vítečková,František Zich,2016-12-31 The aim of this monograph is to show the contexts in which ways of life are conducted in late modernity the dimensions of life in late modernity we can identify and how we can descibe and understand them The fundamental starting point of the monograph is the thesis that late modernity is characterized amongst other factors by large number of life forms and ways of life The monograph is introduced with a chapter entitled Ways of Life in Late Modernity in which the author attempts to define the concepts of way of life lifestyle and life architecture to outline different theoretical approaches to understanding way of life and to define some characteristics of late modern ways of life The monograph is further divided into three parts   **Get Real:** Edward Rommen,2010-06-27 The Gospel is more than information about the death and resurrection of our Lord It is an invitation to enter by way of personal faith into a relationship with the person referenced by our propositions Our task as believers is to mediate saving communion with a personal being upon whose will our very existence is contingent It is precisely this personal aspect of our message the Gospel as Person that is in conflict with the late modern notions of the Self and social discourse Get Real On Evangelism in the Late Modern World describes how the late modern phenomena of existential anxiety social alienation and epistemic

uncertainty have resulted in what some have called the loss of Self It also identifies ways in which that loss obstructs both the presentation of and the reception of the Gospel as Person Finally it shows how the Gospel as Person facilitates the recovery of the Self and social discourse and how that message can be effectively presented in the late modern context

The Brahma Kumaris as a 'Reflexive Tradition' John Walliss,2017-11-22 This title was first published in 2002 Drawing on primary research on the Brahma Kumaris World Spiritual University a millenarian New Religious Movement of Indian origin this book examines the status of tradition in the contemporary world through a critical engagement with the recent social theory of Anthony Giddens on the emergence of a post traditional society Wallis examines both the ways in which forms of tradition not only persist but also flourish in the contemporary world and also the manner in which such traditions are drawn on and re created by individuals in their ongoing construction of self identity Illuminating some of the difficulties encountered when social theory is applied to the real world this book also offers a way of theorising about the status of contemporary religiosity that does not refer directly to the notion of secularisation   A Companion to Religion in Late Antiquity Josef Lössl,Nicholas J. Baker-Brian,2018-05-04 A comprehensive review of the development geographic spread and cultural influence of religion in Late Antiquity A Companion to Religion in Late Antiquity offers an authoritative and comprehensive survey of religion in Late Antiquity This historical era spanned from the second century to the eighth century of the Common Era With contributions from leading scholars in the field the Companion explores the evolution and development of religion and the role various religions played in the cultural political and social transformations of the late antique period The authors examine the theories and methods used in the study of religion during this period consider the most notable historical developments and reveal how religions spread geographically The authors also review the major religious traditions that emerged in Late Antiquity and include reflections on the interaction of these religions within their particular societies and cultures This important Companion Brings together in one volume the work of a notable team of international scholars Explores the principal geographical divisions of the late antique world Offers a deep examination of the predominant religions of Late Antiquity Examines established views in the scholarly assessment of the religions of Late Antiquity Includes information on the current trends in late antique scholarship on religion Written for scholars and students of religion A Companion to Religion in Late Antiquity offers a comprehensive survey of religion and the influence religion played in the culture politics and social change during the late antique period   *The Resilience of Conservative Religion* Joseph B. Tamney,2002-02-11 The recent growth and popularity of conservative churches contradicts the idea that late modern societies have outgrown the need for such relics of the past as traditionalist religions In this book Joseph Tamney offers an explanation for this this apparent incongruity by looking at the case of growing popular conservative Protestant congregations in the United States His findings represent a synthesis of ideas from supporters of secularization theory and from those who stress the competitive market of churches in America as a factor in church growth   Religion Across Media

Knut Lundby,2013 This edited collection aims to examine religion across historical media forms using a broad concept of media contemporary media with a focus on digital forms religious traditions and disciplinary approaches This book attempts to address issues of religion and media precisely through establishing a cross disciplinary scholarly dialogue on the subject of religion across media   *Worship as Meaning* Graham Hughes,2003 How in this Christian age of belief can we draw sense from the ritual acts of Christians assembled in worship Convinced that people shape their meanings from the meanings available to them Graham Hughes inquires into liturgical constructions of meaning within the larger cultural context of late twentieth century meaning theory Major theories of meaning are examined in terms of their contribution or hindrance to this meaning making analytic philosophy phenomenology structuralism and deconstruction Drawing particularly upon the work of Charles Peirce Hughes turns to semiotic theory to analyse the construction transmission and apprehension of meaning within an actual worship service Finally the book analyses the ways in which various worshipping styles of western Christianity undertake this meaning making   *Theology, Fantasy, and the Imagination* Austin M. Freeman,Andrew D. Thrasher,2023-07-31 Theology Fantasy and the Imagination offers analyses of the theological philosophical and religious imagination found in fantasy literature the theological imagination and table top games Part I offers an invocation to the study through a theological reflection of the old magic Part II analyzes classical Christian fantasy ranging from dogmatic theological reflection on the fantastic imagination to analyses of C S Lewis and J R R Tolkien Part III analyzes the post Christian turn in fantasy after about 1960 through today featuring methodological theological and philosophical essays that reflect a movement beyond Christianity in the fantasy literature and writings of Rabbi Shagar Ursula le Guin Terry Pratchett Robert Jordan and David Eddings and Brandon Sanderson and Orson Scott Card Part IV closes with two analyses of the religious and philosophical dimensions of table top games including Dungeons and Dragons and Magic the Gathering Theology Fantasy and the Imagination offers astute analyses of how theological fantasy actually is by articulating the religious philosophical and theological dimensions of the fantastic imagination   *Transforming Post-Catholic Ireland* Gladys Ganiel,2016 Transforming Post Catholic Ireland is the first major book to explore how religion is changing in contemporary Ireland north and south It confirms that the Catholic Church s long standing monopoly has well and truly disintegrated replaced by a post Catholic religious market featuring new and growing expressions of Protestantism as well as other religions Drawing on island wide surveys of clergy and laypeople as well as more than 100 interviews the book reveals how people of faith are dealing with issues like increased diversity brought by immigration the historical legacies of religious violence reconciliation ecumenism and the clerical sexualabuse scandals It shows how people are creating extra institutional spaces outside of traditional religious institutions where they are experiencing personal transformation and are working for wider religious social and political changes   <u>A Grammar of Late Modern English</u> Hendrik Poutsma,1916   **A Grammar of Late Modern English: The parts of speech. Section I. A. Nouns, adjectives and articles** Hendrik Poutsma,1916

The Mainline in Late Modernity Maren Freudenberg,2017-12-21 In the last fifty years religion in America has changed dramatically and Mainline Protestantism is following suit This book reveals a fundamental transformation taking place in the Evangelical Lutheran Church in America The ELCA is looking to postdenominational Christianity for inspiration on how to attract people to the pews but is at the same time intent on preserving its confessional liturgical tradition as much as possible in late modernity As American religion grows increasingly experiential and individualistic the ELCA is caught between its church heritage and a highly innovative culture that demands participative structures and a personal relationship with the divine In the midst of this tension the ELCA is deflating its church hierarchy and encouraging people to become involved in congregations on their own terms while it continues to celebrate its confessional liturgical identity But can this balance between individual and institution be upheld in the long run Or will the democratization and pluralization of the faith ultimately undermine the church This book explores how the ELCA attempts to resist the forces of Americanization in late modernity even as it slowly but surely comes to resemble mainstream American religion more and more   **A Grammar of Late Modern English, for the Use of Continental, Especially Dutch, Students: The parts of speech. Section I. A. Nouns, adjectives and articles. B. Pronouns and numerals. Section II. The verb and the particles** Hendrik Poutsma,1926

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