

# Religion Intolerance And Conflict A Scientific And Concept Investigation

Although students and scholars of social problems have often acknowledged the role of religion, no thorough examinations of the relation between the two have emerged. This volume fills this gap by providing a definitive work on the role of religion in assessing, constructing, and solving social problems. Contributors chart the relation between religion and social problems, exploring such case studies as the impact of religion on drugs and alcohol use among Muslims, the rising importance that religion is given in social policy, the role of the Orthodox and Catholic churches in tackling social problems in post-communist East Europe, and the contested role of religion in the national and international politics of contemporary Japan. Religion and Social Problems is a broad and path-breaking contribution to the fields of sociology of religion, sociology of social problems, and religious studies.

Can people coexist in peace when their basic beliefs are irreconcilable? Kaplan responds by taking us back to early modern Europe, when the issue of religious toleration was no less pressing than it is today. Divided by Faith is both history from the bottom up and a much-needed challenge to our belief in the triumph of reason over faith. This compelling story reveals that toleration has taken many guises in the past and suggests that it may well do the same in the future.

Examines the complex history of the Ukrainian conflict, explores the contending claims of the different churches, and analyzes the prospects for resolution.

The story told in this book is a modern morality tale that addresses religious intolerance epitomized by the conflict between Christianity and Islam. This conflict has been going on intermittently since the first crusade at the end of the 11th century, but has become uppermost in our minds ever since the tragic events of September 11, the subsequent wars in Afghanistan and Iraq, and the many terrorist attacks around the world. History is quite clear as to the bellicose aspects of both Christianity and Islam, and we may be experiencing a prolonged flare-up of strife between these arch-enemies. Against the background of these troubled times, the two characters in the story, a Muslim woman and a Christian man, take time out to explore the root cause of this millennium-old strife, and why they as children of the same Creator belong to belief systems that articulate worldviews, which are bitterly opposed to each other. They pledge, at least for their part, not to recycle this age-old bitterness that neither Christianity nor Islam seems to be capable of resolving. They explore the foundations of their respective belief systems, project themselves outside the Islamic and Christian boxes that they have been packaged in so as to see their lives more objectively, and conclude that they need to travel a different road if they are to contribute to building a world that is a fitting habitat for all of the Creator's children.

Exclusionary Origins of Nationalism

Religious Tolerance and Intolerance in Early America

German Nationalism and Religious Conflict

Lived Religion and the Politics of (In)Tolerance

Law and Religion in the European Constitutional Landscape

Breaking Through the Rigid Systems of Human Separation and Starting Over Afresh

A Refugee Community in the Age of Religious Wars

American narratives often celebrate the nation's rich heritage of religious freedom. There is, however, a less told and often ignored part of the story: the ways that intolerance and cultures of hate have manifested themselves within American religious history.

The German Empire of 1871, although unified politically, remained deeply divided along religious lines. In German Nationalism and Religious Conflict, Helmut Walser Smith offers the first social, cultural, and political history of this division. He argues that Protestants and Catholics lived in different worlds, separated by an "invisible boundary" of culture, defined as a community of meaning. As these worlds came into contact, they also came into conflict. Smith explores the local as well as the national dimensions of this conflict, illuminating for the first time the history of the Protestant League as well as the dilemmas involved in Catholic integration into a national culture defined primarily by Protestantism. The author places religious conflict within the wider context of nation-building and nationalism. The ongoing conflict, conditioned by a long history of mutual intolerance, was an integral part of the jagged and complex process by which Germany became a modern, secular, increasingly integrated nation. Consequently, religious conflict also influenced the construction of German national identity and the expression of German nationalism. Smith contends that in this religiously divided society, German nationalism did not simply smooth over tensions between two religious groups, but rather provided them with a new vocabulary for articulating their differences. Nationalism, therefore, served as much to divide as to unite German society. Originally published in 1995. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Religion posits one characteristic as an absolute: faith. Compared to faith, all other social distinctions and sources of conflict are insignificant. The New Testament says: 'We are all equal in the sight of God'. To be sure, this equality applies only to those who acknowledge God's existence. What this means is that alongside the abolition of class and nation within the community of believers, religion introduces a new fundamental distinction into the world the distinction between the right kind of believers and the wrong kind. Thus overtly or tacitly, religion brings with it the demonization of believers in other faiths. The central question that will decide the continued existence of humanity is this: How can we conceive of a type of inter-religious tolerance in which loving one's neighbor does not imply war to the death, a type of tolerance whose goal is not truth but peace? Is what we are experiencing at present a regression of monotheistic religion to a polytheism of the religious spirit under the heading of 'a God of one's own'? In Western societies, where the autonomy of the individual has been internalized, individual human beings tend to feel increasingly at liberty to tell themselves little faith stories that fit their own lives to appoint 'Gods of their own'. However, this God of their own is no longer the one and only God who presides over salvation by seizing control of history and empowering his followers to be intolerant and use naked force.

Traces the arc of American religious discrimination, revealing a disturbing pattern of religious intolerance, from colonial anti-Quaker sentiment and Judaism to today's Muslims, Sikhs, and other religious groups under fire.

Beyond Religious Tolerance

Religion and Social Problems

A Constructive Critique of Religion

Culture, Ideology, Politics, 1870-1914

Profiles of Religion in Conflict Resolution

Religion, Law and Intolerance in Indonesia

## Between Terror and Tolerance

This volume explores the ways in which lived religion encourages and contributes to conflicts, as well as fosters tolerance, in the interlocking rural, urban, and virtual social spheres. Through ten case studies with vast geographical and religious variation, the contributors address some of the shortcomings in analyses of the relationship between religion and (in)tolerance and offers a theoretically and empirically more nuanced understanding of the micro-politics of (in)tolerance and the roles of lived religion in it. The book argues that (in)tolerance and its connection to religion cannot be fully understood unless analyzed from below, which means that the focus needs to be not only on public institutions or religio-political spaces but also on (in)tolerance of ordinary people and their performativity, practices, and interests in non-institutionalized spaces. This showcases the ambiguous interconnectedness of lived religion and (in)tolerance. *Lived Religion and the Politics of (In)Tolerance* will be of interest to students and scholars interested in lived religion, the relationship between politics and religion, and those working in cross-cultural dialogue and through an anti-racism, and anti-violence lens.

Policymakers often characterize Middle Eastern conflict as religiously-motivated and identity-driven, assuming that religious intolerance is innate, ossified, and destined to fuel conflict well into the future. This paper questions such assumptions by examining the origins of religious tolerance across nine Arab states. Religious tolerance, literature argues, often stems from a person's sense of security. With the exception of one paper, however, this link has not been investigated in the Middle Eastern context; previous studies stress religious and cultural variables. This paper, therefore, draws upon the latest wave of World Values Survey data to examine the relationship between an individual's perception of security and his/her willingness to have a neighbor of a different religion--a useful proxy for religious tolerance. To do so, this paper employs a linear probability model, taking note of reported economic status, feelings of physical security, and demographic indicators such as region, education level, age, and gender. It finds that existential security does affect tolerance across nine Middle Eastern countries, though the relationship in Iraq, specifically, is quite textured. Ultimately, this paper recommends that policymakers consider individuals' perceptions of security when constructing policy in the Middle East. Perhaps, with a more nuanced understanding of religious tolerance's determinants, policymakers will be better equipped to respond to--or prevent--Middle Eastern conflict.

This wide-ranging collection explores the issue of tolerance during the period of the Crusades through the treatment of prisoners, the ransom of captives, and the problems faced by many groups. One of the central issues revolves around the attitudes of the participants. There were significant differences between Latin and Eastern Christians as well as between Christians and Muslims and among Christians, Muslims, and Jews. But, too, an exaggerated emphasis on the religious roots of intolerance has oversimplified the ways in which ideas of tolerance developed. The essays explore these relationships in their complexity in order to penetrate those generalizations that have often distorted more than enlightened. Tolerance and intolerance therefore are terms that can obscure as much as enlighten. What the reader discovers in this collection is that these attitudes play an important role in the shaping of international relations. Cross-cultural cooperation was not rare—not entirely surprising given the diversity of groups involved.

The author identifies the fear behind intolerant reactions and drawing inspiration from philosophy, history, and literature, she suggests a route toward a more equitable, imaginative and free society.

## The Tactics of Toleration

Catholics, Jews, Muslims, and the History of Religious Intolerance

Encounters Between Christianity, Islam and Non-religion in Secular Societies

The Legacy of Intolerance

Out of the Darkness of Conflict, Intolerance, and Strife

Thinking with Philip Quinn

A God of One's Own

Just a quick look at the news headlines on any given day is a powerful reminder that devastating armed conflicts worldwide are destroying lives and whole communities often in the name of religion. Hidden in the news, if reported on at all, are the brave religious leaders in these zones of violence, working to bring peace and reconciliation to their people. These inspiring men and women offer critical insights and skills for addressing today's most urgent conflicts. But their stories are rarely told. *Peacemakers in Action: Profiles of Religion in Conflict Resolution* shares the experiences of 16 such remarkable religious peacemakers who have put their lives on the line in conflicts around the world from Israel-Palestine to Northern Ireland, the Balkans, Sudan, South Africa, El Salvador, Indonesia and beyond. For each of them, religious texts and traditions have served both as a source of inspiration and as a practical resource in resolving conflict. These grassroots peacemakers are powerful, but underutilized actors for resolving some of the world's most horrifying conflicts. As such, this book contains timely information for diplomats, government officials, and resolution practitioners, as well as today's students of religion and international affairs, our future peacemakers. And in a world where religion-based conflict affects us all, this book provides critical lessons and much-needed hope for each of us.

How are justifications for religious violence developed and do they differ from secular justifications for violence? Can liberal societies tolerate potentially violent religious groups? Can those who accept religious justifications for violence be dissuaded from acting violently? Including six in-depth contemporary case studies, *The Justification of Religious Violence* is the first book to examine the logical structure of justifications of religious violence. The first book specifically devoted to examining the logical structure of justifications of religious violence. Seeks to understand how justifications for religious violence are developed and how or if they differ from ordinary secular justifications of violence Examines 3 widely employed premises used in religious justifications of violence – ‘ cosmic war ’, the importance of the afterlife, and ‘ sacred values ’ Considers to what extent liberal democratic societies should tolerate who hold that their religion justifies violent acts Reflects on the possibility of effective policy measures to persuade those who believe that violent action is justified by religion, to refrain from acting violently Informed by recent work in psychology, cognitive science, neuroscience and evolutionary biology Part of the Blackwell Public Philosophy Series

As the news shows us every day, contemporary American culture and politics are rife with people who demonize their enemies by projecting their own failings and flaws onto them. But this is no recent development. Rather, as John Corrigan argues here, it 's an expression of a trauma endemic to America 's history, particularly involving our long domestic record of religious conflict and violence. *Religious Intolerance, America, and the World* spans from Christian colonists ' intolerance of Native Americans and the role of religion in the new republic 's foreign-policy crises to Cold War witch hunts and the persecution complexes that entangle Christians and Muslims today. Corrigan reveals how US churches and institutions have continuously campaigned against intolerance

overseas even as they ' ve abetted or performed it at home. This selective condemnation of intolerance, he shows, created a legacy of foreign policy interventions promoting religious freedom and human rights that was not reflected within America ' s own borders. This timely, captivating book forces America to confront its claims of exceptionalism based on religious liberty—and perhaps begin to break the grotesque cycle of projection and oppression.

The story of religion in America is one of unparalleled diversity and protection of the religious rights of individuals. But that story is a muddled one. This new and expanded edition of a classroom favorite tells a jolting history—illuminated by historical texts, pictures, songs, cartoons, letters, and even t-shirts—of how our society has been and continues to be replete with religious intolerance. It powerfully reveals the narrow gap between intolerance and violence in America. The second edition contains a new chapter on Islamophobia and adds fresh material on the Christian persecution complex, white supremacy and other race-related issues, sexuality, and the role played by social media. John Corrigan and Lynn S. Neal's overarching narrative weaves together a rich, compelling array of textual and visual materials. Arranged thematically, each chapter provides a broad historical background, and each document or cluster of related documents is entwined in context as a discussion of the issues unfolds. The need for this book has only increased in the midst of today's raging conflicts about immigration, terrorism, race, religious freedom, and patriotism.

Making Sense of Religious Conflict

Healthy Conflict in Contemporary American Society

Religion and Political Tolerance in America

For Peace and Tolerance

Foundations of Religious Tolerance

From Persecution to Toleration

Religion's Capacity for Peace and Potential for Violence

Religion and law have been the most influential means of social control and change throughout history. They are mutually interconnected and their interrelationship defines the nature of a particular society. As such Assam, being a state of India is known for having diverse religious communities across the territory governed by the Rule of Law under the Constitution of India which mostly represents the entire Indian Territory including Assam as a secular country. However, most often it has been found that due to religious intolerance and conflict between traditional religious beliefs and the modern common law system, there have been disruptions in the law-and-order situation in the state of Assam in the last few decades. The study in this field is important, to know the validity of the present-day legal institutions for promoting religious tolerance amongst the local communities in the state of Assam, thereby upholding secularism by transcending the gap between the traditional religious beliefs and the modern needs of the civilization, for maintaining order in the society, we will have to know the relationship between law and religion concerning Assam and the extent to which law can promote secularism in the minds of the local people. This research will therefore study the evolution of different religions in the State of Assam to understand their hold over the local people and will also study the legal framework governing the state to analyze the extent to which this framework is secular or is in conformity with religious sentiments of the people. This study will also highlight some of the cases where anti-secular activities were promoted to justify the role of law in such situations. At last, the study will highlight the opinions of different experts and scholars in the profession of law for having a better understanding of the subject. The acclaimed scholars contributing to this volume place under scrutiny a fascinating alternative proposal for a pathway to religious tolerance - that serious consideration of religious diversity tends to reveal the weakness of support many have for their religious commitments, and the humility produced tends to result in religious tolerance. The authors illuminate the debate within philosophy about the way beliefs are supported, the controversy between internalism and externalism, and disagreement about how humility and tolerance are related. Critical and supportive views are represented so that the main lines of agreement and disagreement rise to the surface and are mapped out for the first time. The collection honours Philip Quinn who advocated the pathway so rigorously that the special attention given to his views focuses and deepens the critical discussion. Original essays by some of the most respected contemporary intellectuals in this field make this collection especially attractive. An expert re-interpretation of how religious toleration and conflict developed in early modern Europe.

An essay on religious tolerance and equity in America. Specifically examines the principle of equity, contemporary faiths, religion and public education, religions with foreign homelands, secular faiths in conflict, and relations between religious groups.

Living Beyond Conflict

From Enemy to Adversary

The Glorious Revolution and Religion in England

Tolerance in the Age of Identity and Empire

Re-negotiating Brazil's Identity, Religious Intolerance, and Consuming Candomblé

Liberty and Tolerance in an Age of Religious Conflict

A Secular Europe

Philosophy, Religion, and the Question of Intolerance is a diverse collection of essays united by a common starting point and theme -- the awareness that intolerance is a phenomenon encountered in diverse places and circumstances and often handled with limited

success. The question of toleration, together with its cultural, social, religious, and philosophical implications, are addressed by leading authorities who offer insights from an interdisciplinary perspective. The book begins with essays by three distinguished scholars, Robert Cummings Neville, J. B. Schneewind, and John McCumber. They assess the origins of intolerance, the genesis of our concept of toleration, and the outlook for the practice of tolerance in contemporary society. Beyond the opening essays, the collection is divided into three sections. The first concentrates on the relationship of religious faith and practice to toleration and inquires how religion might either impede or promote toleration. The second section deals primarily with questions regarding tolerance in the face of modern political realities. The final section discusses ethics, namely the philosophical analysis and definition of toleration as a virtue.

In many ways, religion was the United States' first prejudice—both an early source of bigotry and the object of the first sustained efforts to limit its effects. Spanning more than two centuries across colonial British America and the United States, *The First Prejudice* offers a groundbreaking exploration of the early history of persecution and toleration. The twelve essays in this volume were composed by leading historians with an eye to the larger significance of religious tolerance and intolerance. Individual chapters examine the prosecution of religious crimes, the biblical sources of tolerance and intolerance, the British imperial context of toleration, the bounds of Native American spiritual independence, the nuances of anti-Semitism and anti-Catholicism, the resilience of African American faiths, and the challenges confronted by skeptics and freethinkers. *The First Prejudice* presents a revealing portrait of the rhetoric, regulations, and customs that shaped the relationships between people of different faiths in seventeenth- and eighteenth-century America. It relates changes in law and language to the lived experience of religious conflict and religious cooperation, highlighting the crucial ways in which they molded U.S. culture and politics. By incorporating a broad range of groups and religious differences in its accounts of tolerance and intolerance, *The First Prejudice* opens a significant new vista on the understanding of America's long experience with diversity.

Civil war and conflict within countries is the most prevalent threat to peace and security in the opening decades of the twenty-first century. A pivotal factor in the escalation of tensions to open conflict is the role of elites in exacerbating tensions along identity lines by giving the ideological justification, moral reasoning, and call to violence. *Between Terror and Tolerance* examines the varied roles of religious leaders in societies deeply divided by ethnic, racial, or religious conflict. The chapters in this book explore cases when religious leaders have justified or catalyzed violence along identity lines, and other instances when religious elites have played a critical role in easing tensions or even laying the foundation for peace and reconciliation. This volume features thematic chapters on the linkages between religion, nationalism, and intolerance, transnational intra-faith conflict in the Shi'a-Sunni divide, and country case studies of societal divisions or conflicts in Egypt, Israel and Palestine, Kashmir, Lebanon, Nigeria, Northern Ireland, Sri Lanka, Sudan, and Tajikistan. The concluding chapter explores the findings and their implications for policies and programs of international non-governmental organizations that seek to encourage and enhance the capacity of religious leaders to play a constructive role in conflict resolution. This book reestablishes the importance of religion in the historical assessment of the Glorious Revolution and its consequences. The distinguished scholars who contributed to this volume explore a variety of themes, including the nature of religious dissent, the idea of freedom of conscience, and attitudes towards the Huguenot community. They examine not only Protestant dissent, but also Catholicism, Judaism, and Deism.

The Key Philosophical Issues

Religious Intolerance in America

The First Prejudice

Regulating Aversion

American Heretics

Religious Education in a Pluralist Society

Tolerance and Intolerance

Religion has become an increasingly important factor of personal and group identification. Based on an African case study, this book calls for new ways of thinking about diversity that go "beyond religious tolerance". Focusing on the predominantly Muslim Yoruba town of Ede, the authors challenge the assumption that religious difference automatically leads to conflict: in south-west Nigeria, Muslims, Christians and traditionalists have co-existed largely peacefully since the early twentieth century. Religious institutions are often engaged in influencing the beliefs and values that individuals hold. But religious groups can also challenge how people think about democracy, including the extension of

equal rights and liberties regardless of viewpoint, or what is commonly called political tolerance. The essays in *Religion and Political Tolerance in America* seek to understand how these elements interrelate. The editor and contributors to this important volume present new and innovative research that wrestles with the fundamental question of the place of religion in democratic society. They address topics ranging from religious contributions to social identity to the political tolerance that religious elites (clergy) hold and advocate to others, and how religion shapes responses to intolerance. The conclusion, by Ted Jelen, emphasizes that religion's take on political tolerance is nuanced and that they are not incompatible; religion can sometimes enhance the tolerance of ordinary citizens.

Despite its overwhelmingly Muslim majority, Indonesia has always been seen as exceptional for its diversity and pluralism. In recent years, however, there has been a rise in "majoritarianism", with resurgent Islamist groups pushing hard to impose conservative values on public life - in many cases with considerable success. This has sparked growing fears for the future of basic human rights, and, in particular, the rights of women and sexual and ethnic minority groups. There have, in fact, been more prosecutions of unorthodox religious groups since the fall of Soeharto in 1998 than there were under the three decades of his authoritarian rule. Some Indonesians even feel that the pluralism they thought was constitutionally guaranteed by the national ideology, the Pancasila, is now under threat. This book contains essays exploring these issues by prominent scholars, lawyers and activists from within Indonesia and beyond, offering detailed accounts of the political and legal implications of rising resurgent Islamism in Indonesia. Examining particular cases of intolerance and violence against minorities, it also provides an account of the responses offered by a weak state that now seems too often unwilling to intervene to protect vulnerable minorities against rising religious intolerance. Over the last 10 years, religiously fueled conflicts have been on overdrive. The new wave of Pentecostalism in Bahia, Brazil is gaining strength. The Igreja Universal do Reino de Deus stands as a religious behemoth in the city center of Salvador. It is a golden palace displaying its clear economic might, political power and influence over public morale, surrounded by the mushrooming impoverished hillsides of the disempowered masses. In its effort to distinguish cosmologies in a world of religious syncretism and Catholic hegemony, the Evangelical Church depends on demonizing Candomblé, an African-Diasporic religion. Candomblé has had a long history of oppression and discrimination in Brazil and early scholarship surrounding Candomblé has always linked it to represent a traditional Afro-Brazilian identity. However, Candomblé no longer represents nostalgia to the colonial past but rather an alternative modernity. This paper explores the effects of demonization of Candomblé in Salvador, Bahia Brazil by analyzing the current interactions between state/govt. agencies, the Evangelical movement, and the Candomblé community as they penetrate public morale, the booming tourist industry, and ultimately negotiate Brazil's new identity. Furthermore, as a result of this conflict, rising new alliances show that Candomblé is not a fragile religion in danger of extinction but has instead entered the playing field of global religions fighting for legitimacy, popularity and acceptance. Lastly, this research suggests that sustaining religiously fueled conflicts amongst the Afro-Brazilian community is ultimately a political tool that destabilizes progress towards a unified movement against similar structural social problems.

A Scientific and Conceptual Investigation

Conceptualizing Religious Offences and Understanding Secularism Under the Indian Legal System  
Not in God's Name

Religious Leaders, Conflict, and Peacemaking

Philosophy, Religion, and the Question of Intolerance

The Justification of Religious Violence

The New Religious Intolerance

*The Tactics of Toleration* examines the preconditions and limits of toleration during an age in which Europe was sharply divided along religious lines. During the Age of Religious Wars, refugee communities in borderland towns like the Rhineland city of Wesel were remarkably religiously diverse and culturally heterogeneous places. Examining religious life from the perspective of Calvinists, Lutherans, Mennonites, and Catholics, this book examines how residents dealt with pluralism during an age of deep religious conflict and intolerance. Based on sources that range from theological treatises to financial records and from marriage registries to testimonies before secular and ecclesiastical courts, this project offers new insights into the strategies that ordinary people developed for managing religious pluralism during the Age of Religious Wars. Historians have tended to emphasize the ways in which people of different faiths created and reinforced religious differences in the generations after the Reformation's break-up of Christianity, usually in terms of long-term historical narratives associated with modernization, including state building, confessionalization, and the subsequent rise of religious toleration after a century of religious wars. In contrast, Jesse Spohnholz demonstrates that although this was a time when Christians were engaged in a series of brutal religious wars against one another, many were also learning more immediate and short-term strategies to live alongside one another. This book considers these "tactics for toleration" from the vantage point of religious immigrants and their hosts, who learned to coexist despite differences in language, culture, and religion. It demands that scholars reconsider toleration, not only as an intellectual construct that emerged out of the Enlightenment, but also as a dynamic set of short-term and often informal negotiations between ordinary people, regulating the limits of acceptable and unacceptable behavior. Published by University of Delaware Press. Distributed worldwide by Rutgers University Press.

Always Be Tolerant Organization (ABETO) was established and registered as a Non-Governmental Organisation in June 1996. The inspiration was in pursuit of the Commonwealth conference

resolution to embrace tolerance. Through seminars, conferences and colloquia on national and international peace related issues, tolerance and conflict resolution the organisation with the aim of reaching a wider audience published this book which focusses on tolerance. With contributions from eminent academics, politicians and social leaders some of the topics discussed in the book are: Peace And Tolerance Education; Tolerance As A Major Pillar In The Observation Of Human Rights; The African Family Crisis Vis-a-vis The Growing Intolerance among the Youth Of Africa; Tolerance as a Pre-requisite to Sustainable Development and Conflict Resolution; Print Journalism In The Promotion Of Societal Values; Victims And Perpetuators Retribution and Rebellion In West Nile Region Of Uganda.

The relationship between religion, intolerance and conflict is the subject of intense discussion, particularly in the context of the ongoing threat of terrorism. This book contains papers written by scholars in anthropology, psychology, philosophy, and theology exploring the scientific and conceptual dimensions of religion and human conflict.

Paula Fouce was trapped in a religious riot after the assassination of India's Prime Minister Indira Gandhi. Her life was threatened as mobs murdered in revenge and the country exploded in carnage. Before that time, she worked in Pakistan, Afghanistan, Kashmir, India, Bhutan, Sri Lanka and Tibet, and it had been peaceful. Not in God's Name searches for the causes and solutions to religious intolerance. Paula's quest to understand the causes of this violence took her on a journey to meet faith leaders including Mother Teresa and the Dalai Lama. She followed the Dalai Lama's guidance to understand religious intolerance. She produced the film. Not in God's Name, that aired on PBS, and wrote this book. Not in God's Name examines why religious clashes ravage our world, and why different creeds sometimes don't live in harmony. At any given time in our world, there are fifty conflicts being fought in the name of faith. Religion, a source of great peace, is sometimes misused to create division and strife. Not in God's Name asks the question, "Why do people kill in the name of God?"

An Empirical Study from Assam

The Ethics of Tolerance Applied to Religious Groups in America

Persecution and Permanence

Religion, Intolerance, and Conflict

Muslim, Christian and Traditionalist Encounters in an African Town

Religious Intolerance, America, and the World

Faith in Nation

"Increasing religious diversity and the associated confrontations between those with different worldviews means there is a pressing need to engage with how constructive interaction and critique can be developed across diverse interests. Contributors to this collection tackle this challenge through an analysis of the reasons underpinning a critique of religion in institutional contexts of secular democratic societies. They explore how social and cultural conditions shaping these institutions enable and structure a critical and constructive engagement across diverging worldviews. This dual approach offers an innovative way of addressing the question of why some strategies for critique of religion seem to be more beneficial for constructive engagement, whereas others increase intolerance, polarization, and conflict. A key argument running through the book is that to develop constructive forms of critique a more thorough and systematic investigation of resources for criticism located within religious worldviews themselves is needed. This investigation needs to be anchored in an analysis of conditions under which such resources can be accommodated within particular social institutions. Chapters address how critique of Islam and Christianity in particular is expressed in academia, the law, politics, media, civil society, education and parenting with a focus on Northern Europe and North America. The interdisciplinary approach, which combines theoretical perspectives from theology, philosophy, religious studies, history, sociology, law, and educational studies with empirical case studies, contributes to advancing studies of the complex and contentious character of religion in contemporary society"--...

Collects essays from fifteen prominent thinkers analyzing how sacred texts from different religions support religious tolerance.

US citizens perceive their society to be one of the most diverse and religiously tolerant in the world today. Yet seemingly intractable religious intolerance and moral conflict abound throughout contemporary US public life - from abortion law battles, same-sex marriage, post-9/11 Islamophobia, public school curriculum controversies, to moral and religious dimensions of the Black Lives Matter and Occupy Wall Street movements, and Tea Party populism. Healthy Conflict in Contemporary American Society develops an approach to democratic discourse and coalition-building across deep moral and religious divisions. Drawing on conflict transformation in peace studies, recent American pragmatist thought, and models of agonistic democracy, Jason Springs argues that, in circumstances riven with conflict between strong religious identities and deep moral and political commitments, productive engagement may depend on thinking creatively about how to constructively utilize conflict and intolerance. The result is an approach oriented by the recognition of conflict as a constituent and life-giving feature of social and political relationships.

Tolerance is generally regarded as an unqualified achievement of the modern West. Emerging in early modern Europe to defuse violent religious conflict and reduce persecution, tolerance today

is hailed as a key to decreasing conflict across a wide range of other dividing lines-- cultural, racial, ethnic, and sexual. But, as political theorist Wendy Brown argues in *Regulating Aversion*, tolerance also has dark and troubling undercurrents. Dislike, disapproval, and regulation lurk at the heart of tolerance. To tolerate is not to affirm but to conditionally allow what is unwanted or deviant. And, although presented as an alternative to violence, tolerance can play a part in justifying violence--dramatically so in the war in Iraq and the War on Terror. Wielded, especially since 9/11, as a way of distinguishing a civilized West from a barbaric Islam, tolerance is paradoxically underwriting Western imperialism. Brown's analysis of the history and contemporary life of tolerance reveals it in a startlingly unfamiliar guise. Heavy with norms and consolidating the dominance of the powerful, tolerance sustains the abjection of the tolerated and equates the intolerant with the barbaric. Examining the operation of tolerance in contexts as different as the War on Terror, campaigns for gay rights, and the Los Angeles Museum of Tolerance, Brown traces the operation of tolerance in contemporary struggles over identity, citizenship, and civilization.

Peacemakers in Action

Tolerance and Intolerance in the European Reformation

Abraham's Children

Advances in the State of the Art

Religious Tolerance through Humility

A History of Forgetting and Remembering

Religious Intolerance in America, Second Edition

Common wisdom has long held that the ascent of the modern nation coincided with the flowering of Enlightenment democracy and the decline of religion, ringing in an age of tolerant, inclusive, liberal states. Not so, demonstrates Anthony W. Marx in this landmark work of revisionist political history and analysis. In a startling departure from a historical consensus that has dominated views of nationalism for the past quarter century, Marx argues that European nationalism emerged two centuries earlier, in the early modern era, as a form of mass political engagement based on religious conflict, intolerance, and exclusion. Challenging the self-congratulatory genealogy of civic Western nationalism, Marx shows how state-builders attempted to create a sense of national solidarity to support their burgeoning authority. Key to this process was the transfer of power from local to central rulers; the most suitable vehicle for effecting this transfer was religion and fanatical passions. Religious intolerance--specifically the exclusion of religious minorities from the nascent state--provided the glue that bonded the remaining populations together. Out of this often violent religious intolerance grew popular nationalist sentiment. Only after a core and exclusive nationality was formed in England and France, and less successfully in Spain, did these countries move into the "enlightened" 19th century, all the while continuing to export intolerance and exclusion to overseas colonies. Providing an explicitly political theory of early nation-building, rather than an account emphasizing economic imperatives or literary imaginings, Marx reveals that liberal, secular Western political traditions were founded on the basis of illiberal, intolerant origins. His provocative account also suggests that present-day exclusive and violent nation-building, or efforts to form solidarity through cultural or religious antagonisms, are not fundamentally different from the West's own earlier experiences.

How to accommodate diverse religious practices and laws within a secular framework is one of the most pressing and controversial problems facing contemporary European public order. In this provocative contribution to the subject, Lorenzo Zucca argues that traditional models of secularism, focusing on the relationship of state and church, are out-dated and that only by embracing a new picture of what secularism means can Europe move forward in the public reconciliation of its religious diversity. The book develops a new model of secularism suitable for Europe as a whole. The new model of secularism is concerned with the way in which modern secular states deal with the presence of diversity in the society. This new conception of secularism is more suited to the European Union whose overall aim is to promote a stable, peaceful and unified economic and political space starting from a wide range of different national experiences and perspectives. The new conception of secularism is also more suited for the Council of Europe at large, and in particular the European Court of Human Rights which faces growing demands for the recognition of freedom of religion in European states. The new model does not defend secularism as an ideological position, but aims to present secularism as our common constitutional tradition as well as the basis for our common constitutional future. Religious education in liberal pluralist societies such as the UK, the USA, and Australian underwent radical change in the 1980s and 1990s, with a major shift towards multi-faith, educationally oriented programmes. This has meant significant modifications

to both the content and the methodology of religious-education courses and to the way they are conceived of and taught in schools and universities. One important implication of this change for the teaching and study of religion today is the need for a philosophical dimension that deals with issues such as the truth status of religious statements and the moral acceptability of religious claims. This dimension is often insufficiently developed; this lack is made more critical by the multiple competing truth claims of various religions, giving rise to such contentious problems as the growth of fundamentalism, increasing religious intolerance and conflict, and differences of opinion on central moral problems such as birth control, abortion and euthanasia. This text attempts to provide the philosophical underpinning that the study and teaching of religion in modern societies requires.

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