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In "Altruism in World Religions" " "prominent scholars from an array of. In 1830 philosopher Auguste Comte coined the term altruism to provide a general definition for the act of selflessly caring for others. But does this modern conception of sacrificing one's own interests for the well-being of others apply to the charitable behaviors encouraged by all world religions?

Altruism in World Religions by Jacob Neusner

Exploring a range of philosophical and religious thought from Greco-Roman philia to Judaism, Christianity, and Islam, from Hinduism in India to Buddhism and the religions of China and Japan, the authors find that altruism becomes problematic when applied to religious studies because it is, in fact, a concept absent from religion. Chapters on Judaism, Christianity, and Islam reveal that followers of these religions cannot genuinely perform self-sacrificing acts because God has promised to ...

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Altruism in world religions (Book, 2005) [WorldCat.org]

Religion binds individuals into groups through habits of altruism, creating relationships of trust strong enough to defeat destructive emotions. Far from refuting religion, the Neo-Darwinists have helped us understand why it matters. No one

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has shown this more elegantly than the political scientist Robert D. Putnam.

Altruism and Religion - aishcom

Altruism is the principle and moral practice of concern for happiness of other human beings or animals, resulting in a quality of life both material and spiritual.

Altruism - Wikipedia

Altruism has been said to be a primary element in virtually every religious tradition, and yet scholars are hard-pressed to be able to reconcile the concept of altruism with modern thought and practice.

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Doing good for others is a core principle of all the world's major religions — Judaism, Christianity, Islam, Hinduism, Buddhism. Loving your neighbor as yourself is an act of altruism. Harold Mintz...

Altruism | March 24, 2006 | Religion & Ethics NewsWeekly | PBS

Exploring a range of philosophical and religious thought from Greco-Roman "*philia*" to Judaism, Christianity, and Islam, from Hinduism in India to Buddhism and the religions of China and Japan, the authors find that altruism becomes problematic when applied to religious studies because it is, in fact, a concept absent from religion.

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