

## Jesus In Disneyland Religion In Postmodern Times

Religion and its relationship to schooling is an issue that has become more and more topical in recent years. In many countries, developments such as the diversification of state school sectors, concerns about social cohesion between ethnic and religious groups, and debates about national identity and values have raised old and new questions about the role of religion in education. Whilst the significance of this issue has been reflected in renewed interest from the academic community, much of this work has continued to be based around theoretical or pedagogical debates and stances, rather than evidence-based empirical research. This book aims to address this gap by exploring the social and political role of religion in the context of the primary school. Drawing on original ethnographic research with a child-centred orientation, comparisons are drawn between Community and Roman Catholic primary schools situated within a multi-faith urban area in the UK. In doing so, the study explores a number of ways in which religion has the potential to contribute to everyday school life, including through school ethos and values, inter-pupil relations, community cohesion and social identity and difference. At the centre of the analysis are two key sociological debates about the significance of religion in late modern societies. The first is concerned with the place of religion in public life and the influence of secularisation and post-secularism on the relationship between religion and schooling. The second relates to the increasingly multi-faith nature of many national populations and the implications for religious citizenship in educational settings. Religion in the Primary School will be a useful resource for academics, researchers and students as a key addition to existing knowledge in the disciplines of education, sociology and human geography. It will also be of value to both policy-makers and educationalists interested in the role of religion in schools and the implications for the wider community and society in a range of national contexts.

"In their introduction to this Handbook, the editors affirm: 'Many sociologists have come to realise that it makes no sense now to omit religion from the repertoire of social scientific explanations of social life'. I wholeheartedly agree. I also suggest that this wide-ranging set of essays should become a starting-point for such enquiries. Each chapter is clear, comprehensive and well-structured - making the Handbook a real asset for all those engaged in the field." - Grace Davie, University of Exeter "Serious social scientists who care about making sense of the world can no longer ignore the fact that religious beliefs and practices are an important part of this world... This Handbook is a valuable resource for specialists and amateurs alike. The editors have done an exceptionally fine job of incorporating topics that illuminate the range and diversity of religion and its continuing significance throughout the world." - Robert Wuthnow, Princeton University At a time when religions are increasingly affecting, and affected by, life beyond the narrowly sacred sphere,

religion everywhere seems to be caught up in change and conflict. In the midst of this contention and confusion, the sociology of religion provides a rich source of understanding and explanation. This Handbook presents an unprecedentedly comprehensive assessment of the field, both where it has been and where it is headed. Like its many distinguished contributors, its topics and their coverage are truly global in their reach. The Handbook's 35 chapters are organized into eight sections: basic theories and debates; methods of studying religion; social forms and experiences of religion; issues of power and control in religious organizations; religion and politics; individual religious behaviour in social context; religion, self-identity and the life-course; and case studies of China, Eastern Europe, Israel, Japan, and Mexico. Each chapter establishes benchmarks for the state of sociological thinking about religion in the 21st century and provides a rich bibliography for pursuing its subject further. Overall, the Handbook stretches the field conceptually, methodologically, comparatively, and historically. An indispensable source of guidance and insight for both students and scholars. Choice 'Outstanding Academic Title' 2009

This volume addresses a central problem of contemporary states, namely how to manage the eruption of public religions. While the liberal framework formerly regarded religion as simply a matter of private practice and conscience, in modern states religion has often come to challenge the so-called Westphalian model of church-state relations, and has brought into question many liberal notions of secularism and tolerance. There is much discussion about post-secular society in which religion has to be taken seriously in public affairs. This collection of case studies – looking at Turkey, Singapore, India, China, Britain, Europe and the United States – explores a number of examples in which the state exercises some degree of management of religion, thereby bringing into question the traditional separation of religion and state. This study also attempts to refine the notion of secularization by examining this process in terms of political arrangements (church-state relations) and the role of religion in everyday life. Ultimately, this study reveals that there is no uniform or standard pattern of secularization in modern societies.

Alexis de Tocqueville once described the national character of Americans as one question insistently asked: "How much money will it bring in?" G.K. Chesterton, a century later, described America as a "nation with a soul of a church." At first glance, the two observations might appear to be diametrically opposed, but this volume shows the ways in which American religion and American business overlap and interact with one another, defining the US in terms of religion, and religion in terms of economics. Bringing together original contributions by leading experts and rising scholars from both America and Europe, the volume pushes this field of study forward by examining the ways religions and markets in relationship can provide powerful insights and open unseen aspects into both. In essays ranging from colonial American mercantilism to modern megachurches, from literary markets to popular festivals, the authors explore how religious

behavior is shaped by commerce, and how commercial practices are informed by religion. By focusing on what historians often use off-handedly as a metaphor or analogy, the volume offers new insights into three varieties of relationships: religion and the marketplace, religion in the marketplace, and religion as the marketplace. Using these categories, the contributors test the assumptions scholars have come to hold, and offer deeper insights into religion and the marketplace in America.

First ever collection of histories of American sociology of religion, including accounts of early dissertations changes in theory, and studies of denominations, globalization, feminism, new religions and Latino/a American religion.

The ways in which humans interact with their location is an important topic within sociological studies of religion. It is integral to the place of religion in secular society. 'The Location of Religion: A Spatial Analysis' offers an overview of the ways in which religion can be located within social, cultural and physical space. It examines contemporary spatial theory - notably the work of the influential sociologist Henri Lefebvre - and the many disciplines that have contributed to the spatial study of religion. This volume will be invaluable to all those interested in the role of religion in spatial analysis.

Utilizing contemporary scholarship on secularization, individualism, and consumer capitalism, this book explores religious movements founded in the West which are intentionally fictional: Discordianism, the Church of All Worlds, the Church of the SubGenius, and Jediism. Their continued appeal and success, principally in America but gaining wider audience through the 1980s and 1990s, is chiefly as a result of underground publishing and the internet. This book deals with immensely popular subject matter: Jediism developed from George Lucas' Star Wars films; the Church of the Flying Spaghetti Monster, founded by 26-year-old student Bobby Henderson in 2005 as a protest against the teaching of Intelligent Design in schools; Discordianism and the Church of the SubGenius which retain strong followings and participation rates among college students. The Church of All Worlds' focus on Gaia theology and environmental issues makes it a popular focus of attention. The continued success of these groups of Invented Religions provide a unique opportunity to explore the nature of late/post-modern religious forms, including the use of fiction as part of a bricolage for spirituality, identity-formation, and personal orientation.

Offering a fresh approach to the study of contemporary Jewish identity, the author explores the implications of this identity from the perspective of traditionism, covering issues of religion, tradition, modernity and secularisation within Jewish Israeli society and politics.

This book extends a theory of art that addresses the present era's shift towards global pluralism. By focusing on extrinsic rather than intrinsic qualities of art, this book helps viewers evaluate art across cultural boundaries. Art can be universally classified by an evaluation of its guiding narrative, and can be understood and judged through hermeneutical methods. Since artists engage

culture through various local, transnational, and emerging global narratives, it is difficult to decipher what standards are used for evaluation, and which authoritative body evaluates the work. This book implements a narrative-hermeneutical approach to properly classify an artwork and establish its meaning and value.

In a society overrun by commercial clutter, religion has become yet another product sold in the consumer marketplace, and faiths of all kinds must compete with a myriad of more entertaining and more convenient leisure activities. *Brands of Faith* argues that in order to compete effectively faiths have had to become brands – easily recognizable symbols and spokespeople with whom religious prospects can make immediate connections. Mara Einstein shows how religious branding has expanded over the past twenty years to create a blended world of commerce and faith where the sacred becomes secular and the secular sacred. In a series of fascinating case studies of faith brands, she explores the significance of branded church courses, such as Alpha and The Purpose Driven Life, mega-churches, and the popularity of the televangelist Joel Olsteen and television presenter Oprah Winfrey, as well as the rise of Kaballah. She asks what the consequences of this religious marketing will be, and outlines the possible results of religious commercialism – good and bad. Repackaging religion – updating music, creating teen-targeted bibles – is justifiable and necessary. However, when the content becomes obscured, religion may lose its unique selling proposition – the very ability to raise us above the market.

Religions have always been associated with particular forms of knowledge, often knowledge accorded special significance and sometimes knowledge at odds with prevailing understandings of truth and authority in wider society. New religious movements emerge on the basis of reformulated, often controversial, understandings of how the world works and where ultimate meaning can be found. Governments have risen and fallen on the basis of such differences and global conflict has raged around competing claims about the origins and content of religious truth. Such concerns give rise to recurrent questions, faced by academics, governments and the general public. How do we treat statements made by religious groups and on what basis are they made? What authorities lie behind religious claims to truth? How can competing claims about knowledge be resolved? Are there instances when it is appropriate to police religious knowledge claims or restrict their public expression? This book addresses the relationship between religion and knowledge from a sociological perspective, taking both religion and knowledge as phenomena located within ever changing social contexts. It builds on historical foundations, but offers a distinctive focus on the changing status of religious phenomena at the turn of the twenty-first century. Including critical engagement with live debates about intelligent design and the 'new atheism', this collection of essays brings recent research on religious movements into conversation with debates about socialisation, reflexivity and the changing capacity of social institutions to shape human identities. Contributors examine religion as an institutional context for the production of knowledge, as a form of knowledge to be transmitted or conveyed and as a social field in which controversies about knowledge emerge.

The Handbook of Religion and Society is the most comprehensive and up-to-date treatment of a vital force in the world today. It is an indispensable resource for scholars, students, policy makers, and other professionals seeking to understand the role of religion

in society. This includes both the social forces that shape religion and the social consequences of religion. This handbook captures the breadth and depth of contemporary work in the field, and shows readers important future directions for scholarship. Among the emerging topics covered in the handbook are biological functioning, organizational innovation, digital religion, spirituality, atheism, and transnationalism. The relationship of religion to other significant social institutions like work and entrepreneurship, science, and sport is also analyzed. Specific attention is paid, where appropriate, to international issues as well as to race, class, sexuality, and gender differences. This handbook includes 27 chapters by a distinguished, diverse, and international collection of experts, organized into 6 major sections: religion and social institutions; religious organization; family, life course, and individual change; difference and inequality; political and legal processes; and globalization and transnationalism.

A visionary book for the emergent church. The church must be like water--flexible, fluid, changeable. This book is a vision for how the church can embrace the liquid nature of culture rather than just scrambling to keep afloat while sailing over it. Ward urges us to move away from the traditional notion of church as a gathering of people meeting in one place at one time to the dynamic notion of the emergent church as a series of relationships and communications. In the *Liquid Church*, membership is determined by participation and involvement. *Liquid Church* is continually on the move, flowing in response to the Spirit and the gospel of Jesus, the imagination and creativity of its leaders, and the choices and experiences of its worshippers. In this provocative, insightful, and challenging book, Pete Ward presents his vision of a Liquid Church that addresses the needs of the isolated consumer-Christian by providing connection and community, located in common cause and similar desire for God.

This groundbreaking new introduction to sociology is an innovative hybrid textbook and reader. Combining seminal scholarly works, contextual narrative and in-text didactic materials, it presents a rich, layered and comprehensive introduction to the discipline. Its unique approach will help inspire a creative, critical, and analytically sophisticated sociological imagination, making sense of society and the many small and large problems it poses.

An expert team of international scholars provide fifty-one essays as entry points into the sociological study and understanding of religion and in-depth surveys into its changing forms and content in the contemporary world. Issues discussed range from ecology to law, art to cognitive science, crime to health care.

The connection between popular culture and religion is an enduring part of American life. With seventy-five percent new content, the third edition of this multifaceted and popular collection has been revised and updated throughout to provide greater religious diversity in its topics and address critical developments in the study of religion and popular culture. This edition also adds to the end of each chapter new the pedagogical tools of discussion questions and key term glossaries.

Christian historian Sidney Mead has observed: In America space has played the part that time has played in older cultures of the world. In *Shopping Malls and Other Sacred Spaces*, Jon Pahl examines this provocative statement in conversation with what he calls the spatial character of American theology. He argues that places are always imaginatively constructed by the human beings who inhabit them. Sometimes this spatial theology works to our benefit;

other times it poses spiritual risks. What happens when our banal clothing of the sacred violates our genuine need for comfort and intimacy? Or when we remember that the fleeting pleasures of a shopping trip or a Disneyland escape are designed to fill someone else's pocket rather than the spiritual emptiness in our own hearts? Pahl develops several ways to clothe the divine from within the Christian tradition. He introduces a theology of place that reveals aspects of God's character through biblical metaphors drawn from physical spaces, such as the true vine, the rock, and the living water. Accessible and thought provoking, this enlightening book provides a better grasp of our particularly American way of lending religious significance to spaces of all kinds.

This volume reviews manifestations of Pentecostalism throughout the world and explores what it means to be Pentecostal through multidisciplinary perspectives.

Catholic institutions today are faced with the challenge of redefining themselves within a context of growing pluralisation and detraditionalisation. Following the empirical work on Catholic School identity, *Identity in Dialogue*, this book attends to the institution of the parish. *Engaging with the Hopes of Parishes* offers a theoretical framework for parish life in a new context. It introduces a new diagnostic tool, the *Searching for Parish Engagement Scale*, and it proposes four models for parish life today: the convinced parish, the engaged parish, the devoted parish and the consumerist parish. Brendan Reed is a parish priest in the Archdiocese of Melbourne, Australia. He is adjunct lecturer at Catholic Theological College, University of Divinity.

In this lively and accessible study, David Lyon explores the relationship between religion and postmodernity, through the central metaphor of 'Jesus in Disneyland.'

This text offers an outstanding selection of readings that represent an overview of the key issues in the sociology of religion from a uniquely Canadian perspective. Masterfully planned and united by clearly articulated themes, the second edition moves through three thematic cornerstones: contexts, identities, and strategies. Recurring sub-themes include the definition of religion, the secularization debate, the challenge of diversity, and the gendered aspects of religious experience. Key additions to this edition include a discussion on cultural diversity, an exploration of religion and sexuality, and a thorough historical overview of religion in Canada.

Religion is a multi-faceted and complex human phenomenon, combining many different mental and social characteristics. Among these, language plays a crucial though often neglected role. This volume brings together groundbreaking work from linguistics, cognitive science and neuroscience, as well as from religious studies, in order to illuminate the origins and centrality of religion in human life.

The past couple of decades have witnessed Buddhist communities both continuing the modernization of Buddhism and

questioning some of its limitations. In this fascinating portrait of a rapidly changing religious landscape, Ann Gleig illuminates the aspirations and struggles of younger North American Buddhists during a period she identifies as a distinct stage in the assimilation of Buddhism to the West. She observes both the emergence of new innovative forms of deinstitutionalized Buddhism that blur the boundaries between the religious and secular, and a revalorization of traditional elements of Buddhism such as ethics and community that were discarded in the modernization process. Based on extensive ethnographic and textual research, the book ranges from mindfulness debates in the Vipassana network to the sex scandals in American Zen, while exploring issues around racial diversity and social justice, the impact of new technologies, and generational differences between baby boomer, Gen X, and millennial teachers.

What role does religion play in the Canadian Forces today? Examining the changing functions of the official religious leaders in the chaplaincy as well as the place and purpose of religion in the lives of regular military personnel, *Religion in the Ranks* explores this question in the context of late modernity and the Canadian secular state. In-depth interviews with chaplains and with personnel of differing spiritual beliefs offer insight into how religion affects the real life experiences of those who have endured difficult assignments, witnessed atrocities, and struggled to overcome post-traumatic stress disorder. While identifying the historic function of religion in the Canadian Forces, Joanne Benham Rennick demonstrates that spiritual interests remain important, even to those who do not consider themselves to be religious. Arguing that the leadership, practices, and beliefs rooted in religious affiliations create essential support systems for individuals, both at home and on assignment, Benham Rennick shows that there is still a place for religion in Canada's military.

'Grace Davie is one of the best analysts of religion in contemporary sociology. This book caps a distinguished record of studies of religion - first of Britain, then of Europe, then globally. This is a magisterial work, which should be read by anyone interested in the place of religion in the modern world' - Peter L. Berger, Boston University 'This book offers both an expert survey of contemporary sociology of religion and the personal reflections of one of the leading scholars in the field. Grace Davie is a good model for students and their teachers: she is clear, engaging and fair minded but unafraid to express a point of view' -David Voas, University of Manchester 'Grace Davie has written a book about what is currently happening in the sociology of religion which is clear, accessible, devoid of jargon and authoritative. Though addressed to the educated reader, it also provides an ideal text for students... If you want expert guidance about what is going on in the sociology of religion, and to have useful indications about what is going on in religion on the global scene, this book does the job extremely well' -

Theology Why is religion still important? Can we be fully modern and fully religious? *The Sociology of Religion* works at two levels. First it sets out the agenda - covering the key questions in the sociology of religion today. At the same time, it interrogates this agenda - asking if the sociology of religion, as we currently know it, is 'fit for purpose'. If not, what is to be done? This book: • describes the origins of the sociology of religion • demystifies secularization as a process and a theory • relates religion to modern social theory • unpacks the meaning of religion in relation to modernity and globalization • grasps the methodological challenges in the field • provides a comparative perspective for religions in the west • introduces questions of minorities and margins • sets out a critical agenda for debate and research. In a single volume,

Grace Davie captures the nature and forms of modern religion, the current debates in the field and the prospects for future development. The landscape of American religion is changing dramatically, Millennials are dropping out of church, and new experimental types of Christianity such as the Emerging Church are coming to the fore. But what is the future of religion in America, and what role will Millennials play in that? The results of three years of scholarly inquiry, this collection of essays looks at the Emerging Church and Millennial religious responses and seeks to define and explore both phenomena, always on the lookout for their intersection. Bringing together a diverse collection of scholars in theology, sociology, history and comparative religion, this book highlights the importance of both the Emerging Church and the Millennial generation's future for religion.

The Oxford Handbook of New Religious Movements both covers the current state of the field and breaks new ground. Its contributors, drawn from both sociology and religious studies, are leading figures in the study of NRMs.

Peter Beyer has been a central figure in the debate about religion and globalization for many years, this volume is a collection of essays on the relation between religion and globalization with special emphasis on the concept of religion, its modern forms and on the relation of religion to the state. Featuring a newly written introduction and conclusion which frame the volume and offer the reader guidance on how the arguments fit together, this book brings together ten previously published pieces which focus on the institutional forms and concept of religion in the context of globalizing and modern society. The guiding theme that they all share is the idea that religion and globalization are historically, conceptually, and institutionally related. What has come to constitute religion and what social roles religion plays are not manifestations of a timeless essence, called religion, or even a requirement of human societies. In concept and institutional form, religion is an expression of the historical process of globalization, above all during modern centuries. What religion has become is one of the outcomes of the successive transformations and developments that have brought about contemporary global society. Including some of the most important theoretical work in the field of religion and globalization, this collection provokes the reader to consider paths for future research in the area, and will be of great interest to students and scholars of religion and politics, globalization and religion and sociology.

What is the relationship between women and secularization? In the West, women are abandoning traditional religion. Yet they continue to make up the majority of religious adherents. Accounting for this seeming paradox is the focus of this volume. If women undergird the foundations of religion but are leaving in large numbers, why are they leaving? Where are they going? What are they doing? And what's happening to those who remain? *Women and Religion in the West* addresses a neglected yet crucial issue within the debate on religious belonging and departure: the role of women in and out of religion and spirituality. Beginning with an analysis of the relationship between gender and secularization, the book moves its focus to in-depth examination of women's experiences based on data from key recent qualitative work on women and religion. This volume addresses not only women's place in and out of Christianity (the normal focus of secularization theories) but also alternative spiritualities and Islam, asking how questions of secularization differ between faith systems. This book offers students and scholars of religion, sociology, and women's studies, as well as interested general readers, an accessible work on the religiosity of western women and contributes fresh analyses of the rapidly shifting terrain of contemporary religion and spirituality.

In an era of heightened globalization, macro-level transformations in the general socioeconomic and cultural makeup of modern societies have been studied in great depth. Yet little attention has been paid to the growing influence of media and mass-mediated popular culture on contemporary religious sensibilities, life, and practice. *Religion, Media, and Social Change* explores the correlation between the study of religion, media, and popular culture and broader sociological theorizing on religious change. Contributions devote serious attention to broadly-



Great Britain, Finland, Jamaica, and the US, Lockhart provides unique insight into the personal nature of spirituality in recent times and how ancient and modern spiritual strands were harnessed to the needs of late-modern spiritual seekers. This book addresses debates about the complexity and meaning of the rise or decline of religion in the twentieth century and the processes involved in the formation of popular nontraditional spiritualities. It informs our understanding of global and transnational religions and recent forms of spiritual healing. "This is a comprehensive history of the Society from its origins to World War II—and includes a chapter on the healing—and is foundational for work in this field." — Jane Shaw, author of *Octavia, Daughter of God: The Story of a Female Messiah and Her Followers*

Reflecting the very latest developments in the field, the *New Companion* provides a comprehensive introduction to the sociology of religion with a clear emphasis on comparative and historical approaches. Covers major debates in secularization theory, rational choice theory, feminism and the body Takes a multidisciplinary approach, covering history, sociology, anthropology, and religious studies International in its scope, covering American exceptionalism, Native American spirituality, and China, Europe, and Southeast Asia Offers discussions on the latest developments, including "megachurches", spirituality, post-secular society and globalization

This volume provides a complete guide to the global impact and cultural significance of new religious movements.

This book demonstrates that Latin American liberation theology continues to produce substantial biblical exegesis, absorbing theological reflection, and a sharp social critique that enhances the worldwide church. In *Jesus Goes to McDonald's*, Rossi asserts that the book of Job protests against the devastating effects of imperial Persian rule in postexilic Judah--effects seen as the stimulus for the theology of reward so severely criticized by Job. Not since Gustavo Guti rrez's *On Job* has there been such a compelling reading of the book of Job as a literary mirror of oppressive socioeconomic and political conditions. Rossi uses Job to offer a critique of the prosperity theology that is so dominant in parts of the church today. The second half of the book offers a radical critique of the McDonaldization of society and church. Free market capitalism has become an all-embracing worldview to the detriment of society and church. As counter-speech, Rossi proposes a theology that favors life, a life in which solidarity with the poor is central.

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