

Overcoming Transcendence Charles Taylor And Nihilism

Opening the way for a reexamination of Matthew Arnold's unique contributions to ethical criticism, James Walter Caufield emphasizes the central role of philosophical pessimism in Arnold's master tropes of "culture" and "conduct." Caufield uses Arnold's ethics as a lens through which to view key literary and cultural movements of the past 150 years, demonstrating that Arnoldian conduct is grounded in a Victorian ethic of "renouncement," a form of altruism that wholly informs both Arnold's poetry and prose and sets him apart from the many nineteenth-century public moralists. Arnold's thought is situated within a cultural and philosophical context that shows the continuing relevance of "renouncement" to much contemporary ethical reflection, from the political kenosis of Giorgio Agamben and the pensiero debole of Gianni Vattimo, to the ethical criticism of Wayne C. Booth and Martha Nussbaum. In refocusing attention on Arnold's place within the broad history of critical and social thought, Caufield returns the poet and critic to his proper place as a founding father of modern cultural criticism.

Is Christian mission even possible today? In "a secular age," is it possible to talk about the goodness of God in a compelling way? How should the church proceed? Carolyn Chau explores the question of Catholic mission in a secular age through a constructive interpretation of the work of two celebrated Catholic thinkers, philosopher Charles Taylor and theologian Hans Urs von Balthasar, arguing that Taylor and Balthasar together offer a promising path for mission today. Chau attends to Taylor's account of the conditions of belief today, and the genesis of the sociohistorical limits on contemporary "God-talk," as well as his affirmation of certain aspects of Western modernity's "culture." From Balthasar, Chau sifts out the distinctiveness of his view of the human person as defined by mission, and his encouragement of a kenotic self-understanding of the church. In the end, Chau claims that if modern persons in secular Western societies are seeking fulfillment and integrity, Christian spirituality remains a rich resource on offer.

Lange Zeit hatte es den Anschein, als sei die Säkularisierung, also die schwindende Bedeutung des Religiösen, ein ebenso stabiler gesellschaftlicher Trend wie die Individualisierung und die Globalisierung. Doch spätestens seit dem 11. September erleben wir eine Renaissance der Religionen: Die Debatten um Kruzifixe in Schulen, die mediale Hysterie nach der Wahl Papst

Benedikts XVI. und den Islam in Europa zwingen uns nun, die Bedeutung von Begriffen wie religiös und säkular und die öffentliche Rolle der Religion zu überdenken. Zu diesem Zweck fand im Oktober 2009 in New York eine Art Gipfeltreffen der Philosophie statt, an dem mit Judith Butler, Craig Calhoun, Jürgen Habermas, Charles Taylor und Cornel West fünf der wichtigsten Denkerinnen und Denker der Gegenwart teilnahmen. Dieser Band dokumentiert die Beiträge des Symposiums sowie die anschließende Diskussion.

This book provides a timely, compelling, multidisciplinary critique of the largely tacit set of assumptions funding Modernity in the West. A partnership between Michael Polanyi and Charles Taylor's thought promises to cast the errors of the past in a new light, to graciously show how these errors can be amended, and to provide a specific cartography of how we can responsibly and meaningfully explore new possibilities for ethics, political society, and religion in a post-modern modernity.

250. Geburtstag Schleiermachers / 200 Jahre Hegel in Berlin.

Northern Spirits

Re-enchanting the World

Morphogenesis and Human Flourishing

Encountering Transcendence

Loving and Hating the World

Selfhood and Sacrifice

The recovery of Watson's thought is particularly valuable. Sibley shows that Watson, an internationally respected philosopher in the early twentieth century, discussed idealism and support for imperialism in ways that are particularly relevant in our new age of empire. A consideration of Grant's relationship to Hegel illuminates what led Grant to declare that Canada was "impossible" in the age of technology. Sibley's comparison of Grant and Trudeau is both unexpected and intriguing. So, too, is his analysis of the "illiberal strands" in Taylor's "politics of recognition."

This book presents an anthropological study of the Qur'an, offering an unprecedented challenge to some of the epistemological and metaphysical assumptions of the tawhīdic discourses. Combining primary textual materials and anthropological analysis, this book examines transcendence as a core principle of the Qur'an, uniquely signified in the divine name al-Quddūs (the Holy). It shows how the tawhīdic representations of Allah constitute an inversion of this attribute; examines how this inversion has been

conceived, authorized, and maintained; and demonstrates how it has affected Islamic thinking and practices, especially as relates to authority. This book also explores how a return to the Qur'anic primacy of God's otherness as al-Quddūs can influence Islamic thinking and practices moving forward. Therefore, it will be highly useful to scholars of Islamic Studies, philosophical theology, Qur'anic studies, political science, ethics, anthropology, and religious studies.

An innovative transnational literary study, *Black Prometheus* tracks the mythical figure's surprising resonance in Anglo-American antislavery discourse from 1800 until the end of the U.S. Civil War. Today the world is confronted with many religious wars and the migrations of millions of persons due to these conflicts. There is a need for informed dialog as to the roots of the conflicts and ways of addressing these in ways that speak to peoples' minds and hearts. This is what this book attempts to do from the viewpoint of major religious and ethical thinkers. The book relies on Bernard Lonergan's foundational method to address problems systematically with a view to achieve breakthroughs in our openness to one another. The book appeals to the teachings of the Buddha, Jesus, and Mohammad, relying on the mystical and insights of these religious founders as well as those of dozens of their followers so as to find commonalities that can build bridges of mercy. A global secularity ethics plays a leading role in this book's bridging efforts.

Religion und Öffentlichkeit

The Humanist (Re)Turn: Reclaiming the Self in Literature

Resonanz

Bernard Lonergan's Third Way of the Heart and Mind

A SECULAR AGE

Dialectics of the Self

Eating, Worshipping, and Hanging Out Together

This book, the last volume in the Social Morphogenesis series, examines whether or not a Morphogenic society can foster new modes of human relations that could exercise a form of 'relational steering', protecting and promoting a nuanced version of the good life for all. It analyses the way in which the intensification of morphogenesis and the diminishing of morphostasis impact upon human flourishing. The book links intensified morphogenesis to promoting human flourishing based on the assumption that new opportunities open up novel experiences, skills, and modes of communication that appeal to talents previously lacking any outlet or recognition. It proposes that equality of opportunity would increase as ascribed characteristics diminished in importance, and it could be maintained as the notion of achievement continued to

diversify. Digitalization has opened the cultural 'archive' for more to explore and, as it expands exponentially, so do new complementary compatibilities whose development foster yet further opportunities. If more people can do more of what they do best, these represent stepping stones towards the 'good life' for more of them.

Ein Leben, das Gott gefunden hat, ist erfülltes Leben Modernes Leben ohne Gott ist reduziertes Leben. Jürgen Moltmann zeigt, welche Verheißung darin wohnt, sich dem lebendigen Gott anzuvertrauen. Sein Ausgangspunkt ist die biblische Erfahrung der unbedingten Nähe, der zuvorkommenden Liebe und der unerschöpflichen Lebendigkeit Gottes. Gott ist nicht unbeweglich, leidensunfähig und den Menschen fern. Was es heißt, in dieser Nähe, Liebe und Lebendigkeit Gottes zu leben, darum geht es im Zweiten Teil. In der Freiheit und Freundschaft Gottes erwachsen die Liebe zum Leben, Wachheit der Sinne und Mut zum Denken und Handeln. Darin wird menschliches Leben wahrhaftig und wirklich gelebt. Jürgen Moltmann hat ein kluges, zu-gleich weises und sehr persönliches Buch geschrieben. Es versammelt Erfahrungen aus einem langen Leben und Einsichten in die Begrenzungen und Möglichkeiten unseres Daseins. Was es bewirkt, mit Gott zu leben Eine theologische Ermutigung zum diesseitigen Leben

This study focuses on the conditions of Christian faith in the secular world through a study of the views of Charles Taylor and Joseph Ratzinger. Taylor overcomes the "disappearance thesis of religion" through his narrative of secularization and points out the changed conditions of faith today. He traces the tacit levels behind our choice for belief/unbelief and identifies the "space open to transcendence" in the secular world as the place of religion today. Ratzinger conceives secularization as a mutual separation of faith and reason, giving birth to the "dictatorship of relativism" in the West. He elaborates the rationality of faith - through his "theology of logos" - to overcome the "dictatorship of relativism" and to re-establish a broad concept of reason which is not reduced to narrow instrumental rationality. By bringing together Taylor's view of the "space open to transcendence" and Ratzinger's view of the "theology of logos", this study overcomes the "disappearance thesis of Christianity" and the view that Christian faith is irrational and mythical. The synthesis established through a dialogue between the "theology of logos" and the "space open to transcendence" is found to be relevant to the Syro-Malabar Church. The "space open to transcendence" is an appeal to the Syro-Malabar Church to understand its genuine place in its context(s) and the "theology of logos" is an aid to understanding Christian faith as true and as reasonable.

This book wishes to talk about two main topics: the Canadian political philosopher Charles Taylor and faith. Taylor, in his philosophical arguments on religion and secularity, has adopted what I call the great prejudice on religion and secularity: the two belong to utterly different spheres of human mind and sociality. In this prejudice, faith is used as a synonym of religion, or belief, and is understood as something that does not belong to the sphere of secularity. My argument contradicts precisely this common belief. Is faith more of an anthropological attitude towards reality than a religious one? Can we criticize Taylor's philosophy on these grounds? To develop my argument, I will attempt to develop a dialogue between continental and Anglo-American philosophers and theologians, in the hope of convincing the readers that we should change radically the way we discuss faith, religion, and secularism.

Schleiermacher / Hegel.

Post-Secularism, Realism and Utopia

Der lebendige Gott und die Fülle des Lebens

Aesthetic Ecclesiology

Bridging Some Buddhist-Christian-Muslim-Secularist Misunderstandings with a Global Secularity Ethics

Race and Radicalism in the Age of Atlantic Slavery

Charles Taylor and Anglican Theology

The place of religion in society has changed profoundly in the last few centuries, particularly in the West. In what will be a defining book for our time, Taylor takes up the question of what these changes mean, and what, precisely, happens when a society becomes one in which faith is only one human possibility among others.

This book offers a new phenomenological, interpretation of T.H. Green's (1836–1882) philosophy and political theory. By analysing in turn his theory of human practice, the moral idea, the common good, freedom and human rights, the book demonstrates that Green falls into the same tradition as Kantian and Husserlian transcendentalism. The book offers a reconstruction of Green's idealism and demonstrates its potential to address contemporary debates on the nature of moral agency, positive and negative freedom and on justifying human rights.

Was heißt es, daß wir heute in einem säkularen Zeitalter leben? Was ist geschehen zwischen 1500 – als Gott noch seinen festen Platz im naturwissenschaftlichen Kosmos, im gesellschaftlichen Gefüge und im Alltag der Menschen hatte – und heute, da der Glaube an Gott, jedenfalls in der westlichen Welt, nur noch eine Option unter vielen ist? Um diesen Wandel zu bestimmen und in seinen Folgen für die gegenwärtige Gesellschaft auszuloten, muß die große Geschichte der Säkularisierung in der nordatlantischen Welt von der frühen Neuzeit bis in die Gegenwart erzählt werden – ein herkulisches Unterfangen, dem sich der kanadische Philosoph Charles Taylor in seinem mit Spannung erwarteten neuen Buch stellt. Mit einem Fokus auf dem »lateinischen Christentum«, dem vorherrschenden Glauben in Europa, rekonstruiert er in geradezu verschwenderischem Detail die entscheidenden Entwicklungslinien in den Naturwissenschaften, der Philosophie, der Staats- und Rechtstheorie und in den Künsten. Dem berühmten Diktum von der wissenschaftlich-technischen »Entzauberung der Welt« und anderen eingeschliffenen Säkularisierungstheorien setzt er die These entgegen, daß es die Religion selbst war, die das Säkulare hervorgebracht hat, und entfaltet eine komplexe Mentalitätsgeschichte des modernen Subjekts, das heute im Niemandsland zwischen Glauben und Atheismus gefangen ist.

Over the last twenty years materialist thinkers in the continental tradition have increasingly emphasized the category of immanence. Yet the turn to immanence has not meant the wholesale rejection of the concept of transcendence, but rather its reconfiguration in immanent or materialist terms: an immanent transcendence. Through an engagement with the work of Deleuze, Irigaray and Adorno, Patrice

Haynes examines how the notion of immanent transcendence can help articulate a non-reductive materialism by which to rethink politics, ethics and theology in exciting new ways. However, she argues that contrary to what some might expect, immanent accounts of matter and transcendence are ultimately unable to do justice to material finitude. Indeed, Haynes concludes by suggesting that a theistic understanding of divine transcendence offers ways to affirm fully material immanence, thus pointing towards the idea of a theological materialism.

Beyond Charles Taylor's Open Faith

Charles Taylor

A Theological Dialogue Between Charles Taylor and Joseph Ratzinger in the Context of the Syro-Malabar Church

Hegel

Ein säkulares Zeitalter

Transcending Charles Taylor

Political Affections

This is a book about how affections such as joy, compassion and shame shape our political experience. In conversation with philosophers, political theorists and political theologians, Joshua Hordern discusses what affections are and how they play a role in parts of political life such as representation and law. He shows that affections have an intelligent role to play in fostering loyalty, trust and public moral reasoning. At a time when national identity and patriotism are being reexamined in Western nation-states, the book explores the connection between locality and affections, drawing on a range of resources from the Jewish and Christian traditions. In looking beyond political formulae to the actual experience of human life, Joshua Hordern explores how thinking about affections help us to understand aspects of democratic life such as healthcare, limited government and civil society. The argument concludes by offering a theological vision of hopeful joy as a source for the renewal of civic participation.

This book examines "Taylorian social theory," its sources, main characteristics and impact. Charles Taylor's meta-narrative of secularization in the West, prominently contained in his major work *A Secular Age* (2007), has brought new insight on the social and cultural factors that intervened in such process, the role of human agency, and particularly on the contemporary conditions of belief in North America and Europe. This

study discusses what Taylor's approach has brought to the scholarly debate on Western secularization, which has been carried on mostly in sociological terms. McKenzie interprets Taylor's views in a way that offers an original social theory. Such interpretation is possible with the help of sociologist Margaret Archer's "morphogenetic theory" and by making the most of Taylor's particular understanding of the method of the social sciences and of his philosophical views on human beings, knowledge and modernity. After exploring the philosophical and sociological sources informing Taylolean social theory and proposing its basic concepts and hermeneutic guidelines, the author compares it with two widespread theories of secularization: the now waning "orthodox" account and that proposed by Rational Choice Theory scholars, particularly prevalent in the United States. In doing so, the book shows in which ways Taylolean social theory supersedes them, what new issues it brings into the scholarly discussion, and what difficulties might limit its future development.

This book gathers a set of reflections on the gift of beauty and the passion of being. There is something surprising about beauty that we receive and that moves the passion of being in us. The book takes issue with an ambiguous attitude to beauty among some who proclaim their advanced aesthetic authenticity. Beauty seems bland and lacks the more visceral thrill of the ugly, indeed the excremental. We crave what disrupts and provokes us, not what gives delight or even consoles. By contrast, attention is given to how beauty arouses enigmatic joy in us, and we enjoy an elemental rapport with it as other. Surprised by beauty, our breath is taken away, but we are more truly there with the beautiful when we are taken outside of ourselves. We are first receivers of the gift of surprise and only then perceivers and conceivers. My attention to the passion of being stresses a patience, a receptivity to what is other. What happens is not first our construction. There is something given, something awakening, something delighting, something energizing, something of invitation to transcendence. The theme is amplified in diverse reflections: on life and its transient beauty; on soul music and its relation to self; on the shine on things given in creation; on beauty and Schopenhauer's dark origin; on creativity and the dynamis in Paul Weiss's creative ventures; on redemption in

Romanticism in the thought of Stanley Cavell; on theater as a between or metaxu; on redeeming laughter and its connection with the passion of being.

This volume consists of several contributions to a refined understanding of religious experience in view of contemporary theological epistemology. Diverse sample studies taken from the extensive field of religion, theology and religious studies reveal that 'religious experience' is today clearly a pivotal issue. More specifically, this is made evident in modern theological hermeneutics and in the anti-modern and/or post-modern reactions thereto, the theology of world religions and inter-religious dialogue, the contemporary resurgence of religiosity in Western society and culture, and the so-called turn to religion in contemporary continental philosophy. It would appear from such studies that the category of 'religious experience' is frequently called upon to clarify or explain the phenomenon of religion and religiosity on the one hand and to support and legitimise religious positions or the critique thereof on the other. Because of the loss of plausibility of tradition-bound religiosity and of foundational, so-called onto-theological schemes, 'religious experience' has come to constitute, for many, the last (or latest) point of departure and anchor for religion and religious thinking. This is certainly the case with respect to tendencies within contemporary Christian traditions and theological reflection. In a multitude of ways and from a variety of different perspectives, 'religious experience' and 'experience of transcendence' or 'of the divine' have gained a prominent place in philosophical and fundamental-theological conceptual schemes. In reaction to this, other authors have denied the very primacy given to religious experience in reflecting upon faith, pointing to the constitutive role of tradition and narrative without which there is no religious experience. From all this follows that the category of religious experience is in great need of reconceptualisation, not least from a theological point of view. On the one hand, religious experience is all too easily called upon to legitimise religious claims (often against 'tradition') and on the other hand, the category has become misleading in so far as it is tainted by the modern scientific understanding of experience - in reaction to which 'tradition' is then easily invoked to protect the core of religion. Both young

scholars at the preceding junior conference and senior scholars during the conference's paper sessions presented from diverse perspectives new ways to conceive of religious experience in view of today's challenges of secularisation, religious plurality, the aestheticisation of religion, etc. The selected contributions have been arranged in four thematically oriented parts: 'Approaching Religious Experience in a Postmodern Age', 'Modern (re)Thinking of Religious Experience', 'Liberating Religious Experience', and 'Challenges for Spirituality'.

Reconfiguring Materialism in Continental Philosophy

Overcoming Matthew Arnold

Das Unbehagen an der Moderne

Die Formen des Religiösen in der Gegenwart

Die Macht des Heiligen

Black Prometheus

Solidarity with the World

What is it that makes discipleship authentic? Discipleship involves learning how to be in the world but not of the world. The first Christians were ambivalent about “the world”: God so loved the world that he gave his only begotten son but friendship with the world is enmity with God. So discipleship involves learning how to live with this ambivalence and an ancient tension between loving and hating the world. This book offers a deeper understanding of what discipleship means by tracing the history of this ambivalence from the New Testament to the present. It presents a revisionary account of this history as a continuing and nonnegotiable tension between loving and hating the world rather than a simple transition from medieval world-denial to modern world-affirmation. It argues that this tension helped produce our own secular age and it considers modern Jewish and Christian philosophical and theological responses to this history that suggest ways that Christians can negotiate this tension to be more authentic disciples today.

Charles Taylor gehört zu den international renommiertesten Philosophen der Gegenwart. Sein Werk vereinigt auf der Grundlage einer philosophischen Anthropologie starker Wertungen Sprach-, Sozial- und politische Philosophie zu einer umfassenden Gütertheorie der Moderne, die in Taylors Opus Magnum A Secular Age (2007; dt.: Ein säkulares Zeitalter, 2009) ihren brillanten

Abschluss findet. Obwohl noch jung an Jahren, gehört dieses Buch bereits jetzt schon zu den Klassikern der philosophischen Ideengeschichte: In komplexen Gedankenführungen erzählt Taylor dabei von dem Einstellungswandel im Sozialprestige unserer „Fülle“-Vorstellungen, um die Entstehung des säkularen Denkens zu erkunden. Dabei spannt er den erzählerischen Bogen von den Reformbewegungen des Hochmittelalters über die vertragstheoretischen Disziplinierungsmodelle bis hin zum ausgrenzenden Humanismus des 19. und 20. Jahrhunderts. Dieses Werk wird nun von international ausgewiesenen Fachvertretern durchgängig kommentiert, um auf diese Weise Interpretationshilfen für ein Schlüsselwerk der Sozialphilosophie anzubieten.

Die Zeit von Modernitätstheorien philosophisch-soziologischen Zuschnitts ist keineswegs abgelaufen, wie manchmal vermutet wird. Im Gegenteil - unsere Gegenwart scheint solche Theorien geradezu zu benötigen und nach ihnen zu verlangen. Die Suche nach einer Standortbestimmung und nach Orientierung mit Blick auf die Zukunft ist allgegenwärtig. Hartmut Rosa erhebt hier seine Stimme und mit seinem Buch "Resonanz. Eine Soziologie der Weltbeziehung" hat er eine umfassende Positionierung vorgenommen. Die Resonanz auf sein Resonanz-Buch war und ist enorm. Offenbar hat Rosa einen Nerv getroffen. Trotz ihres akademischen Gewichts hat diese Publikation eine große, über das Fachpublikum hinausgreifende Leserschaft gefunden. Wie nicht anders zu erwarten, hat Rosa Diskussionen ausgelöst, in denen sich das Für und Wider hinsichtlich seiner Thesen spiegeln. Dieses Buch liefert einen substanziellen Beitrag zu diesem Disput.

This book explores the contribution to recent developments in post-secularism, philosophical realism and utopianism made by key thinkers in the Hegelian tradition. It challenges dominant assumptions about what the relationship between religion and our so-called "secular age" should be that have sought to reduce or even eliminate religiosity from the public sphere. It draws upon utopian thinkers within the Hegelian tradition whose work has challenged this narrow secularism. In particular it explores the importance of philosophical transcendence to Hegelian and post-Hegelian religious, social and political theorising. This includes philosophers whose thinking is sympathetic or at least compatible with transcendence (such as Hegel, Taylor, Bhaskar and Bloch) but also those who have a reputation for rejecting transcendence and instead embracing immanence and even atheism (Feuerbach, Marx and Engels). By drawing on the utopian content of these thinkers it seeks to shed new light on the importance religious ideas have played in a range of philosophical positions within the broadly Hegelian tradition from theism, idealism, materialism and atheism to new ideas, especially new research on Hegel's so-called

"panentheism". The book will be of interest to those working in the areas of post-secularism and utopian studies. It should also be of interest to academics and students of the recent turn within Critical Realism to "meta-reality" and its implications for Hegelianism and Marxism.

Reunifying Political Theory and Social Science

Ambivalence and Discipleship

Auch ein Beitrag zur gegenwärtigen Atheismusdebatte

The Gift of Beauty and the Passion of Being

The Conditions of Living Christian Faith in the Secular World

Eine Alternative zur Geschichte von der Entzauberung

Alasdair MacIntyre ve Charles Taylor Bağlamında Ahlâkın ve İyinin Mahiyeti Üzerine Felsefî Bir Müzakere

Çağdaş ahlâk felsefesinin temel problemleri hangi mefhumlar üzerinden açığa çıkmaktadır? Liberal düşünce tasavvurlarına karşı Alasdair MacIntyre ve Charles Taylor nasıl bir ahlâk felsefesi ortaya koyarlar? Ahlâk, epistemolojik bir mesele midir yoksa ahlâkın ontolojik dayanakları mı söz konusudur? İyinin mahiyeti üzerine düşünen tefekkür geleneği çağdaş zamanlar içerisinde yeniden canlandırılabilir mi? Aristotelesçi ahlâk nazariyesi bugün için nasıl bir alternatif teşkil etmektedir? Bütün bu soruların cevaplarının titizlikle izini süren bu çalışma, liberal yaşam koşulları içerisinde bile hâlâ "iyi nedir?" sorusunun peşinde olanlar için okunmaya değer felsefî bir müzakere sunmaktadır. İşte bu müzakere bağlamında ahlâkın şahsî seçim ve tercihlerin ötesinde ontolojik dayanakları olduğuna dikkat çeken Taylor ve MacIntyre, söz konusu ontolojik dayanakların neler olduğu konusunda kendilerine özgü görüşler öne sürmeleri bakımından çağdaş felsefe okuyucuları nezdinde oldukça dikkat çekici bir konuma yerleşirler. Bu iki filozof, bilhassa liberalizmle hesaplaşma yöntemleri ve etkilendikleri mütefekkirler bakımından birbirlerinden ayrışsalar da teleolojik düşünce geleneğini yeniden canlandırma girişimleri bakımından elinizdeki kitabın araştırma konusu hâline gelirler. Bütün bunların yanı sıra Taylor ve MacIntyre'in bilhassa Batı dünyasında ve Batı felsefesinde temayüz eden ahlâkî müphemiyet sorunu ile yüzleşebilme ve bu sorunun üstesinden gelme yöntemleri bu çalışmanın temel araştırma meselesi olarak ortaya çıkmaktadır.

»Entzauberung« ist ein Schlüsselbegriff im Selbstverständnis der Moderne. Doch worum handelt es sich dabei eigentlich? Sind Max Webers kanonisch gewordene Vorstellungen überhaupt haltbar - oder alternativlos? Hans Joas unternimmt in seinem hochgelobten Buch den Versuch, »Entzauberung« zu entzaubern. In Auseinandersetzung mit Weber entwirft er eine Theorie, die dem machtstützenden Potenzial von Religion ebenso gerecht werden kann wie dem maktkritischen; und er setzt an die Stelle des Geschichtsbilds vom unaufhaltsamen Fortschritt der Entzauberung ein Spannungsfeld zwischen Sakralisierung, ihrer reflexiven Brechung und den Gefahren ihrer Aneignung in Machtbildungsprozessen. Das beinhaltet Zumutungen - für Gläubige wie für Säkulare.

This book highlights for professional parish ministers the vital importance of the foundational or pre-communal aspects that make a parish community healthy and strong. It provides not a sociology of the parish, but a sociology of the first

ingredients that go into making a parish community. It is not, therefore, a book explaining or analyzing the organizational dimensions or social structures that make-up a parish, such as the roles and statuses needed for a parish to function. Rather, the book examines the formation of relationships in the first place within the context of a parish and how such relationships might be maintained over time. Upward social mobility is a deterrent to forming such relationships, while social ritual practices, such as eating together, are a means for establishing and sustaining parish relationships. The book is theoretically grounded in the work of Emile Durkheim who discusses in minute detail the ingredients of social solidarity and community life in his classic work *The Elementary Forms of Religious Life*.

The exciting new book argues for a renewed emphasis on humanism--contrary to the trend of post-humanism, or what Neema Parvini calls "the anti-humanism" of the last several decades of literary and theoretical scholarship. In this trail-blazing study, Michael Bryson argues for this renewal of perspective by covering literature written in different languages, times, and places, calling for a return to a humanism, which focuses on literary characters and their psychological and existential struggles—not struggles of competition, but of connection, the struggles of fragmented, incomplete individuals for integration, wholeness, and unity.

İyinin Peşinde

Interpreting Charles Taylor's Social Theory on Religion and Secularization

Immanent Transcendence

An Anthropology of the Qur'an

John Watson, George Grant, and Charles Taylor - Appropriations of Hegelian Political Thought

Im interdisziplinären Gespräch mit Hartmut Rosa

On the Threshold between the Aesthetic and the Religious

Charles Taylor is a philosopher concerned with morality and the nature of the identity of individuals and groups in the West. This book offers an evaluation of Taylor's conception of self, and its moral and political possibilities.

Charles Taylor is a distinctive figures in contemporary philosophy. In a time of increasing specialization Taylor contributes to areas of philosophical conversation across a wide spectrum of ideas including moral theory, theories of subjectivity, political theory, epistemology, hermeneutics, philosophy of mind, philosophy of language and aesthetics. His most recent writings have seen him branching into the study of religion. Written by a team of international authorities, this collection will be read primarily by students and professionals in philosophy, political science, religious studies, but will appeal to a broad swathe of professionals across the humanities and social sciences.

In this dissertation I examine the topics of ethics, religion, and their relationship in the work of Charles Taylor. I take Taylor's attempt to confront modern disenchantment by seeking a kind of re-enchantment as my guiding thread. Seeking re-enchantment means, first of all, defending an 'engaged realist' account of strong evaluation, i.e., qualitative distinctions of value that are seen as normative for our desires. Secondly, it means overcoming self-enclosure and achieving self-transcendence, which I argue should be understood in

terms of transcending a 'lower' mode of selfhood for a 'higher' one in concern for 'strong goods'. One of the main issues that Taylor raises is whether re-enchantment requires theism for its full adequacy. He advances - often as 'hunches' - controversial claims regarding the significance of theism (1) for defending strong evaluative realism and (2) for motivating an ethic of universal human concern. I seek to fill out his hunches in terms of a theistic teleological perspective that is centered on the 'telos of communion'. I argue that such a view is important for overcoming the problem of what Bernard Williams calls the 'radical contingency' of ethical beliefs, which seems to undermine their normative authority. However, I argue that if a non-theistic view of cosmic purpose (e.g., Thomas Nagel's view) can be regarded as a viable option, then it could also help to address this problem and support a kind of re-enchantment. Taylor also advances the controversial view that (3) there is an ineradicable draw to 'transcendence' in human life in connection to the quest for the meaning of life. Here he opposes certain mainstream theories of secularization that see it as a process involving the ineluctable fading away of the relevance of religion. I seek to fill out and defend Taylor's view in this matter. Besides providing a reading of Taylor's work as a whole and advancing further some of the issues he raises, I also examine his general evaluative framework based on his account of strong evaluation. In doing so I show how he provides a distinct and important perspective among contemporary moral philosophers.

Today the ethical and normative concerns of everyday citizens are all too often sidelined from the study of political and social issues, driven out by an effort to create a more "scientific" study. This book offers a way for social scientists and political theorists to reintegrate the empirical and the normative, proposing a way out of the scientism that clouds our age. In *Alasdair MacIntyre, Charles Taylor, and the Demise of Naturalism*, Jason Blakely argues that the resources for overcoming this divide are found in the respective intellectual developments of Charles Taylor and Alasdair MacIntyre. Blakely examines their often parallel intellectual journeys, which led them to critically engage the British New Left, analytic philosophy, phenomenology, continental hermeneutics, and modern social science. Although MacIntyre and Taylor are not *sui generis*, Blakely claims they each present a new, revived humanism, one that insists on the creative agency of the human person against reductive, instrumental, technocratic, and scientific ways of thinking. The recovery of certain key themes in these philosophers' works generates a new political philosophy with which to face certain unprecedented problems of our age. Taylor's and MacIntyre's philosophies give social scientists working in all disciplines (from economics and sociology to political science and psychology) an alternative theoretical framework for conducting research.

Aufsätze zur Geistesgeschichte und Religionssoziologie

Charles Taylor and Hans Urs von Balthasar on Faith, Modernity, and Catholic Mission

A Comparative Study

Ethics in Culture and Criticism

An Examination of Ethics, Religion, and Their Relationship in the Work of Charles Taylor

Charles Taylor: Ein säkulares Zeitalter

Pluralist and Emergentist Directions

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The "(re)turn to history" in Romantic Studies in the 1980s marked the beginning of a critical orthodoxy that continues to condition, if not define, our sense of the Romantic period twenty-five years on. Romantic New Historicism's revisionary engagements have played a central role in the realignment of the field and in the expansion of the Romantic canon. In this major new collection of eleven essays, critics reflect on New Historicism's inheritance, its achievements and its limitations. Integrating a self-reflexive engagement with New Historicism's "history" and detailed attention to a range of Romantic lives and literary texts, the collection offers a close-up view of Romanticism's hybrid present, and a dynamic vision of its future.

René Girard and Charles Taylor on the Crisis of Modernity

Alasdair MacIntyre, Charles Taylor, and the Demise of Naturalism

T.H. Green's Moral and Political Philosophy

Civic Participation and Moral Theology

Contributions to a Theology of Christian Religious Experience

Transcendence and Immanence from Hegel to Bloch

Fides and Secularity