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Nota di contenuto	Cover ; Half Title ; Title Page ; Copyright Page ; Preface ; Table of Contents Rationality and the Study of Religion: Introduction Repossessions of privileged opinions; On values and rationality; Rationality in question; Taking stock: Some current notions of rationality; Notes; Anti Anti-Rationalism: Anthropology and the Rationality of Human Acts ; Universalism versus particularism: an outline of the controversy; Anthropological transcriptions: the modernist fashion Anthropological transcriptions: postmodernist fashionIn search of a compromise; Critical assessment of previous theories; Contextualism and the rationality problem; Notes; Levy-Bruhl, Participation, and Rationality ; Levy-Bruhl: Myth and Reality; Participation ; Affectivity in Thought; Exploring Affectivity; Rationality, Reflexivity, and Experience; Notes; East Asian Rationality in the Exploration of Religion ProlegomenaThe roots of the rational exploration of religion; Leading strands in Tominaga's thought; Recent reactions to Emerging from Meditation; Tominaga did not speak Chinese; Implications and

conclusions; Notes; Religious Models and Problem Solving: A Cognitive Perspective on the Roles of Rationality in Comparative Religion ; Introduction; Orientation: The roles of rationality in comparative religion; The cognitivist framework; Encountering rationality and religion in the wild; The arguments:; 1) The ontological character of rationality; 2) The methodological status of rationality; 3) The commonsense notion of rationality; 4) Religion and rationality; Religious models; A Jamesian view of religious models: building a religious robot; Durkheim on naive physics and rationality; 5) 'I am right, you are wrong'; Conclusion; Notes; Rationality, Social Science and Religion ; Content and Context; Subject and Object; The Importance of Truth; The Concept of Truth and the Study of Religion Social Facts, Metaphysics and Rationality in the Human Sciences

Sommario/riassunto

Does rationality, the intellectual bedrock of all science, apply to the study of religion?
 Religion, arguably the most subjective area of human behaviour, has particular challenges associated with its study. Attracting crowd-healers, conjurers, the pious and the prophetic alongside comparativists and sceptics, it excites opinions and generalizations whilst seldom explicitly staking out the territory for the discussions in which it partakes. Increasingly, scholars argue that religious study needs to define and critique its own field, and to distinguish itself from theology and other non-obje
