

Examining Hocking's Approach to Comparative Studies Passing from Comparative Religion to Comparative Philosophy

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Abstract

Some American pragmatic thinkers, along with global efforts to establish peace, sought to create global understanding at the philosophical level. In addition to comparing philosophies, they also discussed the philosophy of comparative philosophy or comparative methodology. William Hocking was the pioneer. He was the first He addressed comparative religion; emphasis on natural religion, universal religion and the recognition of religious diversity and pluralism, opposition to the globalization of a religion, emphasis on changing the approach of religious missionaries from exclusivity to pluralism were the most important issues that he mentioned under the aforementioned title. The impossibility of achieving a universal standard caused Hocking to turn from comparative religion to comparative philosophy. His philosophical tendency, which was a mixture of pragmatism and idealism and, in his own words, non-materialistic realism, caused him to have no prejudices about philosophical traditions and to believe in the fundamental common reality of all philosophical traditions. Emphasis on the possibility and fruitfulness of comparative philosophy, opposition to the centralism of Western thought, opening the door for interaction and dialogue with other religious and philosophical traditions, completing philosophical traditions through adaptation and emergence. Gradual stronger and more comprehensive philosophical insight as world philosophy is one of the goals and functions of comparative studies from his point of view.

Keywords: Hocking; comparative religion; comparative philosophy; global philosophy; pragmatism.

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