

# Religion As Opium Of The People

JS Bruner

New Critical Approaches to the Short Stories of Ernest Hemingway Jackson J. Benson, 1990-12-12 This companion volume reflects current scholarship and draws together essays that were published during the past decade or written for this collection.--Back cover.

Eureka! Michael Macrone, 1999

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

**Marx's Theories Today** Ryszard Panasiuk, Leszek Nowak, 1998

**Marxism and Religion** , 2014-02-27 In Marxism and Religion leading Chinese scholars unfold before our eyes theoretical explorations of religion in present-day China. In addition, they along with senior cadres superintending religious affairs strenuously explain why the Marxist view of religion still has relevance to living religions in a country undergoing deep changes unleashed by the late paramount leader Deng Xiaoping's reform and opening-up policies. Mistakenly perceived by so many westerners as outdated and dogmatic quasi-scholarly work in the service of communist regime's propaganda, studies selected here are brainchildren of a group of creative and reform-minded scholars and cadres who endeavor to uphold Marxist traditions while innovatively sinicizing them, hoping that their efforts will contribute to the ruling party's ideological reconstruction. Contributors include: Fang Litian, Gao Shining, Gong Xuezheng, He Qimin, Jin Ze, Li Xiangping, Lü Daji, Wang Xiaochao, Wang Zuo'an, Ye Xiaowen, Zhu Xiaoming, and Zhuo Xiping.

*Social Scientific Studies of Religion in China* Fenggang Yang, Graeme Lang, 2011-01-27 This book provides a sampling of recent field studies of religions in China, along with theoretical reflections by sociologists, anthropologists and religious studies scholars, both inside and outside China, on the revival of the social scientific study of religion in Chinese societies.

**Foucault and the Iranian Revolution** Janet Afary, Kevin B. Anderson, 2010-07-15 In 1978, as the protests against the Shah of Iran reached their zenith, philosopher Michel Foucault was working as a special correspondent for *Corriere della Sera* and *le Nouvel Observateur*. During his little-known stint as a journalist, Foucault traveled to Iran, met with leaders like Ayatollah Khomeini, and wrote a series of articles on the revolution. *Foucault and the Iranian Revolution* is the first book-length analysis of these essays on Iran, the majority of which have never before appeared in English. Accompanying the analysis are annotated translations of the Iran writings in their entirety and the at times blistering responses from such

contemporaneous critics as Middle East scholar Maxime Rodinson as well as comments on the revolution by feminist philosopher Simone de Beauvoir. In this important and controversial account, Janet Afary and Kevin B. Anderson illuminate Foucault's support of the Islamist movement. They also show how Foucault's experiences in Iran contributed to a turning point in his thought, influencing his ideas on the Enlightenment, homosexuality, and his search for political spirituality. Foucault and the Iranian Revolution informs current discussion on the divisions that have reemerged among Western intellectuals over the response to radical Islamism after September 11. Foucault's provocative writings are thus essential for understanding the history and the future of the West's relationship with Iran and, more generally, to political Islam. In their examination of these journalistic pieces, Afary and Anderson offer a surprising glimpse into the mind of a celebrated thinker.

**Religious Studies** Gregory D. Alles, 2010-03-01 Drawing on recent developments in the comparative study of religion, this book explores the trends of the past sixty years from a global perspective. Each of the ten chapters covers the study of religion in a different region of the world, from Europe and the Americas to Asia and the Far East. Topics covered include: local background to the study of religions formation of religious studies in the region important thinkers and writings institutions interregional diversity and interregional connections emerging issues. This book is a major contribution to the field of religious studies and a valuable reference for scholars, researchers and graduate students.

**Opium of the People** Michael Bourdeaux, 1977

**Ethics ,**

*The Secularization of the European Mind in the Nineteenth Century* Owen Chadwick, 1990-09-13 Owen Chadwick's acclaimed lectures on the secularisation of the European mind trace the declining hold of the Church and its doctrines on European society in the nineteenth century.

**Anthropological Studies of Religion** Brian Morris, 1987-02-27 A lucid outline of explanations of religious phenomena offered by such great thinkers as Hegel, Marx, and Weber.

**The Snows of Kilimanjaro and Other Stories** Ernest Hemingway, 1995 Short stories by Ernest Hemingway.

Zen and the Brain James H. Austin, 1999-06-04 A neuroscientist and Zen practitioner interweaves the latest research on the brain with his personal narrative of Zen. Aldous Huxley called humankind's basic trend toward spiritual growth the perennial philosophy. In the view of James Austin, the trend implies a perennial psychophysiology—because awakening, or enlightenment, occurs only when the human brain undergoes substantial changes. What are the peak experiences of enlightenment? How could these states profoundly enhance, and yet simplify, the workings of the brain? *Zen and the Brain* presents the latest evidence. In this book Zen Buddhism becomes the opening wedge for an extraordinarily wide-ranging exploration of consciousness. In order to understand which brain mechanisms produce Zen states, one needs some understanding of the anatomy, physiology, and chemistry of the brain. Austin, both a neurologist and a Zen practitioner,

interweaves the most recent brain research with the personal narrative of his Zen experiences. The science is both inclusive and rigorous; the Zen sections are clear and evocative. Along the way, Austin examines such topics as similar states in other disciplines and religions, sleep and dreams, mental illness, consciousness-altering drugs, and the social consequences of the advanced stage of ongoing enlightenment.

*Aristotle, Adam Smith and Karl Marx* Spencer J. Pack, 2010-01-01 . . . a very valuable introduction to Aristotle's economics. History of Economic Ideas Spencer Pack is completely at home with the difficult works of Aristotle, Adam Smith and Karl Marx. To walk with him through their writings is to discover that they are surprisingly helpful in understanding the modern world of computers, credit crunches, religious differences, international conflicts, and unemployment due to oversaving in China and undersaving in America. One is left after reading them with growing admiration for the giants of past intellectual history. This is only one lesson that Pack teaches in this illuminating book. Mark Blaug, University of London and University of Buckingham, UK This is an unusually ambitious and unpretentious work. And it is successful. Pack effectively compares the ideas of each of the three great men without forcing those of one upon the others. The topics are exchange value, money, capital, character, government, and change, which the author considers to be the fundamental issues in 21st century political economy. Pack is especially successful in utilizing a wide spectrum of secondary (including contemporary) sources to enrich the analysis of the expected primary sources. Student readers will be exposed to the opportunities and problems of variation in interpretation. The author has studiously avoided insinuating and privileging his own views and naively repeating well-worn and misleading, if not also erroneous, ideology-laden positions. Warren J. Samuels, Michigan State University, US Spencer Pack has written a most illuminating and insightful book. Beginning from Aristotelian foundations, Pack focuses our attention on an essential economic and moral issue: the difference between value in use and value in exchange. From this vantage point, he evaluates the arguments of Smith and Marx, demonstrating how their theories, both drawing on Aristotle, unfold into a general analysis of capitalism. His account forces us to think deeply about the nature of capitalist society. I recommend it highly. John F. Henry, University of Missouri-Kansas City, US Spencer Pack compares and contrasts Aristotle's, Smith's and Marx's theoretical systems on six fundamental issues: exchange value, money, capital, character, government, and change. This book also provides insights on issues concerning the continuing development of world money, saving, managerial capitalism, corrupt governments, and various secular and religious movements for social change.

**The Cambridge Companion to Marx** Terrell Carver, 1991-10-25 In the wake of political collapse in Eastern Europe, the intellectual influence of Marx's thought requires re-appraisal. Backed by current debate and new perspectives, this volume provides comprehensive coverage of his significant contributions.

*The Chicago Medical Recorder*, 1924

*The Dialectics of the Religious and the Secular*, 2014-05-28 *The Dialectics of the Religious and the Secular: Studies on the Future of Religion* contains the work of fifteen international scholars who have wrestled with the question of the relevancy, meaning, and future of religion within the context of the increasing antagonisms between the religious and secular realms of modern civil society and its globalization. Through their chosen topics in analyzing these issues in the 20th and 21st centuries, each author also indicates the possibility of mitigating if not preventing the continuation of this antagonism by historically moving toward a more reconciled and humane future global society. Contributors are: Branko Ančić, Aleksandra Baranova, Roland T. Boer, Francis Brassard, Dustin Byrd, Donald Devon III, Neven Duvnjak, Jan W. R. Fennema, Denis R. Janz, Dinka Marinović Jerolimov, Gottfried Küenzlen, Mislav Kukoč, Michael R. Ott, Rudolf J. Siebert, and Ivica Sokol.

**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 . . .

*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.

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## Table of Contents Religion As Opium Of The People

1. Understanding the eBook Religion As Opium Of The People
  - The Rise of Digital Reading Religion As Opium Of The People
  - Advantages of eBooks Over Traditional Books
2. Identifying Religion As Opium Of The People
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Religion As Opium Of The People
  - User-Friendly Interface
4. Exploring eBook Recommendations from Religion As Opium Of The People
  - Personalized Recommendations
  - Religion As Opium Of The People User Reviews and Ratings
  - Religion As Opium Of The People and Bestseller Lists
5. Accessing Religion As Opium Of The People Free and Paid eBooks
  - Religion As Opium Of The People Public Domain eBooks
  - Religion As Opium Of The People eBook Subscription Services
  - Religion As Opium Of The People Budget-Friendly Options
6. Navigating Religion As Opium Of The People eBook Formats
  - ePub, PDF, MOBI, and More
  - Religion As Opium Of The People Compatibility with Devices
  - Religion As Opium Of The People Enhanced

### eBook Features

7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Religion As Opium Of The People
  - Highlighting and Note-Taking Religion As Opium Of The People
  - Interactive Elements Religion As Opium Of The People
8. Staying Engaged with Religion As Opium Of The People
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Religion As Opium Of The People
9. Balancing eBooks and Physical Books Religion As Opium Of The People
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Religion As Opium Of The People
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Religion As Opium Of The People
  - Setting Reading Goals Religion As Opium Of The People
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Religion As Opium Of The People

- Fact-Checking eBook Content of Religion As Opium Of The People
- Distinguishing Credible Sources

### 13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

### 14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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