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be unacceptably metaphysical and even theological, assuming that reality has an established order and that human minds ...

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Between Naturalism and Religion:
Philosophical Essays. Jürgen Habermas,
Between Naturalism and Religion:
Philosophical Essays, Ciaran Cronin (trans.),
Polity Press, 2008, 361pp., \$26.95 (pbk),
ISBN 9780745638256. Habermas's central aim in
this collection of essays is to articulate
the appropriate relation between

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"postmetaphysical thinking" and science and religion.

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148 149. Between naturalism and religion. of the Volk(p. 20). for a once devoted disciple

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of heidegger, this denial of moral and political responsibility revealed the limitations of a philosophy burdened with Platonist essentialism, a tolerance of “creative violence”, and an anti-western scepticism towards enlightenment egalitarianism (p. 20). such romantic pretensions were thoroughly alien to the generation of students who had just experienced the postmetaphysical unravelling of an ...

Between Naturalism and Religion will manage to find an ...

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'Between Naturalism and Religion: Philosophical Essays' reviewed by Paula Cerni
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... Habermas in Chapter 8 turns to Kant's philosophy of religion to argue for a secular appropriation of the semantic content of religious traditions. More accurately, however ...

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This book guides readers through an investigation of religion from a naturalistic

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perspective and explores the very meaning of the term 'religious naturalism'. Oppy considers several widely disputed claims: that there cannot be naturalistic religion; that there is nothing in science that poses any problems for naturalism; that there is nothing in religion that poses any serious challenges to naturalism; and that there is a very strong case for thinking that naturalism defeats religion.

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revival of religious energies poses the challenge of a fundamentalist critique of the principles underlying the modern West's postmetaphysical understanding of itself. The tension between naturalism and religion is the central theme of this major new book by Jürgen Habermas.

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In philosophy, naturalism is the idea or belief that only natural laws and forces (as opposed to supernatural or spiritual ones) operate in the universe. Adherents of

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naturalism assert that natural laws are the only rules that govern the structure and behavior of the natural world, and that the changing universe is at every stage a product of these laws.

Naturalism (philosophy) - Wikipedia

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9780745638256: Between Naturalism and Religion ...

Alvin Carl Plantinga (born 1932) is an

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American analytic philosopher who works primarily in the fields of philosophy of religion, epistemology (particularly on issues involving epistemic justification), and logic.. From 1963 to 1982, Plantinga taught at Calvin University before accepting an appointment as the John A. O'Brien Professor of Philosophy at the University of Notre Dame.

Alvin Plantinga - Wikipedia

Metaphysical naturalism is a philosophical worldview which holds that there is nothing but natural elements, principles, and

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relations of the kind studied by the natural sciences. Methodological naturalism is a philosophical basis for science, for which metaphysical naturalism provides only one possible ontological foundation. Broadly, the corresponding theological perspective is religious naturalism or spiritual naturalism. More specifically, metaphysical naturalism rejects the supernatural con

Metaphysical naturalism - Wikipedia

Naturalism is an approach to philosophy that highlights the governance of the world through natural forces. The fundamental

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difference between idealism and naturalism is that, while idealism focuses on a state of mind constructed of entities, naturalism focuses on the existing reality of entities that are governed by natural forces .

Two countervailing trends mark the intellectual tenor of our age – the spread of naturalistic worldviews and religious orthodoxies. Advances in biogenetics, brain research, and robotics are clearing the way for the penetration of an objective

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scientific self-understanding of persons into everyday life. For philosophy, this trend is associated with the challenge of scientific naturalism. At the same time, we are witnessing an unexpected revitalization of religious traditions and the politicization of religious communities across the world. From a philosophical perspective, this revival of religious energies poses the challenge of a fundamentalist critique of the principles underlying the modern West's postmetaphysical understanding of itself. The tension between naturalism and religion is the central theme of this major new book by

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Jürgen Habermas. On the one hand he argues for an appropriate naturalistic understanding of cultural evolution that does justice to the normative character of the human mind. On the other hand, he calls for an appropriate interpretation of the secularizing effects of a process of social and cultural rationalization increasingly denounced by the champions of religious orthodoxies as a historical development peculiar to the West. These reflections on the enduring importance of religion and the limits of secularism under conditions of postmetaphysical reason set the scene for an extended treatment the

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political significance of religious tolerance and for a fresh contribution to current debates on cosmopolitanism and a constitution for international society.

In this book, Habermas examines the tension between the spread of naturalistic, scientific views on the one hand, and the rise of religious orthodoxies and revitalization of religious traditions, on the other.

This book guides readers through an investigation of religion from a naturalistic

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perspective and explores the very meaning of the term 'religious naturalism'. Oppy considers several widely disputed claims: that there cannot be naturalistic religion; that there is nothing in science that poses any problems for naturalism; that there is nothing in religion that poses any serious challenges to naturalism; and that there is a very strong case for thinking that naturalism defeats religion. *Naturalism and Religion: A Contemporary Philosophical Investigation* is an ideal introduction for undergraduate and postgraduate students of religious studies and philosophy who want to gain an

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understanding of the key themes and claims of naturalism from a religious and philosophical perspective.

In this long-awaited book, pre-eminent analytical philosopher Alvin Plantinga argues that the conflict between science and theistic religion is actually superficial, and that at a deeper level they are in concord.

To the surprise of many readers, Jürgen Habermas has recently made religion a major theme of his work. Emphasizing both religion's

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prominence in the contemporary public sphere and its potential contributions to critical thought, Habermas's engagement with religion has been controversial and exciting, putting much of his own work in fresh perspective and engaging key themes in philosophy, politics and social theory. Habermas argues that the once widely accepted hypothesis of progressive secularization fails to account for the multiple trajectories of modernization in the contemporary world. He calls attention to the contemporary significance of "postmetaphysical" thought and "postsecular" consciousness - even in Western societies that

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have embraced a rationalistic understanding of public reason. Habermas and Religion presents a series of original and sustained engagements with Habermas's writing on religion in the public sphere, featuring new work and critical reflections from leading philosophers, social and political theorists, and anthropologists. Contributors to the volume respond both to Habermas's ambitious and well-developed philosophical project and to his most recent work on religion. The book closes with an extended response from Habermas - itself a major statement from one of today's most important thinkers.

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The Power of Religion in the Public Sphere represents a rare opportunity to experience a diverse group of preeminent philosophers confronting one pervasive contemporary concern: what role does or should religion play in our public lives? Reflecting on her recent work concerning state violence in Israel-Palestine, Judith Butler explores the potential of religious perspectives for renewing cultural and political criticism, while Jürgen Habermas, best known for his seminal conception of the public sphere, thinks through the ambiguous legacy of the

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concept of "the political" in contemporary theory. Charles Taylor argues for a radical redefinition of secularism, and Cornel West defends civil disobedience and emancipatory theology. Eduardo Mendieta and Jonathan VanAntwerpen detail the immense contribution of these philosophers to contemporary social and political theory, and an afterword by Craig Calhoun places these attempts to reconceive the significance of both religion and the secular in the context of contemporary national and international politics.

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In his recent writings on religion and secularization, Habermas has challenged reason to clarify its relation to religious experience and to engage religions in a constructive dialogue. Given the global challenges facing humanity, nothing is more dangerous than the refusal to communicate that we encounter today in different forms of religious and ideological fundamentalism. Habermas argues that in order to engage in this dialogue, two conditions must be met: religion must accept the authority of secular reason as the fallible results of the sciences and the universalistic

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egalitarianism in law and morality; and conversely, secular reason must not set itself up as the judge concerning truths of faith. This argument was developed in part as a reaction to the conception of the relation between faith and reason formulated by Pope Benedict XVI in his 2006 Regensburg address. In 2007 Habermas conducted a debate, under the title 'An Awareness of What Is Missing', with philosophers from the Jesuit School for Philosophy in Munich. This volume includes Habermas's essay, the contributions of his interlocutors and Habermas's reply to them. It will be indispensable reading for anyone

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who wishes to understand one of the most urgent and intractable issues of our time.

The Promise of Religious Naturalism explores religious naturalism as a distinctly promising form of contemporary religious ethics. Examining how religious naturalism responds to the challenges of recent religious transformations and ecological peril worldwide, author Michael Hogue argues that religious naturalism is emerging as an increasingly plausible and potentially rewarding form of religious moral life. Beginning with an introduction of religious

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naturalism in the larger context of religious and ethical theories, the book undertakes the first extended study of the works of religious naturalists Loyal Rue, Donald Crosby, Jerome Stone, and Ursula Goodenough. Hogue pays particular attention to the ethical components of religious naturalism in relation to religious pluralism and ecological issues.

This is an ambitious project....Perhaps the book's most valuable contribution is the way it reminds us of...earlier conceptions of naturalism and demonstrates how these views

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can be used to address contemporary issues.... For those interested in confronting the challenges that face contemporary naturalism there is much here to explore. -Philosophical Investigations This elucidation and defense of naturalism argues that an uncompromising secular orientation is the best framework for the search for meaning and interprets religion in purely naturalistic terms. Part One seeks to demonstrate that religious symbols arise from facts about human beings and the societies in which they live, specifically our needs, fears, and aspirations. Part Two examines

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arguments for and against naturalism, including the defenses of naturalism by Sidney Hook, Ernest Nagel, Antony Flew, and critical reactions to their views. The forceful and rigorously analytical case made by Jean Hampton against naturalism is also examined, resulting in a clarification of the substantial and sound methodological grounds for naturalism and atheism. Part Three considers the strongest intellectual challenge to secularism and naturalism, namely that of Ludwig Wittgenstein and some of his followers - Norman Malcolm, D. Z. Phillips, Hilary Putnam, Rush Rhees, and

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Peter Winch.Nielsen concludes that none of these critiques diminish the cogency and viability of naturalism as the most reasonable basis for viewing our world today.

Articulates a metaphysical position capable of rendering both science and religious experience simultaneously and mutually intelligible.

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