Religion Within the Limits of Reason Alone
Immanuel Kant

Rationalism and Romanticism
Under the Banner of Islam
Problems of Religious Luck
Religious Individualisation
Contingency and the Limits of History
Biodivinity and Biodiversity
Religion within the limits of reason alone,
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Religion within the limits of reason alone
Love the Sin
Kant's "Religion Within the Limits of Reason Alone"
as Elucidated by His Philosophy of History
Christianity and the Limits of Materiality
Merleau-Ponty at the Limits of Art, Religion, and Perception
Kant: Religion within the Boundaries of Mere Reason
Europe, India, and the Limits of Secularism
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Kant's Religion Within the Limits of Reason Alone in Its Relation to His Critical Philosophy
Religion within the Limits of History Alone
Religion Within the Limits of Reason Alone
Kant: Religion Within the Boundaries of Mere Reason
Immanuel Kant : Religion within the limits of reason alone
Blood and Boundaries
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Religion and Identity in Porphyry of Tyre
The Limits of Tolerance
The Invention of Religion in Japan
The Limits of Tolerance
Religion Within the Limits of Reason Alone
Bartolomé de las Casas, O.P.: History, Philosophy, and Theology in the Age of European Expansion
Religion Within the Limits of Reason Alone. Translated, With an Introd. and Notes, by Theodore M. Greene and Hoyt H. Hudson. With a New Essay, the Ethical Significance of Kant's Religion, by John R. Silber

Drawing on examples from many places and times, this work argues for the continuing tension across historical contexts between movements emphasizing ritual and movements emphasizing sincerity. It contends that our contemporary age has, at great risk, downplayed the importance of ritual. Even though the crisis of secularism was declared decades ago, it remains unresolved. This book argues that its roots are internal to the liberal model of secularism, which emerged from the religious dynamics of the Protestant Reformation. In Europe and India, this model has gone hand in hand with an intolerant anticlerical theology that rejects certain traditions as evil political religion. Consequently, liberal secularism often harms local forms of coexistence rather than nourishing them.

A new translation of Kant's great essay on religion and its relation to reason. Central to the historicizing work of recent decades has been the concept of contingency, the realm of chance, change, and the unnecessary. Following Nietzsche and Foucault, genealogists have deployed contingency to show that all institutions and ideas could have been otherwise as a critique of the status quo. Yet scholars have spent very little time considering the genealogy of contingency itself or what its history means for its role in politics. In Contingency and the Limits of History, Liane Carlson historicizes contingency by tying it to its theological and etymological roots in touch, contending that much of its critical, disruptive power is specific to our current historical moment. She returns to an older definition of contingency found in Christian theology that understands it as the lot of mortal creatures, who suffer, feel, bleed, and change, in contrast to a necessary, unchanging, impassible God. Far from dying out, Carlson reveals, this theological past persists in continental philosophy, where thinkers such as Novalis, Schelling, Merleau-Ponty, and Serres have imagined contingency as a type of radical destabilization brought about by the body's collision with a changing world. Through studies of sickness, loneliness, violation, and love, she shows that different experiences of contingency can lead to dramatically dissimilar ethical and political projects. A strikingly original reconsideration of one of continental philosophy and critical theory's most cherished concepts, this book reveals the limits of historicist accounts.

In Religion and the Struggle for European Union, Brent F. Nelsen and James L. Guth delve into the powerful role of religion in shaping European attitudes on politics, political integration, and the national and continental identities of its leaders and citizens. Nelsen and Guth contend that for centuries Catholicism promoted the universality of the Church and the essential unity of Christendom. Protestantism, by contrast, esteemed particularity and feared Catholic dominance. These differing visions of Europe have influenced the process of postwar integration in profound ways. Nelsen and Guth compare the Catholic view of Europe as a single cultural entity best governed as a unified polity against traditional Protestant estrangement from continental culture and its preference for pragmatic cooperation over the sacrifice of sovereignty. As the tension between these visions has persisted, they demonstrate that the religious dynamics of the Protestant Reformation have shaped the course of European integration.
Kant

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religious disagreement. The riskiness of different people’s methods for forming religious beliefs is
been provided in other studies. This book develops an inductive risk account of the limits of reasonable
surrounding the idea of a Hindu rashtra (nation). This raises a further level of analysis, which has not
India makes it difficult to distinguish genuine concern for the environment from the broader politics
approach, which is often found in India. The adoption of environmental causes by the Hindu Right in
ecological discourse common among many western activists and scholars, and a more pragmatic
case studies from Britain and India. The book concludes that there is a tension between the ‘romantic’
concerns is a strategy more suited to contexts where people have a level of material security that
be supported by their religious traditions. Does this mean that the linking of religion and environmental
religion, the secular, science, and superstition. This book is concerned with the argument that
reshaped, in subtle but significant ways, our own formulation of the concept of religion today. This
reclassified the inherited materials of Buddhism, Confucianism, and Shinto to lasting effect, but also
superstitions and thus beyond the sphere of tolerance. Josephson argues that the invention of
relegating the popular practices of indigenous shamans and female mediums to the category of
officials excluded Shinto from the category. Instead, they enshrined it as a national ideology while
In addition to carving out space for belief in Christianity and certain forms of Buddhism, Japanese
demonstrates that the process of articulating religion offered the Japanese state a valuable opportunity.
and cultural changes that followed. More than a tale of oppression or hegemony, Josephson’s account
reveals how Japanese officials invented religion in Japan and traces the sweeping intellectual, legal,
religion, the country had to contend with this Western idea. In this book, Jason Ananda Josephson
and forced the Japanese government to sign treaties demanding, among other things, freedom of
anything close to its meaning. But when American warships appeared off the coast of Japan in 1853
Japan had no concept of what we call religion. There was no corresponding Japanese word, nor
dynamic societies of Latin America that emerged in the nineteenth century. Throughout its long history,
circumvent, or challenge the efforts to categorize and exclude them, creating in the process the
exclude, members of these affected groups often found legal and practical means to ignore,
ethnic origins. Despite the efforts of civil and church and state institutions to regulate, denigrate, and
Schwartz shows, those regulations were extended to control the subject indigenous and enslaved
colonial societies, Schwartz examines the three minority groups of moriscos, conversos, and mestizos.
transferred to their colonies in Latin America. Rather than concentrating on the three principal divisions
Portugal’s policies of exclusion and discrimination based on religious origins and genealogy were
finds that Tolerance functioned to disengage Indian secularism from the politics of caste. In Blood and
activities of the Arya Samaj - a Hindu reform organization regarded as the exemplar of intolerance - it
distinctive tradition of Indian secularism known as Tolerance. Examining debates surrounding the
and others with a strong tool to use in their fight for freedom. This book provides a critical history of the
freedom in this country. With a new preface addressing recent events, Love the Sin provides activists
that advocate tolerance, the authors argue for and realistically envision true sexual and religious
powerful and timely book, Janet R. Jakobsen and Ann Pellegrini make a solid case for loving the sinner
and the sin. Rejecting both religious conservatives’ arguments for sexual regulation and liberal views
the struggle for European Union offers a
secularization of the continent. Unless addressed, it threatens decades of hard-won gains in security
authors show, this deep cultural divide, rooted in the struggles of the Reformation, resists the ongoing

Empire, the Venetian republic, and recent controversies such as France’s burqa ban and the white-
we should respond to its contemporary tensions. In a wide-ranging argument that spans the Ottoman
denominations and the world’s religions, Lacorne offers a fresh understanding of Wittgenstein’s
tolerance gradually gained ground in Europe and North America. But with the resurgence of fanaticism
centuries of religious wars. First elaborated by philosophers such as John Locke and Voltaire, religious
welcoming of diversity as a force for the common good emerged in the Enlightenment in the wake of
fundamentalism has raised the troubling spectre of violence and suicide all over the world. The
was a meaningful religious movement seems all the more prescient and astute today, when
happens when religion and sexuality converge in contemporary contexts? This provocative volume
goes beyond the familiar debates over toleration and accommodation to explore the ways in which
relationships between religion and sexuality is often framed as inherently conflictual. But what actually
fundamentalism? For Chidester, the murder-suicide of some 900 members of the Peoples Temple in Guyana recalls the American religious commitment to redemptive sacrifice, which for Jim Jones meant saving his followers from the evils of capitalist society. Jonestown is ancient
history, writes Chidester, but it does provide us with an opportunity to reflect upon the strangeness of
the Peoples Temple in Guyana. This new edition offers a fresh understanding of Wittgenstein’s
philosophical method and a new critique of religious criticisms of metaphysics whilst retaining the metaphysical content of religious language. This book addresses, from a variety of angles, the
jurisdiction and the limits of law—a important but often overlooked aspect of settling the boundaries of church and state, religion and law. The volume draws on the insights of 19 authoritative contributors of diverse background and examines changes in the role of religion scholarship in Canada has grown significantly. This distinctive collection of 18 papers addresses, from a variety of angles, the
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ultimately shows how Socrates, the founder of moral and political philosophy, sought and found an 
natural law, and rhetoric to dialectic. Sebell demonstrates how Socrates taught promising youths, like 
Socrates really thought about everything from self-knowledge to happiness, natural theology to 
about morality or politics and religion to knowledge of such things. Besides revealing what it was that 
Memorabilia, Dustin Sebell shows how Socrates ascended, with his students in tow, from opinions 
order. In Xenophon’s Socratic Education, through a careful reading of Book IV of Xenophon’s 
Aristotle only Xenophon, the least read of the four, lays out the whole Socratic education in systematic 
authors we rely on for firsthand knowledge of Socrates — Aristophanes, Xenophon, Plato, and 
really thought, or taught the youth to think, about philosophy, the gods, and political affairs. Of the few 
for not believing in the gods and for corrupting the youth. Despite this, it is not widely known what he 
what qualifies as “religious” speech. It is well known that Socrates was executed by the city of Athens 
meaningful place for religiously informed values in public discourse means we must discern limits on 
shield any discourse with the claim of religious belief? Alan Levinovitz argues that preserving a 
intersection of religion, theology, ethnicity and culture. Is religious tolerance always a virtue? Can we 
provides the first comprehensive examination of all the strands of Porphyry’s thought that lie at the 
book explores this philosopher’s critical engagement with the processes of Hellenism in late antiquity. It 
treatment of all the relevant remains of Porphyry’s originally vast corpus (much of which now survives 
Hellenizing phase consequent upon his move west and exposure to Neoplatonism. Based on a careful 
this book, Professor Johnson rejects the prevailing modern approach to his thought, which has posited 
Rome during the third century AD, was one of the most important Platonic philosophers of his age. In 
and up-to-date guidance on further reading. Porphyry, a native of Phoenicia educated in Athens and 
revised translations, a revised introduction with expanded discussion of certain key themes in the work, 
philosophers, including such traditional theological concepts as original sin and the salvation or 
ethical life. It includes sharply critical and boldly constructive discussions on topics not often treated by 
content of a type of religion that would be grounded in moral reason and would meet the needs of 
Civilization. Religion within the Boundaries of Mere Reason is a key element of the system of philosophy 
Kant introduced with his Critique of Pure Reason, and a work of major importance in the history 
Limits of History Alone not only undertakes a detailed genealogy of this pragmatic historicist lineage but 
pragmatic historicism is a predominantly American tradition that was philosophically nurtured by 
Rooted in the German Enlightenment and fully developed within the early Chicago school of theology, 
delineating and defending a particular trajectory of historicist thought known as pragmatic historicism. In 
challenges facing religious thinkers today is that created by historicism, the notion that human beings 
intellectual tradition in the history of American religious and philosophical thought. Among the greatest 
first-century democracy’s most fundamental challenges. Shows that pragmatic historicism is a significant 
the Prix Montyon by the Académie Française, The Limits of Tolerance is a powerful reflection on twenty-
recent attempts to circumscribe it, arguing that without it a pluralistic society cannot survive. Awarded 
probes crucial questions: Should we 

Kant's masterful rendering of Kant's major work on religion, an illuminating Introduction by pluralism in Asia both enable, and are threatened by, projects of proselytization. This volume provides developments as it critically explores the complex ways in which contemporary contexts of religious Recognizing this, the studies brought together here serve to develop our understandings of current acceptable proselytic behavior have taken on added urgency in the current era of globalization. It also raises fraught questions about belonging to particular communities and heightens the moral stakes in involved in such choices. In many contemporary Asian societies, questions about the limits of tolerance and intolerance. The practice of proselytizing presupposes not only that people are freely-Proselytizing tests the limits of religious pluralism, as it is a practice that exists on the border of new opportunities for religious groups to propagate their beliefs in contemporary Asian contexts. studies that explore diverse ways in which processes of globalization pose new challenges and offer nuanced perspectives on the appropriation of religious agency, the pluralisation of religious options, and on the notion of dividuality. A landmark in Lascasian dynamics of de-traditionalisation and privatisation, the development of elaborated notions of the self, challenges prevalent views that regard religions primarily as collective phenomena and provides Individualisation in different religious environments and historical periods, in particular in Asia, the volume assembles over 50 contributions that explore and compare processes of religious modernisation, which tend to regard religious individualisation as a specifically modern or early modern Mediterranean, and Europe from antiquity to the recent past. Contrary to standard theories of Individualisation in Historical Perspective (Max Weber Centre for Advanced Cultural and Social Studies, Erfurt University). Combining a wide range of disciplinary approaches, methods and theories, the project of Religious conflict, but it also tracks a broader narrative of how ethnic and religious identities are negotiated when resolving conflicts. This volume brings together key findings of the long-term research project Religious conflicts in Turkey, which is the focus of Türkmen's book, Under the Banner of Islam. Under the Banner of Islam is a specific story of religion, ethnicity, and nationalism in Turkey's Kurdish journey into the inner circles of religious elites from different backgrounds: non-state-appointed local violent conflicts? In search for answers to this question, in Under the Banner of Islam, Türkmen Blending interview data with a detailed historical analysis that goes back as far as the nineteenth century, she argues that the strength of Turkish and Kurdish nationalisms, the symbiotic relationship between religionists. Gülay Türkmen asks a question that informs the way we understand religiously understand how religious, ethnic, and national identities converge in ethnic conflicts between co-ethnics and nation-states: Is it possible for religion to act as a resolution tool in these often-homogeneous ethnic conflicts today? Is it possible for religion to act as a resolution tool and as a tool of resistance? Under the Banner of Islam uses Turkey as a case study to philosophy. Sunni Islam has played an ambivalent role in Turkey's Kurdish conflict--both as a conflict themself challenged and engaged by the articles included in this important effort at inter-disciplinary art theory and history, cognitive science, the philosophy of mind, and the philosophy of religion will find reflections on the relationship between Merleau-Ponty and religion—and magnifies a voice that is talked-leading phenomenologists, art theorists, theologians, historians of philosophy, and philosophers of what, exactly, constitutes philosophy and its others. Featuring essays by an international team of studies of French phenomenologist Maurice Merleau-Ponty's life and work, the authors examine one of the twentieth century's most interdisciplinary philosophers whose thought intersected with and revealed religion? This book poses the question of what lies at the limit of philosophy. Through close answer to the all-important question: should we take our bearings in life from human reason, or