

COMPARATIVE STUDY OF RELIGION.

By Enyioma E. Nwosu PhD, Lecturer, Department of Religious & Cultural Studies.

INTRODUCTION

The world's many religious persuasions of humanity are presented through Comparative study of religion. A study of religion that focuses on describing the religions at their face value and not to harshly criticize or evaluate them. That is, there exists more than one religion to compare. More so in almost all Universities, there are departments of religion as well as students for such study. In the University of Calabar Nigeria, there is the Department of Religious and Cultural Studies. It is a prominent part of the Faculty of Arts. This academic discipline is therein an enjoyable one. Though, in the present day Nigeria as observed Ejizu (2012), 'the pendulum in the national education policy has shifted (from education, the Arts and Humanities) to the Sciences (natural and applied including medicine and technology)'. It also has to be recalled that the times now record increase thought and tilt towards secularism and the claim that religion, no matter what type, is no longer needed. Yet many find it worthwhile to be religious as well have religious studies as academic discipline. This thesis introduces her intention to research religion, from attacks on religion, even on the object of worship, up to its comparative study. However, it encourages the study through a systematic and comparative analysis of religion not minding modernism.

The contemporary is an age of science and technology embodied in modernism. Science and religion are important to many for which, Albert Einstein is quoted to have observed that, 'science without religion is lame and religion without science is blind' (1990). The phenomenon religion, has many attacks especially in the modern times. For instance the German classical scholar, philosopher, and critic of culture, Friedrich Nietzsche (1844-1900) is thought of as one of the most influential of all modern thinkers. His observation that "God is dead," remains outstanding in religious reflections. Probably for the thought that, almost every religion of the world has God at the centre, although conceived and portrayed differently as the case may be. Omoregbe (2014:25) maintains that, 'the concept of God is central to religion'. From the field of Neuro-theology it is also posited that God, the hub at which religion revolves, is in the human brain. Some scientists so seek the biological basis of spirituality. There is a serious effort probably to conclude that God is all in human head:

What all the new research shares is a passion for uncovering the neurological underpinnings of spiritual and mystical experiences for discovering, in short, what happens in our brains when we sense that we have encountered a reality different

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F.B. Jevons



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