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Religion in Development Rewriting the Secular Script Séverine Deneulin. Reviews how religion has been treated in the evolution of development thought, how it has been conceptualised in the social sciences, and highlights the major deficiencies of the assumption of secularism. This book provides empirical examples drawn from the Christian and ...

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Séverine Deneulin, Masooda Bano This timely new book expertly explores the treatment of religion in the evolution of development thought. The book argues that development theory and practice needs to rewrite its dominant script regarding its treatment of religion, a script which has so far been heavily inscribed in the secular tradition.

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Development practice is full of examples of the importance of religion in the lives of people in developing countries. However, religion has largely remained unexplored in development studies. This timely new book aims to fill that gap. The authors expertly review how religion has been treated in the evolution of development thought, how it has been conceptualised in the social sciences, and highlights the major deficiencies of the assumption of secularism. The book argues that development theory and practice needs to rewrite its dominant script regarding its treatment of religion, a script which has so far been heavily inscribed in the secular tradition. It puts forward an understanding of religions as traditions: that religions rest on central thesis and teachings which never cease to be re-

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interpreted in the light of the social, political and historical context. In addition to providing a conceptual framework for analysing the role of religion in development, the book provides numerous empirical examples drawn from the Christian and Islamic religious traditions. This comprehensive new guide to this key issue is essential for students, development thinkers and practitioners who wish to understand better the role that religion plays in development processes and outcomes.

This book is a result of a joint conference, which was held from 18th-22nd July 2017 under the theme Religion, Citizenship and Development – Southern African Perspectives." The theme of the conference was adopted in order to underline the importance and significance of religion in the socio-economic development of people in the world generally and in Southern and Central Africa in particular. The papers in the book are divided into two volumes. Volume one consists of papers which directly discuss religion and development in one form or another. The second volume contains papers that discuss religion and other pertinent issues related to development. The papers are grouped into sub-themes for ease of reference. These include Citizenship and Development, Migration and Development, Disability and Development, Pentecostal Churches and Development and Religion and Society. All in all, despite a divergence of sub-themes in volume two, all point to issues to do with the role of religion in development in Southern and Central Africa today.

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Religion has ruled, dominated, exploited and destroyed mankind and his entire history. Religion is a neurosis and a system of manipulation, exploitation and enslavement. The entire history of religion is history of bloodshed, setbacks and all kinds of evil atrocity. Religion blocks every possibility for further inquiries, growth, progress and development. It claims to provide a once-and-for-all answer for life issues, problems with a divine legitimization thereby binding people in endless circle of bondage, routine. Religion has created an illusionary world that never ever existed - a world of false security, hope, comfort and fantasy and wishful thinking and has succeeded in/by promising to offer them salvation from world's life problems. Religion is surely an escape mechanism reality. People are unwilling and unable to let go this illusion because it promises them and it is in itself a home. Yet religion is nothing but an empty human cult and invention - one of the most devilish inventions ever created by human beings. It is an unbroken force that has enslaved man all his history. However, religion is only for those who live for their instincts - who do not want to face reality and challenges in order to grow but offer themselves for the comfort of their collective world of fantasy invented by the working of human imagination. Religion invents heaven to promise security for her adherents and hells to threaten those who reject this cult and refuse to be manipulated, exploited and enslaved. Theology has done much harm than good to mankind. For years, theology has been made or, better still, a slave of religion. Its servant main functions, duty is to serve and defend religion and religious claims,

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inventions and traditions. Theology is not freed from religion and apologetics, but is forced to serve, defend and promote all the devilish doctrines like the fall, redemption, Christology, for example. Nothing forever remains untrue than the devilish doctrine of the Fall upon which other doctrines like redemption, justification, election predestination, Christology have been based. This is the problem of salvation oriented religions like Christianity, for example - a salvation that is possible, according to the myth, by divinely destroying the life of some innocent human Jew, who was enthroned God by his confused disciples. In trying to enforce this illusion on others, Christianity like other religions, has destroyed more lives than the false salvation she claims to offer the world. It has brainwashed, deceived, manipulated, exploited, enslaved and reduced people into some kind of super-natural human beings who are asked to pattern their lives after a Jew who became God. However, in *Theological Revolution*, I consider it time to uproot and destroy this illusion once and for all. Yes, to utterly destroy it without a trace. The book, briefly sketch and questions the Christian doctrine of creation and Redemption presented by Christian theology as if the two were opposed to each other. This is done in part one and in part two, attempted to rewriting in brief the doctrine of creation and redemption - proving that there is no distinction/difference between creation and redemption as falsely claimed by Christians. Redemption is one as creation. To see creation as good at some period in time and fallen at another is the devilish understanding ever. Religion concerns itself with an existential experience. It seeks to account for the human experience of evil and

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suffering, and in doing so develops false theories, about the problems with false religious theories with false solution to the problems of life, existence.

This book constitutes a pioneering and comprehensive text-in-context study of the translation of Christian tracts (from English into Chinese) by Protestant missionaries in nineteenth-century China. It focuses on the large body of hitherto widely neglected Protestant Chinese books and tracts, putting the translated texts into their socio-political, cultural and ideological contexts. This integrated approach proves to be fruitful and insightful in describing and explain--ing actual practices of translation, or translation norms. The book addresses the central issue of how original texts were selected, translated and presented by Protestant missionaries under the patronage of various missionary institutions in order to achieve their specific agendas. Based on primary materials and rare archival documents, this extensive survey of the corpus of Chinese Christian literature fills a significant gap in the evaluation of Protestant missions to China, especially with regard to the role of the Religious Tract Society (RTS). Moreover, the contributions of Chinese collaborators are examined in detail to achieve a more balanced view in accessing the role of missionary translators. The book also sheds light on the sophisticated procedures and strategies of cross-cultural translation, particularly on the facet of religious translation in the Chinese translation tradition. "...John T.P. Lai provides a wealth of information about the development of Protestant religious publishing in late imperial China. Full of interesting data and illustrations, this work should find

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an audience with church historians and mission scholars." Joseph Tse-Hei Lee in Sino-Western Cultural Relations Journal Fields of interest: Religious Studies, Translation Studies, History of Christianity in Modern China. Contents: Introduction Chapter 1: Translation, Protestant Missions, and the Chinese Context Chapter 2: Institutional Patronage: The Ideological Control of Tract Societies Chapter 3: Teamwork Translation: The Invisibility of Chinese Collaborators Chapter 4: Christian Tracts in Chinese Costume: A Critical Survey Chapter 5: Rewriting the Children's Message: The Peep of Day Chapter 6: Domesticating for Chinese Literati: The Anxious Inquirer Conclusion Appendices: Appendix A: Protestant Missionary Publishers and Societies in China Appendix B: Protestant Missionaries and Chinese Translators Appendix C: Chinese Translations of Christian Literature, 1812-1907 Appendix D: Most Well-Received Christian Literature in Chinese, 1812-1907 Appendix E: Favell L. Mortimer's Works in Chinese Appendix F: William Muirhead's Works in Chinese Bibliography Index

Publisher's description: The faith and development nexus is both a promising new focus for secular development agencies and a historic reality: for centuries, world faiths and individuals inspired by their faith have played many roles in social change and social welfare. Secular development agencies have largely operated in parallel to the world of faith-motivated development. The World Bank began in the late 1990s to explore ways in which faith and development are connected. The issue was not and is not about religion, but about the recognition that some of &...

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Show More the best experts on development are faith leaders living and working in poor communities, where strong ties and moral authority give them unique experience and insight. The World Bank's goal is to act as a catalyst and convenor, bringing together development practitioners to find common ground, understand one another's efforts, and explore differences. *Development and Faith* explores and highlights promising partnerships in the world between secular and faith development entities. It recounts the evolving history of relationships between faith and secular development institutions. It focuses on the Millennium Development Goals as a common framework for action and an opportunity for new forms of collaboration and partnership.

Case studies upon the use of concepts like feminization and masculinization in relation to christianity. Since the 1970s the feminization thesis has become a powerful trope in the rewriting of the social history of Christendom. However, this 'thesis' has triggered some vehement debates, given that men have continued to dominate the churches, and the churches themselves have reacted to the association of religion and femininity, often formulated by their critics, by explicitly focusing their appeal to men. In this book the authors critically reflect upon the use of concepts like feminization and masculinization in relation to Christianity.

This ambitious book probes our biological past to discover the kinds of lives that human beings have imagined were worth living. Bellah's theory goes deep into

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cultural and genetic evolution to identify a range of capacities (communal dancing, storytelling, theorizing) whose emergence made religious development possible in the first millennium BCE.

Recent research has made a strong case for the view that Early Christian communities, sociologically considered, functioned as voluntary religious associations. This is similar to the practice of many other cultic associations in the Greco-Roman world of the first century CE. Building upon this new approach, along with a critical interpretation of all available sources, this book discusses the social and religio-historical background of the weekly gatherings of Christians and presents a fresh reconstruction of how the weekly gatherings originated and developed in both form and content. The topics studied here include the origins of the observance of Sunday as the weekly Christian feast-day, the shape and meaning of the weekly gatherings of the Christian communities, and the rise of customs such as preaching, praying, singing, and the reading of texts in these meetings.

Far from being solely an academic enterprise, the practice of theology can pique the interest of anyone who wonders about the meaning of life. Inviting readers on a journey of 'faith seeking understanding', this introduction to Christian theology - its basic concepts, confessional content, and history - emphasizes the relevance of the key convictions of Christian faith to the challenges of today's world. In the first

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part, this book introduces the project of Christian theology and sketches the critical context that confronts Christian thought and practice today. In a second part, it offers a survey of the key doctrinal themes of Christian theology - including revelation, the triune God, and the world as creation - identifying their biblical basis and the highlights of their historical development before giving a systematic evaluation of each theme. The third part provides an overview of Christian theology from the early church to the present.

Community development is most effective and efficient when it is situated and led at the local level and considers the social behaviours, needs and worldviews of local communities. With more than eight out of ten people globally self-reporting religious belief, Religion and Development in the Asia-Pacific: Sacred places as development spaces argues that the role and impact of religions on community development needs to be better understood. It also calls for greater attention to be given to the role of sacred places as sites for development activities, and for a deeper appreciation of the way in which sacred stories and teachings inspire people to work for the benefit of others in particular locations. The book considers theories of 'place' as a component of successful development interventions and expands this analysis to consider the specific role that sacred places - buildings and social networks - have in planning, implementing and promoting sustainable development. A series of case studies examine various sacred places as sites for development activities. These case studies include Christian churches and disaster

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relief in Vanuatu; Muslim shrines and welfare provision in Pakistan; a women's Buddhist monastery in Thailand advancing gender equity; a Jewish aid organisation providing language training to Muslim Women in Australia; and Hawaiian sacred sites located within a holistic retreat centre committed to ecological sustainability. Religion and Development in the Asia-Pacific demonstrates the important role that sacred spaces can play in development interventions, covering diverse major world religions, interfaith and spiritual contexts, and as such will be of considerable interest for postgraduate students and researchers in development studies, religious studies, sociology of religion and geography.

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