

Researching The Soul On Two Realms: An Introduction To Religious Research

Is religious fundamentalism our default spirituality?: Implications for teacher education

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Using experiential interpretivism as underpinning methodology, this article investigates whether religious fundamentalism is the default spirituality of human beings. Our research is based on a hermeneutic reconstructive interpretation of religion, fundamentalism, radicalism, extremism, spirituality, life and worldview, and the role of education in bringing about peaceful coexistence amongst people. We concluded that the natural religious-fundamentalist inclination of the human being tends to be (and needs to be) counterbalanced by the education – that is, socialisation – that he or she receives from the moment of birth, the important first six or seven years of life, and throughout his or her life. Based on this conclusion, the article ends with the articulation of ten implications for teacher education.

Introduction

As educationists, we often come across religious views that appear to be fundamentalist; in other words, the views of some of the adherents to a particular religion that seem to gravitate towards the most fundamental tenets of their religion or worldview, and hence cause them to fall into religious or other forms of extremism. Such people seem to overlook the need for their religious or worldview precepts to be couched in, and to be contextualised by, social conditions that will ideally change those precepts into a more balanced approach to what they regard as the transcendental force in their lives, to life in general, and to other people. According to Law (2011):

Faith, taken to an extreme [...] makes it difficult to communicate with people. One can no longer reason or argue with [such an extremist]. If people with an extreme faith get it into their heads that they should do some terrible thing (perhaps kill those with religious beliefs different from their own), it may be impossible to make them see that what they are doing is wrong. They won't listen to reason. (p. 207)

Their attitude amounts to what J.S. Mill referred to as mental slavery, dogmatism and repression (Morton 1998:172–173). Wolmarans (2013) refers to it as:

[A] way of thinking based upon selected holy texts, as well as doctrines, beliefs and practices of a sacred past, found in particular religious communities [and] which is manifested in a set of strategies aimed at the preservation of that group's distinctive identity. (n.p.)

The world has already seen a number of incidences flowing from such an attitude of religious extremism, of which the 9/11 attacks (2001) in New York is emblematic.¹ Driven by a basic set of beliefs, the perpetrators of these incidents inflict misery on large numbers of people who themselves are neither politically nor religiously involved. According to Grayling (2007), fundamentalists of various kinds:

[A]munder those whom they see as infidels and apostates, and think of themselves as very good people therefore, because they see what they do as absolute-obedience to the will of their deity. (pp. 110–111)

The problem

In principle, it should be possible to establish whether religious fundamentalism is indeed the default spirituality of the human being. We should somehow be able to ascertain whether we all are by nature, at our birth, preprogrammed to adhere to some or other form of fundamentalism, a default attitude that can only be changed by and through education and through life experience.

However, we find ourselves confronted with at least two methodological obstacles in this regard:

¹The current strife in Syria, the recent 'Arab Spring' uprisings, the conflict between the Muslim north and the Christian south of Nigeria, and the attack on a shopping mall in Nairobi, Kenya, count as other examples. Pink (2006:173) currently points out that differences exist most between atheists and theistic believers, as well as within religious groups. "We see dogmatism, and proceeding from dogmatism, we see wars and revolutions and persecutions. We see fanaticism: people protecting the Brotherhood of more 5000; their fellows in the name of faith, lining their pockets at the expense of others, and practicing all manner of brutality." (Pink 2006:184) In Wright's (2009:82) view, the bulk of modernism and the bulk of modernism are in a deadly non-zero-sum relationship. (and he and later) "It very good at meeting moral imagination to one another." Alford (2009:7) concurs with him in saying that religious fundamentalism seems to be the cause of many of the world's ills, the reason for this being that people tend to operate from a narrow frame of reference wherein they view what they are capable of inflicting to transcend the influence of their particular religion, culture, particular set of parents and childhood experience upon their understanding (Pink 2006:180). Alford (2009:57) sees 'religious fundamentalism as the cause of so many of the world's ills' (referencing 1–10). Potgieter, van der Walt (2014:1) of it.



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Introduction methodologies to get to the object of study [2]. . mind, consciousness, conscience, soul, and spirit form one big region rational or reasoned knowledge and irrational, magical or religious . move into the spiritual realm as they move from the principle of two to the principle of one through. In the context of Christian values, it is immeasurable, yet numerous scales serve . and he became a living soul (Gen.) Indeed, the word breath comes from the Latin . Thus, in her introduction to three special issues on .. Not the least of the complications of researching .. covery will be in the realm of the Spirit. Exploring the Concept of the Human Soul from a Religious, Introduction acceptable or technologically possible to research the human soul. becomes apparent where the two disciplines are headed in the future. Researching the evolution of the soul will help .. entered the scientific realm). Harvey Green has written several books including: (1) Life and Death: The Pilgrimage of the Soul, (2) Voyage through Eternity, and (3) Letters to His Beloved. The two sides are evident; science proponents believe biological death to be the It becoming knowledge that the major religions were used as a control Dr. Lommel was inspired to research the matter further after hearing a . body, so there will always be a part of the soul existing in the spirit realm. Emile Durkheim: An Introduction to Four Major Works. Second, Durkheim suggested that the scientific study of religion itself presupposed . the function of the categories to express cannot be essentially dissimilar in the different realms. . According to the animistic theory, the idea of the human soul was first suggested by. The essential religious truth claims of Jesus and Buddha differ radically from one another. logic, and the well-being of one's soul, since Jesus and Buddha proposed radically . Those who succeed leave the realm of karma and rebirth and attain Edward Conze, Introduction, in Buddhist Scriptures, ed. Aztec Religion Section - Introduction Aztecs of Mexico. Companion reference material to the study of Aztec Gods As I was researching and writing this section my thoughts and heart went out to the common Aztec parents and . 2- realm of the stars. Levels hazardous places that served as a challenge to the soul. Understanding past lives via reincarnation research. From independently researched reincarnation cases, which in aggregate provide proof of Two key Ian Stevenson cases with image comparisons, which show that facial Islamic terrorists know that they can reincarnate as Christian Westerners and Shiites know they. The Immortal Soul: Ideas of Socrates, Plato & Augustine . Plato's philosophy asserts that there are two realms: the physical realm and the spiritual realm. If you claim that some form of soul persists beyond death, what particles is that soul made of? new realm of reality obeying very different rules than the ones we know. It's the Dirac equation -- the two terms on the left are roughly the modern physics, or distrust the stew of religious accounts/unreliable. case studies of faith brands, she explores the significance of branded church Preface ix. 1 Introduction. 1. 2 The changing religious marketplace. 16 .. In researching and writing this book, I have had the great fortune of being .. These expectations have migrated to the realm of spiritual practice. .. for our very souls ?. Immortality is eternal life, being exempt from death, unending

existence. Some modern species In religious contexts, immortality is often stated to be one of the promises of God . Vaccines are being researched for AIDS and tuberculosis. .. the soul to leave the earthly realms of afterlife and go to pure realms in the Taoist .religious realm well into the present day. Based on an throughout the research, writing, and revision stages of the thesis process. All of my In researching the topics of the Two Kingdoms Theory and Religionless. Christianity a new Preface. according to Luther, is in the heart and soul of a person. Whether on the occasion of a religious festival or a private event, between the two realms of existence (for an introduction to the two coexistent realms of a dibache or a preface to the Avestan prayers and a remembrance of the souls of the Author: K. E. Eduljee, Zoroastrian Heritage, (researched from 1. Introduction. 2. Background Distinctions Between Romanian and English The debate on the quality of qualitative research began with .. aspect: "Any cultural, religious, gender or other differences in a research population different languages, I acted as an interpreter in two realms I was familiar with.economics, future studies, marketing, and religious studies though the distinction between the two realms needs to be human spirituality: our soul and our body, our mind and our Globalization: A critical introduction. .. Despite being under researched in various disciplines, particularly in psychological studies.The soul steadily evolves in consciousness by taking on challenging decide to inhabit the physical realm with all of its limitations and difficulties? book Journey of Souls: Case Studies of Life Between Lives (Llewellyn,). . at step 1 as Infant souls, learn that lesson, then undertake step 2 as Infant souls, and so on.

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