

SUBJECTIVITY AND RELIGIOUS BELIEF

An Historical, Critical
Study

C. Stephen Evans

CHRISTIANITY
AND
PHILOSOPHY
ANALYTICAL



Subjectivity And Religious Belief

James Kellenberger



Subjectivity And Religious Belief:

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Subjectivity and Religious Truth in the Philosophy of Søren Kierkegaard Merigala Gabriel, 2010 Merigala Gabriel's main objective is to thoroughly examine subjective truth which is the core concept in Kierkegaard's philosophy. Here Gabriel contrasts subjective truth with objective truth in order to highlight the significance of subjective truth in its religious context and to bring out the inadequacy of objective truth. The principle of absolute paradox connected with the subjective truth is also discussed. The study also aims to present a detailed analysis of the aesthetic, ethical, and religious stages that represent existential dialectic to examine their interrelationship and to show how the religious mode of existence is the key to genuineness in real existence. Care is taken to examine the disjunction between reason and faith to bring out the importance of faith in Christianity and to show the limitations of science as far as Christianity is concerned. Gabriel also addresses the relation between God and Man. Finally, the importance of Kierkegaard's thought and his contribution to the development of subjectivity and religious truth are outlined.

Religious Belief James Kellenberger, 2021-09-23 This book addresses the different forms that religious belief can take. Two primary forms are discussed: propositional or doctrinal belief and belief in God. Religious belief in God whose affective content is trust in God; it is seen to open for believers a relationship to God defined by trust in God. The book addresses the issue of the relation between belief and faith, the issue of what Søren Kierkegaard called the subjectivity of faith, and the issue of the relation between religious belief and religious experience. After the introductory chapter, the book continues with a chapter in which features and forms of belief allowed by the general concept of belief are presented. Several of these forms and features are related to the features of religious belief examined in succeeding chapters. The book's final chapter examines God relationships in the Christian tradition that de-emphasize belief and are not defined by belief.

Truth and Subjectivity, Faith and History Varughese John, 2012-09-26 What is truth? Philosophical explorations have merely presupposed truth rather than define it. The inscrutable nature of truth is a recognition of human finitude which is both Socratic: the recognition that one does not know, and non-Socratic: the recognition that truth has to be given from without. This opens the way to locating truth outside the individual which can be appropriated only when the condition to recognize it is given. For Kierkegaard, the incarnation of Christ is the point when both revelation and the condition to recognize it are given. However, incarnation being historical raises the question of objectivity and evidence. This book explores what truth implies for the individual and examines the value of historical research for Christian faith.

Subjectivity After Wittgenstein Chantal Bax, 2011-03-31 Although Wittgenstein is often held co-responsible for the so-called death of man as it was pronounced in the course of the previous century, no detailed description of his alternative to the traditional or Cartesian account of human being has so far been available. By consulting several parts of

Wittgenstein's later oeuvre Subjectivity after Wittgenstein aims to fill this gap. However, it also contributes to the debate about the Cartesian subject and its demise by discussing the criticism that the rethinking of subjectivity received for it has been argued that the anti-Cartesian turn in continental philosophy has led to a loss of a centre for both ethics and politics. By further exploring the implications of the Wittgensteinian account of human being, this book makes it clear that a non-Cartesian view on the subject is not necessarily ethically and politically inert. Moreover, it argues that ethical and political arguments should not automatically take precedence in a debate about the nature of man.

Kant and Theology at the Boundaries of Reason Chris L. Firestone, 2016-04-22 This book examines the transcendental dimension of Kant's philosophy as a positive resource for theology. Firestone shows that Kant's philosophy establishes three distinct grounds for transcendental theology and then evaluates the form and content of theology that emerges when Christian theologians adopt these grounds. To understand Kant's philosophy as a completed process, Firestone argues theologians must go beyond the strictures of Kant's critical philosophy proper and consider in its fullness the transcendental significance of what Kant calls rational religious faith. This movement takes us into the promising but highly treacherous waters of Kant's Religion within the Boundaries of Mere Reason to understand theology at the transcendental bounds of reason.

Subjectivity within Cultural-Historical Approach Fernando González Rey, Albertina Mitjáns Martínez, Daniel Magalhães Goulart, 2018-12-11 This book offers a theoretical and epistemological methodological framework as an alternative approach to the instrumental descriptive methodology that has prevailed in psychology to date. It discusses the differences between the proposed approach and other theoretical and methodological positions such as discourse analysis, phenomenology and hermeneutics. Further, it puts forward a proposal that allows the demands of studying subjectivity to be addressed from a cultural-historical standpoint. The book mainly highlights case studies that have been conducted in various countries and which employ or depart from the theoretical, epistemological and methodological proposals that guide this book. The research discussed here introduces readers to new discussions on theoretical and methodological issues in subjectivity that have increasingly attracted interest.

Within My Heart Michael A. Van Horn, 2017-03-14 This book illustrates how Christianity in the modern era has been shaped in the direction of subjectivity. In the Enlightenment, after Locke required faith to submit to reason's judgment, Kant argued that religion should remain within the bounds of reason only. Schleiermacher shifted attention away from belief to devotion to Christ and a feeling of absolute dependence on God. Rejecting Hegel's system, Kierkegaard summoned his readers to a unique subjective approach to justification by faith. Revivalist Evangelicalism has been perceived and portrayed itself as a rejection of modernism. This study argues instead that the Evangelical revivalist movement is unmistakably modern in its assumptions regarding the nature of faith. The Pietist impulse, fueled in part by modern anthropocentrism and subjectivism in religious belief, was appropriated by the Evangelical revivalists such as John Wesley, George Whitefield, Jonathan Edwards and later Charles Finney. In short, Christianity today is a religion of the heart.

Levinas, Subjectivity, Education Anna

Strhan, 2012-06-12 *Levinas Subjectivity Education* explores how the philosophical writings of Emmanuel Levinas lead us to reassess education and reveals the possibilities of a radical new understanding of ethical and political responsibility. Presents an original theoretical interpretation of Emmanuel Levinas that outlines the political significance of his work for contemporary debates on education. Offers a clear analysis of Levinas's central philosophical concepts including the place of religion in his work, demonstrating their relevance for educational theorists. Examines Alain Badiou's critique of Levinas's work. Considers the practical implications of Levinas's theories for concrete educational practices and frameworks.

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