

Das Institut für Christliche Philosophie und die Philosophische Gesellschaft Innsbruck laden ein zum Vortrag von

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Religious Pluralism

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Many of the recent discussions of religious pluralism are marred by confusion and lack of precision. The term is used by theologians, political scientists, philosophers of religion and others in diverse ways. I will distinguish among various types of religious pluralism and in so doing provide a framework in which the various current usages of the term can be situated. In particular, the following seven kinds of religious pluralism should be distinguished: soteriological, normative, epistemological, alethic, ethical, deontological and hermetic. Each of these forms of religious pluralism denies that some positive attribute or value applies exclusively to the teachings, institutions, or followers of a specific religious tradition. For example, epistemic religious pluralism is the denial of the claim that the adherents of some specific religious tradition have a privileged epistemic position; while alethic religious pluralism is the denial that religious truth is found exclusively in the teachings of a single faith tradition. Furthermore, we can distinguish reductionist from non-reductionist pluralisms. Reductionists hold that the various positive values attached to some aspect of various religious traditions does so by virtue of common features to be found in those traditions, while non-reductionist pluralism is the claim that these values may be founded on different grounds in different traditions. Finally, I will mention the course of the discussion of religious pluralism in Iran.

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