

Get Free In Defense Of Secular  
Humanism

## In Defense Of Secular Humanism

**The first book to deal with all the arguments against religion and, equally important, to put forward an alternative - humanism**

**Essays by African-American humanists are accompanied by biographical profiles of prominent Black humanists, writings by contemporary African humanists, and interviews**

**Chalfant's important book will produce bountiful blessings upon the Christian ministries of this troubled land. He has captured the essence of militant**

**Christianity as it relates to love of country and devotion to democratic principles, which is**

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**every citizen's opportunity and obligation to uphold.**

**Humanism and the Death of God is a critical exploration of secular humanism and its discontents. Through close readings of three exemplary nineteenth-century philosophical naturalists or materialists, who perhaps more than anyone set the stage for our contemporary quandaries when it comes to questions of human nature and moral obligation, Ronald E. Osborn argues that "the death of God" ultimately tends toward the death of liberal understandings of the human as well. Any fully persuasive defense of humanistic values—including the core humanistic concepts of inviolable dignity, rights, and equality attaching to each**

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**individual—requires an essentially religious vision of personhood. Osborn shows such a vision is found in an especially dramatic and historically consequential way in the scandalous particularity of the Christian narrative of God becoming a human. He does not attempt to provide logical proofs for the central claims of Christian humanism along the lines some philosophers might demand. Instead, this study demonstrates how philosophical naturalism or materialism, and secular humanisms and anti-humanisms, might be persuasively read from the perspective of a classically orthodox Christian faith.**

**The Case for Secular Humanism**  
**Searching for the Good After**

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## **Darwin, Marx, and Nietzsche A Secular Humanist Declaration An Alternative to Religion An Anthology A Call to Arms for Religious Freedom**

### **In Defense of Secular Humanism**

*What happens when the meaning of life based on a divine revelation no longer makes sense? Does the quest for transcendence end in the pursuit of material success and self-absorption? Luc Ferry argues that modernity and the emergence of secular humanism in Europe since the eighteenth century have not killed the search for meaning and the sacred, or even the idea of God, but rather have transformed both through a dual process: the humanization of the divine and the divinization of the human. Ferry sees evidence for the first of these in the*

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*Catholic Church's attempts to counter the growing rejection of dogmatism and to translate the religious tradition into contemporary language. The second he traces to the birth of modern love and humanitarianism, both of which demand a concern for others and even self-sacrifice in defense of values that transcend life itself. Ferry concludes with a powerful statement in favor of what he calls "transcendental humanism"—a concept that for the first time in human history gives us access to a genuine spirituality rooted in human beings instead of the divine.*

*Transhumanism, as explained by its proponents, is a philosophical and cultural movement that affirms the possibility and desirability of improving the human condition by modifying what it means to be human using*

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*science and technology. The transhumanist technological agenda is multifaceted and ambitious, ranging anywhere from enhancing the capacity of the human mind and body to slowing down aging, assisting reproduction, and simulating intelligence artificially. The methodology adopted in this study is inspired by the apologetic approach of Francis Schaeffer. The approach in this dissertation may be viewed as a contemporary adaptation of the way Schaeffer argued against existentialism. Implicitly, this work illustrates the apologetic approach of Schaeffer and demonstrates his continual relevance. This study explains the emergence of transhumanism as an attempted solution to what may be called the problem of human evil. Highlighting*

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*the dilemma of human existence, Schaeffer turned the table around and reformulated the classical problem of evil into a problem for the secular humanists. The phenomenon of evil not only poses a problem for the theists who believe in the goodness and greatness of God, but it also produces much skepticism against the modern humanists who assert the goodness, rationality, and self-sufficiency of humankind.*

*Transhumanists tacitly acknowledge the failure of secular humanism in establishing a defense of humankind, or an anthropodicy, but hold out hope that many evils will be eliminated as human nature is made perfect by natural or artificial evolution. Picturing the apologetic approach of Schaeffer as a Y juncture engagement, this study responds to transhumanism in*

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*several steps. After a survey of transhumanism and an outline of the worldview apologetic approach exemplified by Schaeffer in chapter 1, chapter 2 probes where transhumanism originated from by examining its presuppositions in moral philosophy, epistemology, the philosophy of mind, and eschatology. Chapter 3 shows that transhumanism is deeply incompatible with widely-held intuitions about human equality, the universe, the mind, and the meaning of life. Chapter 4 points transhumanists to a better solution by translating the Christian gospel into a “re-humanist” metanarrative. Evil exists because life is a test of human dignity. Christians agree with humanists that evil is meant to be dealt with, not reasoned away. But transhumanism had been tried before*

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*by Adam and Eve. Precisely because of their failed attempt to become super-human, people are born post-human already. People will not overcome evil by becoming super-human. Instead, people must be born fully human again from above.*

*In the light of the threats posed to Christianity by militant Islam, intolerant secularism, and widespread misinformation (The Da Vinci Code, the Jesus Seminar, etc.), the necessity of informed and articulate defense of the Christian faith today can hardly be contested. Reasons for Our Hope offers a sophisticated yet accessible guide to "destroying speculations and every lofty thing raised up against the knowledge of God, and . . . taking every thought captive to the obedience of Christ" (2 Corinthians 10:5). The book's 31 chapters are divided into*

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*four sections:*

- *Apologetics Methodologies and Systems - with chapters on worldviews, the tension between faith and reason, etc.*
- *Apologetics in Scripture and in History - a look at apologetics in the Old and New Testaments, early church, middle ages, the Reformation, Enlightenment, and today.*
- *Apologetic Problems - issues such as the value of philosophy, dealing with skepticism, the problem of evil, miracles, the Resurrection, etc.*
- *How to Use Apologetics in Engaging the World - how to engage the Cultist, Secularist, Postmodernist, Muslim, and Eastern Mystic.*

*"The sun is setting in America, and darkness is falling. Our nation needs knights." Truth is under assault in America, causing her to weaken from within. In NO CHRISTIAN MAN IS AN*

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*ISLAND, Dex Bahr argues that at no time in our history is it more crucial for Christian men to have the courage to be knights in defense of God, country and family. Bahr illuminates readers to the hostile spiritual and ideological forces that have hijacked faith, education, politics and media and why they must be defeated Praise for NO CHRISTIAN MAN IS AN ISLAND: "I highly recommend this book for the author's passion and heartfelt desire for the Christian man to not be passive, but to be actively involved in his Christian life. We are living in a world of decay and though we will not be able to stop it from its downward spiral, we have the chance to slow down its course, and we begin with a good comprehension and knowledge of our situation. NO CHRISTIAN MAN IS AN ISLAND thoughtfully addresses*

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*these issues and clearly challenges us to a passionate pursuit of God. The opportunity to be a hero of God is out there, just go and do it. 'The world has yet to see what God could do to a fully surrendered man.'* By Henry Varley (friend of D.L. Moody)." -Jofri Frigillana, M. Div.; Th. M. (Talbot Theological Seminary) Good Shepherd Baptist Church - Anaheim, CA \*\*\*\*\*

\*\*\*\*\* Dex Bahr is a freelance writer. A former broadcast news reporter, Mr. Bahr has worked in major markets, including KJEO-TV in Fresno, California and OCN in Santa Ana, California. Mr. Bahr has been a Christian since 1980 and has served the Lord as a lay speaker and small group leader. He is married with two children.

*The Secular Outlook*

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*Living Without God*

*Eupraxophy*

*The Legacy of Humanism*

*Philosophy of Paul Kurtz*

*God Is Just: A Defense of the Old*

*Testament Civil Laws: Biblical*

*Theocracy, Justice, and Slavery*

*versus Humanistic Theocracy,*

*"Justice," and Slavery*

*The God Argument*

*humanism /'hju:meniz(e)m/ n. an*

*outlook or system of thought*

*concerned with human rather than*

*divine or supernatural matters.*

*Albert Einstein, Isaac Asimov, E.M.*

*Forster, Bertrand Russell, and*

*Gloria Steinem all declared*

*themselves humanists. What is*

*humanism and why does it matter?*

*Is there any doctrine every humanist*

*must hold? If it rejects religion, what*

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*does it offer in its place? Have the twentieth century's crimes against humanity spelled the end for humanism? On Humanism is a timely and powerfully argued philosophical defence of humanism. It is also an impassioned plea that we turn to ourselves, not religion, if we want to answer Socrates' age-old question: what is the best kind of life to lead? Although humanism has much in common with science, Richard Norman shows that it is far from a denial of the more mysterious, fragile side of being human. He deals with big questions such as the environment, Darwinism and 'creation science', euthanasia and abortion, and then argues that it is ultimately through the human*

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*capacity for art, literature and the imagination that humanism is a powerful alternative to religious belief. Drawing on a varied range of examples from Aristotle to Primo Levi and the novels of Virginia Woolf and Graham Swift, On Humanism is a lucid and much needed reflection on this much talked about but little understood phenomenon.*

*If God does not exist, then what does? Is there good and evil, and should we care? How do we know what's true anyway? And can we make any sense of this universe, or our own lives? Sense and Goodness answers all these questions in lavish detail, without complex jargon. A complete*

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*worldview is presented and defended, covering every subject from knowledge to art, from metaphysics to morality, from theology to politics. Topics include free will, the nature of the universe, the meaning of life, and much more, arguing from scientific evidence that there is only a physical, natural world without gods or spirits, but that we can still live a life of love, meaning, and joy.*

*Argues that a return to a more secular America will promote religious diversity and freedom, and help eliminate the widening divide between religious conservatives and staunch atheists.*

*Jens Zimmermann suggests that the West can rearticulate its identity*

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*and renew its cultural purpose by recovering the humanistic ethos that originally shaped Western culture. He traces the religious roots of humanism, and combines humanism, religion and hermeneutic philosophy to re-imagine humanism for our current cultural and intellectual climate.*

*A New Agenda*

*Bioethics and Secular Humanism*

*The Battle of the Classics*

*A Call for the Renewal of Western Culture*

*The Oxford Handbook of Humanism*

*The Virtues of Humanism*

*Multi-Secularism*

*The concept of evolution is widely considered to be a foundational building block in atheist thought.*

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*Leaders of the New Atheist movement have taken Darwin's work and used it to diminish the authority of religious institutions and belief systems. But they have also embraced it as a metaphor for the gradual replacement of religious faith with secular reason. They have posed as harbingers of human progress, claiming the moral high ground, and rejecting with intolerance any message that challenges the hegemony of science and reason. Religion, according to the New Atheists, should be relegated to the Dark Ages of superstition and senseless violence. Yet Darwin did not see evolution as a linear progression to an improved state of being. The more antagonistic members of the New Atheist movement who embrace this*

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*idea are not only employing bad history, but also the kind of rigid, black-and-white thinking they excoriate in their religious opponents. Indeed, Stephen LeDrew argues, militant atheists have more in common with religious fundamentalists than they would care to admit, advancing what LeDrew calls secular fundamentalism. In reaction to fundamentalist Christianity and Islamism, this strain of atheism has become an offshoot of the religion it tries so hard to malign. The Evolution of Atheism outlines the essential political tension at the heart of the atheist movement. The New Atheism, LeDrew shows, is part of a tradition of atheist thought and activism that promotes individualism and scientific*

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*authority, which puts it at odds with atheist groups that are motivated by humanistic ethics and social justice. LeDrew draws on public relations campaigns, publications, podcasts, and in-depth interviews to explore the belief systems, internal logics, and self-contradictions of the people who consider themselves to be atheists. He argues that evolving understandings of what atheism means, and how it should be put into action, are threatening to irrevocably fragment the movement.*

*Ronald Aronson demonstrates that atheism represents much more than what one does not believe: that it is the precondition for a generous humanism. The two closing chapters are models of stoicism at its best." -*

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***Christopher Hitchens, author of God Is Not Great.***

***No Marketing Blurb***

***In Defense of Secular***

***Humanism Prometheus Books***

***Challenges to the Enlightenment***

***Imperfect Garden***

***Living Without Religion***

***What is Secular Humanism?***

***The Evolution of Atheism***

***No Christian Man Is an Island***

***Life After Faith***

Are there any ethical values and principles that nonreligious individuals can live by?

In a time when many have forsaken otherworldly religions, what does human life mean? What is its significance?

Secular humanism attempts to answer these questions in a way that resonates with human aspirations and the findings of science. It provides a scientific,

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philosophical, and ethical outlook that exerts a profound influence on civilization and that may be traced back to the ancient world, through the modern world, down to the present. Today many schools of thought broadly identify with humanist ideas and values. By conjoining the term secular with humanism, we may narrow its focus and meaning, enabling us to distinguish secular humanism from other forms of humanism ... in the contemporary world Secular Humanism offers a bold new paradigm.

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

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liberal democracies Reveals how secularism has gained a new political and moral significance. Also examines such topics as atheism, religious criticism and free speech

America finds herself behind a curtain of atheistic and evolutionistic Secular Humanism. Has God now disowned His daughter, America? Has America now lost her only true defense system against terrorism--namely, God himself?

Although there is no shortage of recent books arguing against religion, few offer a positive alternative—how anyone might live a fulfilling life without the support of religious beliefs. This enlightening book fills the gap. Philip Kitcher constructs an original and persuasive secular perspective, one that answers human needs, recognizes the objectivity of values, and provides for the universal desire for meaningfulness. Kitcher thoughtfully and

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sensitively considers how secularism can respond to the worries and challenges that all people confront, including the issue of mortality. He investigates how secular lives compare with those of people who adopt religious doctrines as literal truth, as well as those who embrace less literalistic versions of religion. Whereas religious belief has been important in past times, Kitcher concludes that evolution away from religion is now essential. He envisions the successors to religious life, when the senses of identity and community traditionally fostered by religion will instead draw on a broader range of cultural items—those provided by poets, filmmakers, musicians, artists, scientists, and others. With clarity and deep insight, Kitcher reveals the power of secular humanism to encourage fulfilling human lives built on ethical truth.

Born Human Again

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The Meaning of Life

The Good Book

APOLOGIA II

A Christian View of Government and  
Morality

How a Nineteenth-Century Debate Can  
Save the Humanities Today

On Humanism

**These are troubling days for the humanities. In response, a recent proliferation of works defending the humanities has emerged. But, taken together, what are these works really saying, and how persuasive do they prove? The Battle of the Classics demonstrates the crucial downsides of contemporary apologetics for the humanities and presents in its place a historically**

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informed case for a different approach to rescuing the humanistic disciplines in higher education. It reopens the passionate debates about the classics that took place in late nineteenth- and early twentieth-century America as a springboard for crafting a novel foundation for the humanistic tradition. Eric Adler demonstrates that current defenses of the humanities rely on the humanistic disciplines as inculcators of certain poorly defined skills such as "critical thinking." It criticizes this conventional approach, contending that humanists cannot hope to

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save their disciplines without arguing in favor of particular humanities content. As the uninspired defenses of the classical humanities in the late nineteenth century prove, instrumental apologetics are bound to fail. All the same, the book shows that proponents of the Great Books favor a curriculum that is too intellectually narrow for the twenty-first century. *The Battle of the Classics* thus lays out a substance-based approach to undergraduate education that will revive the humanities, even as it steers clear of overreliance on the Western canon. The book envisions a

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global humanities based on the examination of masterworks from manifold cultures as the heart of an intellectually and morally sound education.

Modern western society, with its democratic institutions and its reliance on science as the basis of technology and industry, is largely an outgrowth of Enlightenment ideals. Yet today the entire Enlightenment agenda is being challenged, not only by members of the religious orthodoxy but also by a group of academics loosely described under the label of "postmodernism." Whereas the Enlightenment project has always been at odds with

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religious orthodoxy, which has traditionally been suspicious of efforts to achieve human progress without supernatural support, today it must deal with a very different type of attack from postmodernist intellectuals.

Available in English for the first time, *Imperfect Garden* is both an approachable intellectual history and a bracing treatise on how we should understand and experience our lives. In it, one of France's most prominent intellectuals explores the foundations, limits, and possibilities of humanist thinking. Through his critical but sympathetic

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excavation of humanism, Tzvetan Todorov seeks an answer to modernity's fundamental challenge: how to maintain our hard-won liberty without paying too dearly in social ties, common values, and a coherent and responsible sense of self. Todorov reads afresh the works of major humanists--primarily Montaigne, Rousseau, and Constant, but also Descartes, Montesquieu, and Toqueville. Each chapter considers humanism's approach to one major theme of human existence: liberty, social life, love, self, morality, and expression. Discussing humanism in

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dialogue with other systems, Todorov finds a response to the predicament of modernity that is far more instructive than any offered by conservatism, scientific determinism, existential individualism, or humanism's other contemporary competitors. Humanism suggests that we are members of an intelligent and sociable species who can act according to our will while connecting the well-being of other members with our own. It is through this understanding of free will, Todorov argues, that we can use humanism to rescue universality and reconcile human liberty with

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solidarity and personal integrity. Placing the history of ideas at the service of a quest for moral and political wisdom, Todorov's compelling and no doubt controversial rethinking of humanist ideas testifies to the enduring capacity of those ideas to meditate on--and, if we are fortunate, cultivate--the imperfect garden in which we live.

A non-religious, humanist reference draws on secular literature and philosophy from both Western and Eastern traditions to consider such topics as the origins of the world, how to relate to others, and how to

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appreciate life.

A Christian Response to Transhumanism Based on the Apologetic Approach of Francis Schaeffer

Humanism and Religion

Humanism and the Death of God

Reasons for Our Hope

The Cabana Chronicles

Conversations About God The

Religions of Secular

Humanism and Christianity

The Black Humanist

Experience

The first book dedicated entirely to humanists of African descent, The Black Humanist Experience gives African American humanists the opportunity to discuss their reasons

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for leaving the religious fold and embracing a humanist life stance. As a minority within a minority, African American humanists may often feel isolated and misunderstood. These thoughtful essays help to draw attention to the vitality of the humanist movement within the black community and they put many myths about humanists to rest. Contrary to popular stereotypes, most humanists do not reject religion out of disillusionment, ignorance, desperation, or misanthropy. The contributors to this volume demonstrate that the decision to adopt the humanist viewpoint is based on intellectual honesty and the best information provided by

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science, history, comparative religion, and other scholarly disciplines. Moreover, they show that a central concern of humanists of all races is preservation and promotion of what humanist philosopher Paul Kurtz calls "the common moral decencies" shared by most religious and ethical systems. At a time when faith-based organizations are favored politically, especially within the black community, this timely collection of essays shows that humanism, with its emphasis on reason, free inquiry, moral decency, and justice, offers much to the challenges facing African Americans.

Are the fundamentalists shaking the

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foundations of the American republic? When they condemn humanism's influence in the schools, are they not actually attacking modern education, science, culture, and philosophy? Is it possible to be moral without benefit of clergy or creed? Can humanism help open doors so that individuals, singly and in cooperation with others, can create lives that are rich in enjoyment, eloquent and meaningful? What is humanism, and why have humanists come under attack by religious conservatives and the fundamentalist right? Humanism is not a dogma or a creed, writes Paul Kurtz. Humanists have confidence in human beings, and they believe

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that the only bases for morality are human experience and human needs. Humanists are opposed to all forms of supernaturalistic and authoritarian religion. Many humanists believe that scientific intelligence and critical reason can assist in reconstructing our moral lives . . . Humanists believe in freedom and pluralistic democracy as virtually our first principle, and we are disturbed by any authoritarian effort to impose one point of view on America. Defense of the open, democratic society should be the first point humanists make in response to the Moral Majority, making it clear that in our reading of the American tradition, pluralism is essential. In Defense of

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Secular Humanism is a volume of collected essays by one of the leading exponents of secular humanism. It is a closely reasoned defense of one of the most venerable ethical, scientific and philosophical traditions within Western civilization. Paul Kurtz (Amherst, NY), professor emeritus of philosophy at the State University of New York at Buffalo, is president of the International Academy of Humanism and is one of the leading spokespersons for Secular Humanism today. He is the author or editor of over thirty-five books, including most recently *Embracing the Power of Humanism* (Rowman & Littlefield) and *The Courage to Become*

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(Praeger/Greenwood).

We learn best through stories. The atheistic religion of Secular Humanism and Christianity are discussed by a group of retirees meeting each week under a cabana on the beach at South Padre Island, Texas. It is one of a number of books comprising The Cabana Chronicles series of books on comparative religion and apologetics, the systematic and logical defense of the Christian religion.

The first coherent picture of who joins such movements as the New Right and how they think.

The Courage to Become

African-American Humanism

The Politics of a Modern Movement

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Toward a New Enlightenment  
In Defense of Moral and Political  
Secularism

Sense and Goodness Without God  
Man Made God

***Bioethics is vitally important in our day because it represents the critical expression of interest in the proper use of medical science to provide health care. Secular humanism is important because it is a central factor in constructing a common morality that does not make special appeal to such things as religious assumptions. The argument of this book, therefore, will be of profound interest to***

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*all who are concerned for the well-being of humanity in today's world. Imagine, the author says, Roman Catholics and committed atheists disputing over proper abortion policies. Imagine individuals who wish to organize a for-profit surrogate mother service, confronting individuals who view such endeavors as exploitation of women. To what moral premise do they appeal? Are power and influence the deciding factors, or is it possible to establish certain principles to which all may appeal? In answer, Professor Engelhardt examines the various meanings of*

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*secularity and humanism, clearly showing how complex they are. Alongside this he demonstrates the diversity of bioethics and the problems of laying a foundation for it. Based on these considerations, he identifies which ways forward are the most promising. The urgency of the task is clear. New biomedical possibilities are surfacing at the very time that demands to contain health care costs pose difficult ethical problems. Paul Kurtz has been the dominant voice of secular humanism over the past thirty years. This compilation of his work*

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*reveals the scope of his thinking on the basic topics of our time and his many and varied contributions to the cause of free thought. It focuses on the central issues that have concerned Kurtz throughout his career: ethics, politics, education, religion, science, and pseudoscience. The chapters are linked by a common theme: the need for a new enlightenment, one committed to the use of rationality and skepticism, but also devoted to realizing the highest values of humanist culture. Many writings included here were first published in magazines and journals long unavailable.*

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*Some of the essays have never before been published. They now appear as a coherent whole for the first time. Also included is an extensive bibliography of Kurtz's writings. Toward a New Enlightenment is essential for those who know and admire Paul Kurtz's work. It will also be an important resource for students of philosophy, political science, ethics, and religion. Among the chapters are: "Humanist Ethics: Eating the Forbidden Fruit"; "Relevance of Science to Ethics"; "Democracy without Theology"; "Misuses of Civil Disobedience"; "The Limits*

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*of Tolerance"; "Skepticism about the Paranormal: Legitimate and Illegitimate"; "Militant Atheism vs. Freedom of Conscience"; "Promethean Love: Unbound"; "The Case for Euthanasia"; and "The New Inquisition in the Schools."*

*Introduction*  
*The Meaning of Life: The Withdrawal of a Question*  
*1. The Humanization of the Divine: From John Paul II to Drewermann*  
*2. The Divinization of the Human: The Secularization of Ethics and the Birth of Modern Love*  
*3. The Sacred with a Human Face*  
*Conclusion*  
*The Humanism of Humanity Made God*  
*Notes*  
*Works Cited*  
*Index*

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**Paul Kurtz was one of America's foremost expositors of humanist philosophy. In *Living without Religion* he introduced a new word to describe humanism - eupraxophy. Derived from the Greek roots eu (good), praxis (practice), and sophia (philosophical and scientific wisdom), eupraxophy means literally "good conduct and wisdom in living." Eupraxophy draws upon the disciplines of the sciences, philosophy, and ethics - yet it is more than these. Not simply an intellectual position,**

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*eupraxophy expresses convictions about the nature of the universe and how to live one's life with commitment and dedication. It thus combines both a cosmic outlook and a life stance. Kurtz maintains that the eupraxopher can lead a meaningful life and help create a just society, and he offers concrete recommendations for the development of the humanism of the future. An entire section of this book is devoted to the careful definition of religion, which clearly demonstrates that an authentic moral life is possible without religious belief. Following*

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*Kurtz's Transcendental Temptation and Forbidden Fruit, Living without Religion completes a trilogy of humanist works that responds to theistic critics of modern secular humanism.*

*A Humanist Bible*

*Embracing the Power of Humanism*

*God, Government, and the Road to Tyranny*

*America-A Call to Greatness*

*The Scientific Spirit of American Humanism*

*Women of the New Right*

*The Quran and the Secular Mind*

**Significantly, the book shows why special attention to American liberal religiosity remains critical to a clear**

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**understanding of the scientific spirit in American culture. Paul Kurtz argues that it is possible for rationalists and free thinkers to lead exemplary lives. This book is concerned with the rationality and plausibility of the Muslim faith and the Qur'an, and in particular how they can be interrogated and understood through Western analytical philosophy. It also explores how Islam can successfully engage with the challenges posed by secular thinking. The Quran and the Secular Mind will be of interest to students and scholars of Islamic philosophy, philosophy of religion, Middle East studies, and political Islam. The contemporary world is witness to an intense**

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**controversy about secularism. This controversy has intensified due to the presence of fundamentalism, which challenges secular society and the secularization of philosophical ideas and ethical values. Secularists maintain that the state should not impose a religious creed upon citizens and should respect freedom of conscience, the right to believe or disbelieve in the prevailing orthodoxy. This right is guaranteed by the First Amendment to the US Constitution and the Rights of Man enunciated in the French Revolution. Yet many powerful religious institutions do not accept this principle. Paul Kurtz argues that secularism needs to**

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**be allied to the emergence of democratic institutions that respect individual freedom and the pluralistic society. He argues that a defense of secularism entails a defense of the civic virtues of democracy, which include the toleration of dissent and alternative lifestyles and the willingness to negotiate differences. Consequently, secularism will take different forms in different societies; the term multi-secularism best describes that. Many people believe that it is impossible to maintain a moral order without the support of religion. Kurtz vigorously denies that, and this volume attempts to explicate the values and principles of secular morality, which he sees as the**

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**cornerstone of the open democratic society. Kurtz was involved in the campaign for secularism throughout his career as a philosopher. This book reflects his participation in this battle and extends his thinking to new areas.**

**In Defense of Reason and Science  
Is God with America?**

**The Search for a Common  
Morality**

**New Directions for Atheists,  
Agnostics, Secularists, and the  
Undecided**

**A Defense of Metaphysical  
Naturalism**

**How to Be Secular**

**A Philosophy of Islam**

While humanist sensibilities have played a formative role in the

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advancement of our species, critical attention to humanism as a field of study is a more recent development. As a system of thought that values human needs and experiences over supernatural concerns, humanism has gained greater attention amid the rapidly shifting demographics of religious communities, especially in Europe and North America. This outlook on the world has taken on global dimensions as well, with activists, artists, and thinkers forming a humanistic response not only to traditional religion, but to the pressing social and political issues of the

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21st century. With in-depth, scholarly chapters, The Oxford Handbook of Humanism aims to cover the subject by analyzing its history, its philosophical development, its influence on culture, and its engagement with social and political issues. In order to expand the field beyond more Western-focused works, the Handbook discusses humanism as a worldwide phenomenon, with regional surveys that explore how the concept has developed in particular contexts. The Handbook also approaches humanism as both an opponent to traditional religion as well as a

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philosophy that some religions have explicitly adopted. By both synthesizing the field, and discussing how it continues to grow and develop, the Handbook promises to be a landmark volume, relevant to both humanism and the rapidly changing religious landscape. Kurtz offers an optimistic appraisal of the "human prospect" and outlines a philosophy both for the individual and the global community. 'Apologia' is defined as formal written defense of one's opinion or conduct and this book is partly a rewrite of essays that appeared in my earlier

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publications, 'A Few Differing Opinions' and "'Think On These Things'. Essays: Love and Marriage; Secular Humanist Viewpoint; Culture of Gui The Case Against Religion and for Humanism