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Sommario/riassunto	'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 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.

This study argues that certain humanistic values, including belief in human rights and the inherent dignity and value of human persons as persons, are jeopardized by anti-religious forms of naturalism. Osborn explores the thinking of some of the most influential thinkers on anti-religious forms of naturalism - Darwin, Marx, and Nietzsche.

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