

Religion As Opium Of The People

Foreign Policy Association

Opium of the People Michael Bourdeaux,1977

Is Religion the Opium of the People? J. G. Lockhart,193?

In Bad Faith Andrew Levine,2011-10-01 For readers interested in political theory and political activism, as well as anyone puzzled by the persistence of theistic conviction in the modern world, this critique of religious belief provides insightful analysis. In light of rational standards for belief acceptance that are universally acknowledged in enlightened circles, theistic convictions are deeply problematic. Thus it is not surprising that some of the most important heirs of the Enlightenment tradition—Ludwig Feuerbach, Émile Durkheim, Sigmund Freud, and Friedrich Nietzsche—wondered, implicitly, why belief in God persists and even flourishes among those who should and in some sense do know better. This book provides fresh insight into the work of those thinkers by reflecting on the explanations they proffered and on their explanatory strategies. For all their many differences, their respective explanations share a common core and are driven by a similar (largely unelaborated) normative commitment. On Levine's account, believers today believe in bad faith—in other words, they evince a fundamental intellectual dishonesty. If only for this reason, they merit reproach, even in the comparatively rare instances when faith perspectives do more good than harm. From this standpoint, the author reflects on the liberal turn in the so-called Abrahamic religions (Judaism, Christianity, and Islam) and depicts liberal religion as a vehicle of exit for those who implicitly acknowledge the untenability of the beliefs they profess, yet are unable or unwilling to face this reality squarely. He argues that liberal religion is therefore a transitory phenomenon, albeit one that has survived for a long time and that is not about to expire soon. Levine then faults the religious Left on this account, arguing that even in those historically rare conditions where bad faith motivates welcome political engagement, it is nevertheless undermined by its deep inauthenticity.

From Agent of Cohesion to Opium of the People Kayla Z. Southworth,2007

Limbo Bernard Wolfe,2016-12-15 In the aftermath of an atomic war, a new international movement of pacifism has arisen. Multitudes of young men have chosen to curb their aggressive instincts through voluntary amputation - disarmament in its most literal sense. Those who have undergone this procedure are highly esteemed in the new society. But they have a problem - their prosthetics require a rare metal to function, and international tensions are rising over which countries get the right to mine it . . .

The Chicago Medical Recorder ,1924

Contemporary Religious Studies in China Xinping Zhuo,2020-04-30 It is a spectacular history since the founding of the PRC. When looking back to the history, we realize the huge accomplishment of the contemporary China, and the remarkable spirit of Chinese people. Just as that in other branches, the achievements of contemporary Chinese academic development are fully manifested in the research and results of contemporary Chinese religious studies. Therefore, there is special academic value and practical significance for the development and the future of our religious studies to reexamine this period of history and explore how contemporary Chinese scholars think about it. During the academic development of contemporary China, religious studies become one of the most developed and popular as well as controversial subjects. This is because religious studies have been situated in a complex background, and it is difficult to have a well-situated position with broad spectrums and sensitive questions. Hence, religious studies belong to the subjects that are growing. The understanding of its connotation and extension is still on the way. The full development of religious studies as a discipline will represent the real leap of Chinese religious studies.

The Philosophy of Communism Charles Joseph McFadden,1963

The Constitutional Review Henry Campbell Black,Herbert Francis Wright,1921 Includes section Book reviews.

Opium of the People, the Christian Religion in the USSR Michael Bourdeaux,1961

The New Witness ,1921

The Literary Guide and Rationalist Review ,1943

The Constitutional Review ,1921

Lacanian Perspectives on Blade Runner 2049 Calum Neill,2020-12-18 This book provides a collection of Lacanian responses to Denis Villeneuve's Blade Runner 2049 from leading theorists in the field. Like Ridley Scott's original Blade Runner film, its sequel is now poised to provoke philosophical and psychoanalytic arguments, and to provide illustrations and inspiration for questions of being and the self, for belief and knowledge, the human and the post-human, amongst others. This volume forms the vanguard of responses from a Lacanian perspective, satisfying the hunger to extend the theoretical considerations of the first film in the various new directions the second film invites. Here, the contributors revisit the implications of the human-replicant relationship but move beyond this to consider issues of ideology, politics, and spectatorship. This exciting collection will appeal to an educated film going public, in addition to students and scholars of Lacanian psychoanalysis, psychoanalytic theory, cultural studies, film theory, philosophy and applied psychoanalysis.

Morale, the Supreme Standard of Life and Conduct Granville Stanley Hall,1920

The Evils of Theodicy Terrence W. Tilley,2000-03-07 The thesis of this book is straightforward: Tilley argues that theodicy as a discourse practice creates evils while theodicists ignore or distort classic texts in the Christian tradition,

unwittingly efface genuine evils in their attempts to justify God, and silence the voice of the suffering and the oppressed by writing them out of the theological picture. The result is often a theological legitimization of intolerable social evils.

Pamphlet ,1928

If You're an Egalitarian, How Come You're So Rich? G. A. Cohen,2000-06-03 These are the Gifford Lectures of 1996. Focusing on Marxism and Rawlsian liberalism, Cohen draws a connection between these thought systems and the choices that shape a person's life.

Pamphlets Foreign Policy Association,1929

Pamphlet Foreign Policy Association,1927

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