

# Making Religion Safe for Democracy

*Transformation from Hobbes  
to Tocqueville*



J. JUDD OWEN

# **Making Religion Safe For Democracy Transformation From Hobbes To Tocqueville**

**Cynthia J. Hinckley**



## **Making Religion Safe For Democracy Transformation From Hobbes To Tocqueville:**

**Making Religion Safe for Democracy** J. Judd Owen, 2015 Does the toleration of liberal democratic society mean that religious faiths are left substantively intact so long as they respect the rights of others Or do liberal principles presuppose a deeper transformation of religion Does life in democratic society itself transform religion In *Making Religion Safe for Democracy* J Judd Owen explores these questions by tracing a neglected strand of Enlightenment political thought that presents a surprisingly unified reinterpretation of Christianity by Thomas Hobbes John Locke and Thomas Jefferson Owen then turns to Alexis de Tocqueville s analysis of the effects of democracy on religion in the early United States Tocqueville finds a religion transformed by democracy in a way that bears a striking resemblance to what the Enlightenment thinkers sought while offering a fundamentally different interpretation of what is at stake in that transformation *Making Religion Safe for Democracy* offers a novel framework for understanding the ambiguous status of religion in modern democratic society

**Civil Religion in Modern Political Philosophy** Steven Frankel, Martin D. Yaffe, 2020-07-15 Inspired by Machiavelli modern philosophers held that the tension between the goals of biblical piety and the goals of political life needed to be resolved in favor of the political and they attempted to recast and delimit traditional Christian teaching to serve and stabilize political life accordingly This volume examines the arguments of those thinkers who worked to remake Christianity into a civil religion in the early modern and modern periods Beginning with Machiavelli and continuing through to Alexis de Tocqueville the essays in this collection explain in detail the ways in which these philosophers used religious and secular writing to build a civil religion in the West Early chapters examine topics such as Machiavelli s comparisons of Christianity with Roman religion Francis Bacon s cherry picking of Christian doctrines in the service of scientific innovation and Spinoza s attempt to replace long held superstitions with newer progressive ones Other essays probe the scripture based anti Christian argument that religion must be subordinate to politics espoused by Jean Jacques Rousseau and David Hume both of whom championed reason over divine authority Crucially the book also includes a study of civil religion in America with chapters on John Locke Montesquieu and the American Founders illuminating the relationships among religious and civil history acts and authority The last chapter is an examination of Tocqueville s account of civil religion and the American regime Detailed thought provoking and based on the careful study of original texts this survey of religion and politics in the West will appeal to scholars in the history of political philosophy political theory and American political thought **A**

**Christian Approach to Corporate Religious Liberty** Edward A. David, 2020-09-21 This book addresses one of the most urgent issues in contemporary American law namely the logic and limits of extending free exercise rights to corporate entities Pointing to the polarization that surrounds disputes like *Burwell v Hobby Lobby* David argues that such cases need not involve pitting flesh and blood individuals against the rights of so called corporate moral persons Instead David proposes that such disputes should be resolved by attending to the moral quality of group actions This approach shifts attention away

from polarizing rights talk and towards the virtues required for thriving civic communities More radically however this approach suggests that groups themselves should not be viewed as things or persons in the first instance but rather as occasions of coordinated activity Discerned in the writings of Saint Thomas Aquinas this reconceptualization helps illuminate the moral stakes of a novel and controversial form of religious freedom *Religion in the Public Square* James M. Patterson,2019-04-11 Ven Fulton J Sheen Dr Martin Luther King Jr and Rev Jerry Falwell religious leaders who popularized theology through media campaigns designed to persuade the public In *Religion in the Public Square* James M Patterson considers religious leaders who popularized theology through media campaigns designed to persuade the public Ven Fulton J Sheen Dr Martin Luther King Jr and Rev Jerry Falwell differed profoundly on issues of theology and politics but they shared an approach to public ministry that aimed directly at changing how Americans understood the nature and purpose of their country From the 1930s through the 1950s Sheen was an early adopter of paperbacks radio and television to condemn totalitarian ideologies and to defend American Catholicism against Protestant accusations of divided loyalty During the 1950s and 1960s King staged demonstrations and boycotts that drew the mass media to him The attention provided him the platform to preach Christian love as a political foundation in direct opposition to white supremacy Falwell started his own church which he developed into a mass media empire He then leveraged it during the late 1970s through the 1980s to influence the Republican Party by exhorting his audience to not only ally with religious conservatives around issues of abortion and the traditional family but also to vote accordingly Sheen King and Falwell were so successful in popularizing their theological ideas that they won prestigious awards had access to presidents and witnessed the results of their labors However Patterson argues that Falwell s efforts broke with the longstanding refusal of religious public figures to participate directly in partisan affairs and thereby catalyzed the process of politicizing religion that undermined the Judeo Christian consensus that formed the foundation of American politics *Hobbes's Kingdom of Light* Devin Stauffer,2018-08-02 Was Hobbes the first great architect of modern political philosophy Highly critical of the classical tradition in philosophy particularly Aristotle Hobbes thought that he had established a new science of morality and politics Devin Stauffer here delves into Hobbes s critique of the classical tradition making this oft neglected aspect of the philosopher s thought the basis of a new comprehensive interpretation of his political philosophy In Hobbes s *Kingdom of Light* Stauffer argues that Hobbes was engaged in a struggle on multiple fronts against forces both philosophic and religious that he thought had long distorted philosophy and destroyed the prospects of a lasting peace in politics By exploring the twists and turns of Hobbes s arguments not only in his famous *Leviathan* but throughout his corpus Stauffer uncovers the details of Hobbes s critique of an older outlook rooted in classical philosophy and Christian theology and reveals the complexity of Hobbes s war against the Kingdom of Darkness He also describes the key features of the new outlook the Kingdom of Light that Hobbes sought to put in its place Hobbes s venture helped to prepare the way for the later emergence of modern liberalism and modern secularism

Hobbes's Kingdom of Light is a wide ranging and ambitious exploration of Hobbes's thought **God's Patience and our Work** Ben Fulford, 2024-02-28 In *God's Patience and our Work* Ben Fulford argues that Hans Frei's theology and ethics offers unheralded but valuable resources for thinking about the social and political engagement of Christian communities in pluralistic societies in light of hope in Jesus Christ. He shows how Frei's project of recovering the conditions for and shape of a generous orthodoxy runs through his work offering broad flexible vision of Christian identity, ethical responsibility and humanistic witness focused in the person and presence of Jesus Christ. In dialogue with liberation theologies Fulford draws from Frei an account of divine patience and providence to frame hopeful pragmatic Christian participation in work for dignity, justice and penultimate reconciliation rooted in new and deeper contextual reading of his work [The Democratic Soul](#)

Aaron L. Herold, 2021-08-06 In *The Democratic Soul* Aaron L. Herold argues that liberal democracy's current crisis of extreme polarization, rising populism and disillusionment with political institutions must be understood as the culmination of a deeper dissatisfaction with the liberal Enlightenment. Major elements of both the Left and the Right now reject the Enlightenment's emphasis on rights as theoretically unfounded and morally undesirable and have sought to recover a contrasting politics of obligation. But this has re-opened questions about the relationship between politics and religion long thought settled. To address our situation Herold examines the political thought of Spinoza and Tocqueville, two authors united in support of liberal democracy but with differing assessments of the Enlightenment. Through an original reading of Spinoza's *Theologico-Political Treatise* Herold uncovers the theological foundation of liberal democracy, a comprehensive moral teaching rehabilitating human self-interest, denigrating devotion as a relic of superstition and cultivating a pride in living, acting and thinking for oneself. In his political vision Spinoza articulates our highest hopes for liberalism for he is confident such an outlook will produce both intellectual flourishing and a paradoxical recovery of community. But Spinoza's project contains tensions which continue to trouble democracy today. As Herold shows via a new interpretation of Tocqueville's *Democracy in America*, the dissatisfactions now destabilizing democracy can be traced to the Enlightenment's failure to find a place for religious longings whose existence it largely denied. In particular, Tocqueville described a natural human desire for a kind of happiness found at least partly in self-sacrifice. Because modernity weakens religion precisely as it makes democracy stronger than liberalism, it permits this desire to find new and dangerous outlets. Tocqueville thus sought to design a new political science which could rectify this problem and which therefore remains indispensable today in recovering the moderation lacking in contemporary politics [The Best of 2015](#)

Gideon Rose, 2015-12-14 Between our classic print magazine and our award-winning website we've published more than 500 articles this year on everything from Vladimir Putin's Russia to the euro crisis to how to deal with the self-proclaimed Islamic State. We're proud of all our content but every year there are a few pieces that really stand out from the pack. So we've compiled some of our favorites into this anthology for handy reference. Our diverse offerings include Kenan Malik's *The Failure of Multiculturalism* which argues that Europe's

integration policies have entrenched divisions rather than erased them and Ira Trivedi's *When a Bride to Be Is a Bride to Buy* an eye opening piece on India's bride shortage and how it has fueled the trafficking of young women From Greece's financial problems to the Islamic State's statecraft the decline of international studies in the American academy to the stagnation of reforms in China we've covered it all We hope you enjoy the collection and come back for more in 2016 **United States Political Science Documents** ,1983 **ABC Pol Sci** ,1999 **Democratic Religion from Locke to Obama** Giorgi Arshidze,2016 This book explores the transformations in religion and its civic role in American democracy from John Locke to Barack Obama *Tocqueville's Civil Religion* Sanford Kessler,1994-07-01 Sanford Kessler offers a provocative and timely analysis of Alexis de Tocqueville's views on the relationship between Christianity and American democracy These views are central to Tocqueville's discussions of the moral requirements of freedom and the tasks of democratic statesmanship Tocqueville's thinking about American religion is highly relevant to contemporary debates regarding America's origins the current strength of American Christianity and the proper role of religion in American public life Kessler skillfully demonstrates how Tocqueville incorporates his ideas into an analysis of the American character a factor in American politics that he considered more important than the Constitution This book will challenge the thinking of all Americans concerned with religious political issues and with the prospects for freedom *The Role of Religion in Alexis de Tocqueville's Democracy in America* Primrose Pratt Tishman,2004 *The Role of Religion in the Social and Political Thought of Alexis de Tocqueville* Cynthia J. Hinckley,1986 *Christianity and American Democracy* Hugh Heclo,2007 Christianity not religion in general has been important for American democracy With this bold thesis Hugh Heclo offers a panoramic view of how Christianity and democracy have shaped each other Heclo shows that amid deeply felt religious differences a Protestant colonial society gradually convinced itself of the truly Christian reasons for as well as the enlightened political advantages of religious liberty By the mid twentieth century American democracy and Christianity appeared locked in a mutual embrace But it was a problematic union vulnerable to fundamental challenge in the Sixties Despite the subsequent rise of the religious right and glib talk of a conservative Republican theocracy Heclo sees a longer term reciprocal estrangement between Christianity and American democracy Responding to his challenging argument Mary Jo Bane Michael Kazin and Alan Wolfe criticize qualify and amend it Heclo's rejoinder suggests why both secularists and Christians should worry about a coming rupture between the Christian and democratic faiths The result is a lively debate about a momentous tension in American public life **Why Religion Is Good for American Democracy** Robert Wuthnow,2021-09-07 How the actions and advocacy of diverse religious communities in the United States have supported democracy's development during the past century Does religion benefit democracy Robert Wuthnow says yes In *Why Religion Is Good for American Democracy* Wuthnow makes his case by moving beyond the focus on unifying values or narratives about culture wars and elections Rather he demonstrates that the beneficial contributions of religion are best understood through the lens of religious

diversity The religious composition of the United States comprises many groups organizations and individuals that vigorously and sometimes aggressively contend for what they believe to be good and true Unwelcome as this contention can be it is rarely extremist violent or autocratic Instead it brings alternative and innovative perspectives to the table forcing debates about what it means to be a democracy Wuthnow shows how American religious diversity works by closely investigating religious advocacy spanning the past century during the Great Depression World War II the civil rights movement the debates about welfare reform the recent struggles for immigrant rights and economic equality and responses to the coronavirus pandemic The engagement of religious groups in advocacy and counteradvocacy has sharpened arguments about authoritarianism liberty of conscience freedom of assembly human dignity citizens rights equality and public health Wuthnow hones in on key principles of democratic governance and provides a hopeful yet realistic appraisal of what religion can and cannot achieve At a time when many observers believe American democracy to be in dire need of revitalization *Why Religion Is Good for American Democracy* illustrates how religious groups have contributed to this end and how they might continue to do so despite the many challenges faced by the nation

*Not by Reason Alone* Joshua Mitchell, 1996-10 Masterfully interweaving political religious and historical themes *Not by Reason Alone* creates a new interpretation of early modern political thought Where most accounts assume that modern thought followed a decisive break with Christianity Joshua Mitchell reveals that the line between the age of faith and that of reason is not quite so clear Instead he shows that the ideas of Luther Hobbes Locke and Rousseau draw on history rather than reason alone for a sense of political authority This erudite and ambitious work crosses disciplinary boundaries to expose unsuspected connections between political theory religion and history In doing so it offers a view of modern political thought undistorted by conventional distinctions between the ancient and the modern and between the religious and the political Original A delight to read a political philosopher who takes the theologies of Hobbes and Locke seriously J M Porter *Canadian Journal of History* Mitchell s argument both illuminates and fascinates An arresting even stunning contribution to our study of modern political thought William R Stevenson Jr *Christian Scholar s Review*

**Radical Democracy and Political Theology** Jeffrey W. Robbins, 2011 Alexis de Tocqueville once wrote that the people reign over the American political world like God over the universe unwittingly casting democracy as the political instantiation of the death of God According to Jeffrey W Robbins Tocqueville s assessment remains an apt observation of modern democratic power which does not rest with a sovereign authority but operates as a diffuse social force By linking radical democratic theory to a contemporary fascination with political theology Robbins envisions the modern experience of democracy as a social cultural and political force transforming the nature of sovereign power and political authority Robbins joins his work with Michael Hardt and Antonio Negri s radical conception of network power as well as Sheldon Wolin s notion of fugitive democracy to fashion a political theology that captures modern democracy s social and cultural torment This approach has profound implications not only for the nature of contemporary religious belief and

practice but also for the reconceptualization of the proper relationship between religion and politics Challenging the modern liberal and secular assumption of a neutral public space Robbins conceives of a postsecular politics for contemporary society that inextricably links religion to the political While effectively recasting the tradition of radical theology as a political theology this book also develops a comprehensive critique of the political theology bequeathed by Carl Schmitt It marks an original and visionary achievement by the scholar the Journal of the American Academy of Religion hailed one of the best commentators on religion and postmodernism Religion and Individualism in a Democracy Deanna H. Greisen,1990

**American Religious Democracy** Bruce Ledewitz,2007-03-30 The most significant public religious issue confronting America today is the relationship between Church and State Secular opinion holds that the rise of religion in the public square is a threat to our democracy that must be resisted American Religious Democracy argues that this position although understandable is misguided American political life after the 2004 Presidential election is best understood as a religious democracy though not of a fundamentalist variety This book explains the decline of secular democracy describes some of the legal political and religious implications of this new religious democracy and finally invites secular voters to participate in religious democracy The 2004 election clearly showed that a substantial number of voters in America now vote the way they do for what they consider to be religious reasons and that as a result of their voting government policy is changing to reflect their religious commitments The result has been the creation of a religious democracy However taking part in a religious democracy for Americans especially requires a new understanding of what religion means in a public and political sense Ledewitz takes a reasoned yet lively approach to the subject promoting a a new understanding of what religious democracy is and how secularists can and should participate Looking at the Constitution the current nature of politics and religion and public attitudes toward capitalism the environment technology women s rights and international relations the author is able to construct a clearer picture of the religious and political landscape in America today



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