

CULTURAL UNIVERSALISM

Cultural Universalism is the concept that values, concepts, and behaviors within diverse cultures can be examined, understood, and judged according to universal standards of right and wrong.

RELATIVISM VS UNIVERSALISM

Relativism

The cultural relativist perspective stands against ethnocentrism. It defends the principle that one should not impose one's values on others

Universalism

In contrast to relativism, universalism emphasizes universal truths that should be defended regardless of cultural differences.

EXAMPLE TOPICS

- 1 Murder is wrong
- 2 Do not steal
- 3 Respect your elders
- 4 Treat animals kindly
- 5 Slavery is wrong
- 6 Children have a right to play

On Universalism

Henry Fitz



On Universalism:

Lectures on Universalism Joel Parker, 1841 *Theological Discussion on Universalism and Endless Punishment* B. F. Foster, J. H. Lozier, 2022-02-25 Reprint of the original first published in 1867 On Universals Étienne Balibar, 2020-08-04

Many on the Left have looked upon universal as a dirty word one that signals liberalism's failure to recognize the masculinist and Eurocentric assumptions from which it proceeds In rejecting universalism we have learned to reorient politics around particulars positionalities identities immanence and multiple modernities In this book one of our most important political philosophers builds on these critiques of the tacit exclusions of Enlightenment thought while at the same time working to rescue and reinvent what universal claims can offer for a revolutionary politics answerable to the common In the contemporary quarrel of universals Balibar shows the stakes are no less than the future of our democracies In dialogue with such philosophers as Alain Badiou Judith Butler and Jacques Rancière he meticulously investigates the paradoxical processes by which the universal is constructed and deconstructed instituted and challenged in modern society With critical rigor and keen historical insight Balibar shows that every statement and institution of the universal such as declarations of human rights carry an exclusionary particularizing principle within themselves and that every universalism immediately falls prey to countervailing universalisms Always equivocal and plural the universal is thus a persistent site of conflict within societies and within subjects themselves And yet Balibar suggests the very conflict of the universal constituted as an ever unfolding performative contradiction also provides the emancipatory force needed to reinvigorate and reimagine contemporary politics and philosophy In conversation with a range of thinkers from Marx Freud and Benjamin through Foucault Derrida and Scott Balibar shows the power that resides not in the adoption of a single universalism but in harnessing the energies made available by claims to universality in order to establish a common answerable to difference Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature John McClintock, 1886 **"All Shall Be Well"** Gregory MacDonald, Robin A. Parry, 2011-01-01 All shall be well and all shall be well and all manner of thing shall be well Lady Julian of Norwich

Universalism runs like a slender thread through the history of Christian theology It has always been a minority report and has often been regarded as heresy but it has proven to be a surprisingly resilient idea Over the centuries Christian universalism in one form or another has been reinvented time and time again In this book an international team of scholars explore the diverse universalisms of Christian thinkers from the Origen to Moltmann In the introduction Gregory MacDonald argues that theologies of universal salvation occupy a space between heresy and dogma Therefore disagreements about whether all will be saved should not be thought of as debates between the orthodox and heretics but rather as in house debates between Christians The studies that follow aim in the first instance to hear understand and explain the eschatological claims of a range of Christians from the third to the twenty first centuries They also offer some constructive critical engagement with those claims Origen Tom Greggs Gregory of Nyssa Steve Harmon Julian of Norwich Robert

Sweetman The Cambridge Platonists Louise Hickman James Rely Wayne K Clymer Elhanan Winchester Robin Parry Friedrich Schleiermacher Murray Rae Thomas Erskine Don Horrocks George MacDonald Thomas Talbot P T Forsyth Jason Goroncy Sergius Bulgakov Paul Gavrilyuk Karl Barth Oliver Crisp Jaques Ellul Andrew Goddard J A T Robinson Trevor Hart Hans Urs von Balthasar Edward T Oakes SJ John Hick Lindsay Hall Jurgen Moltmann Nik Ansell **The French Imperial Nation-State** Gary Wilder, 2020-05-08 France experienced a period of crisis following World War I when the relationship between the nation and its colonies became a subject of public debate The French Imperial Nation State focuses on two intersecting movements that redefined imperial politics colonial humanism led by administrative reformers in West Africa and the Paris based Negritude project comprising African and Caribbean elites Gary Wilder develops a sophisticated account of the contradictory character of colonial government and examines the cultural nationalism of Negritude as a multifaceted movement rooted in an alternative black public sphere He argues that interwar France must be understood as an imperial nation state an integrated sociopolitical system that linked a parliamentary republic to an administrative empire An interdisciplinary study of colonial modernity combining French history colonial studies and social theory The French Imperial Nation State will compel readers to revise conventional assumptions about the distinctions between republicanism and racism metropolitan and colonial societies and national and transnational processes Manford's Magazine ,1885

Critical Management Studies Christopher Grey, Hugh Willmott, 2005 Critical Management Studies or CMS describes a diverse group of work that has adopted a critical or questioning approach to the traditional concerns of Management Studies and the growing interest in CMS has produced a vibrant and exciting body of research Christopher Grey and Hugh Willmott leading authorities in this area introduce seventeen readings which reflect these developments and show CMS importance As an assessment of CMS the Reader will be of interest to academics researchers and students of Management Studies As an introduction to CMS it will prove invaluable to stu Journal of the Elisha Mitchell Scientific Society Elisha Mitchell Scientific Society (Chapel Hill, N.C.), 1906 Vol 20 include the Proceedings of the North Carolina Academy of Science 1902

On the Universality of What Is Not William Franke, 2020-10-31 Branching out from his earlier works providing a history and a theory of apophatic thinking William Franke's newest book pursues applications across a variety of communicative media historical periods geographical regions and academic disciplines moving from the literary humanities and cultural theory and politics to more empirical fields such as historical anthropology evolutionary biology and cognitive science On the Universality of What Is Not The Apophatic Turn in Critical Thinking is an original philosophical reflection that shows how intransigent deadlocks debated in each of these arenas can be broken through thanks to the uncanny insights of apophatic vision Leveraging Franke's distinctive method of philosophical religious and literary thinking and practice On the Universality of What Is Not proposes a radically unsettling approach to answering or suspending perennial questions of philosophy and religion as well as to dealing with some of our most pressing dilemmas at present at the university and in the

socio political sphere In a style of exposition that is as lucid as it is poetic deep rooted tensions between alterity and equality in all these areas are exposed and transcended The Destiny of the Soul William Rounseville Alger,1878 **A History of the Unitarians and the Universalists in the United States** Joseph Henry Allen,Richard Eddy,1894 **The Gospel Anchor** ,1834 **The Layman's Legacy, Or Twenty-five Sermons on Important Subjects** Henry Fitz,1840

Multi-Religious Perspectives on a Global Ethic Myriam Renaud,William Schweiker,2020-11-29 Ratified by the Parliament of the World s Religions in 1993 and expanded in 2018 Towards a Global Ethic An Initial Declaration or the Global Ethic expresses the minimal set of principles shared by people religious or not Though it is a secular document the Global Ethic emerged after months of collaborative interreligious dialogue dedicated to identifying a common ethical framework This volume tests and contests the claim that the Global Ethic s ethical directives can be found in the world s religious spiritual and cultural traditions The book features essays by scholars of religion who grapple with the practical implications of the Global Ethic s directives when applied to issues like women s rights displaced peoples income and wealth inequality India s caste system and more The scholars explore their respective religious traditions ethical response to one or more of these issues and compares them to the ethical response elaborated by the Global Ethic The traditions included are Hinduism Engaged Buddhism Shi i Islam Sunni Islam Confucianism Protestantism Catholicism Judaism Indigenous African Religions and Human Rights To highlight the complexities within traditions most essays are followed by a brief response by an expert in the same tradition Multi Religious Perspectives on a Global Ethic is of special interest to advanced students and scholars whose work focuses on the religious traditions listed above on comparative religion religious ethics comparative ethics and common morality Bibliotheca Theologica John Fletcher Hurst,1883 **The Evangelical Universalist** Gregory MacDonald,2012-11-15 Can an orthodox Christian committed to the historic faith of the Church and the authority of the Bible be a universalist Is it possible to believe that salvation is found only by grace through faith in Christ and yet to maintain that in the end all people will be saved Can one believe passionately in mission if one does not think that anyone will be lost forever Could universalism be consistent with the teachings of the Bible This book argues that the answer is yes to all of these questions Weaving together philosophical theological and biblical considerations the author shows that being a universalist is consistent with the central teachings of the Bible and of historic Christian theology **Women, Culture, and Development** World Institute for Development Economics Research,1995 Community by Seyla Benhabib **A critical history of the doctrine of a future life, with a complete bibliography of the subject [by E. Abbot].** William Rounseville Alger,1866 **A Critical History of the Doctrine of a Future Life. With a complete bibliography of the subject [by Ezra Abbot].** William rounseville Alger,1864

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