

The Irrational Atheist Dissecting Unholy Trinity Of Dawkins Harris And Hitchens Vox Day

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Atheist Philosopher BADLY loses debate with Jordan Peterson and William Lane CraigRefuting the Irrefutable Proof of God - part I Jordan Peterson: What Really Makes the Bible so Special Atheist Debates Christian Students, Then Reveals True Identity \"New Atheism is a Mind Virus\" | Brett Weinstein's \"Lineage Selection\" Explained (ft Jordan Peterson) Jordan Peterson: The Collapse of Belief Systems, Nihilism and The Way Out. Jordan Peterson: Does God Exist? Max \u0026 John C. Wright: A History of Anti-Trinitarianism and Other Heresies ARIAN CULTIST GREG STAFFORD EXPOSES HIMSELF AS A BIBLE PERVERTER PT. 2 Irrational Atheist Reduced To ABSURDITY by STREET PREACHER! | Cork, Ireland | Kerrigan Skelly TOP Atheists BEST Arguments Against God. How Bad Are They?

Theism is Not RationalThe Atheist Handbook to the Old Testament: Volume One (with Dr. Joshua Bowen) \"Altar Boy to Atheist\" ft Ryan Bedell | IDRYB 19 | I Didn't Read Your Book Podcast The Worst Atheist Argument

On one side of the argument is a collection of godless academics with doctorates from the finest universities in England, France, and the United States. On the other is Irrational Atheist author Vox Day, armed with nothing more than historical and statistical facts. Presenting a compelling argument (but not for the side one might expect), Day strips away the pseudo-scientific pretensions of New Atheism with his intelligent application of logic, history, military science, political economy, and well-documented research. The arguments of Richard Dawkins, Sam Harris, Christopher Hitchens, Daniel Dennett, and Michel Onfray are all methodically exposed and discredited as Day provides extensive evidence proving, among other things, that: More than 93 percent of all the wars in human history had no relation to religion The Spanish Inquisition had no jurisdiction over professing Jews, Muslims, or atheists, and executed fewer people on an annual basis than the state of Texas Atheists are 3.84 times more likely to be imprisoned than Christians \"Red\" state crime is primarily in \"blue\" counties Sexually abused girls are 55 times more likely to commit suicide than girls raised Catholic In the twentieth century, atheistic regimes killed three times more people in peacetime than those killed in all the wars and individual crimes combined. The Irrational Atheist provides the rational thinker with empirical proof that atheism's claims against religion are unfounded in logic, fact, and science.

This handbook is a pioneering edited volume, exploring atheism - understood in the broad sense of 'an absence of belief in the existence of a God or gods' - in its historical and contemporary expressions. It probes the varied manifestations and implications of unbelief from an array of disciplinary perspectives and in a range of global contexts.

In the last decade, atheism has leapt from obscurity to the front pages: producing best-selling books, making movies, and plastering adverts on the side of buses. There's an energy and a confidence to contemporary atheism: many people now assume that a godless scepticism is the default position, indeed the only position for anybody wishing to appear educated, contemporary, and urbane. Atheism is hip, religion is boring. Yet when one pokes at popular atheism, many of the arguments used to prop it up quickly unravel. The Atheist Who Didn't Exist is designed to expose some of the loose threads on the cardigan of atheism, tug a little, and see what happens. Blending humour with serious thought, Andy Bannister helps the reader question everything, assume nothing and, above all, recognise lazy scepticism and bad arguments. Be an atheist by all means: but do be a thought-through one.

Does atheism have a monopoly on reason and science? Many think so--or simply assume so. Atheism? challenges the many hidden assumptions that have led to the popular belief that atheism is the \"default\" position for explaining reality. Delving into the most basic and fundamental questions of existence, this thought-provoking book explains that atheism does not and cannot provide a secure foundation for thought and life. Specifically, it demonstrates that atheistic theories cannot explain the existence of an ordered universe, the conundrums of consciousness and knowledge, or why there is morality or beauty. Rather than being the result of reason, atheism is shown to be, in effect, a revolt against reason. If you enjoy pondering the most basic issues that confront us in our world today, then Atheism? is the book for you.

Drawing on the social sciences, philosophy, and theology, Ryan examines the claims of the New Atheists and of their various religious and secular opponents and finds both sides wanting.

Religion has had notable and renewed prominence in contemporary public and political life. Religious questions have also been freshly examined in philosophy and theology, the natural sciences, the social sciences, psychology, phenomenology, politics and the arts. These fields reflect complex, multi-disciplinary understandings of religion, some hostile, some accommodating. For religious education this has all contributed to its own international renaissance. Religious education, in ensuring it is contemporary, shares with these fields the same criticality, the same distance between the study of religion and the religious life. Yet what are the grounds of this modern religious

education? Through a systematic historical and contemporary cross-disciplinary analysis, answering this question is the ambitious task of the book. Chapters include: philosophy, theology and religious education the natural sciences and religious education the social sciences and religious education psychology, spirituality and religious education phenomenology and religious education the politics of religious education the aesthetics of religious education. The central problem of all modern religious education remains this: what are the grounds of religious education when religious education is no longer grounded in the religious life, in the life of the holy? Although this primarily appears to be an epistemological problem, it soon becomes a moral and existential one. The book will be of key interest to teachers, theorists and researchers working in religious education.

In *Freedom's Progress?*, Gerard Casey argues that the progress of freedom has largely consisted in an intermittent and imperfect transition from tribalism to individualism, from the primacy of the collective to the fragile centrality of the individual person and of freedom. Such a transition is, he argues, neither automatic nor complete, nor are relapses to tribalism impossible. The reason for the fragility of freedom is simple: the importance of individual freedom is simply not obvious to everyone. Most people want security in this world, not liberty. 'Libertarians,' writes Max Eastman, 'used to tell us that "the love of freedom is the strongest of political motives," but recent events have taught us the extravagance of this opinion. The "herd-instinct" and the yearning for paternal authority are often as strong. Indeed the tendency of men to gang up under a leader and submit to his will is of all political traits the best attested by history.' The charm of the collective exercises a perennial magnetic attraction for the human spirit. In the 20th century, Fascism, Bolshevism and National Socialism were, Casey argues, each of them a return to tribalism in one form or another and many aspects of our current Western welfare states continue to embody tribalist impulses. Thinkers you would expect to feature in a history of political thought feature in this book - Plato, Aristotle, Machiavelli, Locke, Mill and Marx - but you will also find thinkers treated in *Freedom's Progress?* who don't usually show up in standard accounts - Johannes Althusius, Immanuel Kant, William Godwin, Max Stirner, Joseph Proudhon, Mikhail Bakunin, Pyotr Kropotkin, Josiah Warren, Benjamin Tucker and Auberon Herbert. *Freedom's Progress?* also contains discussions of the broader social and cultural contexts in which politics takes its place, with chapters on slavery, Christianity, the universities, cities, Feudalism, law, kingship, the Reformation, the English Revolution and what Casey calls Twentieth Century Tribalisms - Bolshevism, Fascism and National Socialism and an extensive chapter on human prehistory.

Notional Identities takes up the challenge of engaging with the popular genres of speculative fiction and crime fiction by Scottish authors from the mid-1970s until the beginning of the twenty-first century, examining a variety of significant novels from across the decades in the light of wider considerations of ideology, genre and national identity. The book investigates the extent to which the national political and cultural climate of this tumultuous era informed the narrative form and social commentary of such works, and considers the manner in which—and the extent to which—a specific and identifiably Scottish response to these ideological matters can be identified in popular prose fiction during the period under discussion. Although Scottish literary fiction of recent decades has been studied in considerable depth, Scottish popular genre literature has received markedly less critical scrutiny in comparison. *Notional Identities* aims to help in redressing this balance, examining popular Scottish texts of the stated period in order to reflect upon whether a significant relationship can be discerned between genre fiction and the mainstream of Scottish literary writing, and to consider the characteristics of the literary connections which exist between these different modes of writing.

This is an accessible response to the contemporary anti-God arguments of the 'new atheists' (Dawkins, Dennett, Harris, Hitchens, Grayling, etc). Atheism has become militant in the past few years, with its own popular mass media evangelists such as Richard Dawkins and Daniel Dennett. In this readable book, Christian philosopher Peter S. Williams considers the arguments of the 'new atheists' and finds them wanting. Williams explains the history of atheism and responds to the claims that: 'belief in God causes more harm than good'; 'religion is about blind faith and science is the only way to know things'; 'science can explain religion away'; 'there is not enough evidence for God'; 'the arguments for God's existence do not work'. Williams argues that belief in God is more intellectually plausible than atheism.

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