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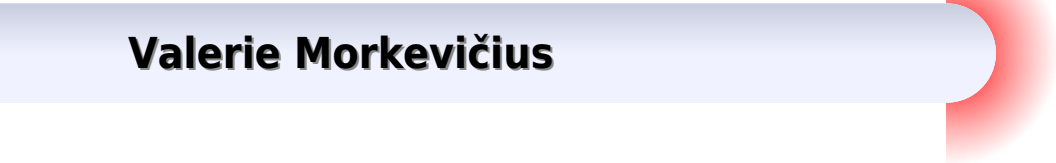
THE PHILOSOPHY OF THEORETICAL AND APPLIED SCIENCE, BELIEVING AND ACTING



G. SCOTT DAVIES

Believing And Acting The Pragmatic Turn In Comparative Religion And Ethics

Valerie Morkevičius



Believing And Acting The Pragmatic Turn In Comparative Religion And Ethics:

Believing and Acting G. Scott Davis, 2012-03-15 How should religion and ethics be studied if we want to understand what people believe and why they act the way they do In the 1980s and 90s postmodernist worries about led to debates that turned on power truth and relativism Since the turn of the century scholars impressed by cognitive science have introduced concepts drawn from evolutionary biology neurosciences and linguistics in the attempt to provide naturalist accounts of religion Deploying concepts and arguments that have their roots in the pragmatism of C S Peirce Believing and Acting argues that both approaches are misguided and largely unhelpful in answering the questions that matter What did those people believe then How does it relate to what these people want to do now What is our evidence for our interpretations Pragmatic inquiry into these questions recommends an approach that questions grand theories advocates a critical pluralism about religion and ethics that defies disciplinary boundaries in the pursuit of the truth Rationality on a pragmatic approach is about solving particular problems in medias res thus there is no hard and fast line to be drawn between inquiry and advocacy both are essential to negotiating day to day life The upshot is an approach to religion and ethics in which inquiry looks much like the art history of Michael Baxandall and advocacy like the art criticism of Arthur Danto

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Why Philosophy Matters for the Study of Religion—and Vice Versa Thomas A. Lewis, 2015-12-18 Work in philosophy of religion is still strongly marked by an excessive focus on Christianity and to a lesser extent Judaism almost to the exclusion of other religious traditions Moreover in many cases it has been confined to a narrow set of intellectual problems without embedding these in their larger social historical and practical contexts *Why Philosophy Matters for the Study of Religion and Vice Versa* addresses this situation through a series of interventions intended to work against the gap that exists between much scholarship in philosophy of religion and

important recent developments that speak to religious studies as a whole This volume takes up what in recent years has often been seen as a fundamental reason for excluding religious ethics and philosophy of religion from religious studies their explicit normativity Against this presupposition Thomas A Lewis argues that normativity is pervasive not unique to ethics and philosophy of religion and therefore not a reason to exclude them from religious studies Lewis bridges more philosophical and historical subfields by arguing for the importance of history to the philosophy of religion He considers the future of religious ethics explaining that the field as whole should learn from the methodological developments associated with recent work in comparative religious ethics and comparative religious ethics should no longer be conceived as a distinct subfield The concluding chapter engages broader post 9 11 arguments about the importance of studying religion arguing that prominent contemporary notions of religious literacy actually hinder our ability to grasp religion s significance and impact in the world today

Religion and Social Criticism Bharat Ranganathan, Caroline Anglim, 2024-02-20 This volume brings together emerging and established religious ethicists to investigate how those in the field carry forward the practice and tradition of social criticism and at the same time how social criticism informs the scholarly values of their field Contributors reflect on the nature of the moral subject and the ethical weight of human dignity and consider the limits and possibilities of religious humanism in orienting the work of social criticism They compare religious sources and forms of research in religious ethics to secular sources and the tradition of liberal social criticism And they offer proposals for how religious ethics can help humanists navigate our complex and multicultural moral landscape and what this field reveals about the ultimate ends of humanistic scholarship

Love and Christian Ethics Frederick V. Simmons, Brian Sorrells, 2016 At the heart of Christian ethics is the biblical commandment to love God and to love one s neighbor as oneself But what is the meaning of love Scholars have wrestled with this question since the recording of the Christian gospels and in recent decades teachers and students of Christian ethics have engaged in vigorous debates about appropriate interpretations and implications of this critical norm In Love and Christian Ethics nearly two dozen leading experts analyze and assess the meaning of love from a wide range of perspectives Chapters are organized into three areas influential sources and exponents of Western Christian thought about the ethical significance of love perennial theoretical questions attending that consideration and the implications of Christian love for important social realities Contributors bring a richness of thought and experience to deliver unprecedentedly broad and rigorous analysis of this central tenet of Christian ethics and faith William Werpehowski provides an afterword on future trajectories for this research Love and Christian Ethics is sure to become a benchmark resource in the field

Visions of Religion Stephen S. Bush, 2014 Winner of the Gustave O Arlt Award in the Humanities Three understandings of the nature of religion religion as experience symbolic meaning and power have dominated scholarly discussions in succession for the past hundred years Proponents of each of these three approaches have tended to downplay ignore or actively criticize the others But why should the three approaches be at odds Religion as it is practiced involves

experiences meanings and power so students of religion should attend to all three Furthermore theorists of religion should have an account that carefully conceptualizes all three aspects without regarding any of them as more basic than the others Visions of Religion provides just such an account Stephen S Bush examines influential proponents of the three visions arguing that each approach offers substantial and lasting contributions to the study of religion although each requires revision Bush rehabilitates the concepts of experience and meaning two categories that are much maligned these days In doing so he shows the extent to which these categories are implicated in matters of social power As for power the book argues that the analysis of power requires attention to meaning and experience Visions of Religion accomplishes all this by articulating a social practical theory of religion that can account for all three aspects even as it incorporates them into a single theoretical framework

Realist Ethics Valerie Morkevičius, 2018-01-25 Just war thinking and realism are commonly presumed to be in opposition If realists are seen as war mongering pragmatists just war thinkers are seen as naïve at best and pacifistic at worst Just war thought is imagined as speaking truth to power forcing realist decision makers to abide by moral limits governing the ends and means of the use of force Realist Ethics argues that this oversimplification is not only wrong but dangerous Casting just war thought to be the alternative to realism makes just war thinking out to be what it is not and cannot be a mechanism for avoiding war A careful examination of the evolution of just war thinking in the Christian Islamic and Hindu traditions shows that it is no stranger to pragmatic politics From its origins just war thought has not aimed to curtail violence but rather to shape the morally imaginable uses of force deeming some of them necessary and even obligatory Morkevičius proposes here a radical recasting of the relationship between just war thinking and realism

Routledge Handbook of Ethics and International Relations Brent J. Steele, Eric Heinze, 2018-06-14 Ethics and International Relations IR once considered along the margins of the IR field has emerged as one of the most eclectic and interdisciplinary research areas today Yet the same diversity that enriches this field also makes it a difficult one to characterize Is it or should it only be the social scientific pursuit of explaining and understanding how ethics influences the behaviours of actors in international relations Or should it be a field characterized by what the world should be like based on philosophical normative and policy based arguments This Handbook suggests that it can actually be both as the contributions contained therein demonstrate how those two conceptions of Ethics and International Relations are inherently linked Seeking to both provide an overview of the field and to drive debates forward this Handbook is framed by an opening chapter providing a concise and accessible overview of the complex history of the field of Ethics and IR and a conclusion that discusses how the field may progress in the future and what subjects are likely to rise to prominence Within are 44 distinct and original contributions from scholars teaching and researching in the field which are structured around 8 key thematic sections Philosophical Resources International Relations Theory Religious Traditions International Security and Just War Justice Rights and Global Governance International Intervention Global Economics Environment Health and Migration

Drawing together a diverse range of scholars the Routledge Handbook of Ethics and International Relations provides a cutting edge overview of the field by bringing together these eclectic albeit dynamic themes and topics It will be an essential resource for students and scholars alike *The Wiley Blackwell Companion to the Study of Religion* Robert A. Segal, Nickolas P. Roubekas, 2021-03-10 Explore a rigorous but accessible guide to contemporary approaches to the study of religion from leading voices in the field The Wiley Blackwell Companion to the Study of Religion delivers an expert and insightful analysis of modern perspectives on the study of religion across the humanities and the social sciences Presupposing no knowledge of the approaches examined in the collection the book is ideal for undergraduate students who have yet to undertake extensive study in the humanities or social sciences The book includes perspectives from those in fields as diverse as globalization cognitive science the study of emotion law esotericism sex and gender functionalism terror the comparative method modernism and postmodernism Many of the topics covered in the book clearly hail from religious studies while others are grounded in other areas of academia All of the chapters contained within are written by recognized authors who show how their chosen discipline contributes to the understanding of the phenomenon of religion This book also includes topics like A comprehensive exploration of multiple approaches to religious study including anthropology economics literature phenomenology philosophy psychology sociology and theology A review of various topics germane to the study of religion including the study of the body cognitive science the comparative method death and the afterlife law magic music and myth A selection of subjects touching on modern trends in extremism and violence including chapters on terror and violence fundamentalism and nationalism A discussion of the influence of modernism and postmodernism in religion Ideal for undergraduate graduate and postgraduate students in humanities and social science programs taking courses on religion and myth The Wiley Blackwell Companion to the Study of Religion will also earn a place in the libraries of specialists working in the fields of Religious Studies Theology Sociology Anthropology Psychology Political Science History and Philosophy

Post-Materialist Religion Mika T. Lassander, 2014-08-28 Post Materialist Religion discusses the transformations of the individual's worldview in contemporary modern societies and the role general societal value change plays in these In doing so Mika Lassander brings into conversation sociological theories of secularisation and social psychological theories of interpersonal relations the development of morality and the nature of basic human values The long term decline of traditional religiosity in Europe and the emerging ethos that can be described as post secular have brought religion and values back into popular discussion One important theme in these discussions is about the links between religion and values with the most common assumption being that religions are the source of individuals values This book argues for the opposite view suggesting that religions or people's worldviews in general reflect the individual's priorities Mika Lassander argues that the transformation of the individual's worldview is a direct consequence of the social and economical changes in European societies since the Second World War He suggests that the decline of traditional religiosity is not an indication of linear

secularisation or of forgetting traditions but an indication of the loss of relevance of some aspects of the traditional institutional religions Furthermore he argues that this is not an indication of the loss of ethical value base but rather a change in the value base and consequently the transformation of the legitimating framework of this value base

The book delves into Believing And Acting The Pragmatic Turn In Comparative Religion And Ethics. Believing And Acting The Pragmatic Turn In Comparative Religion And Ethics is a crucial topic that needs to be grasped by everyone, ranging from students and scholars to the general public. This book will furnish comprehensive and in-depth insights into Believing And Acting The Pragmatic Turn In Comparative Religion And Ethics, encompassing both the fundamentals and more intricate discussions.

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 - Chapter 5: Conclusion
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