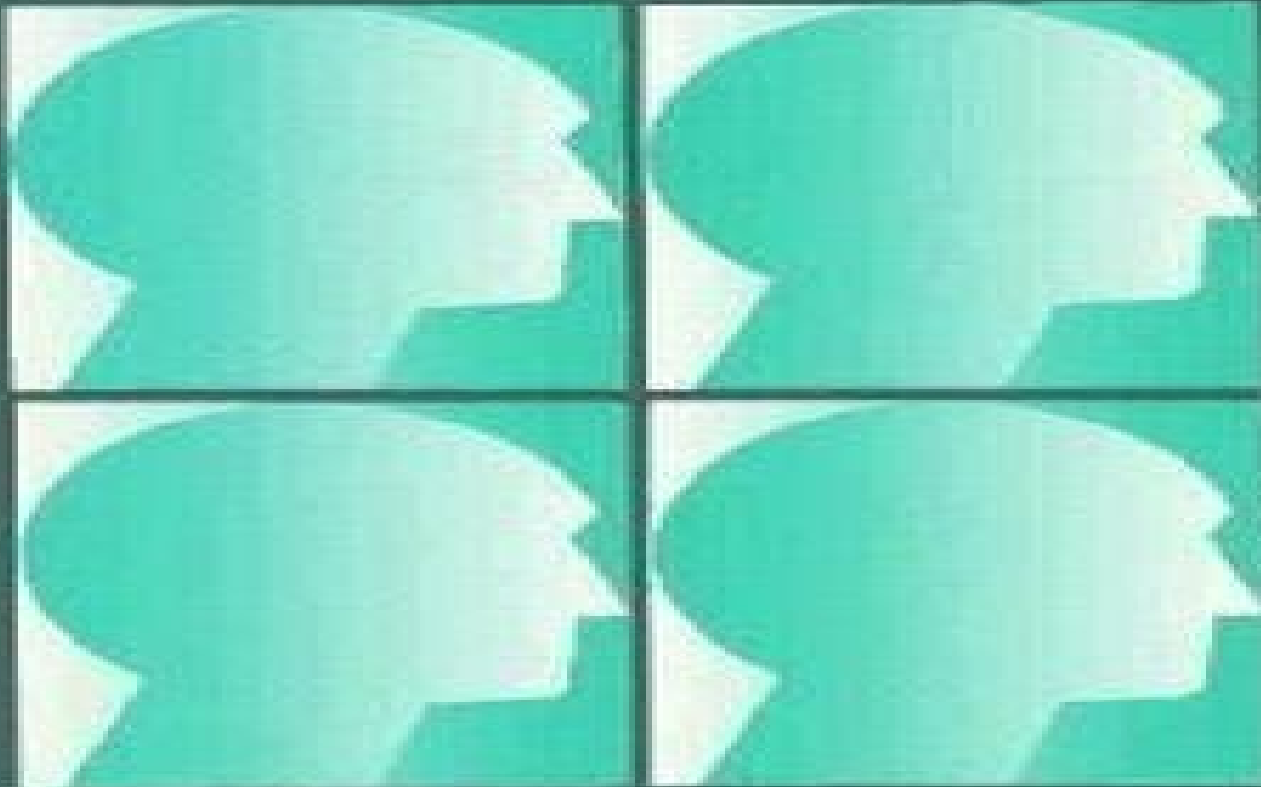


THE  
**REASONABLENESS<sup>OF</sup> REASON**  
Explaining Rationality Naturalistically



Bruce W. Hauptli

# Reasonableness Of Reason Explaining Rationality Naturalistically

**Kelly James Clark**



## **Reasonableness Of Reason Explaining Rationality Naturalistically:**

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**The Concept of Religious Passion** Albert Mitchell, Ph.D,2013-08-08 The concept of religious passion is examined according to the teachings of that great Father of Modern Reason Immanuel Kant both as a philosophical concept and with respect to its place in Ethics specifically Kantian ethics Kant s strong aversion to religious passion is presented in view of the Enlightenment movement and Reason versus the Emotions argument

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**Interpretation and**

**Transformation** Michael Krausz, 2007-01-01 In this book Michael Krausz addresses the concept of interpretation in the visual arts the emotions and the self He examines competing ideals of interpretation their ontological entanglements reference frames and the relation between elucidation and self transformation The series Interpretation and Translation explores philosophical issues of interpretation and its cultural objects It also addresses commensuration and understanding among languages conceptual schemes symbol systems reference frames and the like The series publishes theoretical works drawn from philosophy rhetoric linguistics anthropology religious studies art history and musicology Ethical Naturalism

Susana Nuccetelli, Gary Seay, 2011-12-08 Ethical naturalism is narrowly construed as the doctrine that there are moral properties and facts at least some of which are natural properties and facts Perhaps owing to its having faced early on intuitively forceful objections by eliminativists and non naturalists ethical naturalism has only recently become a central player in the debates about the status of moral properties and facts which have occupied philosophers over the last century It has now become a driving force in those debates one with sufficient resources to challenge not only eliminativism especially in its various non cognitivist forms but also the most sophisticated versions of non naturalism This volume brings together twelve new essays which make it clear that in light of recent developments in analytic philosophy and the social sciences there are novel grounds for reassessing the doctrines at stake in these debates **The Philosophical Review**, 1996

**The Blackwell Companion to Naturalism** Kelly James Clark, 2016-02-15 The Blackwell Companion to Naturalism provides a systematic introduction to philosophical naturalism and its relation to other schools of thought Features contributions from an international array of established and emerging scholars from across the humanities Explores the historical development of naturalism and its ascension to the dominant orthodoxy in the Western academy Juxtaposes theoretical criticisms with impassioned defenses encapsulating contemporary debates on naturalism Includes discussions of metaphysics realism feminism science knowledge truth mathematics free will and ethics viewed through a naturalist lens

The Best Books for Academic Libraries: Religion and philosophy, 2002 **101 Good Reasons to Believe** James D. Sideras, 2018-01-04 This book presents a strong case for the Christian faith by using scientific evidence and philosophical reasoning Although an abundance of Christian apologetic textbooks exist most are not easily accessible because they offer long and scholarly treatments of subject matter that may not appeal to lay readers This book differs in two ways First it presents the case for Christianity in a friendly scholarly prose which enables readers to plainly understand each reason to believe Second these reasons are concisely structured so that within minutes readers can quickly examine each argument in light of the evidence presented 101 Good Reasons to Believe is essential reading for theists who wish to strengthen their faith in God and for nontheists who desire to critically investigate the truth claims of the Bible This book includes topics such as astronomical evidence for the existence of God evidence for creation and intelligent design refutation of Darwinian evolution the historicity of Jesus why there is human suffering if God exists the accuracy of the Bible and evidence for heaven

and hell The 101 reasons presented make thought provoking and compelling reading for scholars and non scholars alike

**A Reasonable Belief** William Greenway,2015-09-11 Insofar as the essence of this philosophical spirituality is continuous with the essence of Christian spirituality I am able to specify how we can be utterly confident that it is wholly reasonable and good to affirm give thanks for live and testify to faith in God from the preface While it s clear that a lot of people believe in God whether they should is a matter of loud debate Since the Enlightenment and especially in the last 150 years a consensus has been building in Western philosophy that belief in a transcendent orderand especially in a supreme beingis unreasonable and should be abandoned The result of this trend has been to delegitimize religious belief to claim that those who believe do so against scientific evidence and rational thought In this confident and sensitive book William Greenway carefully guides the reader through the developments in Western intellectual life that have led us to assume that belief is irrational He starts by demonstrating that along with belief in God modern definitions of human rationality have also rejected free will and moral agency He then questions the Cartesian assumption that it is our ability to think that makes us most human and most real Instead Greenway explains it is our capacity to be grasped by the lives and needs of others that forms the heart of who we are From that vantage point we can see that faith is not a choice we make in spite of evidence to the contrary it is rather wholly rational and in keeping with that which makes us most human Every person who either has faith or is contemplating faith can be assured that belief in God is both reasonable and good Greenway embraces both contemporary philosophy and science inviting readers into a more confident experience of their faith **International Philosophical Quarterly** ,1995

**The Review of Metaphysics** ,1995 **Who's who in Hell** Warren Allen Smith,2000 This listing of several thousand nonbelievers includes ancients such as Euripides French revolutionaries and statements by or about countless individuals including Sir Arthur C Clarke Hugh Hefner Jack Nicholson Sally Jesse Raphael Christopher Reeve Salman Rushdie Carl Sagan Ted Turner and Jesse Ventura This book makes a case not only for the respectability of nonbelievers but also for their positive outlooks and creativity American Book Publishing Record ,1995 Normativity and Naturalism in the Philosophy of the Social Sciences Mark Risjord,2016-01-22 Normativity and Naturalism in the Social Sciences engages with a central debate within the philosophy of social science whether social scientific explanation necessitates an appeal to norms and if so whether appeals to normativity can be rendered scientific This collection brings together contributions from a diverse group of philosophers who explore a broad but thematically unified set of questions many of which stem from an ongoing debate between Stephen Turner and Joseph Rouse both contributors to this volume on the role of naturalism in the philosophy of the social sciences Informed by recent developments in both philosophy and the social sciences this volume will set the benchmark for contemporary discussions about normativity and naturalism This collection will be relevant to philosophers of social science philosophers in interested in the rule following and metaphysics of normativity and theoretically oriented social scientists **Discipleship in a Post-Christian Age** Thiago Silva,2025-05-20 This is an age

where Christianity is no longer the assumed foundation of culture. Instead, secularism, relativism, and individualism shape how people think, live, and even approach faith. Many within the church have unknowingly embraced a shallow, self-focused spirituality that offers comfort without transformation. How can the church recover a robust, life-giving vision of discipleship in such a world? With a little help from C. S. Lewis, this book offers a way forward. Lewis's insights, rooted in reason, imagination, and community, speak powerfully to this modern crisis, equipping believers to engage both mind and heart. Through cultural analysis and biblical wisdom, this book calls the church to rediscover discipleship as an intellectual, imaginative, and relational pursuit, one that forms resilient, thoughtful, and deeply rooted followers of Christ. Whether picked up by a pastor, church leader, or everyday disciple longing for deeper faith, this book will challenge and inspire readers to cultivate a Christianity that is not only true but beautiful and compelling in an increasingly post-Christian world. *The Religion-Supported State* Nathan S. Rives, 2022-08-31

Between 1776 and 1850, the people, politicians, and clergy of New England transformed the relationship between church and state. They did not simply replace their religious establishments with voluntary churches and organizations. Instead, as they collided over disestablishment, Sunday laws, and antislavery, they built the foundation of what the author describes as a religion-supported state. Religious tolerance and pluralism coexisted in the religion-supported state with religious anxiety and controversy. Questions of religious liberty were shaped by public debates among evangelicals, Unitarians, Universalists, deists, and others about the moral implications of religious truth and error. The author traces the shifting situational political alliances they constructed to protect the moral core of their competing truths. New England's religion-supported state still resonates in the United States in the twenty-first century. *Second Philosophy* Penelope Maddy, 2007-04-19

Many philosophers these days consider themselves naturalists, but it's doubtful any two of them intend the same position by the term. In this book, Penelope Maddy describes and practises a particularly austere form of naturalism called Second Philosophy. Without a definitive criterion for what counts as science and what doesn't, Second Philosophy can't be specified directly: trust only the methods of science, or some such thing. So Maddy proceeds instead by illustrating the behaviours of an idealized inquirer she calls the Second Philosopher. This Second Philosopher begins from perceptual common sense and progresses from there to systematic observation, active experimentation, theory formation, and testing, working all the while to assess, correct, and improve her methods as she goes. Second Philosophy is then the result of the Second Philosopher's investigations. Maddy delineates the Second Philosopher's approach by tracing her reactions to various familiar skeptical and transcendental views, Descartes, Kant, Carnap, late Putnam, van Fraassen, comparing her methods to those of other self-described naturalists, especially Quine, and examining a prominent contemporary debate between disquotationalists and correspondence theorists in the theory of truth to extract a properly second philosophical line of thought. She then undertakes to practise Second Philosophy in her reflections on the ground of logical truth, the methodology, ontology, and epistemology of mathematics, and the general prospects for metaphysics naturalized.

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