



Research Paper

Schleiermacher and Religious Pluralism

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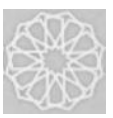
Abstract

After the Age of Enlightenment and the problems introduced by Hume and Kant to the principle of metaphysics and the problems introduced by the new critics of the Bible to the revealed religion, Schleiermacher tried to present a new reading and expression of the principle of religion and Christian religion, which is free from these problems. He considers beliefs and actions outside of religion and says that the essence of religion is "confrontation with the infinite" and this confrontation exists in all religions. Therefore, some have considered him a pluralist. But is Schleiermacher really a pluralist or a moderate exclusivist? This article, using a descriptive-analytical method, seeks to prove that he is a moderate monopolist and cannot escape the problems of monopolism. Schleiermacher considers Christianity to be different from other religions in that it confronts the infinite better and higher than other religions and achieves better salvation. The words of this article are that Schleiermacher is not successful in his goal.

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Extended abstract

1. Introduction

Schleiermacher, who lived after philosophers like Kant and Hegel and the flow of historical criticism of the Bible, sought to answer these two philosophers' criticisms of metaphysics on the one hand and to escape from the new critics' criticisms of the Bible on the other hand. His strategy was to place the essence of religion outside of reason and action; therefore he believed that the essence of religion is boundless and a kind of experience.

What is related to Schleiermacher's discussion in this study is that he considered this encounter with the limitless and religious experience to be present in all historical religions, and for this reason, some have considered him a pluralist. What this article seeks to explain and prove is to clarify Schleiermacher's position in this regard, as well as to criticize and examine his position.

2. Method

This study used a descriptive-analytical approach and data collection was done through the library method.

3. Findings

The point of this research is that since Schleiermacher considers the limitless and religious experience in Christianity to

be more serious and complete because of Christ, and as a result, he regards a more complete and higher salvation for Christians, he should be considered a moderate exclusivist, not a pluralist. Another point, which is one of the findings of this paper, is that although Schleiermacher's monopolistic position is not extreme, it has serious problems. This study seeks to analyze Schleiermacher's position regarding the righteousness and salvation of other religions and also criticize his positions through a descriptive-analytical approach and library method.

4. Result

The final result of this article is that, firstly, Schleiermacher cannot be considered a pluralist; rather he should be considered a moderate monopolist, and secondly, his monopolist position cannot be defended in any way and has serious problems.

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Contribution of the authors

This article was written individually.

Conflict of interest

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