

1. Record Nr.	UNINA9910480340303321
Titolo	Entangled Worlds : Religion, Science, and New Materialisms // Mary-Jane Rubenstein, Catherine Keller
Pubbl/distr/stampa	New York, NY : , : Fordham University Press, , [2017] ©2017
ISBN	0-8232-7625-2 0-8232-7704-6 0-8232-7624-4
Edizione	[First edition.]
Descrizione fisica	1 online resource (344 pages) : illustrations, tables
Collana	Transdisciplinary Theological Colloquia
Disciplina	201.61
Soggetti	Religion and science Materialism - Religious aspects Materialism Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	This edition previously issued in print: 2017.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Front matter -- CONTENTS -- Introduction: Tangled Matters -- What Flashes Up: Theological-Political-Scientific Fragments -- Vegetal Life and Onto-Sympathy -- Tingles of Matter, Tangles of Theology -- Agents Matter and Matter Agents: Interpretation and Value from Cells to Gaia -- The Matter with Pantheism: On Shepherds and Goat-Gods and Mountains and Monsters -- Material Subjects, Immaterial Bodies: Abhinavagupta's Panentheist Matter -- Theophanic Materiality: Political Ecology, Inhuman Touch, and the Art of Andy Goldsworthy -- Interdisciplinary Ethics: From Astro-Theology to Cosmo-Liberation Theology -- Vascularizing the Study of Religion: Multi-Agent Figurations and Cosmopolitics -- Stubborn Materiality: African American Religious Naturalism and Becoming Our Humanity -- Grace in Intra-action: Complementarity and the Noncircular Gift -- The Door of No Return: An Africana Reading of Complexity -- The Trouble with Commonality: Theology, Evolutionary Theory, and Creaturely Kinship -- List of Contributors -- TRANSDISCIPLINARY THEOLOGICAL COLLOQUIA
Sommario/riassunto	Historically speaking, theology can be said to operate

“materiaphobically.” Protestant Christianity in particular has bestowed upon theology a privilege of the soul over the body and belief over practice, in line with the distinction between a disembodied God and the inanimate world “He” created. Like all other human, social, and natural sciences, religious studies imported these theological dualisms into a purportedly secular modernity, mapping them furthermore onto the distinction between a rational, “enlightened” Europe on the one hand and a variously emotional, “primitive,” and “animist” non-Europe on the other. The “new materialisms” currently coursing through cultural, feminist, political, and queer theories seek to displace human privilege by attending to the agency of matter itself. Far from being passive or inert, they show us that matter acts, creates, destroys, and transforms—and, as such, is more of a process than a thing. *Entangled Worlds* examines the intersections of religion and new and old materialisms. Calling upon an interdisciplinary throng of scholars in science studies, religious studies, and theology, it assembles a multiplicity of experimental perspectives on materiality: What is matter, how does it materialize, and what sorts of worlds are enacted in its varied entanglements with divinity? While both theology and religious studies have over the past few decades come to prioritize the material contexts and bodily ecologies of more-than-human life, *Entangled Worlds* sets forth the first multivocal conversation between religious studies, theology, and the body of “the new materialism.” Here disciplines and traditions touch, transgress, and contaminate one another across their several carefully specified contexts. And in the responsiveness of this mutual touching of science, religion, philosophy, and theology, the growing complexity of our entanglements takes on a consistent ethical texture of urgency.

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