

RELATIVISM, RELIGION, AND RELATIONAL BEING

Kenneth J. Gergen

There was a time of my life in which, by common standards, I was deeply religious. My parents were fully agnostic, my father a mathematician and mother recoiling from the repression of zealous parents. In my household, issues of the spirit occupied no conversational space. However, at the age of ten my closest friends at school asked me to join them at church. I did, and found myself overwhelmed at the wondrous world that opened to me. The following year I was born again. Wasn't one birth sufficient, my parents asked? My religious enthusiasm was sustained for six more years, during which time I took Bible courses by mail, attended prayer meetings, developed religious services at school, and solicited for Christ door to door.

There was also a time of my life in which I was deeply modernist. The world changed for me as I left the South and entered Yale. A philosophy professor ripped to shreds my freshman attempt at a proof of God. My science courses contrasted the progress achieved by a materialist ontology with the futility of spiritual mythology. And in leisure hours, it was no longer the spirit of the heart that occupied my friends, but the spirits in the bottle. I departed Yale four years later committed to the career of a behavioral scientist, feeling I could best serve humanity through systematic research into human behavior.

And then, there is the present time, in which by some standards I might

Relativism As Religion

Kemal Ataman



Relativism As Religion:

Relativism and Religion Charles M. Lewis, 2016-07-27 This collection of recent essays confronts from widely disparate perspectives fundamental questions about the epistemology and semantics of religious claims Is there any way apart from a particular religious tradition of knowing that the distinctive claims of a religious tradition are true or closer to truth than those of any other religion Does God in religious speech and texts refer to the same Being as does philosophical theism A response by each contributor to the others ideas is included

Relativism and Religion Charles M. Lewis, 1995 A collection of essays which confront from widely disparate perspectives fundamental questions about the epistemology and semantics of religious claims Is there any way apart from a particular religious tradition of knowing that the distinctive claims of a religious tradition are truer or closer to the truth than those of any other religion Does God in religious speech and texts refer to the same Being as does a philosophical theism A response by each contributor to the others ideas is included

Relativism As Religion Roger Leblanc, 1998-06-01

Relativism and Religion Carlo Invernizzi Accetti, 2015-11-10 Moral relativism is deeply troubling for those who believe that without a set of moral absolutes democratic societies will devolve into tyranny or totalitarianism Engaging directly with this claim Carlo Invernizzi Accetti traces the roots of contemporary anti relativist fears to the antimodern rhetoric of the Catholic Church and then rescues a form of philosophical relativism for modern pluralist societies arguing that this viewpoint provides the firmest foundation for an allegiance to democracy In his analyses of the relationship between religious arguments and political authority and the implications of philosophical relativism for democratic theory Accetti makes a far ranging contribution to contemporary debates over the revival of religion in politics and the conceptual grounds for a commitment to democracy He presents the first comprehensive genealogy of anti relativist discourse and reclaims for English speaking readers the overlooked work of Hans Kelsen on the connection between relativism and democracy By engaging with contemporary attempts to replace the religious foundation of democratic values with a neo Kantian conception of reason Accetti also makes a powerful case for relativism as the best basis for a civic ethos that integrates different perspectives into democratic politics

Reason Relativism And God Joseph Runzo, 1986-05-19

Approaches to the Study of Religion Peter Connolly, 2001-11-30 It has been argued that religious studies is a polymethodic discipline and that the student of religion should be familiar with the approaches of the major disciplines concerned with understanding the nature of religion not least because the approach adopted has profound influence on the phenomena chose for investigation and the conclusions reached This book is the first textbook specifically designed for undergraduate students that provides the essential background on methods of the major relevant disciplines Presenting each of the significant approaches to religion in an informed manner the book brings together experienced researchers from feminism anthropology sociology phenomenology psychology philosophy and theology It presents a consistent approach throughout with each chapter dealing with the same themes the historical development of the approach

the characteristics of the approach and the surrounding issues and debates *Relativism and Beyond* Yoav Ariel, Shlomo Biderman, Ornan Rotem, 1998 A collection of essays in which philosophers of widely different interests grapple with the problem of the relative and the absolute in philosophy and religion A concluding article tries to advance beyond the simple antithesis to a more sophisticated and adequate conception **Understanding Other Religions** Kemal Ataman, 2008

Between Relativism and Fundamentalism Peter L. Berger, 2010 Our contemporary culture is dominated by two extremes relativism and fundamentalism Neither is desirable relativism claims that all questions of truth are irrelevant whereas fundamentalism insists on sole possession of absolute truth Internationally renowned sociologist of religion Peter Berger has gathered a group of scholars to consider how from out of different traditions one can define a middle position between both extremes After an extensive introductory overview by Berger three essays sociological descriptions give an objective picture of how relativism and fundamentalism play out in today's world In the second part theological directions authors from several different Christian traditions and one conservative Jewish tradition flesh out a normative middle ground that is neither relativist they affirm specific truth claims nor fundamentalist their affirmations include tolerance of the claims of others

Relativism, Knowledge, and Faith Gordon D. Kaufman, 1960 **Fundamentalism vs Relativism in a Modern Society** Julien Appler, 2016-09-22 Essay from the year 2015 in the subject Sociology Religion grade 17 University of Heidelberg IUED course *bersetzen als kulturwissenschaftliches Handeln I* language English abstract At first glance we seem to know what fundamentalism really means We hear it on the radio watch it on TV and read about it in the newspaper Fundamentalism is nowadays often connected to Islam or religion in general often to terrorism Nonetheless the question remains where does this word come from and what exactly does it mean Relativism is another big word often connected to philosophy and great thinkers of the past like Nietzsche The problem with relativism is the same as with fundamentalism It seems that there is no real answer to what fundamentalism or relativism actually refers Therefore both of them are divided into several subcategories and because of that it is not possible to throw light on every little detail For an example one can visit the German Wikipedia entry about *Fundamentalismus* English fundamentalism The authors of that entry started a discussion about how it should be written to make absolutely clear that it gets the true sense of fundamentalism Even the English Wikipedia entry is not to everyone's satisfaction and lacks improvement On the other hand relativism at first sounds easy to understand but it is hard to grasp Mainly because it is rarely used and for that reason there are fewer sources for definitions than for fundamentalism In the modern times we are living in now both of these movements one could almost say developed rapidly This is another reason for setting those two words in direct comparison but the outcome also depends on the sources available **Hermeneutics, Politics, and the History of Religions** Christian K. Wedemeyer, Wendy Doniger, 2010 This volume comprises papers presented at a conference marking the 50th anniversary of Joachim Wach's death and the centennial of Mircea Eliade's birth Its purpose is to reconsider both the problematic separate legacies of these two major

twentieth century historians of religions and the bearing of these two legacies upon each other Shortly after Wach's death in 1955 Eliade succeeded him as the premiere historian of religions at the University of Chicago As a result the two have been associated with each other in many people's minds as the successive leaders of the so called Chicago School in the history of religions In fact as this volume makes clear there never was a monolithic Chicago School Although Wach reportedly referred to Eliade as the most astute historian of religions of the day the two never met and their approaches to the study of religions differed significantly Several dominant issues run through the essays collected here the relationship between the two men's writings and their lives and in Eliade's case the relationship between his political commitments and his writings in fiction history of religions and autobiography Both men's contributions to the field continue to provoke controversy and debate and this volume sheds new light on these controversies and what they reveal about these two scholars legacies

Relativism, Nihilism, and God Philip E. Devine, 1989 This book presents a defense of the reality of God in the sense in which Nietzsche proclaimed His death It explores various contemporary versions of Nietzsche's maxim God is dead and proposes an alternative to them Philip E Devine critically examines three views that in one way or another accept the death of God and take it as central to the intellectual life pragmatism which asserts that the only end of the intellectual life is the pursuit of worldly goods other than truth relativism which admits a multiplicity of truths corresponding to the modes of life pursued by human beings and nihilism to which the pursuit of truth is a deception Devine then defends his own position on the nature of God and religion and argues for a convergence between the concerns of faith and philosophy

A Dictatorship of Relativism? Jeffrey M. Perl, 2007 In the last homily he gave before becoming Pope Benedict XVI Cardinal Joseph Ratzinger described modern life as ruled by a dictatorship of relativism which does not recognize anything as definitive and whose ultimate goal consists solely of satisfying the desires of one's own ego An eminent scholar familiar with the centuries old debates over relativism Ratzinger chose to oversimplify or even caricature a philosophical approach of great sophistication and antiquity His homily depicts the relativist as someone blown about by every wind of doctrine whereas the relativist sticks firmly to one argument that human knowledge is not absolute Gathering prominent intellectuals from disciplines most relevant to the controversy ethics theology political theory anthropology psychology cultural studies epistemology philosophy of science and classics this special double issue of Common Knowledge contests Ratzinger's denunciation of relativism One essay relates the arguments of Ratzinger to those of two other German scholars the conservative political theorist Ernst Wolfgang Bockenforde and the liberal philosopher and sociologist Jürgen Habermas since all three men assume that social order depends on the existence of doctrinal authority divine or otherwise The contributors here argue for an intellectual and social life free of the desire for an infantilizing authority One proposes that the Christian god is a relativist who prefers limitation and ambiguity another initially in agreement with Ratzinger about the danger relativism poses to faith and morals then argues that this danger is what makes relativism valuable The issue closes with the first English translation of an

extract from a book on Catholic Jewish relations by Cardinal Carlo Maria Martini one of the Catholic Church's most progressive figures Contributors David Bloor Daniel Boyarin Mary Baine Campbell Lorraine Daston Arnold I Davidson John Forrester Kenneth J Gergen Simon Goldhill Jeffrey F Hamburger Julia Kristeva Carlo Maria Cardinal Martini Christopher Norris Joseph Cardinal Ratzinger Richard Shusterman Barbara Herrnstein Smith Jeffrey Stout Gianni Vattimo

Convictions James William McClendon, James M. Smith, 1994 A fascinating discussion of the discordant elements that divide society into fragments Convictions includes a practical helpful proposal as to what is necessary to bring such discordant elements together

A Christian Theology of Religions John Hick, 1995-01-01 Renowned theologian and philosopher of religion John Hick takes a hard look at intellectual problems facing Christians in the late twentieth century Where exactly does Christianity fit into the scheme of the world in light of other world religions and Is it possible to remain Christian while accepting the truth of other beliefs Employing the use of a dialogue between Phil philosophy and Grace theology Hick explores the validity of other religions and Christianity's place among them Offering good reasons for why the traditional stance that Christianity is the only true religion is no longer workable he puts forth a cogent defense of Christianity in the global context of other religions This book is must reading for those concerned about the uniqueness of Christianity and how it is to be interpreted theologically in today's world

Civility, Religious Pluralism and Education Vincent Biondo, Andrew Fiala, 2013-12-17 This book focuses on the problem of religious diversity civil dialogue and religion education in public schools exploring the ways in which atheists secularists fundamentalists and mainstream religionists come together in the public sphere examining how civil discourse about religion fit within the ideals of the American political and pedagogical systems and how religious studies education can help to foster civility and toleration

Reasons for Living Marisa Crawford, Graham Rossiter, 2006-11-01 Reasons for Living begins by exploring the development and psychological function of meaning identity and spirituality in the lives of young people This exploration can contribute significantly to the professional background of those engaged in the education and care of youth in various contexts The book then focuses on what it means to educate young people in meaning identity and spirituality Implications are considered for three school contexts the spiritual and moral dimension to the general curriculum in public and independent schools religious education in religious schools and state based Religion Studies courses Reasons for Living makes a much needed contribution to the philosophy of education by discussing the links between education and young people's spiritual and moral development It also provides new insights and approaches to values education and religious education Areas of fundamental importance in Australian education have long been held back not only by the gap between theory and practice but also by the very complexities of young people's personal development in contemporary Western Culture Reasons for Living offers a constructive and practical way forward

Religious Fundamentalisms and the Human Rights of Women C.

Howland, 1999-09-03 Dialogue on the conflict between religious fundamentalism and women's rights is often stymied by an

all or nothing approach fundamentalists claim of absolute religious freedom while some feminists dismiss religion entirely as being so imbued with patriarchy as to be eternally opposed to women's rights This ignores though the experiences of religious women who suffer under fundamentalism and fight to resist it perceiving themselves to be at once religious and feminist In *Religious Fundamentalisms and the Human Rights of Women* Howland provides a forum for these different scholars both religious and nonreligious to meet and seek common ground in their fight against fundamentalism Through an examination of international human rights national law grass roots activism and theology this volume explores the acute problems that contemporary fundamentalist movements pose for women's equality and liberty rights *Science and Religion in Dialogue* Melville Y. Stewart, 2009-12-01 This two volume collection of cutting edge thinking about science and religion shows how scientific and religious practices of inquiry can be viewed as logically compatible complementary and mutually supportive Features submissions by world leading scientists and philosophers Discusses a wide range of hotly debated issues including Big Bang cosmology evolution intelligent design dinosaurs and creation general and special theories of relativity dark energy the Multiverse Hypothesis and Super String Theory Includes articles on stem cell research and Bioethics by William Hurlbut who served on President Bush's Bioethics Committee

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