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Massimo Rosati says that in a post secular society, religious and secular perspectives are on even ground, meaning that the two theoretically share equal importance. Modern societies that have considered themselves fully secular until recently have to change their value systems accordingly as to properly accommodate this co-existence.

Postsecularism - Wikipedia

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Feisal G. Mohamed puts Milton in dialogue with “ the post-secular present. ” Michael Ziser does the same with Emerson. Morrissey goes so far as to call Milton “ our first postsecularist actually ” (101). Finkelstein connects past and present, drawing within American poetry a genealogy of the “ conflict between poetry and the sacred ” that ...

The Postsecular and Literature | Corrigan Literary Review

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Our post-secular present, argues Feisal Mohamed, has much to learn from our pre-secular past. Through a consideration of poet and polemicist John Milton, this book explores current post-secularity, an emerging category that it seeks to clarify and critique. It examines ethical and political engagement grounded in belief, with particular reference to the thought of Alain Badiou, Jacques Derrida, Jürgen Habermas, and Gayatri C. Spivak. Taken to an extreme, such engagement produces the cult of the suicide bomber. But the suicide bomber has also served as a convenient bogey for those wishing to distract us from the violence in Western and Christian traditions and for those who would dismiss too easily the vigorous iconoclasm that belief can produce. More than any other poet, Milton alerts us to both anti-humane and liberationist aspects of belief and shows us relevant dynamics of language by which such commitment finds expression.

This book argues that sovereignty is the first-order question of political order, and that seventeenth-century England provides an important case study in the roots of its modern iterations. It offers fresh readings of Thomas Hobbes, John Milton, and Andrew Marvell, as well as lesser-known figures and literary texts. In addition to political philosophy and literary studies, it also takes account of the period's legal history, exploring the exercise of the crown's feudal rights in the Court of Wards and Liveries, debates over habeas rights, and contests of various courts over jurisdiction. Theorizing sovereignty in a way that points forward to later modernity, the book also offers a sustained critique of the writings of Carl Schmitt, the twentieth century's most influential, if also most controversial, thinker on this topic.

In his recent writings on religion and secularization, Habermas has challenged reason to clarify its relation to religious experience and to engage religions in a constructive dialogue. Given the global challenges facing humanity, nothing is more dangerous than the refusal to communicate that we encounter today in different forms of religious and ideological fundamentalism. Habermas argues that in order to engage in this dialogue, two conditions must be met: religion must accept the authority of secular reason as the fallible results of the sciences and the universalistic egalitarianism in law and

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morality; and conversely, secular reason must not set itself up as the judge concerning truths of faith. This argument was developed in part as a reaction to the conception of the relation between faith and reason formulated by Pope Benedict XVI in his 2006 Regensburg address. In 2007 Habermas conducted a debate, under the title 'An Awareness of What Is Missing', with philosophers from the Jesuit School for Philosophy in Munich. This volume includes Habermas's essay, the contributions of his interlocutors and Habermas's reply to them. It will be indispensable reading for anyone who wishes to understand one of the most urgent and intractable issues of our time.

Secular Chains is a work of interdisciplinary scholarship addressed to English literary critics and historians working on the period 1649-1745. It offers original and extended readings of a range of canonical poets, including Milton, Dryden, Thomson, and Pope. But it also situates these authors within a richly detailed narrative of political conflict, religious controversy, and intellectual change. Its largest ambition is to re-evaluate the relationship between English literary culture and the political challenges to religious authority that emerged in the wake of the civil wars, and which culminated in the intellectual ferment of the early Enlightenment.

Through the emblematic work of acclaimed French novelist Gustave Flaubert, this book contributes to the controversial discussion of modernity's relationship to religion.

Contributing to our understanding of Ovid, Milton, and more broadly the transmission and transformation of classical traditions, this book examines the ways in which Milton drew on Ovid's oeuvre, and argues that Ovid's revision of the past gave Renaissance writers a model for their own transformation of classical works.

Islam in the Post-Secular Society offers an interpretation of the struggles that Muslims face within secular western society, and attempts to find a path for a future reconciliation.

Many in higher education fear that the humanities are facing a crisis. But even if the rhetoric about "crisis" is overblown, humanities departments do face increasing pressure from administrators, politicians, parents, and students. In *A New Deal for the Humanities*, Gordon Hutner and Feisal G. Mohamed bring together twelve prominent scholars who address the history, the present state, and the future direction of the humanities. These scholars keep the focus on public higher education, for it is in our state schools that the liberal arts are taught to the greatest numbers and where their neglect would be most damaging for the nation. The contributors offer spirited and thought-provoking debates on a diverse range of topics. For instance, they deplore the push by administrations to narrow learning into quantifiable outcomes as well as the demands of state governments for more practical, usable training. Indeed, for those who suggest that a college education should be "practical"—that it should lean toward the sciences and engineering, where the high-paying jobs are—this book points out that while a few nations produce as many technicians as the United States does, America is still renowned worldwide for its innovation and creativity, skills taught most effectively in the humanities. Most importantly, the essays in this collection examine ways to make the humanities even more effective, such as offering a broader array of options than the traditional major/minor scheme, options that combine a student's professional and intellectual interests, like the new medical humanities programs. A democracy can only be as energetic as the minds of its citizens, and the questions fundamental to the humanities are also fundamental to a thoughtful life. *A New Deal for the Humanities* takes an intrepid step in making the humanities—and our citizens—even stronger in the future.

From Nietzsche to the present, the Western philosophical tradition has been dominated by a secular thinking that has dismissed discussion of God as largely irrelevant. In recent years however, the issue of theology has returned to spark some of the most controversial debates within contemporary philosophy. Discussions of theology by key contemporary philosophers such as Derrida and Levinas have placed religion at centre stage. *Post-Secular Philosophy* is one of the first volumes to consider how God has been approached by modern philosophers and consider the links between theology and postmodern thought. Fifteen accessible essays present a clear and compelling picture of how key thinkers including Descartes, Nietzsche, Freud, Wittgenstein, Heidegger and Derrida have made God a central part of their thinking. Each philosopher and how they have approached and criticised theology is placed in a clear historical context. Placing the collection in context with Phillip Blond's outstanding introduction, *Post-Secular Philosophy* presents a fascinating discussion of the alternatives to the relativism and nihilism that dominate Western thinking.

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