



Ethics, Religion and Mysticism

Fatima Tofighi

Rank: Commendable in the Adult Section

Degree: Ph.D

Research Title: Paul's Letters and the Construction of the European Self

Kind of Research Work: Book



About Researcher

Fatima Tofighi was born in 1985 in Qom. She received a bachelor's degree from Qom University and a master's degree from Shahid Beheshti University in the field of English language and literature, and successfully completed her Ph.D in Religion Literature and Culture at the University of Glasgow. Tofighi, a former researcher at the Berlin Graduate School for Global and Transregional Studies, is currently a faculty member of the Department of Religion at the University of Religions and Denominations. She is also a co-founder of the Association for Religious Studies and a member of the American Academy of Religion. She has published numerous articles on the Abrahamic religions, the relationship between body and religion, critical studies of religion, gender and religion, etc. She has published translations of famous books including 'Philosophy and Feminist Thinking' written by Jane Grimshaw and Miranda Fricker, 'The Mystery of Numbers' written by Annemarie Schimmel, and "The Book of Mormon" written by Joseph Smith.

Abstract

"Paul's Letters and the Construction of the European Self" is about the questions that are asked when interpreting the text and the justifiable questions that are not asked, the answers that are given, and the answers that are not given. The main question of the research was why some questions are not asked or related answers do not come to mind when interpreting texts from the Bible? Don't these interpretations, questions, and answers related to them reflect the categories of European thought? To answer these questions, first, the evolution of interpretations was mentioned, and then an attempt was made to show the relation of those interpretations to European intellectual categories. Eventually, alternative interpretations were raised that were less thought, but are understandable in the recent history and philosophical theories framework. The author does not seek to separate interpretation from philosophy but believes that this relationship should be closer. In this work, the continental philosophy of the second half of the twentieth century was used for explanations. Only three texts from Paul's original letters are examined in this book: Romans 13 (on obedience to civil rulers), Galatians 2: 11-14 (on the relationship between religion and modern thought), and Corinthians 11: 16-16 (on Women's veil). The author tries to show that some plausible interpretations were not provided simply because they were inconsistent with the philosophical, religious, and cultural thoughts of Europeans on the Bible. Thus, the author mentions the theological and political assumption of historical criticism, emphasizing the post-secular nature of society and interpretation, and shows that philosophy and interpretation are closely related. Although it is true that the European self is constructed through dualities that are ironically related to Paul as well but the fact that Paul does not fit into these dichotomies may be able to notice the European Man rebuild himself, a more open self to another.

