

Religious pluralism is everywhere in today's politics. Increased immigration flows, the collapse of communism, and the globalization of communications technologies have all fostered a wider variety of religious beliefs, practices, and organizations within and across democratic societies.

The Initiative on Religion, Politics, and Peace, a university-wide effort to advance the interdisciplinary study of religion and promote interreligious understanding, was its main sponsor. The editor would like to thank the contributors for revising their conference papers in a timely fashion for publication in this volume. The open and productive exchanges that characterized the conference are reproduced here. Our group was very diverse. It included scholars from the disciplines of philosophy, political science, religious studies, sociology, and theology. We share the conviction that religious pluralism poses both challenges and opportunities for democratic societies on both sides of the Atlantic. The book analyzes those challenges and points some ways forward. It is intended as a contribution both to scholarship and to an ongoing society-wide and international debate. The book was made possible through the generous collaboration of many people and organizations. For their help and support, the editor would like to thank members of the faculty steering committee of the Initiative on Religion, Politics, and Peace, as well as John J. Theo Calderara of Oxford University Press shepherded the volume expertly to publication. Contents Contributors, ix 1. Immigration and the New Religious Pluralism: Radical Evil in Liberal Democracies: Islam and the Republic: Pluralism, Tolerance, and Democracy: Theory and Practice in Europe, Grace Davie Civic and Theological Discourse, Diana L. The End of Religious Pluralism: Stem Cell Politics, Religious and Secular: Sam Cherribi is senior lecturer in sociology at Emory University. Grace Davie is a professor in the sociology of religion at Exeter University. Eck is professor of comparative religion and Indian studies and a member of the faculty of divinity at Harvard University. Stanley Hauerwas is the Gilbert T. Kennedy School of Government at Harvard University. Miroslav Volf is Henry B. Robert Wuthnow is Gerhard R. Democracy and the New Religious Pluralism This page intentionally left blank 1 Introduction Thomas Banchoff A new religious pluralism is shaking up Atlantic democracies. But such controversies are now also colored by the concerns of Hindus, Buddhists, and other religious citizens who reject monotheism. At the same time, it is a political response to greater religious diversity and to the growth of Islam in particular. In the United Kingdom, controversy surrounding the blasphemy laws is part of an old debate about the institutional prerogatives of the Church of England. But it also raises questions about whether and how to protect the sensibilities of minority faith traditions. These and other controversies are occasions to rethink the relationship between religion and politics in Atlantic democracies. Entrenched arguments center on whether religion is increasing or decreasing as a social and political force. In both Western Europe and North America, that diversity encompasses dominant Christian and long-established Jewish groups, a growing Muslim population, and increasing adherents of non-Abrahamic traditions, ranging from Hinduism and Buddhism to New Age spiritualities. Religious diversity is nothing new. But it has increased in scope since the s and s, sparking greater interaction among religious groups and 4 introduction challenges for democratic governance. That interaction and those challenges constitute a new religious pluralism. What is at stake? For some observers, nothing less than the survival of democracy hangs in the balance. Samuel Huntington, for example, sees Hispanic immigration eroding the Anglo-Protestant culture that has sustained democratic institutions for more than two centuries. Religious diversity, in his view, threatens to undercut moral order and national identity and endanger the American experiment with democracy. In the Western European context, Oriana Fallaci articulates a parallel argument about Muslim immigration. Islam, she argues, is inimical to democracy and human rights. Europe must rediscover and reassert its Christian and Enlightenment identity against a hostile outsider now on the inside. If not, Fallaci opines, European civilization faces a crisis. Huntington and Fallaci are not isolated voices. Their notoriety attests to broad anxiety about the social and political implications of greater religious pluralism on both sides of the Atlantic. The contributors acknowledge the challenges posed by the new religious pluralism. Because it involves beliefs and practices suffused with ultimate meaning, religion is a

deep-seated marker of collective identity. Dominant traditions may seek to constrain minority groups, and religious tensions may undermine effective government by majority. While aware of these challenges, the contributors do not see them as threats to the social bases of democracy or the stability of its institutions. Rising faith communities, and Islam in particular, are engaging the democratic process on both sides of the Atlantic. And established religious groups and secular majorities are accommodating—and not just resisting—the new cultural and political landscape. A multiplicity of faith traditions presents not just challenges for social cohesion and governance but also opportunities for a more vibrant civil society and political culture. Scholars of the United States situate religious pluralism within broad social and historical currents of cultural pluralism. For scholars of Western Europe, the confrontation of secular political cultures and majority faith traditions with Islam demands more attention. By juxtaposing disciplinary and national approaches, this book illuminates the phenomenon of religious pluralism from different perspectives and underscores its distinctive and convergent characteristics on both sides of the Atlantic. The book goes beyond mere juxtaposition. It is also a structured conversation about the social and political implications of the new religious pluralism. Its starting point is broad agreement on what religious pluralism does and introduction 5 does not mean. First, the term religion often connotes a narrow form of privatized belief that arose within the modern constitutional state. It tends to abstract faith from community and, as others point out, marginalize traditions less centered on beliefs and more on social practices. Second, the term pluralism has problematic normative associations. For Hauerwas the theologian, it evokes the idea that religions are so many paths to the same truth. It refers here to the interaction among religious groups in society and politics. Religion is understood broadly to include not only individual and shared beliefs but also social practices and institutions that bind groups. Pluralism denotes group interaction in civil society and state institutions. As deployed throughout the volume, the term religious pluralism describes a social and political phenomenon and does not imply a variety of ways to one truth or the superiority of the American polity over other forms of social and political organization. If a normative undertone remains, it concerns the view that religious pluralism should be peaceful. A preference for nonviolence, as Miroslav Volf points out in his essay, is shared in principle across religious faiths and institutionalized in democratic orders. It is also shared by all of the contributors to this volume. What are the contours of the new religious pluralism? And how does it challenge democratic governance? It examines the differential impact of demographic and cultural shifts and points to salient differences between the United States and Western Europe. The second half of the volume addresses the response of democratic civil societies and states to the new religious pluralism. It centers on the twin challenges of protecting minority rights and forging stable majorities, and it brings in philosophical and theological, as well as social science, perspectives. Here the volume goes beyond analysis to prescription: The contributors give due attention to changes in the religious landscape. There are majority religious traditions and majority political cultures—different on both sides of the Atlantic—within which diversity is articulated. Pluralism is about the responses of minorities to majorities and vice versa. The demographic characteristics of the new religious pluralism on both sides of the Atlantic are anchored in migration patterns and differential birth rates. At the same time, those established communities have been transformed by immigration from Asia, the former Soviet bloc, and Latin America. In the European context, Muslim immigration is the most striking phenomenon of the past several decades. With Muslims in Europe, as with Hispanics in the United States, higher than average birth rates have contributed to growing numbers and reinforced the diversifying effects of migration. The new religious pluralism has a cultural as well as a demographic dynamic. It is not only about population shifts, but also about a shifting array of religious choices and forms of association. In the context of globalization, individuals face a plural array of choices, including religious choices. People take on and put down religious identities with greater frequency. The new religious pluralism, then, is not just about demographics. It is also about more diverse patterns of individual belief. Religion is lived with and through others. As Peter Berger points out in his essay, this dynamic can feed fundamentalism, as people seek to reestablish lost certainties and reorder their lives under the shadow of charismatic leadership. But introduction 7 individualization can also reshape patterns of interaction among traditional religious groups. The American phenomenon of denominationalism, traditionally applied to

Protestant churches, now increasingly extends to other traditional and nontraditional religious groups. In Western Europe, historically dominant churches, uneasily embedded within a secular political culture, face competition from a range of religious newcomers, both Christian and non-Christian. In their essay, Pippa Norris and Ronald Inglehart focus on the differential impact of modernization on religion in Western Europe and the United States. Norris and Inglehart are agnostic on a crucial point: The fact of a changing landscape should not overstate the demographic and cultural changes of the last several decades.

Chapter 2 : Democracy and the New Religious Pluralism

Edited by Thomas Banchoff, this book examines the political dynamics of religious pluralism in the United States and Western Europe. Immigration flows and a resurgence of religion and public affairs have raised difficult challenges on both sides of the Atlantic.

Chapter 3 : Democracy and the New Religious Pluralism - PDF Free Download

Democracy and the New Religious Pluralism begins with a helpful introduction that summarizes key issues and explains the book's organization into two parts.

Chapter 4 : Pluralism, Tolerance, and Democracy : Democracy and the New Religious Pluralism - oi

Thomas Banchoff. A new religious pluralism is shaking up Atlantic democracies. In the United States, controversies surrounding the "under God" clause of the Pledge of Allegiance and the display of the Ten Commandments are part of a long-running constitutional struggle.

Chapter 5 : Download [PDF] Religious Pluralism In Democratic Societies Free Online | New Books in Politics

The book offers a structured conversation about the social and political implications of the new religious pluralism. We use cookies to enhance your experience on our website. By continuing to use our website, you are agreeing to our use of cookies.

Chapter 6 : Pluralism, Tolerance, and Democracy: Theory and Practice in Europe - Oxford Scholarship

The conference gave rise to the book Democracy and the New Religious Pluralism (). This conference, convened by Thomas Banchoff, director of the Berkley Center for Religion, Peace, and World Affairs at Georgetown University, was the first of three in a series.

Chapter 7 : Thomas Banchoff: Democracy and the New Religious Pluralism (ePUB) - ebook download - en

Contents Contributors, ix 1. Introduction, 3 Thomas Banchoff PART I Contours of the New Religious Pluralism 2. Pluralism, Protestantization, and the Voluntary.

Chapter 8 : Democracy and the New Religious Pluralism - Oxford Scholarship

Democracy and the New Religious Pluralism begins with a helpful introduction that summarizes key issues and explains the book's organization into two parts. The first part describes this new religious pluralism in seven chapters, while the second part contains seven responses to this pluralism.

Chapter 9 : Democracy and the New Religious Pluralism - Paperback - Thomas Banchoff - Oxford University

Contours of the New Religious Pluralism The new religious pluralism is, in part, an outgrowth of a more fluid demographic and cultural landscape. Migration flows generate greater demographic diversity, while modernization tends to loosen social attachments and generate.