

JÜRGEN HABERMAS BETWEEN NATURALISM AND RELIGION



Between Naturalism And Religion Philosophical Essays Hardcover

**Jacob Gould Schurman, James Edwin
Creighton, Frank Thilly, Gustavus Watts
Cunningham**

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Human Rights and Religion in Educational Contexts Manfred L. Pirner, Johannes Lähnemann, Heiner Bielefeldt, 2016-07-15 What is the role of religion s in a human rights culture and in human rights education How do human rights and religion relate in the context of public education And what can religious education at public schools contribute to human rights education These are the core questions addressed by this book Stimulating deliberations illuminating analyses and promising conceptual perspectives are offered by renowned experts from ten countries and diverse academic disciplines

Between naturalism and religion ,2006 **On the Other Hand** Phil Ryan, 2024-05-01 For many Canadian multiculturalism represents the hope that we can build a society in which people who have come from all corners of the world can fully participate without first subverting or erasing their unique identities Many progressive critics however dismiss this hope as an illusion that serves to mask ongoing racism and inequality Foregrounding the capitalist nature of the Canadian state and society On the Other Hand examines the arguments of a range of progressive critics of Canadian multiculturalism An exercise in critical listening the book aims to both communicate and assess these progressive critiques It proposes conditions for the intelligibility of social science analysis in general and reflects on the requirements for effective progressive thought and writing Grounded in a political economy approach the book argues that capitalism and the capitalist nature of the state must be integrated into our analysis of multiculturalism immigration policy and persistent racism On the Other Hand reveals how progressive critiques can identify real limits of multiculturalism limits of which we must be aware if we are either to endorse them or seek to transcend them

The Right to Justification Rainer Forst, 2012 Contemporary philosophical pluralism recognizes the inevitability and legitimacy of multiple ethical perspectives and values making it difficult to isolate the higher order principles on which to base a theory of justice Rising up to meet this challenge Rainer Forst a leading member of the Frankfurt School s newest generation of philosophers conceives of an autonomous construction of justice founded on what he calls the basic moral right to justification Forst begins by identifying this right from the perspective of moral philosophy Then through an innovative detailed critical analysis he ties together the central components of social and political justice freedom democracy equality and toleration and joins them to the right to justification The resulting theory treats justificatory power as the central question of justice and by adopting this approach Forst argues we can discursively work out or construct principles of justice especially with respect to transnational justice and human rights issues As he builds his theory Forst engages with the work of Anglo American philosophers such as John Rawls Ronald Dworkin and Amartya Sen and critical theorists such as Jürgen Habermas Nancy Fraser and Axel Honneth Straddling multiple subjects from politics and law to social protest and philosophical conceptions of practical reason Forst brilliantly gathers contesting claims around a single elastic theory of justice

The Limits of Scientific Reason John McIntyre, 2021-09-27 Critically and comprehensively examining the works of Habermas and Foucault two giants of 20th

century continental philosophy this book illuminates the effects of scientific reason as it migrates from its specialized institutions into society It explores how science permeates shared human consciousness to produce effects that ripple through the entire social body to restructure relations between persons discourses institutions and power in ways which we are barely conscious of The book shows how science through its entwinement with power discourses and practices presents certain social arrangements as natural and certain courses of action as beyond question By arguing for a non reductive liberal scientific naturalism that sees science as one form of rationality amongst others it opens possibilities for thought and action beyond scientific knowledge Examining the shifting relations between science and other social institutions discourses and power the book addresses the narrowing of freedom by the instrumental modes of thinking that accompany scientific and technological change McIntyre simultaneously raises the question of the good life and the question of a philosophical critique both directed towards science and at the same time shaped by and responsive to it By analysing the works of Foucault and Habermas in terms of their social political and historical contexts it reveals the two thinkers as linked by a commitment to the Enlightenment tradition and its emancipatory telos The significant differences between the two are seen to result from Foucault's radicalization of this tradition a radicalization which is at the same time implicit within the Enlightenment project itself

The Philosophical Review Jacob Gould Schurman, James Edwin Creighton, Frank Thilly, Gustavus Watts Cunningham, 1960 An international journal of general philosophy

Wittgenstein and Naturalism Kevin M. Cahill, Thomas Raleigh, 2018-01-17 Wittgenstein was centrally concerned with the puzzling nature of the mind mathematics morality and modality He also developed innovative views about the status and methodology of philosophy and was explicitly opposed to crudely scientific worldviews His later thought has thus often been understood as elaborating a nuanced form of naturalism appealing to such notions as form of life primitive reactions natural history general facts of nature and common behaviour of mankind And yet Wittgenstein is strangely absent from much of the contemporary literature on naturalism and naturalising projects This is the first collection of essays to focus explicitly on the relationship between Wittgenstein and naturalism The volume is divided into four sections each of which addresses a different aspect of naturalism and its relation to Wittgenstein's thought The first section considers how naturalism could or should be understood The second section deals with some of the main problematic domains consciousness meaning mathematics that philosophers have typically sought to naturalise The third section explores ways in which the conceptual nature of human life might be continuous in important respects with animals The final section is concerned with the naturalistic status and methodology of philosophy itself This book thus casts a fresh light on many classical philosophical issues and brings Wittgensteinian ideas to bear on a number of current debates for example experimental philosophy neo pragmatism and animal cognition ethics in which naturalism is playing a central role

The Courage to Become Paul Kurtz, 1997-06-30 Does life have meaning if one rejects belief in God This book responds affirmatively to that question Paul Kurtz America's leading secular humanist provides a powerful defense

of the humanist alternative rejecting both religious spirituality and nihilism In this inspirational book Kurtz outlines the basic virtues of the secular humanist outlook These virtues include courage not simply to be or to survive but to overcome and become that is to fulfill our highest aspirations and ideals in the face of obstacles The two other virtues Kurtz identifies are cognition reason and science in establishing truth and moral caring compassion and benevolence in our relationships with others Kurtz offers an optimistic appraisal of the human prospect and outlines a philosophy both for the individual and the global community

Dictionary of Twentieth-Century British Philosophers Stuart Brown, 2005-06-01 This is a two volume work with entries on individuals who made some contribution to philosophy in the period 1900 to 1960 or soon after The entries deal with the whole philosophical work of an individual or in the case of philosophers still living their whole work to date Typically the individuals included have been born by 1935 and by now have made their main contributions Contributions to the subject typically take the form of books or journal articles but influential teachers and people otherwise important in the world of philosophy may also be included The dictionary includes amateurs as well as professional philosophers and where appropriate thinkers whose main discipline was outside philosophy There are special problems about the term British in the twentieth century partly because of human migration partly because of decolonization and the changing denotation of the term The intention has been to include not only those who were British subjects at least for a significant part of their lives even if they mostly lived outside what is now the U K but also people who spent a significant part of their lives in Britain itself irrespective of their nationality or country of origin In the first category are included for instance a number of people who were born and educated in Britain but who subsequently taught in universities abroad In the second category are included those who were born elsewhere but who came to Britain and contributed to its philosophical culture

In Face of Reality Thomas A. James, 2011-04-01 This study of the work of noted liberal theologian Gordon Kaufman tracks his career from his first published book *Relativism Knowledge and Faith* 1960 through his 2006 book *Jesus and Creativity* in light of recent conversations about divine action and modern scientific knowledge James interprets Kaufman's mature position as a sophisticated reconstruction of divine activity that makes use of recent scientific theory and its naturalistic assumptions in order to revitalize a theocentric frame of reference rooted in classical theological tradition Though there are costs to be paid in the construction of a theology of radical naturalism particularly with respect to the relation between divine action and the human good Kaufman's program offers a distinctive way forward After developing a critical analysis of the limitations and possibilities of Kaufman's mature position James suggests that a christological reconsideration of the meaning of human flourishing offers the prospect of an even more radically naturalistic and theocentric theology

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