

The Dialectics Of Secularization On Reason And Religion

'Groundless Gods: The Theological Prospects of Post-Metaphysical Thought' deals with possible interpretations of an emerging interest in contemporary theology: postmetaphysical theology. This book attempts to openly come to grips, not only with whatmetaphysics and postmetaphysics imply, but also with what it could mean to do or not do theology from the standpoint of the nonmetaphysician. The book asks, for instance, whether this world has any singular definition, and whether God is some being standing apart from the world or an experience within the world.

The Critique of Religion and Religion's Critique: On Dialectical Religiology, is a book compiled in honour of Rudolf J. Siebert, Critical Theorist of Society and Religion. It is meant to both illuminate and interrogate his critical approach to the study of religion: Dialectical Religiology. This volume provides a comprehensive and interdisciplinary account of the scholarship on religion, conflict, and peacebuilding. Looking far beyond the traditional parameters of the field, the contributors engage deeply with the legacies of colonialism, missionary activism, secularism, orientalism, and liberalism as they relate to the discussion of religion, violence, and nonviolent transformation and resistance. Featuring numerous case studies from various contexts and traditions, the volume is organized thematically into five different parts. It begins with an up-to-date mapping of scholarship on religion and violence, and religion and peace. The second part explores the challenges related to developing secularist theories on peace and nationalism, broadening the discussion of violence to include an analysis of cultural and structural forms. In the third section, the chapters explore controversial topics such as religion and development, religious militancy, and the freedom of religion as a keystone of peacebuilding. The fourth part locates notions of peacebuilding in spiritual practice by focusing on constructive resources within various traditions, the transformative role of rituals, youth and interfaith activism in American university campuses, religion and solidarity activism, scriptural reasoning as a peacebuilding practice, and an extended reflection on the history and legacy of missionary peacebuilding. The volume concludes by looking to the future of peacebuilding scholarship and the possibilities for new growth and progress. Bringing together a diverse array of scholars, this innovative handbook grapples with the tension between theory and practice, cultural theory, and the legacy of the liberal peace paradigm, offering provocative, elastic, and context-specific insights for strategic peacebuilding processes.

Innovative Catholicism and the Human Condition gives an anthropological account of a progressive religious movement in the Roman Catholic Church that is attempting to reconcile religious conviction and reason, and, ergo, modify the human condition. Investigation is given to a representative group of this movement, "Innovative Catholics," who are endeavouring to maintain the momentum for change which began in the 1960s and 1970s. They now find themselves caught between traditional notions of religion and a secularised society, while trying to reconcile these polarising forces to find a pathway forward. While ethnographic fieldwork for this research was conducted in Australia, this movement is to be found across the Western world. The research is framed by the question posed by Jürgen Habermas, who asks whether the democratic constitutional state is able to renew itself, and recognises a benefit in learning from religion. Cardinal Joseph Ratzinger, subsequently Pope Benedict XVI, responds by asserting the need for a common ethical basis and limits on reason. This latter position, however, remains problematic for Innovative Catholics who are conscious of history and culture. The research explores how Innovative Catholics, who in taking the middle position, inform this dialectic on secularization through their ideas and practices about the human condition.

The Secular Outlook: In Defense of Moral and Political Secularism shows how people can live together and overcome the challenge of religious terrorism by adopting a "secular outlook" on life and politics. Shows how secularism can answer the problem of religious terrorism Provides new perspectives on how religious minorities can be integrated into liberal democracies Reveals how secularism has gained a new political and moral significance. Also examines such topics as atheism, religious criticism and free speech

In a thoroughly revised and expanded edition that now includes France, this essential text offers a rigorous, systematic comparison of church-state relations in six Western nations: the United States, France, England, Germany, the Netherlands, and Australia. As successful and stable political democracies, these countries share a commitment to protecting the religious rights of their citizens. The book demonstrates, however, that each has taken substantially different approaches to resolving basic church-state questions. The authors examine both the historical roots of those differences and more recent conflicts over Islam and other religious minorities, explain how contemporary church-state issues are addressed, and provide a framework for assessing the success of each of the six states in protecting the religious rights of its citizens using a framework based on the ideal of governmental neutrality and evenhandedness toward people of all faiths and of none. Responding to the general confusion about the relationship between church and state in the West, this book offers a much-needed comparative analysis of a topic that is increasingly a source of political conflict. The authors argue that the US conception of church-state separation, with its emphasis on avoiding government establishment of religion, is unique among political democracies and discriminates against religious groups by denying religious organizations access to government services provided to other organizations. The authors persuasively conclude that the United States can learn a great deal from other Western nations in promoting religious neutrality and the free exercise of religion.

Communication theory provides a compelling way to understand how people of faith can and should work together in today's tumultuous world. In A Communication Perspective on Interfaith Dialogue, fifteen authors present their experiences and analyses of interfaith dialogue, and contextualize interfaith work within the frame of rhetorical and communication studies. While the focus is on the Abrahamic faiths, these essays also include discussion of Hinduism and interracial faith efforts. Each chapter incorporates communication theories that bring clarity to the practices and problems of interfaith communication. Where other interfaith books provide theological, political, or sociological insights, this volume is committed to the perspectives contained in communication scholarship. Interfaith dialogue is best imagined as an organic process, and it does not require theological heavyweights gathered for academic banter. As such, this volume focuses on the processes and means by which interfaith meaning is produced.

The human fascination with images, and the idolatry or idolization of images as the source of desire, passion and terror, is treated in this book. The first part enters more deeply into religious idolatry, past and present. It treats the biblical, the early-Jewish as well as the Christian views on monotheism and the prohibition against images, as source of authentic humanism or as source of intolerance and violence. In the second part, the focus shifts onto a number of contemporary, profane idols and gods: the nationalist fascination for one's own land and people, and the fear or hate towards foreigners; the rampant preoccupation with (genetic) health, in a context of body culture and aestheticization, of which the postmodern sport idols have become the great 'icons'; the current image- and screen-culture and all forms of audiovisual exorcisms; and last but not least the ongoing process of economization and globalization, with an expanding culture of 'branding' logos.

This book offers a mature assessment of themes preoccupying David Martin over some fifty years, complementing his book On Secularization. Deploying secularisation as an omnibus

word bringing many dimensions into play, Martin argues that the boundaries of the concept of secularisation must not be redefined simply to cover aberrant cases, as when the focus was more on America as an exception rather than on Europe as an exception to the 'furiously religious' character of the rest of the world. Particular themes of focus include the dialectic of Christianity and secularization, the relation of Christianity to multiple enlightenments and modes of modernity, the enigmas of East Germany and Eastern Europe, and the rise of the transnational religious voluntary association, including Pentecostalism, as that feeds into vast religious changes in the developing world. Doubts are cast on the idea that religion has ever been privatised and has lately reentered the public realm. The rest of the book deals with the relation of the Christian repertoire to the nexus of religion and politics, including democracy and violence and sharply criticises polemical assertions of a special relation of religion to violence, and explores the contributions of 'cognitive science' to the debate

Basing his argument on natural law, Graham J. McAleer asserts that only public authority has the right to intentionally kill. He draws upon the work of Thomas Aquinas and Francisco de Vitoria, defending the claim that these natural law theorists have developed the best available theory of homicide. To have rule of law in any meaningful sense, the author argues, there must be protections for the guilty and prohibition against killing innocents. Western theories of law have drifted steadily towards the privatization of homicide, despite the fact that it runs counter to rule of law. Public acts of homicide like capital punishment are now viewed by many as barbaric, while a private act of homicide like the starvation of comatose patients is viewed by many as a caring gesture both to patient and family. This subversion of the rule of law is prompted by humanitarian ethics. McAleer argues that humanitarianism is a false friend to those committed to the rule of law. The problem of human vulnerability makes political theology an inescapable consideration for law. Readers will find much to reflect upon in this book. McAleer's argument can be read as a cultural chapter in the history of moral ideas, but also as a close and timely reading of a grim subject.

Pro Ecclesia is a quarterly journal of theology published by the Center for Catholic and Evangelical Theology. It seeks to give contemporary expression to the one apostolic faith and its classic traditions, working for and manifesting the church's unity by research, theological construction, and free exchange of opinion. Members of its advisory council represent communities committed to the authority of Holy Scripture, ecumenical dogmatic teaching and the structural continuity of the church, and are themselves dedicated to maintaining and invigorating these commitments. The journal publishes biblical, liturgical, historical and doctrinal articles that promote or illumine its purposes. Ways to subscribe: Call toll-free: 800-273-2223 Email: journals@rowman.com For back-issues, please contact journals@rowman.com Editorial inquiries: Joseph Mangina, joseph.mangina@utoronto.ca Submissions should be sent by email attachment in Microsoft Word, double-spaced, with identifying marks removed for the purposes of blind peer review. Book review inquiries: Chad Pecknold, pecknold@cua.edu Advertising inquiries: Charles Roth, Jr., charlie@spireads.com Subscription inquiries: journals@rowman.com ISSN: 1063-8512

Bruce Ledewitz proposes a Reformation in secular thinking. He shows that in opposition to today's aggressive Atheism, religious sources are necessary if secularism is to promote fulfilling human relationships and peaceful international relations. Amid signs that secularism is growing in unhealthy ways, Ledewitz proposes a new secular way to live.

In "The Dialectics of the Religious and the Secular," fifteen international scholars address the question of the relevancy, meaning, and future of religion within the increasing antagonisms between the religious and secular realms of modern civil society and its globalization.

This book assesses the rapid transformation of the political agency of religious groups within transnational civil society under the conditions of globalization that have weakened the sovereign nation-state. It offers a comprehensive synthesis of the parallel resurgences of

Jasper's axial thesis from the distinct lines of research initiated by Eisenstadt, Habermas, Taylor, Bellah, and others. It explores the concept of cosmoipolitanism from the combined perspectives of sociology of religion, critical theory, secularization theory, and evolutionary cultural anthropology. At the theoretical level, cosmoipolitanism prescribes how local, national, transnational, global, and virtual spaces ought publically to engage in transcivilizational discourse without presuming secular assumptions tied to cosmopolitanism. As a transnational extension of the moral-ethical universality of the great Axial Age traditions, cosmoipolitanism provides an ideal description of empirical data. Employing the insights of critical theory, this book offers a micro-level analysis of the pragmatics of discourse of each of the major axial traditions producing a genealogy in iterated stages of the dialectics of secularization as a multi-faceted narrative of the role of religion in alternative modernities. While circumscribing the particular historical limits of each tradition, the book extends their internal claims to species universality in light of the potential for boundless communication Jaspers saw as initiated with the Axial Age. In Jon Bowman's novel and important work, he rethinks the challenges of global justice. Bowman is not just concerned with global justice in the modern world, but with a genealogy that begins with a better understanding of the Axial age, one that is also the unique signature of cosmoi-political institutions. Arguing with depth and precision, Bowman challenges Kantian and Rawlsian universalism. His argument provides a new interpretation of cosmopolitan justice as he explores the deeper roots of cosmopolitan justice. James Bohman Saint Louis University Jon Bowman's Cosmoipolitan Justice is an important, innovative and timely work. Construing globality in terms of pervasive conditions of worldwide interdependence, Bowman advances a decidedly pluralistic account of cosmopolitanism, one uniquely shaped by recent theories of multiple modernities. His analysis is sustained by a highly informed appropriation of such diverse thinkers as Theodor Adorno, Abudullah An-Naim, Talad Asad, Schmucl Eisenstadt, Jürgen Habermas, Karl Jaspers, John Rawls, Amartya Sen, and Charles Taylor. One special feature is the book's synthesis of research on global governance with that on post-secularity and the place of religion in the public sphere. On this basis Bowman presents a distinctive account of the world's axial religions, one underwriting a multi-polar, intercultural global public realm able to address social, political, and economic issues confronting the global community today. This book should be of great interest to students and scholars in philosophy, political theory, international relations, sociology, and religious studies. Professor Andrew Buchwalter Department of Philosophy University of North Florida

The Manifesto develops further the Critical Theory of Religion intrinsic to the Critical Theory of Society of the Frankfurt School into a new paradigm of the Psychology, Sociology, Philosophy and Theology of Religion. Its central theme is the theodicy problem in the context of late capitalist society and its globalization.

The Enlightenment and Why It Still Matters tells nothing less than the story of how the modern, Western view of the world was born. Cultural and intellectual historian Anthony Pagden explains how, and why, the ideal of a universal, global, and cosmopolitan society became such a central part of the Western imagination in the ferment of the Enlightenment - and how these ideas have done battle with an inward-looking, tradition-oriented view of the world ever since. Cosmopolitanism is an ancient creed; but in its modern form it was a creature of the Enlightenment attempt to create a new 'science of man', based upon a vision of humanity made up of autonomous individuals, free from all the constraints imposed by custom, prejudice, and religion. As Pagden shows, this 'new science' was based not simply on 'cold, calculating reason', as its critics claimed, but on the argument that all humans are linked by what in the Enlightenment were called 'sympathetic' attachments. The conclusion was that despite the many tribes and nations into which humanity was divided there was only one 'human nature', and that the final destiny of the species could only be the creation of one

universal, cosmopolitan society. This new 'human science' provided the philosophical grounding of the modern world. It has been the inspiration behind the League of Nations, the United Nations and the European Union. Without it, international law, global justice, and human rights legislation would be unthinkable. As Anthony Pagden argues passionately and persuasively in this book, it is a legacy well worth preserving - and one that might yet come to inherit the earth.

This fifth Missional Church Series volume seeks to bring historical clarity, biblical and theological substance, and practical guidance to church planting. The nine contributors -- many of them experienced church-planting pastors -- offer diverse yet cohesive perspectives on the Spirit's missional church planting in our time. Section One presents three essays which address missional church planting as a theological practice, with particular attention given to the activity of the Holy Spirit within the context of God's Trinitarian life. Section Two grounds church planting initiatives in the generative soil of story. The two essays in this section narrate how specific congregations provide glimpses of the Holy Spirit in action, supplying the reader with hints for how history might lead to future expectations of the Holy Spirit's ongoing church planting activity. Three essays in Section Three focus on new frontiers appearing on the church planting horizon, and an epilogue provides a sermon which orients church planting efforts in witness that flows from the heart of God. In this book readers will find fresh insights into an exciting new future created and led by the Spirit. Contributors: Daniel Anderson Leith Anderson Paul Chung Mary Sue Dehmlow Dreier Todd Hobart Harvey Kwiyani Lois Malcolm Susan Tjornehoj Miroslav Volf

How gender inequality is built into the conception of modern secular nation-states Joan Wallach Scott's acclaimed writings have been foundational for the field of gender history. With *Sex and Secularism*, she challenges one of the central claims of the "clash of civilizations" polemic—that secularism guarantees gender equality. Drawing on a wealth of scholarship, Scott shows that the gender equality invoked today as an enduring principle was not originally associated with the term "secularism" when it first entered the nineteenth-century lexicon. In fact, the inequality of the sexes was fundamental to the separation of church and state that inaugurated Western modernity. Scott reveals how the assertion that secularism has been synonymous with equality between the sexes has distracted our attention from difficulties related to gender difference—ones shared by Western and non-Western cultures alike.

To the surprise of many readers, Jürgen Habermas has recently made religion a major theme of his work. Emphasizing both religion's prominence in the contemporary public sphere and its potential contributions to critical thought, Habermas's engagement with religion has been controversial and exciting, putting much of his own work in fresh perspective and engaging key themes in philosophy, politics and social theory. Habermas argues that the once widely accepted hypothesis of progressive secularization fails to account for the multiple trajectories of modernization in the contemporary world. He calls attention to the contemporary significance of "postmetaphysical" thought and "postsecular"

consciousness - even in Western societies that have embraced a rationalistic understanding of public reason. *Habermas and Religion* presents a series of original and sustained engagements with Habermas's writing on religion in the public sphere, featuring new work and critical reflections from leading philosophers, social and political theorists, and anthropologists. Contributors to the volume respond both to Habermas's ambitious and well-developed philosophical project and to his most recent work on religion. The book closes with an extended response from Habermas - itself a major statement from one of today's most important thinkers.

Enlightenment and Secularism is a collection of twenty eight essays that seek to understand the connection between the European Enlightenment and the emergence of secular societies, as well as the character or nature of those societies.

Explore the nature of two opposing ideologies in the Middle East: Islamic religiousness and secularism *The Dialectical Conflict of Religious and Secular Ideologies in the Middle East* explores the nature of the ideological conflict in the Middle East, which began in the 19th century and fully erupted after WWI. Since the collapse of the Islamic theocratic regime of the Ottoman Empire in 1918, two types of diametrically opposed ideologies have been competing to overtake the region of the Middle East: secular and religious. Both types of ideologies stem from the same source: awareness of social ills-rampant poverty and illiteracy, oppression of women, racial hostility, nomadism, religious fanaticism, and lack of education-along with frustration with the West imperial power. Leaders who adhere to Islamic religion as an ideology, as well as those who choose secularism, are genuinely convinced that they are providing the best means to serve their people in overcoming social backwardness and confronting the imperialist menace of the great powers. Dr. Mamoon Zaki's historical analysis typifies Georg W. Hegel's perception of the nature of events-that history can be understood in terms of the movement of the dialectic, or a conflict of opposites. The available literature on the new evangelization is wide-ranging and focused on issues of ecclesial renewal. In *The Truth Will Make You Free*, Fr. Robert Leavitt adopts a different approach to the subject. From Paul VI until Pope Francis, the nature and challenges of modern secularism have become a recurring factor in the agenda of the new evangelization, yet often without historical perspective and philosophical balance. Few popular works bother to examine in such depth and scope, as this book does, what the history, nature, and implications of the secular age are for revitalizing ministry in an age of optional belief. Written for the interested layperson, seminarian, theology student, and pastor, *The Truth Will Make You Free* is an indispensable catechism for rethinking our understanding of the secular world in proclaiming the Gospel of Christ.

Owen Chadwick's acclaimed lectures on the secularisation of the European mind trace the declining hold of the Church and its doctrines on European society in

the nineteenth century.

Scholars from Israel and the US examine from various perspectives the relationship between nationalism and religion.

In the light of the centennial of the World Mission Conference in Edinburgh (1910-2010), Dutch missiologists reflect on issues on the borderline between missiology and intercultural theology, with some international guests joining the choir. Organized in four parts, their contributions open up new perspectives on the future of the discipline in terms of foundational theology, contextuality, gender, and methodology. (Series: ContactZone. Explorations in Intercultural Theology - Vol. 10)

Although their methodologies, areas of focus, and conclusions may diverge greatly, all philosophers in some form or another pose questions about universal truths. These individuals have elevated discourse and changed the way we interpret the world around us. Profiles of 101 of the most noteworthy individuals in the field introduce readers to the various philosophical schools of thought, as well as the ongoing questions and debates that have occupied philosophers and non-philosophers alike for centuries.

What does it really mean to be modern? The contributors to this collection offer critical attempts both to re-read Max Weber's historical idea of disenchantment and to develop further his understanding of what the contested relationship between modernity and religion represents. The approach is distinctive because it focuses on disenchantment as key to understanding those aspects of modern society and culture that Weber diagnosed. This is in opposition to approaches that focus on secularization, narrowly construed as the rise of secularism or the divide between religion and politics, and that then conflate this with modernization as a whole. Other novel contributions are discussions of temporality - meaning the sense of time or of historical change that posits a separation between an ostensibly secular modernity and its religious past - and of the manner in which such a sense of time is constructed and disseminated through narratives that themselves may resemble religious myths. It reflects the idea that disenchantment is a narrative with either Enlightenment, Romantic, or Christian roots, thereby developing a conversation between critical studies in the field of secularism (such as those of Talal Asad and Gil Anidjar) and conceptual history approaches to secularization and modernity (such as those of Karl Löwith and Reinhart Koselleck), and in the process creates something that is more than merely the sum of its parts. The Oxford Handbook of Secularism offers a wide-ranging examination of secularism on a global scale, bringing together an international collection of views from prominent experts in a variety of fields. This volume reflects the impressive level of academic attention now given to secularism across the humanities, social sciences, law and public policy, and international relations.

Joseph Ratzinger has shaped and guided the church's mission to proclaim the good news, as well as to forge good relations with non-Catholic Christian communities, other religious traditions, and the secular world at large. Through a critique of Ratzinger's theology, this book draws attention to the importance of theological discourses originating from non-European contexts. Mong highlights the gap between a dogmatic understanding of faith and the pastoral realities of the Asian church, as well as the difficulties faced by Asian theologians trying to make their voices heard in a church still dominated by Western thinking. While Mong concurs with much of Ratzinger's analysis of the problems in modern society - such as the aggressive secularism and crisis of faith in Europe - he brings attention to the realities of religious pluralism in Asia, which require the church to adopt a different approach in its theological formulations and pastoral practices.

This book explores the theology and philosophy of the distinguished modern Muslim scholar and theologian Bediuzzaman Said Nursi [d.1960]. Nursi wrote in both Ottoman Turkish and

Arabic and his life and thought reflected the transition of modern Turkey from an empire to a secular republic. The contributors to this volume shed new light on two major dimensions of Nursi's thought: theodicy and justice. Classical Muslim theologians debated these two important issues; however, we must consider the modern debate of these issues in the context of the radical political and social transformations of modern Turkey. Nursi explored these matters as they related to the development of state and society and the crisis of Islam in the modern secular nation-state. Nursi is the founder of a 'faith movement' in contemporary Turkey with millions of followers worldwide. In this book, distinguished scholars in Islamic, Middle Eastern, and Turkish Studies explore Nursi's thought on theodicy and justice in comparison with a number of western philosophers, theologians, and men of letters, such as Dante, Merton, Kant, and Moltman. This book presents an invaluable resource for studies in comparative religion, philosophy, and Islamic and Middle Eastern Studies.

Two of the world's great contemporary thinkers--theologian and churchman Joseph Ratzinger, now Pope Benedict XVI, and Jürgen Habermas, philosopher and Neo-Marxist social critic--discuss and debate aspects of secularization, and the role of reason and religion in a free society. These insightful essays are the result of a remarkable dialogue between the two men, sponsored by the Catholic Academy of Bavaria, a little over a year before Joseph Ratzinger was elected pope.

This volume focuses on issues that have only recently come to the forefront of the discipline such as freedom from religion, ordination of homosexuals, apostasy, security and fundamentalism, issues that are linked to the common themes of secularism and globalization. Although these subjects are not new to the academic debate, they have become prominent in law and religion circles as a result of recent and rapid changes in society. The essays in this volume present multiple points of view, facilitate scholars in understanding this evolving discipline and act as a stimulus for further research. This collection gives the reader a sense of the key topics and current debates in law and religion and is of interest to law, politics, human rights, and religion scholars.

This book explores recent calls to increase instruction of the Bible in American public schools. The work develops a distinctive philosophical and trans-Atlantic assessment of these proposals by critiquing European approaches to religious education and by reviewing the role of religion in contemporary democracies. The work will spark debate among political scientists, policy experts, Religious Education instructors, theologians, and social and educational theorists.

It is increasingly clear that histories of secularization are not simply dispassionate descriptions of the decline of religious belief and practice in the West. Rather, such narratives often seek to celebrate secularization, promote some version of it, lament it, or otherwise oppose it in favour of a programme of desecularization or resacralization. The aim of this book is to identify some of the major genres of the history of secularization and to explore their historical contexts, normative commitments, and tendential purposes. The contributors to the volume offer different perspectives on these questions, not least because a number of them are themselves participants in the cultural-political programs described above. The primary purpose of this book, however, is the identification of such programs rather than their promotion. Overall, the collection seeks to bring analytical clarity to ongoing debates about secularization and help explain the co-existence of apparently conflicting stories about the origins of Western modernity. This book was originally published as a special issue of the *Intellectual History Review* journal.

Religious pluralism upholds the idea that multiple religions can coexist and be beneficial

for society; it is a concept spreading around the world, not only in Asia with its myriad beliefs and practices, but also in Europe where many non-Christian religious traditions are growing. On the face of it, religious pluralism is the ultimate message of tolerance, a vitally important principle for how we can live peacefully. But not everyone sees it this way. Joseph Ratzinger, former Pope Benedict XVI and Prefect of the Congregation for the Doctrine of the Faith, is amongst those who regard religious pluralism as a threat to Christianity. If only Christianity can save us, then how can religious pluralism do anything but hinder Christianity's cause? Ambrose Mong examines Ratzinger's thoughts on this subject and evaluates how the church has responded to the call of the Second Vatican Council to create dialogues with other faiths. By looking at Ratzinger's educational, cultural and religious background, Mong reveals the roots of Ratzinger's Eurocentric bias and how it has shaped the views that he holds today, including his attitude towards religious pluralism, his ecclesiology and his ecumenical theology. *Are Non-Christians Saved?* is essential reading for students, teachers and scholars seeking a thorough analysis of Ratzinger's position, including why he believes religious pluralism, with its 'evil twins' of relativism and secularism, is a threat to Christianity. In *The Burden of Democracy: The Claims of Cultures and Public Culture*, Geneviève Souillac offers an original contribution to the debate on contemporary democratic ethics and vindicates the universal development of democracy. This book argues that a public culture articulated around the three principles of deliberative justice, history and encounter can deepen inclusion, mediation, and democratic pluralism under conditions of postmodernity.

Covering the entire trajectory of his religious life, this book identifies and analyzes the foundations of political and social order in the philosophy of Pope Benedict XVI.

Thomas R. Rourke explains Benedict's belief in the value of the Christian tradition's contribution to a contemporary politics of reason.

Richard Rorty is famous, maybe even infamous, for his philosophical nonchalance. His groundbreaking work not only rejects all theories of truth but also dismisses modern epistemology and its preoccupation with knowledge and representation. At the same time, the celebrated pragmatist believed there could be no universally valid answers to moral questions, which led him to a complex view of religion rarely expressed in his writings. In this posthumous publication, Rorty, a strict secularist, finds in the pragmatic thought of John Dewey, John Stuart Mill, William James, and George Santayana, among others, a political imagination shared by religious traditions. His intent is not to promote belief over nonbelief or to blur the distinction between religious and public domains. Rorty seeks only to locate patterns of similarity and difference so an ethics of decency and a politics of solidarity can rise. He particularly responds to Pope Benedict XVI and his campaign against the relativist vision. Whether holding theologians, metaphysicians, or political ideologues to account, Rorty remains steadfast in his opposition to absolute uniformity and its exploitation of political strength.

Religion's persistent and new visibility in political life has prompted a significant global debate. One of this debate's key features concerns the nature and impact of secularization. This collection of essays draws together leading sociologists, historians, philosophers of religion, and political theorists in order to provide a broad and up-to-date account of religion after secularization. Contributors explore the meaning and conceptual legacies of religion, as well as the unique features of the Australian case

