

# Fundamentalisms Comprehended

Evangelicalism and Fundamentalism in the United Kingdom During the Twentieth Century David W. Bebbington 2013-10 A detailed look at the history of Christian fundamentalism in the United Kingdom during the twentieth-century, examining the inter-relation between fundamentalism and evangelical theology. Using detailed empirical evidence the authors challenge generalisations and enable a more nuanced understanding of the roots of fundamentalism today.

**The Battle for God** Karen Armstrong 2001-01-30 In the late twentieth century, fundamentalism has emerged as one of the most powerful forces at work in the world, contesting the dominance of modern secular values and threatening peace and harmony around the globe. Yet it remains incomprehensible to a large number of people. In *The Battle for God*, Karen Armstrong brilliantly and sympathetically shows us how and why fundamentalist groups came into existence and what they yearn to accomplish. We see the West in the sixteenth century beginning to create an entirely new kind of civilization, which brought in its wake change in every aspect of life -- often painful and violent, even if liberating. Armstrong argues that one of the things that changed most was religion. People could no longer think about or experience the divine in the same way; they had to develop new forms of faith to fit their new circumstances. Armstrong characterizes fundamentalism as one of these new ways of being religious that have emerged in every major faith tradition. Focusing on Protestant fundamentalism in the United States, Jewish fundamentalism in Israel, and Muslim fundamentalism in Egypt and Iran, she examines the ways in which these movements, while not monolithic, have each sprung from a dread of modernity -- often in response to assault (sometimes unwitting, sometimes intentional) by the mainstream society. Armstrong sees fundamentalist groups as complex, innovative, and modern -- rather than as throwbacks to the past -- but contends that they have failed in religious terms. Maintaining that fundamentalism often exists in symbiotic relationship with an aggressive modernity, each impelling the other on to greater excess, she suggests compassion as a way to defuse what is now an intensifying conflict. **BONUS:** This edition contains an excerpt from Karen Armstrong's *Twelve Steps to a Compassionate Life*.

**Biblical Fundamentalism** Ronald D. Witherup 2001 2002 Catholic Press Association Award Winner One of the most significant changes initiated by the Second Vatican Council was the direct encouragement for Catholics to rediscover the Bible. Unfortunately, education has lagged behind Catholic interest in exploring the Bible and its mysteries. Consequently, vital questions, including how to read and interpret the Bible, remain unanswered for many Christians. In *Biblical Fundamentalism*, Father Ronald Witherup offers Catholics a guide to the questions that arise when they desire to use the good book" in their personal lives. Father Witherup provides an overview of the origins, history, basic tenets, and problems with biblical fundamentalism and its influence in contemporary culture. He summarizes Catholic teaching on the Bible and points out both the strengths and the weaknesses in the fundamentalist approach to the Bible. He also provides a concise but thorough response to questions that Catholics have about fundamentalism and discusses resources for further study. *Biblical Fundamentalism* is divided into five chapters. The first chapter explains the historical origins of Christian biblical fundamentalism and why it is a uniquely American phenomenon. The second chapter outlines the main tenets of fundamentalist faith and how it approached the Bible. The third chapter does the same for the Catholic faith. The fourth chapter explores why biblical fundamentalism is attractive in our day and offers a critique of it. Finally, the fifth chapter imparts some practical advice about how to fashion a sensible (and courteous) Catholic response to fundamentalism. Chapters are \*The Origins of Biblical Fundamentalism, - \*Bible Basics: A Fundamentalist Approach to the Bible, - \*Bible Basics: A Catholic Approach to the Bible, - \*Evaluating Fundamentalism, - and \*A Catholic Response to Fundamentalism. - Ronald D. Witherup, SS, PhD, is Provincial of the U.S. Province of Supicians and former academic professor of Sacred Scripture at St. Patrick's Seminary in Menlo Park, California. He holds a doctorate in biblical studies from Union Theological Seminary in Richmond, Virginia. He is the author of *Conversion in the New Testament*, a liturgist's *Guide to Inclusive Language*, and is a contributor to *The Colledgeville Pastoral Dictionary of Biblical Theology*. "

**Fundamentalism** Simon A. Wood 2014-05-26 Through a collection of essays, *Fundamentalism: Perspectives on a Contested History* explores the ways in which the concept of global fundamentalism does and does not illuminate developments in modern Christianity, Judaism, and Islam. At issue is whether, beyond the specific milieu of American Protestantism in the early decades of the twentieth century, the word 'fundamentalism' captures something important on a global scale that is not captured—or not as well—by other words. Readers will quickly discover that in exploring this issue the book is "at war with itself." In *Fundamentalism* Simon A. Wood and David Harrington Watt have deliberately assembled a range of voices that is reflective of the broad spectrum of views scholars have offered on the topic, from those who find the concept not merely helpful but also important, those who have concerns about it but do not reject it, those who find that it has been misapplied in critical instances, and those who simply find it unhelpful and lacking in any meaningful specificity or content. While there are more than two perspectives presented, Wood and Watt identify two very broad groups of scholars from each end of the spectrum: those who find the concept illuminating and those who do not. The book does not privilege or advocate either of these positions, nor does it attempt to resolve the numerous problems that scholars on both sides of the debate have identified with the concept of global fundamentalism. Rather, it presents some of the key arguments on both sides of the contemporary debate. If it thereby provides readers with a sense of the current state of the discourse on fundamentalism it will have achieved its aim.

*Fundamentalisms* James D. G. Dunn 2015-10-05 What is fundamentalism and what does it really amount to? How do uncompromising counter-cultural movements make ordinary people behave in extraordinary ways? Arguing that an adherence to scriptural literalism and biblical inerrancy is at root a reaction to modernism, these are among the key questions with which this timely book grapples. But it goes further. Other studies have concentrated above all on Christian and Islamic fundamentalism. This volume, while exploring the origins and articulations of the fundamentalist mindset, addresses the subject from the comparative perspective of different religions, including Judaism and Hinduism. It is innovative in yet another respect. Contending that notions of certainty and infallibility are not just a religious phenomenon, the book argues that fundamentalism can be detected also in science when scientists use scientific authority to pronounce on areas outside their competence. With contributors who include Karen Armstrong, Diarmaid MacCulloch, Malise Ruthven and Ed Husain, this is a bold and incisive assessment of a crucial yet often oversimplified topic.

*Fundamentalism, Sectarianism, and Revolution* S. N. Eisenstadt 1999 *Fundamentalism, Sectarianism, and Revolution* is a major comparative analysis of fundamentalist movements in cultural and political context, with an emphasis on the contemporary scene. Leading sociologist S. N. Eisenstadt examines the meaning of the global rise of fundamentalism as one very forceful contemporary response to tensions in modernity and the dynamics of civilization. He compares modern fundamentalist movements with the proto-fundamentalist movements which arose in the 'axial civilizations' in pre-modern times; he shows how the great revolutions in Europe which arose in connection with these movements shaped the political and cultural programmes of modernity; and he contrasts post-Second World War Moslem, Jewish and Protestant fundamentalist movements with communal national movements, notably in Asia. The central theme of the book is the distinctively Jacobin features of fundamentalist movements and their ambivalent attitude to tradition: above all their attempts to essentialize tradition in an ideologically totalistic way. Eisenstadt has won the Amalfi book prize.

**Women in Fundamentalism** Maxine L. Margolis 2019-10-10 *Women in Fundamentalism* examines the striking similarities in three extreme fundamentalist religious communities in their views about and treatment of women

*The Activist Impulse* Jared S. Burkholder 2012-04-04 Anabaptists have often felt suspicious of American evangelicalism, and in turn evangelicals have found various reasons to dismiss the Anabaptist witness. Yet at various points in the past as well as the present, evangelicals and Anabaptists have found ample reason for conversation and much to appreciate about each other. *The Activist Impulse* represents the first book-length examination of the complex relationship between evangelicalism and Anabaptism in the past thirty years. It brings

established experts and new voices together in an effort to explore the historical and theological intersection of these two rich traditions. Each of the essays provides fresh insight on at least one characteristic that both evangelicals and Anabaptists share—an impulse to engage society through the pursuit of active Christian witness.

**Fundamentalism and Gender** Ulrike Auga 2013-10-04 This anthology addresses the topic of "fundamentalism and gender" from inter- and trans-disciplinary perspectives. By referring to three major themes—"Literalism, Religion, and Science," "Nation, State, and Community," and "Body, Life, and Biopolitics"—the book focuses on the analytical diversification of the term "fundamentalism" and on intersections between religion, gender, sexuality, race, and nation. International scholars in cultural history and theory, religious studies, Christian theologies, Islamic studies, history, social sciences, anthropology, comparative literature, and women and gender studies examine the historical and current specifics of religious as well as of secular forms of fundamentalism. They also take a critical look at the Western discourse about religious fundamentalism and the ambivalent role feminism plays in this context, considering questions such as, Why do all religious fundamentalisms claim normalizing definitions of sexuality, gender roles, and intergender relations? In what way do gender and sexual politics play a role in secular criticism of religious fundamentalism? And how are forms of secular fundamentalism characterized by gender constructs and sexual politics?

**Fundamentalism in America** Philip Melling 2013-12-02 First Published in 2000. Routledge is an imprint of Taylor & Francis, an informa company.

**Fundamentalism in the Modern World Vol 1** Ulrika Martensson 2001-11-22 How does religious fundamentalism operate in modern global society? This two-volume series analyses the dynamics of fundamentalism and its relationship to the modern state, the public sphere and globalisation. In this first volume, fundamentalism is approached from the perspective of state and community building, ideology and practices within the context of global society, and the ways in which fundamentalism is intertwined with issues of politics, state power, democracy, globalization, political activism and political ideology. Expert scholars in the field address specific contemporary and past fundamentalist movements that have emerged from within mainstream Islam, Christianity, Baha'ism, Hinduism, Judaism and Buddhism. This is an important study of an increasingly significant and controversial aspect of modern society, and will be essential reading in the fields of Religion, Politics and International Relations.

**Fundamentalisms Comprehended** American Academy of Arts and Sciences 1995-10-15 In this fifth volume of the Fundamentalism Project, *Fundamentalisms Comprehended*, the distinguished contributors return to and test the endeavor's beginning premise: that fundamentalisms in all faiths share certain "family resemblances." Several of the essays reconsider the project's original definition of fundamentalism as a reactive, absolutist, and comprehensive mode of anti-secular religious activism. The book concludes with a capstone statement by R. Scott Appleby, Emmanuel Sivan, and Gabriel Almond that builds upon the entire Fundamentalism Project. Identifying different categories of fundamentalist movements, and delineating four distinct patterns of fundamentalist behavior toward outsiders, this statement provides an explanatory framework for understanding and comparing fundamentalisms around the world.

**Antifundamentalism in Modern America** David Harrington Watt 2017-05-09 David Harrington Watt's *Antifundamentalism in Modern America* gives us a pathbreaking account of the role that the fear of fundamentalism has played—and continues to play—in American culture. Fundamentalism has never been a neutral category of analysis, and Watt scrutinizes the various political purposes that the concept has been made to serve. In 1920, the conservative Baptist writer Curtis Lee Laws coined the word "fundamentalists." Watt examines the antifundamentalist polemics of Harry Emerson Fosdick, Talcott Parsons, Stanley Kramer, and Richard Hofstadter, which convinced many Americans that religious fundamentalists were almost by definition backward, intolerant, and anti-intellectual and that fundamentalism was a dangerous form of religion that had no legitimate place in the modern world. For almost fifty years, the concept of fundamentalism was linked almost exclusively to Protestant Christians. The overthrow of the Shah of Iran and the establishment of an Islamic republic led to a more elastic understanding of the nature of fundamentalism. In the late 1970s and early 1980s, Americans became accustomed to using fundamentalism as a way of talking about Muslims, Jews, Hindus, Sikhs, and Buddhists, as well as

Christians. Many Americans came to see Protestant fundamentalism as an expression of a larger phenomenon that was wreaking havoc all over the world. *Antifundamentalism in Modern America* is the first book to provide an overview of the way that the fear of fundamentalism has shaped U.S. culture, and it will lead readers to rethink their understanding of what fundamentalism is and what it does.

**Fundamentalisms Comprehended** Martin E. Marty 2004-05 In this fifth volume of the Fundamentalism Project, *Fundamentalisms Comprehended*, the distinguished contributors return to and test the endeavor's beginning premise: that fundamentalisms in all faiths share certain "family resemblances." Several of the essays reconsider the project's original definition of fundamentalism as a reactive, absolutist, and comprehensive mode of anti-secular religious activism. The book concludes with a capstone statement by R. Scott Appleby, Emmanuel Sivan, and Gabriel Almond that builds upon the entire Fundamentalism Project. Identifying different categories of fundamentalist movements, and delineating four distinct patterns of fundamentalist behavior toward outsiders, this statement provides an explanatory framework for understanding and comparing fundamentalisms around the world.

**Accounting for Fundamentalisms** Martin E. Marty 2004-05 *Accounting for Fundamentalisms* features treatments of fundamentalist movements, groups that often make headlines but are rarely understood, as part of the multivolume Fundamentalism Project. This book remains a standard reference source for comprehending the dynamics of fundamentalist movements around the world. Surveying fundamentalist movements in Christianity, Judaism, Islam, Hinduism, Sikhism, and Buddhism, the contributors to *Accounting for Fundamentalisms* describe the organization of these movements, their leadership and recruiting techniques, and the ways in which their ideological programs and organizational structures shift over time in response to changing political and social environments.

**What are They Saying about Fundamentalisms?** Peter A. Huff 2008 This is the age of fundamentalism. An axis of sacred rebellion cuts through modern experience, challenging all who would accommodate religion to secular culture and a 'dictatorship of relativism.' Sometimes violent, always militant, fundamentalists have profoundly transformed the religious landscape of modern society. This book offers a critical and empathetic survey of the world's major fundamentalist movements and the innovative scholars who study them. Peter Huff, an advocate for interfaith dialogue with fundamentalists, covers the full range of the cross-cultural fundamentalist phenomenon from the American Protestant prototype to 'muscular' protest movements transfiguring every religion around the globe. Examining the pioneers of interdisciplinary fundamentalism studies, he provides an insider's view of the academic debates driving the rapidly expanding field. Highlight: The book explores fundamentalist trends within all major world religions: Judaism, Christianity, Islam, Hinduism, Sikhism, and Buddhism.

**Sociology of Religion** Andrew Dawson 2011 Andrew Dawson outlines how sociologists approach the subject of religion and introduces sociological research methods, before highlighting some of the key areas studied by sociology of religion such as the rise of fundamentalism, gender issues and the debate about secularisation.

**Fundamentalisms and Society** American Academy of Arts and Sciences 1993-03-15 This book, the second volume of the Fundamentalism Project, provides a systematic overview of the advances made by antiseccular religious movements over the past twenty-five years and shows the impact these movements have had on human relations, education, women's rights, and scientific research. The essays consider developments within the religious traditions of Islam, Judaism, Christianity, Buddhism, and Hinduism in over a dozen nations. What do individual fundamentalist movements regard as the foundations for and limits of knowledge? What do they understand the proper role of science to be? And how do their world views determine the application of technology? The distinguished contributors to this volume - anthropologists, historians of religion, historians of science, and sociologists - address these and other questions through a discussion of topics such as educational structures of Hindu revivalism, women in fundamentalist Iran and Pakistan, and the creationist cosmos of Protestant fundamentalism. In a concluding essay, William H. McNeill situates contemporary fundamentalisms within a world historical context. The Fundamentalism Project is a monumental undertaking by the American Academy of Arts and Sciences that involves an international group of scholars. Taken together, the volumes in this series will become a standard reference for educators and policy analysts for years to come. **Conjectures and Controversy in the Study of Fundamentalism** W. Paul

Williamson 2020-06-22 In *Conjectures and Controversy in the Study of Fundamentalism*, W. Paul Williamson reviews sociohistorical accounts of fundamentalism and provides an analysis of their popular, though questionable, conceptions that have uncritically dominated empirical research in the field of psychology.

*The Fundamentalist City?* Nezar AlSayyad 2010-09-13 The relationship between urbanism and fundamentalism is a very complex one. This book explores how the dynamics of different forms of religious fundamentalisms are produced, represented, and practiced in the city. It attempts to establish a relationship between two important phenomena: the historic transition of the majority of the world's population from a rural to an urban existence; and the robust resurgence of religion as a major force in the shaping of contemporary life in many parts of the world. Employing a transnational interrogation anchored in specific geographic regions, the contributors to this volume explore the intellectual and practical challenges posed by fundamentalist groups, movements, and organizations. They focus on how certain ultra religious practices of Christianity, Hinduism, Islam, and Judaism have contributed to the remaking of global urban space. Their work suggests that it is a grave oversimplification to view religious orthodoxies or doctrines as the main cause of urban terrorism or violence. Instead they argue that such phenomena should be understood as a particular manifestation of modernity's struggles. Nezar AlSayyad and Mejgan Massoumi's book provides fascinating reading for those interested in religion and the city, with thought provoking pieces from experts in anthropology, geography sociology, religious studies, and urban studies.

*Fundamentalisms Observed* American Academy of Arts and Sciences 1994-07 The Fundamentalism Project vol. 1.

*Fundamentalism* Torkel Brekke 2011-12-26 This book investigates the origins of fundamentalism, outlining its characteristics and the history of key fundamentalist movements around the world, considering examples from Christianity, Islam, Buddhism and Hinduism. The book argues that fundamentalism develops when modern lay religious leaders challenge the authority of secular states and traditional religious establishments. These new leaders and their followers seek to infuse religious values and practices into all spheres, especially law, politics, education and science. The patterns of religious authority and leadership that characterize fundamentalism have their roots in a Christian context but were globalized through intense intercultural contacts after the mid-nineteenth century. Fundamentalism is a thoroughly modern and global phenomenon because it presupposes the globalization of ideas and practices concerning religious leadership and organization, as well as universal changes in the relationship of religion to modern societies and states.

**Fundamentalism: A Very Short Introduction** Malise Ruthven 2007-01-25 Malise Ruthven tackles the polemic and stereotypes surrounding this complex phenomenon - one that eludes sim today, a conclusion impossible to ignore since the events in New York on September 11 2001. But what does 'fundamentalism' really mean? Since it was coined by American Protestant evangelicals in the 1920s, the use of the term 'fundamentalist' has expanded to include a diverse range of radical conservatives and ideological purists, not all religious. Fundamentalism could now mean both militant Israeli settlers as well as the Islamist radicals who oppose them, it can mean Christians, Hindus, animal liberationists, and even Buddhist nationalists. Ruthven investigates fundamentalism's historical, social, religious, political, and ideological roots, and tackles the polemic and stereotypes surrounding this complex phenomenon - one that eludes simple definition, yet urgently needs to be understood. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

**Competing Fundamentalisms** Sathianathan Clarke 2017-03-29 Why do certain groups and individuals seek to do harm in the name of God? While studies often claim to hold the key to this frightening phenomenon, they seldom account for the crucial role that religious conviction plays, not just in radical Islam, but also in the fundamentalist branches of the world's two other largest religions: Christianity and Hinduism. As the first book to examine violent extremism in all three religions together, *Competing Fundamentalisms* draws on studies in sociology, psychology, culture, and economics while focusing on the central role of religious ideasto paint a richer portrait of this potent force in modern life. Clarke argues that the forces of globalization fuel the aggression of these

movements to produce the competing feature of religious fundamentalisms, which have more in common with their counterparts across religious lines than they do with the members of their own religions. He proposes ways to deescalate religious violence in the service of peacemaking. Readers will gain important insights into how violent religious fundamentalism works in the world's three largest religions and learn new strategies for promoting peace in the context of contemporary interreligious conflict.

*The Sociology of Religion* Grace Davie 2007-05-09 '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 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.

**Fundamentalism in the Modern World Vol 2** Ulrika Martensson 2011-06-30 How does religious fundamentalism operate in modern global society? This two-volume series analyses the dynamics of fundamentalism and its relationship to the modern state, the public sphere and globalisation. This second volume explores the links between fundamentalism and communication: the rise of fundamentalism as a mass media phenomenon, fundamentalist communication in the public sphere, national cultural identities and the rise of a 'global society'. Expert scholars in the field address specific contemporary and past fundamentalist movements that have emerged from within mainstream Islam, Christianity, Baha'ism, Hinduism, Judaism and Buddhism. This is an important study of an increasingly significant and virulent aspect of modern society, and will be essential reading in the fields of Religion, Politics, Communications and Media Studies.

*Strong Religion* Gabriel A. Almond 2011-04-15 After the September 11 terrorist attacks against the United States, religious fundamentalism has dominated public debate as never before. Policymakers, educators, and the general public all want to know: Why do fundamentalist movements turn violent? Are fundamentalisms a global threat to human rights, security, and democratic forms of government? What is the future of fundamentalism? To answer questions like these, *Strong Religion* draws on the results of the Fundamentalism Project, a decade-long interdisciplinary study of antimodernist, antiseccular militant religious movements on five continents and within seven world religious traditions. The authors of this study analyze the various social structures, cultural contexts, and political environments in which fundamentalist movements have emerged around the world, from the Islamic Hamas and Hizbullah to the Catholic and Protestant paramilitaries of Northern Ireland, and from the Moral Majority and Christian Coalition of the United States to the Sikh radicals and Hindu nationalists of India. Offering a vividly detailed portrait of the cultures that nourish such movements, *Strong Religion* opens a much-needed window onto different modes of fundamentalism and identifies the kind of historical events that can trigger them.

*Judge and be Judged* Eric Bain-Selbo 2006 "Judge and Be Judged offers insights into moral life and moral judgment that aim to help in understanding our society's tendency toward either fundamentalism or relativism. Framing his argument with an exegesis of Jesus' teaching "Judge not, that you be not judged," Eric Bain-Selbo provides some helpful conceptual tools for thinking about that predicament, and finding a way past it. By examining the social function of shame, the possibility of cross-cultural understanding, and obstacles to moral judgment in the college classroom, this book charts a path that helps us to avoid both

fundamentalism and relativism."--BOOK JACKET

**Accounting for Fundamentalisms** American Academy of Arts and Sciences 1994-09 Accounting for Fundamentalisms features treatments of fundamentalist movements, groups that often make headlines but are rarely understood, as part of the multivolume Fundamentalism Project. This book remains a standard reference source for comprehending the dynamics of fundamentalist movements around the world. Surveying fundamentalist movements in Christianity, Judaism, Islam, Hinduism, Sikhism, and Buddhism, the contributors to Accounting for Fundamentalisms describe the organization of these movements, their leadership and recruiting techniques, and the ways in which their ideological programs and organizational structures shift over time in response to changing political and social environments.

**Fundamentalisms and the State** Martin E. Marty 1993 This third volume of the Fundamentalism Project provides a systematic overview of the advances made by antiseccular religious movements over the past twenty-five years. The distinguished contributors to this volume - economists, political scientists, religious historians, social anthropologists, and sociologists - focus on the impact these movements have had on national economies, political parties, constitutional issues, and international relations on five continents and within the religious traditions of Islam, Christianity, Judaism, Buddhism, Hinduism, and Sikhism. Do fundamentalisms tend toward political activism, and how successful have they been in remaking political structures? To answer this question and others, the contributors discuss the anti-abortion movement in the U.S., the Islamic war of resistance in Afghanistan, and Shiite jurisprudence in Iran. Martin E. Marty and R. Scott Appleby conclude the volume with a synthetic statement of fundamentalist impact on politics, economies, and state security. The Fundamentalism Project is a monumental undertaking by the American Academy of Arts and Sciences that involves an international group of scholars. Taken together, the volumes in this series will become a standard reference for educators and policy analysts for years to come.

**Fundamentalisms** James D. G. Dunn 2015-10-05 What is fundamentalism and what does it really amount to? How do uncompromising counter-cultural movements make ordinary people behave in extraordinary ways? Arguing that an adherence to scriptural literalism and biblical inerrancy is at root a reaction to modernism, these are among the key questions with which this timely book grapples. But it goes further. Other studies have concentrated above all on Christian and Islamic fundamentalism. This volume, while exploring the origins and articulations of the fundamentalist mindset, addresses the subject from the comparative perspective of different religions, including Judaism and Hinduism. It is innovative in yet another respect. Contending that notions of certainty and infallibility are not just a religious phenomenon, the book argues that fundamentalism can be detected also in science when scientists use scientific authority to pronounce on areas outside their competence. With contributors who include Karen Armstrong, Diarmaid MacCulloch, Malise Ruthven and Ed Husain, this is a bold and incisive assessment of a crucial yet often oversimplified topic.

*The Routledge Handbook to Religion and Political Parties* Jeffrey Haynes 2019-11-28 As religion and politics become ever more intertwined, relationships between religion and political parties are of increasing global political significance. This handbook responds to that development, providing important results of current research involving religion and politics, focusing on: democratisation, democracy, party platform formation, party moderation and secularisation, social constituency representation and interest articulation. Covering core issues, new debates, and country case studies, the handbook provides a comprehensive overview of fundamentals and new directions in the subject. Adopting a comparative approach, it examines the relationships between religion and political parties in a variety of contexts, regions and countries with a focus on Christianity, Islam, Buddhism, Judaism and Hinduism. Contributions cover such topics as: religion, secularisation and modernisation; religious fundamentalism and terrorism; the role of religion in conflict resolution and peacebuilding; religion and its connection to state, democratisation and democracy; and regional case studies covering Asia, the Americas, Europe, Sub-Saharan Africa, the Middle East and North Africa. This comprehensive handbook provides crucial information for students, researchers and professionals researching the topics of politics, religion, comparative politics, secularism, religious movements, political parties and interest groups, and religion and sociology.

**Fundamentalism : The Search For Meaning** Malise Ruthven 2004-04-08 Since the end of the Cold War fundamentalism has been seen

as the major threat to world peace and prosperity, a concern that was exacerbated by the events of 9/11, and the War Against Terrorism . But what does Fundamentalism really mean? This is the first book to expose the real nature and spread of both secular and religious fundamentalism worldwide, and to explore the many different forms this can take.

Fundamentalism is a problematic term that eludes easy definitions. Since it was coined by American Protestant evangelicals in the 1920s, the word has expanded its meaning to include radical conservatives or ideological purists in many spheres of activity, not all of them religious. Modern applications of Fundamentalism include Islamist radicals in the Muslim world, the militant Israeli settlers who oppose them as well as Sikh, Hindu and even Buddhist nationalists who seek to justify their political agendas by reference to divine edicts or religious tradition. While questioning its usefulness as a term, Malise Ruthven argues that there are some 'family resemblances' between different fundamentalist movements, especially over concerns national identity and gender in a world dominated by the mass media and economic globalization.

**Encyclopedia of Fundamentalism** Brenda Brasher 2022-09-30 The Encyclopedia of Fundamentalism provides a comprehensive picture of a widespread, populist, socioreligious movement that emerged in twentieth-century Christian Protestantism, generally known as Fundamentalism. For Fundamentalists, the only viable faith was one organized around a literal interpretation of the Bible. They identified it as the sole, supreme inerrant conveyor of divine truth, and adhered to the hermeneutical principle that its religious truth must not pass through a filter of human interpretation but was unambiguously communicated by a transcendent power, and must be understood as such, and claimed. While some Fundamentalist-like assumptions can be found in most, if not all, religious traditions, Fundamentalists advanced an absolutist claim to religious truth that starkly demarcated them from other religiously inspired actors of their era. Fervent, exclusive, religious clarity achieved via an erasure of doubt (justified by the claim that the Bible was the inerrant Word of God) was the hallmark trait of religious Fundamentalism. Historically, Fundamentalism was closely correlated with the rise of modernism and the accompanying rationalization of public life. In the realm of religion, the Fundamentalist movement was a popular means of revolt against modernism by traditional Christians at serious odds with the dominant values of a rapidly developing modern, technological, capitalistic society, and often squeezed out of meaningful participation in it as well. Religious Fundamentalists resisted the tolerance of religious pluralism intrinsic to the civil society that modernity brought, and maintained that the compromises of religious truth necessary for the modern state to exist were blasphemous, and must be rejected. The encyclopedia's emphasis is on Protestant fundamentalism in the United States, but, in a more international sense, the volume also covers conservative religious, social, and political movements in Islam, Judaism, and Hinduism. This volume is a companion to another volume in the Religion & Society series, the Encyclopedia of Pentecostal and Charismatic Christianity edited by Stanely M. Burgess. Although the two movements separated early in the twentieth century, they are often confused. Side by side, these two volumes explain the differences between these two major religious movements of the contemporary world.

*Fundamentalisms Comprehended* Martin E. Marty 1995

**Understanding Fundamentalism** Richard T. Antoun 2008 FINALLY - A FINANCIAL BOOK THAT KIDS LOVE "Barry Gets A Dollar" is an easy-to-read book that starts the learning process for children to be financially responsible at an early age. They'll love to read this book every night before bed, if not more "Barry Gets A Dollar" is designed to teach children the most important pillar for financial literacy - SAVING MONEY

**Fundamentalism** Eugene LaVerdiere 2000 LaVerdiere explains fundamentalism's approach to the scriptural Word so that pastoral ministers can meet it with the Catholic understanding of the Word of God in the life of the Church.

**Fundamentalisms and Society** Martin E. Marty 1997-01-05 The Fundamentalism Project Edited by Martin E. Marty and R. Scott Appleby Around the world, fundamentalist movements are profoundly affecting the way we live. Misinformation and misperception about fundamentalism exacerbate conflicts at home and abroad. Yet policymakers, journalists, students, and others have lacked any comprehensive resource on the explosive phenomenon of fundamentalism. Now the Fundamentalism Project has assembled an international team of scholars for a multivolume assessment of the history, scope, sources, character, and impact of fundamentalist movements within the world's major religious traditions.

Fundamentalisms and Society shows how fundamentalist movements have influenced human relations, education, women's rights, and scientific research in over a dozen nations and within the traditions of Islam, Judaism, Christianity, Buddhism, and Hinduism. Drawn from the fields of anthropology, sociology, history of religion, and history of science, the contributors cover topics such as the educational structures of Hindu revivalism, women in fundamentalist Iran and Pakistan, and the creationist cosmos of Protestant fundamentalism. In a concluding essay, William H. McNeill situates contemporary fundamentalisms within a world historical context. The Fundamentalism Project, Volume 2 Martin E. Marty and R. Scott Appleby direct the Fundamentalism Project. Marty, the Fairfax M. Cone Distinguished Service Professor of the History of Modern Christianity at the University of Chicago, is the senior editor of the Christian Century and the author of numerous books, including the multivolume Modern American Religion, also published by the University of Chicago Press. Appleby, a research associate at the University of Chicago, is the author of "Church and Age Unite!" The Modernist Impulse in American Catholicism.

Islam's Political Culture Nasim Ahmad Jawed 2010-07-05 This book examines the political dimension of Islam in predivided Pakistan (1947-1971), one of the first new Muslim nations to commit itself to an Islamic political order and one in which the national debate on Islamic, political, and ideological issues has been the most persistent, focused, and rich of any dialogues in the contemporary Muslim world. Nasim Jawed draws on the findings of a survey he conducted among two influential social groups—the ulama (traditional religious leaders) and the modern professionals—as well as on the writings of Muslim intellectuals. He probes the major Islamic positions on critical issues concerning national identity, the purpose of the state, the form of government, and free, socialist, and mixed economies. This study contributes to an enhanced understanding of Islam's political culture worldwide, since the issues, positions, and arguments are often similar across the Muslim world. The empirical findings of the study not only outline the ideological backdrop of contemporary Islamic reassertion, but also reveal diversity as well as tensions within it.

Fundamentalism Malise Ruthven 2007-01-25 Fundamentalism is seen as the major threat to world peace, a conclusion impossible to ignore since the events in New York on September 11 2001. This book investigates fundamentalism's historical, social, religious, political, and ideological roots, and tackles the polemic and stereotypes surrounding this complex phenomenon.

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