

The Future Of Secularism

The first time since Independence, India is at a crossroads of secular and Hindu Rashtra (nation) ideologies. The Constitution of India is ambivalent about secularism, pandering to the demands of both the majority and minority communities. The founding fathers could not even agree on calling the Constitution 'secular'. The word 'secular' became a part of the Preamble only during the 'Emergency'. There is no consensus yet on its definition. In the process, secularism, though declared by the Supreme Court as a part of the 'basic structure' of the Constitution, has lost all credibility. Godbole's thoughtful and comprehensive agenda for strengthening secularism includes setting up a constitutional commission on secularism, the separation of religion from politics, defining the words 'secular' and 'minorities', doing away with the freedom to propagate religion, an amendment of Article 48 by deleting the provision prohibiting cow slaughter and increasing the role and responsibilities of the central government. The implementation of this will require national consensus, statesmanship, maturity and far-sightedness. Secularism should be a must-read for the youth of this country, political parties, legislators, professionals, academia, media, social thinkers and opinion-makers. For, no other issue will decide the future of India as decisively.

From the PUBLISHER'S PREFACE. AMONG the representative freethinkers of the world Mr. George J. Holyoake takes a most prominent position. He is a leader of leaders, he is the brain of the Secularist party in England, he is a hero and a martyr of their cause. Judged as a man, Mr. Holyoake is of sterling character; he was not afraid of prison, nor of unpopularity and ostracism, nor of persecution of any kind. If he ever feared anything, it was being not true to himself and committing himself to something that was not right. He was an agitator all his life, and as an agitator he was—whether or not we agree with his views—an ideal man. He is the originator of the Secularist movement that was started in England; he invented the name Secularism, and he was the backbone of the Secularist propaganda ever since it began. Mr. Holyoake left his mark in the history of thought, and the influence which he exercised will for good or evil remain an indelible heirloom of the future. Secularism is not the cause which The Open Court Publishing Co. upholds, but it is a movement which on account of its importance ought not to be overlooked. Whatever our religious views may be, we must reckon with the conditions that exist, and Secularism is powerful enough to deserve general attention. What is Secularism? Secularism espouses the cause of the world versus theology; of the secular and temporal versus the sacred and ecclesiastical. Secularism claims that religion ought never to be anything but a private affair; it denies the right of any kind of church to be associated with the public life of a nation, and proposes to supersede the official influence which religious institutions still exercise in both hemispheres. Rather than abolish religion or paralyse its influence, The Open Court Publishing Co. would advocate on the one hand to let the religious spirit pervade the whole body politic, together with all public institutions, and also the private life of every single individual; and on the other hand to carry all secular interests into the church, which would make the church subservient to the real needs of mankind.

Uses premodern theology and postmodern theory to show the endurance of religious and political commitments through the practice of hope.

An ethnographic exploration of technoscientific immortality Immortality has long been considered the domain of religion. But immortality projects have gained increasing legitimacy and power in the world of science and technology. With recent rapid advances in biology, nanotechnology, and artificial intelligence, secular immortalists hope for and work toward a future without death. On Not Dying is an anthropological, historical, and philosophical exploration of immortality as a secular and scientific category. Based on an ethnography of immortalist communities—those who believe humans can extend their personal existence indefinitely through technological means—and an examination of other institutions involved at

the end of life, Abou Farman argues that secular immortalism is an important site to explore the tensions inherent in secularism: how to accept death but extend life; knowing the future is open but your future is finite; that life has meaning but the universe is meaningless. As secularism denies a soul, an afterlife, and a cosmic purpose, conflicts arise around the relationship of mind and body, individual finitude and the infinity of time and the cosmos, and the purpose of life. Immortalism today, Farman argues, is shaped by these historical and culturally situated tensions. Immortalist projects go beyond extending life, confronting dualism and cosmic alienation by imagining (and producing) informatic selves separate from the biological body but connected to a cosmic unfolding. *On Not Dying* interrogates the social implications of technoscientific immortalism and raises important political questions. Whose life will be extended? Will these technologies be available to all, or will they reproduce racial and geopolitical hierarchies? As human life on earth is threatened in the Anthropocene, why should life be extended, and what will that prolonged existence look like?

The Bible of Nature ; Or, The Principles of Secularism

Secularism

Islam, Secularism and the Philosophy of the Future

Belief, Law and Politics

Freedom of Religion, Secularism, and Human Rights

Torn Country

An anthropologist examines the nature of religiosity, and how it shapes and benefits humankind. *Believers* is a scientist's answer to attacks on faith by some well-meaning scientists and philosophers. It is a firm rebuke of the "Four Horsemen"—Richard Dawkins, Daniel Dennett, Sam Harris, and Christopher Hitchens—known for writing about religion as something irrational and ultimately harmful. Anthropologist Melvin Konner, who was raised as an Orthodox Jew but has lived his adult life without such faith, explores the psychology, development, brain science, evolution, and even genetics of the varied religious impulses we experience as a species. Conceding that faith is not for everyone, he views religious people with a sympathetic eye; his own upbringing, his apprenticeship in the trance-dance religion of the African Bushmen, and his friends and explorations in Christian, Buddhist, Hindu, Muslim, and other faiths have all shaped his perspective. Faith has always manifested itself in different ways—some revelatory and comforting; some kind and good; some ecumenical and cosmopolitan; some bigoted, coercive, and violent. But the future, Konner argues, will both produce more nonbelievers, and incline the religious among us—holding their own by having larger families—to increasingly reject prejudice and aggression. A colorful weave of personal stories of religious—and irreligious—encounters, as well as new scientific research, *Believers* shows us that religion does much good as well as undoubted harm, and that for at least a large minority of humanity, the belief in things unseen neither can nor should go away.

There has been a dramatic increase in the percentage of the US population that is not religious. However, there is, to date, very little research on the social movement that is organizing to serve the needs of and advocate for the nonreligious in the US. This is a book about the rise and structure of organized secularism in the United States. By organized secularism we mean the efforts of nonreligious individuals to build institutions, networks, and ultimately a movement that serves their interests in a predominantly religious society. Researchers from various fields address questions such as: What secularist organizations exist? Who are the members of these

organizations? What kinds of organizations do they create? What functions do these organizations provide for their members? How do the secularist organizations of today compare to those of the past? And what is their likely impact on the future of secularism? For anyone trying to understand the rise of the nonreligious in the US, this book will provide valuable insights into organized efforts to normalize their worldview and advocate for their equal treatment in society.

Chiefly with reference to India and also on Islam and secularism; papers presented at a seminar organized by the South Asian Studies Council, Yale University during March 26-27, 2004.

A penetrating analysis of secularism & its impact on Muslim societies, this work argues forcefully for the "dewesternization" of knowledge & the adoption of Islamic philosophies of education & science as the basic tenets of future developments in the Muslim world. The author calls for a return to the early masters of the intellectual & religious tradition of Islam, based on the Holy Qur'an & the Prophetic Tradition, in order to learn more from the past & be able to equip spiritually & intellectually for the future. Index.

Negotiating the Future of Shari`a

On Not Dying

Secularism and Religion in Multi-faith Societies

The Bible of Nature; Or, the Principles of Secularism

Secular States, Religious Politics

Secular Surge

This edited collection gathers together the principal findings of the three-year RELIGARE project, which dealt with the question of religious and philosophical diversity in European law. Specifically, it covers four spheres of public policy and legislation where the pressure to accommodate religious diversity has been most strongly felt in Europe: employment, family life, use of public space and state support mechanisms. Embracing a forward-looking approach, the final RELIGARE report provides recommendations to governance units at the local, national and European levels regarding issues of religious pluralism and secularism. This volume adds context and critique to those recommendations and more generally opens an intellectual discussion on the topic of religion in the European Union. The book consists of two main parts: the first includes the principal findings of the RELIGARE research project, while the second is a compilation of 28 short contributions from influential scholars, legal practitioners, policy makers and activists who respond to the report and offer their views on the sensitive issue of religious diversity and the law in Europe.

This Brief looks at the illustrative case of the Hindu-Muslim conflict in India, with the aim of understanding the dynamics of lived secularism as it exists in traditional multi-faith societies such as India. The data analyzed in this Brief comprise many interviews, conducted amidst Hindus and Muslims, with respondents of both sexes living in slum and middle class regions in the city of Mumbai. The volume begins by giving a brief summary of the historical and cultural background to the present situation in India. It then traces complementarities and similarities of opinions across diverse constituencies which cluster around three main anchoring points: communication, re-presentations and operationalizing of a shared dream. The first point explores the need to understand and to be understood, encourages processes of mutual acculturation, and describes the sensitive decoding of cultural symbols such as dress codes. The second point discusses changes in mind sets and mutual perceptions, where Muslims and Islam are portrayed in a balanced way and

exploitation of religion for political purposes is stopped. The third main point is the involvement of the common, regular person, and a focus on children, as the unifying hope for the future. Throughout the volume, emphasis is on moral maturation, cultural interpretation in lieu of cultural imposition and creation of a sensitive media policy. The issues raised may help craft interdisciplinary and international frameworks, which address conflict resolution in culturally diverse multi-faith societies. Accordingly, the book concludes with policy recommendations for supporting the peaceful coexistence of secularism and religion in society from a peace psychological perspective.

How can religion contribute to democracy in a secular age? What can the millennia-old Catholic tradition say to Church-state controversies in the United States and globally? This volume, sponsored by the inter-disciplinary Institute for Advanced Catholic Studies at the University of Southern California, is a dialogue between Douglas W. Kmiec, a leading scholar of American constitutional law and Catholic legal thought, and experts from a range of fields and countries. 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.

The Caliphate and Middle Eastern Modernization in the Early 20th Century

The Future of Naturalism

A Dialogue with Ambassador Douglas W. Kmiec

Turkey between Secularism and Islamism

When Will the Cause of Justice Triumph?

A New Fault Line in American Politics

Secularism: The Basics is a concise and engaging introduction to confusing and contradictory public discussions of secularism across the globe. "Secularism" must be the most confused and convoluted term in the entire global political lexicon. From New York to Paris, to Istanbul, to Addis Ababa, to New Delhi, to Montevideo, there are countless examples of politicians, religious leaders and journalists, invoking the S-word in heated debates about public education, gender, sex, national symbols, and artistic freedom. In this lively and lucid book, Jacques Berlinerblau addresses why secularism is defined in so many ways and why it so ignites people's passions. In so doing, he explores the following important questions: What does secularism mean? Why should we care about this idea? What are the different types of secularism and what are their histories? What are the basic principles of political secularisms? Why are secularism and Atheism

often confused? What is the relationship between secularism and LGBTQ rights? What opposition are secularisms up against? What does the future hold for a concept millennia in the making, but only really operationalized in the twentieth century? With a glossary of key terms, case studies, informative tables, and suggestions for further reading throughout, the book considers key philosophical, religious, anti-religious, post-modern and post-colonial arguments around secularism. This book is an ideal starting point for anyone seeking a readable introduction to the often-conflicting interpretations of one of our era's most complex and controversial ideas.

Until the modern period the integration of church (or other religion) and state (or political life) had been taken for granted. The political order was always tied to an official religion in Christian Europe, pre-Christian Europe, and in the Arabic world. But from the eighteenth century onwards, some European states began to set up their political order on a different basis. Not religion, but the rule of law through non-religious values embedded in constitutions became the foundation of some states -- a movement we now call secularism. In others, a de facto secularism emerged as political values and civil and criminal law altered their professed foundation from a shared religion to a non-religious basis. Today secularism is an increasingly hot topic in public, political, and religious debate across the globe. It is embodied in the conflict between secular republics -- from the US to India -- and the challenges they face from resurgent religious identity politics; in the challenges faced by religious states like those of the Arab world from insurgent secularists; and in states like China where calls for freedom of belief are challenging a state imposed non-religious worldview. In this short introduction Andrew Copson tells the story of secularism, taking in momentous episodes in world history, such as the great transition of Europe from religious orthodoxy to pluralism, the global struggle for human rights and democracy, and the origins of modernity. He also considers the role of secularism when engaging with some of the most contentious political and legal issues of our time: "blasphemy," "apostasy," religious persecution, religious discrimination, religious schools, and freedom of belief and thought in a divided world.

Zeyno Baran examines the intense struggle between Turkey's secularists and Islamists in their most recent battles over their country's destination. Looking into the fate of both Turkey's secularism and its democratic experiment, she shows that, for all the flaws of its political journey, the modern Turkish state has managed to maintain an essential separation between religion and the political realm-a separation that is now in jeopardy. What should be the place of Shari'a - Islamic religious law - in predominantly Muslim societies of the world? In this book, a Muslim scholar and human rights activist envisions a positive and sustainable role for Shari'a, based on a profound rethinking of the relationship between religion and the secular state in all societies.

Gestures

India at a Crossroads

A Confession of Belief

The Hidden Enemy

The Study of Religion As Practice

What Future for a Secular Europe?

Deleuze and the Naming of God addresses the intersection between Deleuze's thought and the notion of religion to propose an alliance between immanence and the act of naming God. In doing so, Barber gives us a way out of the paralyzing debate between reli

From the PUBLISHER'S PREFACE. AMONG the representative freethinkers of the world Mr. George J. Holyoake takes a most prominent position. He is a leader of leaders, he is the brain of the Secularist party in England, he is a hero and a martyr of their cause. Judged as a man, Mr. Holyoake is of sterling character; he was not afraid of prison, nor of unpopularity and ostracism, nor of persecution of any kind. If he ever feared anything, it was being not true to himself and committing himself to something that was not right. He was an agitator all his life, and as an agitator he was—whether or not we agree with his views—an ideal man. He is the originator of the Secularist movement that was started in England; he invented the name Secularism, and he was the backbone of the Secularist propaganda ever since it began. Mr. Holyoake left his mark in the history of thought, and the influence which he exercised will for good or evil remain an indelible heirloom of the future. Secularism is not the cause which The Open Court Publishing Co. upholds, but it is a movement which on account of its importance ought not to be overlooked. Whatever our religious views may be, we must reckon with the conditions that exist, and Secularism is powerful enough to deserve general attention. What is Secularism? Secularism espouses the cause of the world versus theology; of the secular and temporal versus the sacred and ecclesiastical. Secularism claims that religion ought never to be anything but a private affair; it denies the right of any kind of church to be associated with the public life of a nation, and proposes to supersede the official influence which religious institutions still exercise in both hemispheres. Rather than abolish religion or paralyse its influence, The Open Court Publishing Co. would advocate on the one hand to let the religious spirit pervade the whole body politic, together with all public institutions, and also the private life of every single individual; and on the other hand to carry all secular interests into the church, which would make the church subservient to the real needs of mankind.

Religion is alive and well in the modern world, and the social-scientific study of religion is undergoing a renaissance. For much of this century, respected social theorists predicted the death of religion as inevitable consequence of science, education, and modern economics. But they were wrong. Stark and Bainbridge set out to explain the survival of religion. Using information derived from numerous surveys, censuses, historical case studies, and ethnographic field expeditions, they chart the full sweep of contemporary religion from the traditional denominations to the most fervent cults. This wealth of information is located within a coherent theoretical framework that examines religion as a social response to human needs, both the general needs shared by all and the desires specific to those who are denied the economic rewards or prestige enjoyed by the privileged. By explaining the forms taken by religions today, Stark and Bainbridge allow us to understand its persistence in a secular age and its prospects for the future,

In this volume of all new essays, prominent philosophers consider a wide variety of challenges to naturalism, proposing improved defenses and novel developments in this influential worldview.

The Crisis of Secularism in India

Deleuze and the Naming of God

Haredi and Secular Jews in Jerusalem in the Future

English Secularism

Deconstruction, Negative Theology and the Future of Faith

The Religious Politics of Democracy in Ireland, Senegal, and the Philippines

What's going on in our world? Why are suicide bombers attacking our cities? Why are shooters invading our workplaces and malls? Why are students attacking speakers at their colleges? Why are there two versions of the truth on the Internet and in the media? Michael Youssef, popular teacher and Middle Eastern expert, explains in detail what's troubling today's world. Aggressive secularism is stripping our nation of the vestiges of truth, as many Christians are browbeaten into silence. What's ironic is that secularism is actually opening the door to the "might makes right" nature of radical Islam. In a post-truth world, the most powerful voice wins. What can save us and our children from this chilling future? Michael Youssef, in this groundbreaking book, shows how we can win the war against aggressive secularism, beat back the threat of radical Islam, and build a brighter future for both ourselves and the next generation. Be prepared for the times in which we live. Understand what's happening. Stand up for a brighter and hope-filled future for our children.

Unlike some other reproductions of classic texts (1) We have not used OCR(Optical Character Recognition), as this leads to bad quality books with introduced typos. (2) In books where there are images such as portraits, maps, sketches etc We have endeavoured to keep the quality of these images, so they represent accurately the original artefact. Although occasionally there may be certain imperfections with these old texts, we feel they deserve to be made available for future generations to enjoy. Secular States, Religious Politics is a pioneering comparative study of the two major attempts to build secular states - where the constitutional identity and fundamental character of the state are not based on or derived from any religious faith - in the non-Western world. This book explains the political transformations of India and Turkey with deep insight and exceptional clarity. It shows the similarity of the two non-Western secular states in not being based on a Western-style principle of separation of church and state, but rather on an operational doctrine of state intervention in and regulation of the religious sphere. At the same time, the author highlights the very different motives behind the establishment of secular states in the two cases, and demonstrates that while state-secularism took a culturally deracinated and deeply authoritarian form in Turkey, it

assumed a culturally rooted and democratic form in India.

The place of religion in society has changed profoundly in the last few centuries, particularly in the West. In what will be a defining book for our time, Taylor takes up the question of what these changes mean, and what, precisely, happens when a society becomes one in which faith is only one human possibility among others.

A Contribution to the Religion of the Future

Organized Secularism in the United States

Scenarios and Strategies

Secular Immortality in the Age of Technoscience

The Future of Religion

Secularism, Catholicism, and the Future of Public Life

American society is rapidly secularizing—a radical departure from its historically high level of religiosity—and politics is a big part of the reason. Just as, forty years ago, the Religious Right arose as a new political movement, today secularism is gaining traction as a distinct and politically energized identity. This book examines the political causes and political consequences of this secular surge, drawing on a wealth of original data. The authors show that secular identity is in part a reaction to the Religious Right. However, while the political impact of secularism is profound, there may not yet be a Secular Left to counterbalance the Religious Right. Secularism has introduced new tensions within the Democratic Party while adding oxygen to political polarization between Democrats and Republicans. Still there may be opportunities to reach common ground if politicians seek to forge coalitions that encompass both secular and religious Americans.

This book examines the process of secularization in the Middle East in the late 19th and early 20th century through an analysis of the transformation and abolition of Islamic Caliphate. Focusing on debates in both the center of the Caliphate and its periphery, the author argues that the relationship between Islam and secularism was one of accommodation, rather than simply conflict and confrontation, because Islam was the single most important source of legitimation in the modernization of the Middle East. Through detailed analysis of both official documents and the writings of the intellectuals who contributed to reforms in the Empire, the author first examines the general secularization process in the Ottoman Empire from the late 18th century up to the end of the 1920s. He then presents an in-depth analysis of a crucial case of secularization: the demise of Islamic Caliphate. Drawing upon a wide range of secondary and primary sources on the Caliphate and the wider process of political modernization, he employs discourse analysis and comparative-historical methods to examine how the Caliphate was first transformed into a "spiritual" institution and then abolished in 1924 by Turkish secularists. Ardç also demonstrates how the book's argument is applicable to wider secularization and modernization processes in the Middle East. Deriving insights from history, anthropology, Islamic law and

political science, the book will engage a critical mass of scholars interested in Middle Eastern studies, political Islam, secularization and the near-global revival of religion as well as the historians of Islam and late-Ottoman Empire, and those working in the field of historical sociology and the sociology of religion as a case study. Religion and democracy can make tense bedfellows. Secular elites may view religious movements as conflict-prone and incapable of compromise, while religious actors may fear that anticlericalism will drive religion from public life. Yet such tensions are not inevitable: from Asia to Latin America, religious actors coexist with, and even help to preserve, democracy. In *Faithful to Secularism*, David T. Buckley argues that political institutions that encourage an active role for public religion are a key part in explaining this variation. He develops the concept of "benevolent secularism" to describe institutions that combine a basic division of religion and state with extensive room for participation of religious actors in public life. He traces the impact of benevolent secularism on religious and secular elites, both at critical junctures in state formation and as politics evolves over time. Buckley shows how religious and secular actors build credibility and shared norms over time, and explains how such coalitions can endure challenges from both religious revivals and periods of anticlericalism. *Faithful to Secularism* tests this institutional theory in Ireland, Senegal, and the Philippines, using a blend of archival, interview, and public opinion data. These case studies illustrate how even countries with an active religious majority can become and remain faithful to secularism.

While secularism has been integral to India's democracy for more than fifty years, its uses and limits are now being debated anew. Signs of a crisis in the relations between state, society, and religion include the violence directed against Muslims in Gujarat in 2002 and the precarious situation of India's minority religious groups more generally; the existence of personal laws that vary by religious community; the affiliation of political parties with fundamentalist religious organizations; and the rallying of a significant proportion of the diasporic Hindu community behind a resurgent nationalist Hinduism. There is a broad consensus that a crisis of secularism exists, but whether the state can resolve conflicts and ease tensions or is itself part of the problem is a matter of vigorous political and intellectual debate. In this timely, nuanced collection, twenty leading Indian cultural theorists assess the contradictory ideals, policies, and practices of secularism in India. Scholars of history, anthropology, religion, politics, law, philosophy, and media studies take on a broad range of concerns. Some consider the history of secularism in India; others explore theoretical issues such as the relationship between secularism and democracy or the shortcomings of the categories "majority" and "minority." Contributors examine how the debates about secularism play out in schools, the media, and the popular cinema. And they address two of the most politically charged sites of crisis: personal law and the right to practice and encourage

religious conversion. Together the essays inject insightful analysis into the fraught controversy about the shortcomings and uncertain future of secularism in the world today. Contributors. Flavia Agnes, Upendra Baxi, Shyam Benegal, Akeel Bilgrami, Partha Chatterjee, V. Geetha, Sunil Khilnani, Nivedita Menon, Ashis Nandy, Anuradha Dingwaney Needham, Gyanendra Pandey, Gyan Prakash, Arvind Rajagopal, Paula Richman, Sumit Sarkar, Dwaipayan Sen, Rajeswari Sunder Rajan, Shabnum Tejani, Romila Thapar, Ravi S. Vasudevan, Gauri Viswanathan

A Secular Europe

Secularism and the Future of Jewry

India, Turkey, and the Future of Secularism

Secularism in Turkey

The Perpetual Tipping Point: Key to the Future Or Prelude to Collapse

Hope in a Secular Age

This interdisciplinary volume examines the relationship between secularism, free religion and human rights in legal, theoretical, historical and political perspective brings together chapters from leading scholars of human rights, law and religion, political theory, religious studies and history, and provides insights into the state debate about the relationship between these concepts. Comparative in orientation, chapters draw on constitutional and political discourses and experience not only Western Europe and the United States, but also from India, the Arab world, and Malaysia.

How can religion contribute to democracy in a secular age? And what can the new old Catholic tradition say to church-state controversies in the United States and the world? *Secularism, Catholicism, and the Future of Public Life*, organized through the work of the Institute for Advanced Catholic Studies (www.ifacs.com), responds to these questions by presenting a dialogue between Douglas W. Kmiec, a leading scholar of American constitutional law and Catholic legal thought, and an international cast of experts from a range of fields, including legal theory, international relations, journalism, religion, and social science.

Faith, Nationalism, and the Future of Liberal Democracy highlights the use of religious identity to fuel the rise of illiberal, nationalist, and populist democracy. In *Faith, Nationalism, and the Future of Liberal Democracy*, David Elcott, C. Colt Anderson, Tobias Cremer, and Volker Haarmann present a pragmatic and modernist exploration of how religion engages in the public square. Elcott and his co-authors are concerned with the ways religious identity is being used to foster the exclusion of individuals and communities from citizenship, political representation, and a role in determining public policy. They examine the ways religious identity is weaponized to fuel populist rebellion against a political, social, and economic order that values democracy in a global, strikingly diverse world. Included is a history and political analysis of religion, politics, and policies in Europe and the United States that foster this illiberal rebellion. The authors explore what constitutes a constructive religious voice in the political arena, even in nurturing patriotism and democracy, and what undermines and threatens democracies. To lay the groundwork for a religious response, the book offers chapters

showing how Catholicism, Protestantism, and Judaism can nourish liberal democracy. The authors encourage people of faith to promote foundational support for the institutions and values of the democratic enterprise from within their own religious traditions and to stand against the hostility and cruelty that historically have resulted when religious zealotry and state power combine. Faith, Nationalism, and the Future of Liberal Democracy is intended for readers who value democracy and are concerned about growing threats to it, and especially for people of faith and religious leaders, as well as for scholars of political science, religion, and democracy.

Faithful to Secularism

Believers: Faith in Human Nature

Secularism: The Basics

Islam and the Politics of Secularism

Politics, Religion, and Freedom

New Directions in Research