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Willard G Oxtoby Alan F
A Concise Introduction To World Religions by Willard G. Oxtoby Roy C. Amore Amir Hussain Alan F.~~

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A Concise Introduction to World Religions. Willard G. Oxtoby and Alan F. Segal, editors. Oxford University Press. [pounds sterling]36.99 p.b. ix + 584 pages. ISBN 978-0-19-542207-8. This title, which is published only in paperback, originated with OUP Canada. It argues that without due attention to religion, one cannot understand the modern world.

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The late Willard G. Oxtoby, the original editor of this work, was Professor Emeritus at the University of Toronto, where he launched the graduate program in the study of religion. Roy C. Amore is Professor and an Associate Dean in the Faculty of Arts and Social Sciences at the University of Windsor in Ontario.

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Library Resource Finder: Table of Contents for: A concise ...

A Concise Introduction to World Religions. 3.5 (12 ratings by Goodreads) Paperback. English. By (author) Willard G. Oxtoby , By (author) Roy C. Amore , By (author) Amir Hussain , By (author) Alan F. Segal. Share. The third edition of A Concise Introduction to World Religions is a comprehensive introduction to major faith traditions around the globe, designed for single-semester introductory courses.

Based on the best-selling two-volume *World Religions: Eastern and Western Traditions*, this concise text traces the origins and evolution of the major religious traditions, explains their essential teachings, outlines their practices, and examines their interactions with modern culture and society, while insightful introductory and concluding essays suggest avenues for further reflection and study.

A Concise Introduction to World Religions, second edition, is a contributed volume that examines the development of major global faith traditions and movements. Based on the best-selling two-volume set *World Religions: Eastern and World Religions: Western Traditions*, this text explores the origins, central teachings, divisions and branches, rituals and practices, influences on culture, and responses to modern challenges for each tradition in an accessible and engaging style.

In addition to abridging the contents of the two best-selling *World Religions* volumes (*Eastern Traditions* and *Western Traditions*), contributors to this concise-volume text have reworked the original material to focus on six specific areas of analysis: the major origins of the movement; the crystallization of its teachings; the major divisions within the tradition; how adherents practice their faith; cultural expressions; and how the tradition has responded to the various changes - intellectual, social, technological - of modern times. This more structural approach will make it easier for students to compare and contrast traditions, resulting in a solid, well-rounded introduction to the study of world religions.

The *World Religions Paradigm* has been the subject of critique and controversy in *Religious Studies* for many years. After *World Religions* provides a rationale for overhauling the *World Religions* curriculum, as well as a roadmap for doing so. The volume offers concise and practical introductions to cutting-edge *Religious Studies* method and theory, introducing a wide range of pedagogical situations and innovative solutions. An international team of scholars addresses the challenges presented in their different departmental, institutional, and geographical contexts. Instructors developing syllabi will find supplementary reading lists and specific suggestions to help guide their teaching. Students at all levels will find the book an invaluable entry point into an area of ongoing scholarly debate.

The concept of religious freedom is the favoured modern human rights concept, with which the modern world hopes to tackle the phenomenon of religious pluralism, as our modern existence in an electronically shrinking globe comes to be increasingly characterised by this phenomenon. To begin with, the concept of religious freedom, as embodied in Article 18 of the Universal Declaration of Human Rights, seems self-evident in nature. It is the claim of this book, however, that although emblematic on the one hand, the concept is also problematic on the other, and the implications of the concept of religious freedom are far from self-evident, despite the ready acceptance the term receives as embodying a worthwhile goal. This book therefore problematizes the concept along legal, constitutional, ethical and theological lines, and especially from the perspective of religious studies, so that religious freedom in the world could be enlarged in a way which promotes human flourishing.

The *Oxford Handbook of Sikh Studies* innovatively combines the ways in which scholars from fields as diverse as philosophy, psychology, religious studies, literary studies, history, sociology, anthropology, political science, and economics have integrated the study of Sikhism within a wide range of critical and postcolonial perspectives on the nature of religion, violence, gender, ethno-nationalism, and revisionist historiography. A number of essays within this collection also provide a more practical dimension, written by artists and practitioners of the tradition. The *Handbook* is divided into eight thematic sections that explore different 'expressions' of Sikhism. Historical, literary, ideological, institutional, and artistic expressions are considered in turn, followed by discussion of Sikhs in the Diaspora, and of caste and gender in the Panth. Each section begins with an essay by a prominent scholar in the field, providing an overview of the topic. Further essays provide detail and further treat the fluid, multivoical nature of both the Sikh past and the present. The *Handbook* concludes with a section considering future directions in Sikh Studies.

A comprehensive survey of how religions understand death, dying, and the afterlife, drawing on examples from Christian, Jewish, Hindu, Buddhist, and Shamanic perspectives. Considers shared and differing views of death across the world's major religions, including on the nature of death itself, the reasons for it, the identity of those who die, religious rituals, and on how the living should respond to death Places emphasis on the varying concepts of the 'self' or soul Uses a thematic structure to facilitate a broader comparative understanding Written in an accessible style to appeal to an undergraduate audience, it fills major gap in current textbook literature

Christianity, Islam, and Judaism all feature ideas about heaven, hell, and afterlife, and these concepts have evolved over time within these religions. This work supplies a detailed and coherent understanding of the broad scope of spiritual thinking in the last 3,000 years within the Abrahamic traditions. • Provides a comprehensive treatment of the entire field of topics and issues related to heaven, hell, and afterlife from the last three millennia of Western history • Presents insights from nearly 50 esteemed scholars regarding the psychological, spiritual, and religious notions about humans in eternity • Treats each subject with sensitivity and appreciation of its significance to those who ascribe to this belief system

This collection of essays explores how women from a variety of religious and cultural communities have contributed to the richly textured, pluralistic society of Canada. Focusing on women's religiosity, it examines the ways in which they have carried and conserved, and brought forward and transformed their cultures—old and new—in modern Canada. Each essay explores the ways in which the religiosities of women serve as locations for both the assertion and the refashioning of individual and communal identity in transcultural contexts. Three shared assumptions guide these essays: religion plays a dynamic role in the shaping and reshaping of social cultures; women are active participants in their transmission and their transformation; and a focus on women's activities within their religious traditions—often informal and unofficial—provides new perspectives on the intersection of religion, gender, and transnationalism. Since the first European migrations, Canada has been shaped by immigrant communities as they negotiated the tension between preserving their religious and cultural traditions and embracing the new opportunities in their adopted homeland. Viewing those interactions through the lens of women's religiosity, the essays in this collection model an innovative approach and provide new perspectives for students and researchers of Canadian Studies, Religious Studies, and Women's Studies.

Traditionally, university students have gained access to world religions by reading primary texts. *Discovering World Religions at 24 Frames Per Second* takes students beyond the written page, offering an exploration of the same religious traditions through the study of feature films. The many definitions of religion are examined along with its various components, including doctrine, myth, ethics, ritual, and symbol. Specific religious traditions, including Hinduism, Sikhism, Zoroastrianism, Buddhism, Confucianism, Daoism, popular religion, and Shinto are examined. Biographical sketches of directors whose films tend to focus on a particular religious tradition are also included, such as Zhang Yimou, Hayao Miyazaki, Deepa Mehta, and Akira Kurosawa. *Discovering World Religions at 24 Frames Per Second* is unique in the area of religion and film studies in that it isn't just a collection of essays. Instead it provides the introductory student with the necessary background information on the various religions before looking at how their ideas can be understood not through texts but through the cinematic medium. To keep the conversation fresh, most of the films used in the book were made within the last decade. Furthermore, examples range from popular, mainstream fare, such as *Star Wars* and the *Lord of the Rings* trilogy to lesser-known foreign films, such as *The Wooden Man's Bride* and *The Great Yokai War*. Several films with a 'cult-like' following are also discussed, including *Fight Club*, *Princess Mononoke*, *Spirited Away*, and *Jacob's Ladder*. This book is also unique in that instead of drawing upon the Judeo-Christian tradition, it draws from Eastern traditions.

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