



# HÖGSKOLAN I GÄVLE

## Religious Studies with Focus on Culture and Identity (91-120)

**30 cr**

*Religionsvetenskap med inriktning mot kultur och identitet (91-120) 30 hp*

**Version**

Valid from	Valid to
8/1/15	-

**Course identifier**

RVA701

**Course Literature**

**Module 1**

Hacking, Ian (2004). *Social konstruktion av vad?*. Thales. pages: 270

Pals, David (1996). *Seven Theories of religion*. Oxford. pages: 294

Taylor, Charles (2002). *Sources of the Self: The Making of the Modern Identity*. Cambridge. pages: 601 (selected parts).

Marander-Eklund, Lena et al (Ed.) (2004). *Metodkompassen: Kulturvetarens metodbok*. Åbo Akademi. pages: 300

Dundes, Alan (Ed.) (1984). *Sacred Narrative, Readings in the Theory of Myth*. California UP. (selected parts about 200 p).

**Module 2**

Hedenius, Ingemar (1949). *Tro och vetande*. Bonniers. pages: 19 -130

Lundborg, Johan (2002). *När ateismen erövrade Sverige: Ingemar Hedenius och debatten kring tro och vetande*. Nya Doxa. pages: 319

McGrath, Alistair (2004). *The Twilight of Atheism: The Rise and Fall of Disbelief in the Modern World*. London: Doubleday. pages: 305

Sturmark, Christer (2006). *Tro och vetande 2.0*. Nya Doxa. pages: 262

Thalén, Peder (2007). *Ateismens fall: Den moderna religionskritikens kris*. Artos. pages: 153

(The literature is read in selected parts, about 1000 p).

**Module 3**

Berlinerblau, Jacques (2005). *The Secular Bible: Why nonbelievers must take religion seriously*. Cambridge UP. pages: 1-17 och 130-143 (The literature is read in selected parts, about 1000 p).

Buckley, Michael J. (1987). *At the Origins of Modern Atheism*. London: Yale UP. pages: 450 (selected parts).

Buckley, Michael J. (2004). *Denying and Disclosing God: The ambiguous progress of modern atheism*. Yale UP. pages: 173

Dawkins, Richard (2007). *The God Delusion*. Black Swan. pages: 463 (selected parts).

Hyman, Gavin (2010). *A short history of Atheism*. London: I. B Tauris. pages: 212

Onfray, Michel (2006). *Handbok för ateister: En ateologisk betraktelse*. En x Nya Doxa.

Thalén, Peder (2013). Vad innebär ateismens fall?: En kommentar till den nya ateismkritiken. *Teologinen Aikakauskirja: Teologisk tidskrift*, 5-6, 416 - 430.

(The literature is read in selected parts, about 1000 p).

#### **Module 4**

Grimstad, Kirsten J. (2002). *The modern revival of gnosticism and Thomas Mann's Doktor Faustus*. Rochester: Oxford UP.

Jonas, Hans (2001 3 ed). *The gnostic religion: The message of the alien God and the beginnings of Christianity*. Boston: Beacon Press. pages: 359 (selected parts).

O'Reagan, Cyril (2001). *Gnostic Return in modernity*. Albany: New York State University Press. pages: 311

Pagels, Elaine (2002). *De gnostiska evangelierna*. Wahlström & Widstrand. pages: 277

Roszbach, Stefan (1999). *Gnostic Wars: The Cold Wars in the context of a History of Western Spirituality*. Edinburgh: Edinburgh UP. pages: 257

Van den Broek, Roelof & Hanegraaff, W.J. (1998). *Gnosis and Hermeticism from Antiquity to Modern Times*. Albany: State Univ. of New York. pages: 404 (selected parts).

Voegelin, Erik (2001). *Vetenskap: Politik och Gnosticism*. Prisma. pages: 159

(The literature is read in selected parts, about 1000 p).

#### **Module 5**

Bainbridge, William S. (1997). *The Sociology of Religious Movements*. London: Routledge. pages: 474 (selected parts).

Hanegraaff, Wouter (1998). *New Age Religion and Western Culture: Esotericism in the Mirror of Secular Thought*. Albany NY: State University of New York Press. pages: 580

Heelas, Paul (1996). *The New Age movement: The celebration of the self and the sacralization of modernity*. Oxford: Blackwell. pages: 228

Saliba, John A. (1995). *Perspectives on New Religious Movements*. London: Geoffrey Chapman. pages: 230 (selected parts).

Lewis James R. & Gordon J. Melton (Ed.) (1992). *Perspectives on the New Age*. Albany: State University of New York Press. pages: 369

(The literature is read in selected parts, about 1000 p).

## Module 6

Ali, Tariq (2003). *Fundamentalisternas kamp*. Ordfront. pages: 556

Radford Ruether, Rosemary (1992). *Gaia & God: An ecofeminist theology of earth healing*. San Francisco: Harper. pages: 310

Rasmussen, Larry L. (1996). *Earth Community Earth Ethics*. New York: Orbis Books. pages: 366

Taylor, Mark C. (1999). *About religion: Economies of Faith in Virtual Culture*. Chicago: The Chicago University Press. pages: 292

(The literature is read in selected parts, about 1000 p).

## Module 7

Foucault, Michel (2002). *Sexualitetens historia. Bd 3: Omsorgen om sig*. Daidalos . pages: 221

Foucault, Michel (2003). *Övervakning och straff: Fängelsets födelse*. Lund: pages: 355

Kuhn, Thomas S. (1994). *The structure of Scientific Revolutions*. Chicago: Verbum. pages: 218

McFague, Sallie (1994). *Gudsbilder i en hotfull tid*. Verbum. pages: 287

Ristinieniemi, Jari (2003). *Wholeness and the Integral Mind: Towards Self-transcending Humanity*. Elanders Gotab. pages: 205

(The literature is read in selected parts, about 1000 p).

## Module 8

Kotsko, Adam (2008). *Zizek and Theology*. T&T Clark. pages: 174

Marion, Jean-Luc (1991). *God Without Being: Hors-texte*. Chicago UP. pages: 258

Sigurdson, Ola & Jayne Svenungsson (2006). *Postmodern teologi: En introduktion*. Verbum. pages: 284

Svenungsson, Jayne (2004). *Guds återkomst: En studie av gudsbegreppet inom postmodern filosofi*. Glänta. pages: 238

Vattimo, Gianni (2002). *After Christianity*. Columbia UP. pages: 128

Martinsson, Mattias & Ola Sigurdson & Jayne Svenungsson (Ed.) (2007). *Systematisk teologi: En introduktion*. Verbum. pages: 283

## Module 9

(Literature is chosen individually in connection with the thesis topic and in consultation with the supervisor).