



Modernity and the Problem of Evil

Edited by
Alan D. Schrift



Modernity And The Problem Of Evil

Muhammad Maroof Shah



Modernity And The Problem Of Evil:

Modernity and the Problem of Evil Alan D. Schrift, 2005 How society deals with the problem of evil in a post 9 11 world

Evil in Modern Thought Susan Neiman, 2015-08-25 A compelling look at the problem of evil in modern thought from the Inquisition to global terrorism Evil threatens human reason for it challenges our hope that the world makes sense For eighteenth century Europeans the Lisbon earthquake was manifest evil Today we view evil as a matter of human cruelty and Auschwitz as its extreme incarnation Examining our understanding of evil from the Inquisition to contemporary terrorism Susan Neiman explores who we have become in the three centuries that separate us from the early Enlightenment In the process she rewrites the history of modern thought and points philosophy back to the questions that originally animated it Whether expressed in theological or secular terms evil poses a problem about the world's intelligibility It confronts philosophy with fundamental questions Can there be meaning in a world where innocents suffer Can belief in divine power or human progress survive a cataloging of evil Is evil profound or banal Neiman argues that these questions impelled modern philosophy Traditional philosophers from Leibniz to Hegel sought to defend the Creator of a world containing evil Inevitably their efforts combined with those of more literary figures like Pope Voltaire and the Marquis de Sade eroded belief in God's benevolence power and relevance until Nietzsche claimed He had been murdered They also yielded the distinction between natural and moral evil that we now take for granted Neiman turns to consider philosophy's response to the Holocaust as a final moral evil concluding that two basic stances run through modern thought One from Rousseau to Arendt insists that morality demands we make evil intelligible The other from Voltaire to Adorno insists that morality demands that we don't Beautifully written and thoroughly engaging this book tells the history of modern philosophy as an attempt to come to terms with evil It reintroduces philosophy to anyone interested in questions of life and death good and evil suffering and sense Featuring a substantial new afterword by Neiman that raises provocative questions about Hannah Arendt's take on Adolf Eichmann and the rationale behind the Hiroshima bombing this Princeton Classics edition introduces a new generation of readers to this eloquent and thought provoking meditation on good and evil life and death and suffering and sense

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 life 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 order and especially in a supreme being is 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

I More than Others Eric R. Severson, 2009-12-14

Fyodor Dostoyevsky expressed a strange and surprising sentiment through one of the characters of *The Brothers Karamazov* A dying young man named Markel declares Every one of us has sinned against all men and I more than others He later says every one of us is answerable for everyone else and for everything Markel's absurd claims have engendered many reflections on the nature of suffering and what it means to be responsible for someone else's suffering The world has no shortage of pain and evil what exactly is the relationship between suffering and responsibility Markel's declarations press forward a question that drives this essay collection how responsible should we consider ourselves for the suffering of the world This volume is a collection of essays that struggle in various ways to understand and respond to several philosophical theological and practical problems In each case the authors grapple with issues surrounding suffering immorality evil exploitation and oppression The contributors share a clear concern for the ways that philosophers and theologians should respond to the problems of suffering and evil They also share a conviction that these remain intense and central problems for philosophy and theology Evil is an obstacle for belief for morality for hospitality and for hope This book struggles to address the particular and strong sense of responsibility that falls on Christians when it comes to understanding and more importantly responding to the problems of suffering and evil in the world

The Problem of Evil Steven Mintz, John Stauffer, 2007 A collective effort to present a new kind of moral history this volume seeks to show how the study of the past can illuminate profound ethical and philosophical issues More specifically the contributors address a variety of questions raised by the history of American slavery How did freedom personal civic and political become one of the most cherished values in the Western world How has the language of slavery been applied to other instances of exploitation and depersonalization To what extent is America's high homicide rate a legacy of slavery Did the abolitionist movement's tendency to view slavery as a product of sin rather than as a structural and economic problem accelerate or impede emancipation Divided into four parts with introductions to each section by editors Steven Mintz and John Stauffer the essays provide succinct guides to the evolution of American slavery the origins of antislavery thought the challenges of emancipation and the post emancipation legacy of slavery They also offer fresh perspectives on key individuals from Benjamin Franklin and Frederick Douglass to Harriet Jacobs and John Brown and shed new light on the differences between female and male critiques of slavery the

defense of slavery by the South's intellectual elite and Catholic attitudes toward slavery and abolition Above all The Problem of Evil helps us understand the circumstances that allow social evils to happen how intelligent and ostensibly moral people can participate in the most horrendous crimes and how at certain historical moments some individuals are able to rise above their circumstances address evil in fundamental ways and expand our moral consciousness

Bad Medievalism and the Modernity Problem Kathy Lavezzo, 2025-11-04 Challenges the assumptions made over the medieval modern divide by examining the medieval roots of modern racism Humanists have long insisted on a chasm separating modernity and the Middle Ages In Bad Medievalism and the Modernity Problem Kathy Lavezzo demonstrates how the temporal divide scholars typically accept is a fiction that has shaped racial discourse over a long duration The hard line drawn between then and now is of a piece with the line separating whiteness from humans deemed irrevocably other Thus Lavezzo advocates a bad that is depressing and disturbing even nauseating historicism attuned to the interpenetration of race whiteness and periodicity in the west Teasing out the dialectical invocation of both periods by figures as diverse as W E B Du Bois Carolyn Bynum Stuart Hall Johan Huizinga Paule Marshall Karl Marx Gloria Naylor J R R Tolkien and Sylvia Wynter Lavezzo demonstrates how the tension between and across categories of the medieval and the modern has mobilized intense emotional and political responses Inspired by Lavezzo's discovery that Hall the beloved founder of cultural studies planned as a student at Oxford to become a medievalist but was dissuaded from that path by his teacher Tolkien Bad Medievalism and the Modernity Problem unpacks the implications of that charged encounter Central chapters contrast Tolkien's white heritage medievalism with a speculative inquiry into the Piers Plowman dissertation that Hall never wrote Other chapters assess the white feel of periodization by scholars including Jacob Burckhardt Huizinga Fredric Jameson and Bynum and draw on theorists including Du Bois and Wynter to chart the medieval roots of a racialized discourse of progress and primitivism Bad Medievalism and the Modernity Problem culminates in new readings of Gloria Naylor's Bailey's Cafe and Paule Marshall's The Fisher King demonstrating their importance as productively pessimistic engagements with the racial legacies of both the medieval and the modern

Crime and the Imaginary of Disaster M. Yar, 2015-05-05 This study explores the imaginary of disaster that appears in popular fictions about the apocalyptic breakdown of society Focusing on representations of crime law violence vengeance and justice it argues that an exploration post apocalyptic story telling offer us valuable insights into social anxieties

Imaginaries of Modernity John Rundell, 2016-12-01 This book offers a new perspective on the issue of modernity through a series of interconnected essays Drawing centrally on the works of Castoriadis Luhmann Heller and Lefort and in critical discussion with Weber Durkheim Simmel Adorno Habermas and Taylor the author argues that modernity is not only a unique historical creation but also a multiple one With a focus on five broad themes the problem of understanding of modernity after the decline of grand narratives the complexity of the modern condition politics especially with reference to freedom and totalitarian regimes the variety and density of modern life and the centrality of a concept of

culture to social and critical theory John Rundell advances the view that modernity is not the outcome of an evolutionary process or historical development but is unique and indeterminate as are the constitutive dimensions that can be identified as modern There are then different modernities A rigorous engagement with a range of prominent and contemporary social theorists Imaginaries of Modernity casts new light on the significance of understanding the multidimensional character of modernity and the plurality of its forms beyond the conventional paradigms associated with only the West As such it will appeal to scholars of social theory critical theory sociology and philosophy concerned with questions of culture politics and modernity

Revolt Against Modernity Ted V. McAllister, 1996 Provides the first comparison of the thought of these two political philosophers and its influence on contemporary American conservatism

Reasonable Faith for a Post-secular Age William Greenway, 2020 Our global community desperately needs overt awakening to an age of reason and faith Reasonable Faith for a Post Secular Age meets this need by interpreting faith not in terms of belief in propositions but in terms of living surrender to having been seized by agape for every Face including one's own Virtually all faith traditions from Buddhism to Humanism to Wiccan are rooted in agape and therefore share considerable spiritual and ethical common ground a truth long veiled In contrast to ethically feckless secular rationality over which a devastating global social Darwinism currently runs roughshod faith qua living surrender to agape grounds moral realism awakens us to love for all creatures and inspires struggles for justice Inspired by the philosophy of Emmanuel Levinas and Christian spirituality Greenway engages on the one hand intellectuals like Stanley Hauerwas Richard Rorty Gayatri Chakravorty Spivak Jeffery Stout Charles Taylor and Bernard Williams and on the other contemporary debates over consciousness free will evil and metaethics He details the character of secular rationality's devastating scission from moral reality and clarifies the promise of understanding faith and spirituality in terms of agape

Types of Literature in the Old Testament Edward Chauncey Baldwin, 1929

Political Theory and Modernity William E. Connolly, 1993 Modernity is marked by acrimonious debate over the form of the good society and the proper shape of politics But these struggles are set within a frame that supports some arguments and rules other possibilities out of contention If late modernity is a time of danger as well as significant achievement it is necessary to ask how can we become more reflective about the economies of thought that have governed modern political discourse William Connolly clarifies the affinities binding together disparate theorists who have sought to comprehend the shape and prospects of modernity He reveals how thinkers adamantly opposed to one another at one level implicitly share assumptions and demands at a more basic level and invites Nietzsche the thinker who disturbs modern theories by assessing them from the hypothetical perspective of a non modern future to expose patterns of insistence inside the theories of his predecessors

The Problem of Evil in Early Modern Philosophy Elmar J. Kremer, Michael John Latzer, 2001-01-01 Many distinct controversial issues are to be found within the labyrinthine twists and turns of the problem of evil For philosophers of the seventeenth and early eighteenth centuries evil presented a challenge to the consistency and rationality of the world picture

disclosed by the new way of ideas. In dealing with this challenge however philosophers were also concerned with their positions in the theological debates about original sin, free will and justification that were the legacy of the Protestant Reformation to European intellectual life. Emerging from a conference on the problem of evil in the early modern period held at the University of Toronto in 1999, the papers in this collection represent some of the best original work being done today on the theodicies of such early modern philosophers as Leibniz, Suarez, Spinoza, Malebranche and Pierre Bayle.

A Preface To Morals Walter Lippmann, 1929

Judaism After Modernity Eugene B. Borowitz, 1999. *Judaism After Modernity* presents a collection of writings by America's leading liberal Jewish theologian who relates his activity as a prominent thinker in modern Judaism. Eugene B. Borowitz provides insights into his spiritual life and development as a prelude to his discussion of personal faith. His papers illustrate and reflect upon the intellectual religious path that led to the development of his postmodern Jewish theology expressed in his systemic statement of 1991 *Renewing the Covenant*. His writings reveal how he arrived at his unique position and describe how making this statement instigated the further development of his position. Borowitz then discusses the typical Jewish interest in praxis, what one is to do rather than in doxis, what one says about one's beliefs incorporating such issues as aging and Zionism. Finally he presents his relations with his teacher Abraham J. Heschel and deals with various interfaith issues through his relations with Arnold J. Wolf, a Jewish peer, John Hick, Frans Josef van Beeck and Masao Abe, three famous non-Jewish teachers.

Muslim Modernism and the Problem of Modern Science Muhammad Maroof Shah, 2007. Chiefly on works and philosophy of Sir Muhammad Iqbal 1877-1938. Urdu and Persian poet study.

Vetus Testamentum, 2008

Habermas, Modernity, and Public Theology Don S. Browning, Francis Schüssler Fiorenza, 1992. Jürgen Habermas is by far the most preeminent and influential philosopher in Germany today. The scope of his writings is remarkable. Their influence extends over a wide range of disciplines that include philosophy, social theory, hermeneutics, anthropology, linguistics, ethics, educational theory and public policy. The impact of Habermas's writings on theology alone reaches from fundamental to political theology, from moral to practical theology. The significance of Habermas' *Modernity and Public Theology* is twofold. First it represents a genuine dialogue, an actual conversation between Habermas and theologians. While theologians have appealed to Habermas's work in innumerable articles and monographs, he himself until now has remained silent. This book then is unique insofar as it offers the true give and take of dialogue. Second, this book focuses on Habermas's most recent work, especially his interpretation of modernity, his theory of communicative action and his development of a discourse ethics. In so doing it corrects some of the prevalent misreadings of Habermas within the theological literature devoted to him. In examining the relation between critical theory and a public and practical theology, the contributors note both the promise and limitations of Habermas's basic arguments and insights. They challenge Habermas as much as they learn from him. Sharing the conviction that religious traditions contain sources for interpreting human nature and society, they argue that if Habermas would attend more to the role of religion within life and society, he would more fully

realize his project for a communicative rationality under the conditions of modernity and would offer amore comprehensive understanding of rationality society and modernity Taking his own turn at the end of the book Habermas responds to each of the contributors comments on the broader theological reception of his work and offers his own fascinating views on the function and development of religion in modernity and on the status and claim to truth of theological discourse The work concludes with an extremely useful annotated bibliography covering Habermas s own writings general introductions to Habermas and to critical theory and works devoted to specific aspects of Habermas s thought

Theodicy in the World of the Bible Antti Laato,Johannes Cornelis Moor,2003 In this volume experts from many disciplines explore the origins of the theodicy problem in ancient Near Eastern biblical and early Jewish literature Essay and General Literature Index Minnie Earl Sears,Marian Shaw,Dorothy Herbert West,2003 Includes List of books indexed published also separately

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