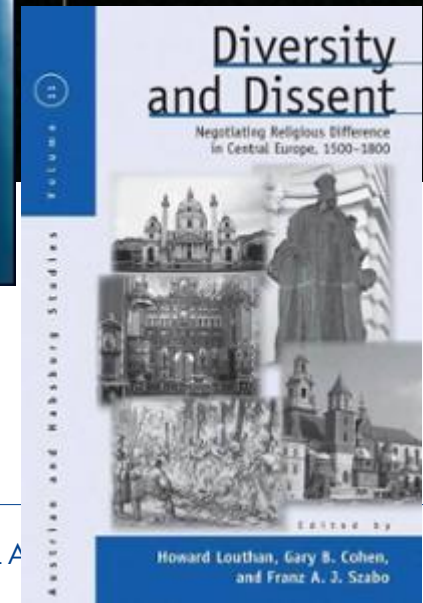
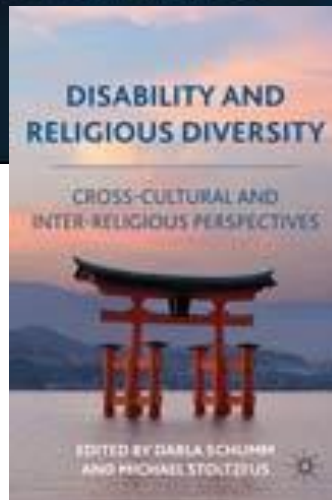
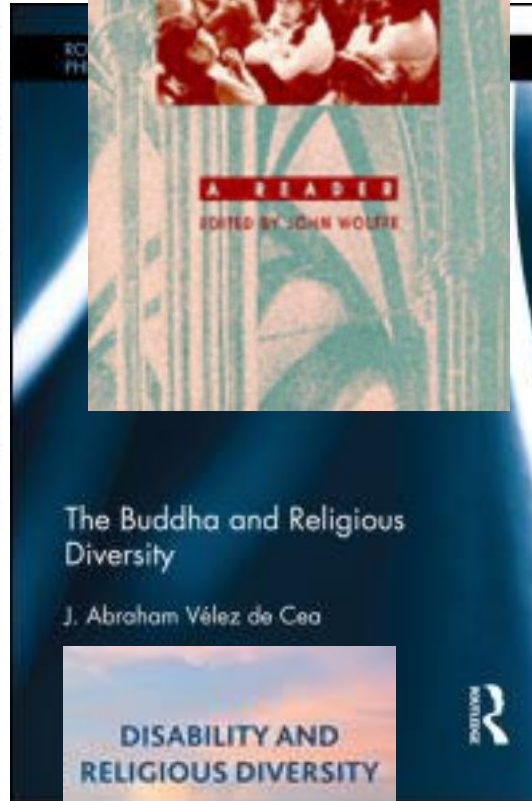
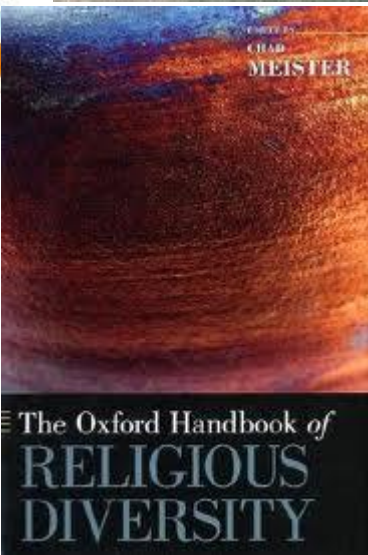
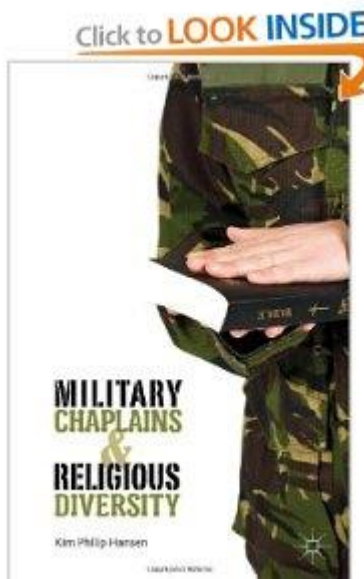
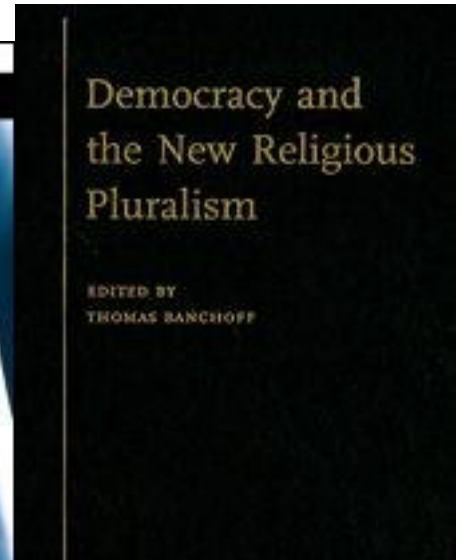
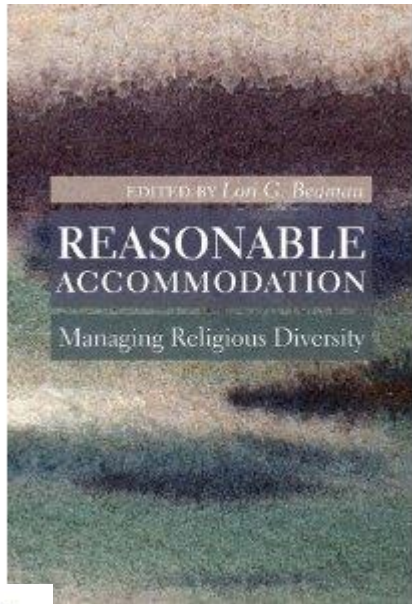
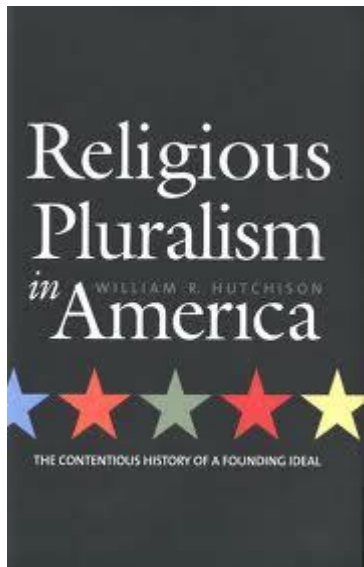




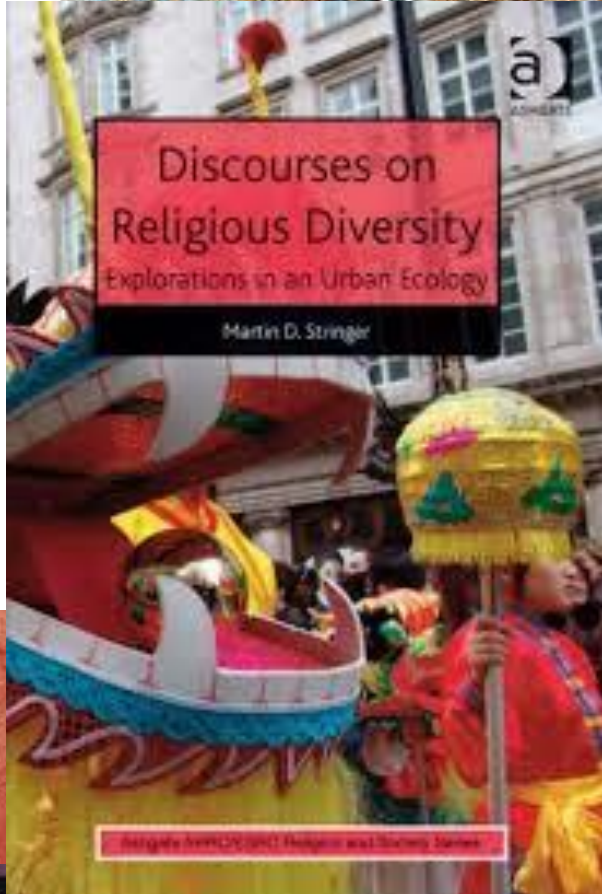
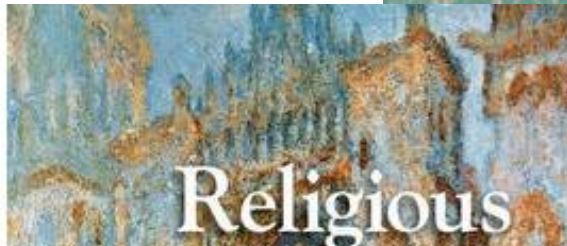
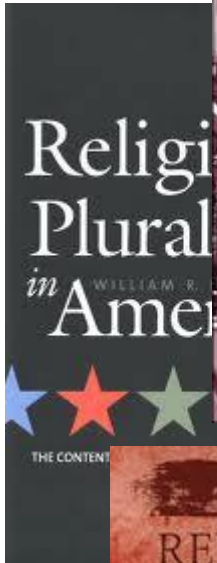
5 JUNE 2014

CARD NETWORK MEETING 2014

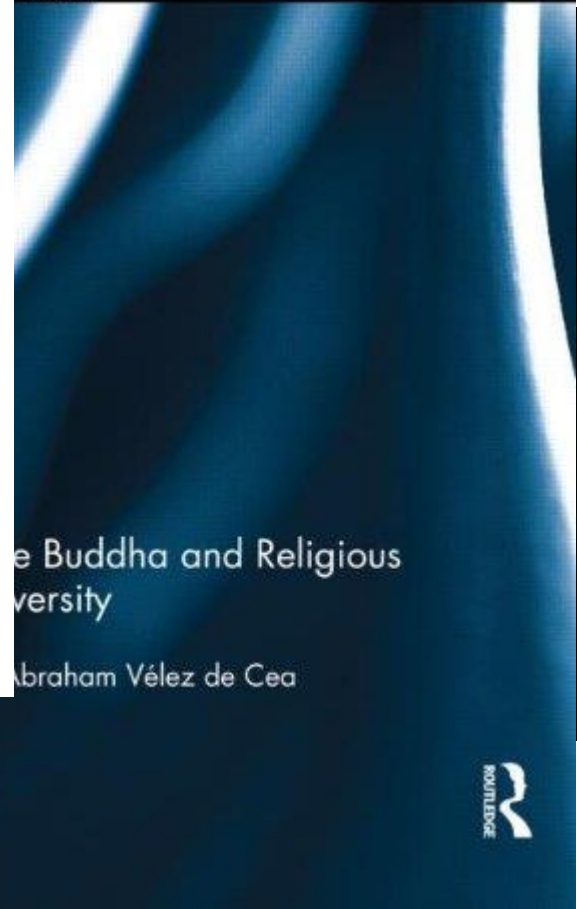
LENE KÜHLE
ASSOCIATE PROFESSOR, AARHUS UNIVERSITY



CRITICAL A



ROU... STUDIES IN ASIAN RELIGION AND PHILOSOPHY

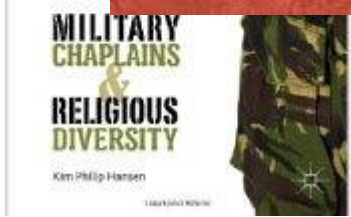


The Buddha and Religious Diversity
Abraham Vélez de Cea



RELIGIOUS DIVERSITY in CHINESE THOUGHT

PERRY SCHMIDT-LEUKEL and JOACHIM GENTZ



MILITARY CHAPLAINS & RELIGIOUS DIVERSITY

Kim Philip Hansen

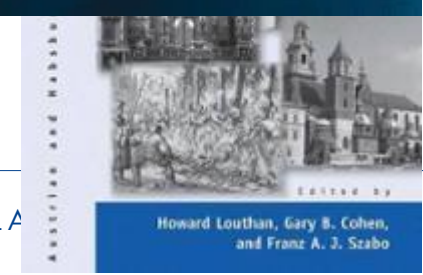


The Oxford Handbook of RELIGIOUS DIVERSITY



EDITED BY DARLA SCHULZE AND MICHAEL STOTZERT

CRITICAL A



EDITED BY Howard Louthan, Gary B. Cohen, and Franz A. J. Szabo



AGENDAS FOR CARD

- › Methods (CARD I)
- › Religious diversity in relation to media, education, law (CARD II)
- › Religious diversity
 - › historical and
 - › non-western perspectives (CARD II)

- › Bibliography (application-> Wil)

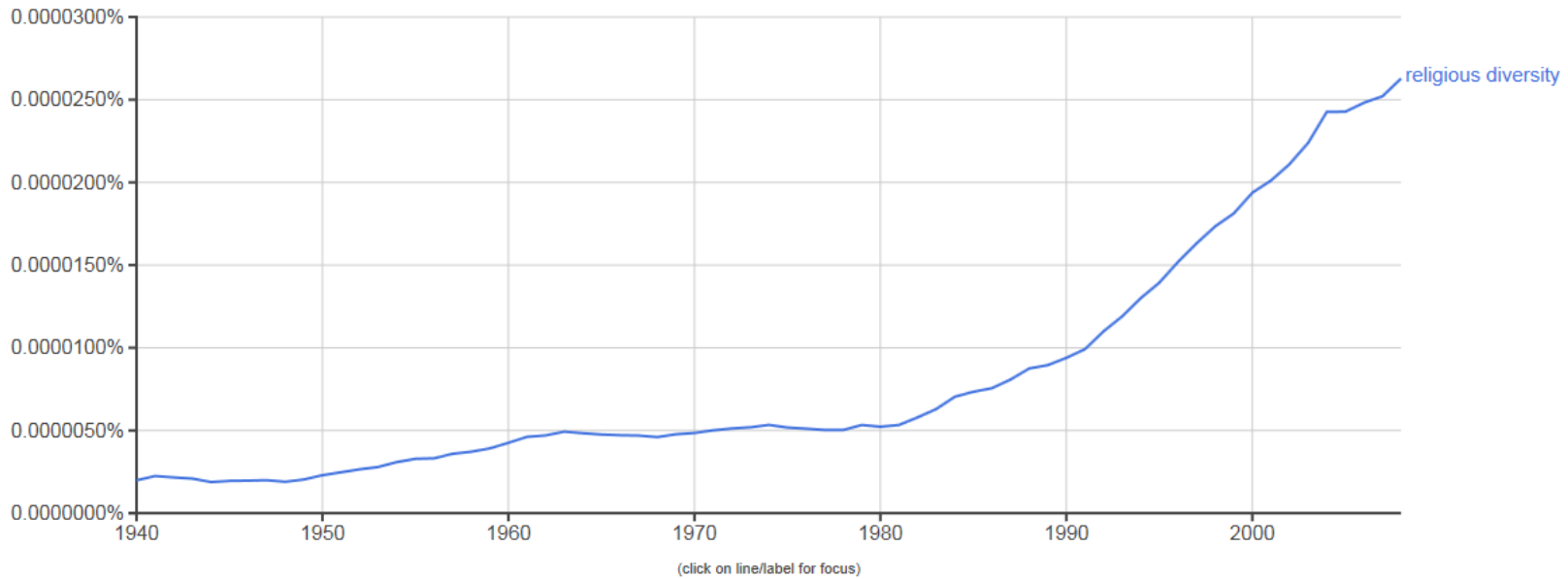


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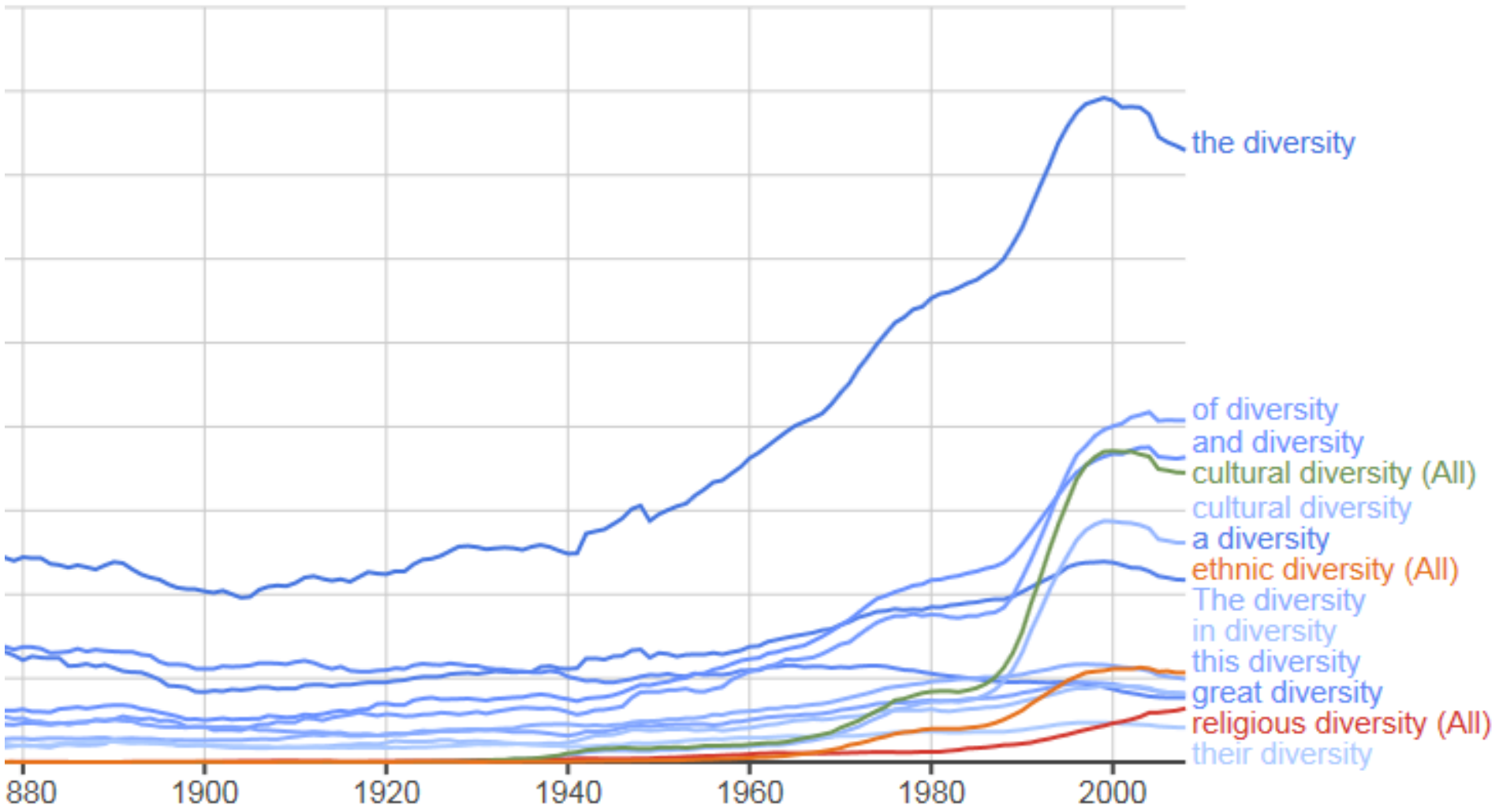
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JAMES SCHOULER (1880?) HISTORY OF THE UNITED STATES OF AMERICA: 1801-1817. JEFFERSON REPUBLICANS

Emigration from abroad and Western annexation had increased the primitive religious diversity in these United States. To universal toleration, the doctrine for which Roger Williams, Calvert, and Penn had contended in the earliest days, the doctrine to which the Roman Catholics had come to conform in Spanish Louisiana, the principle





Google books Ngram Viewer

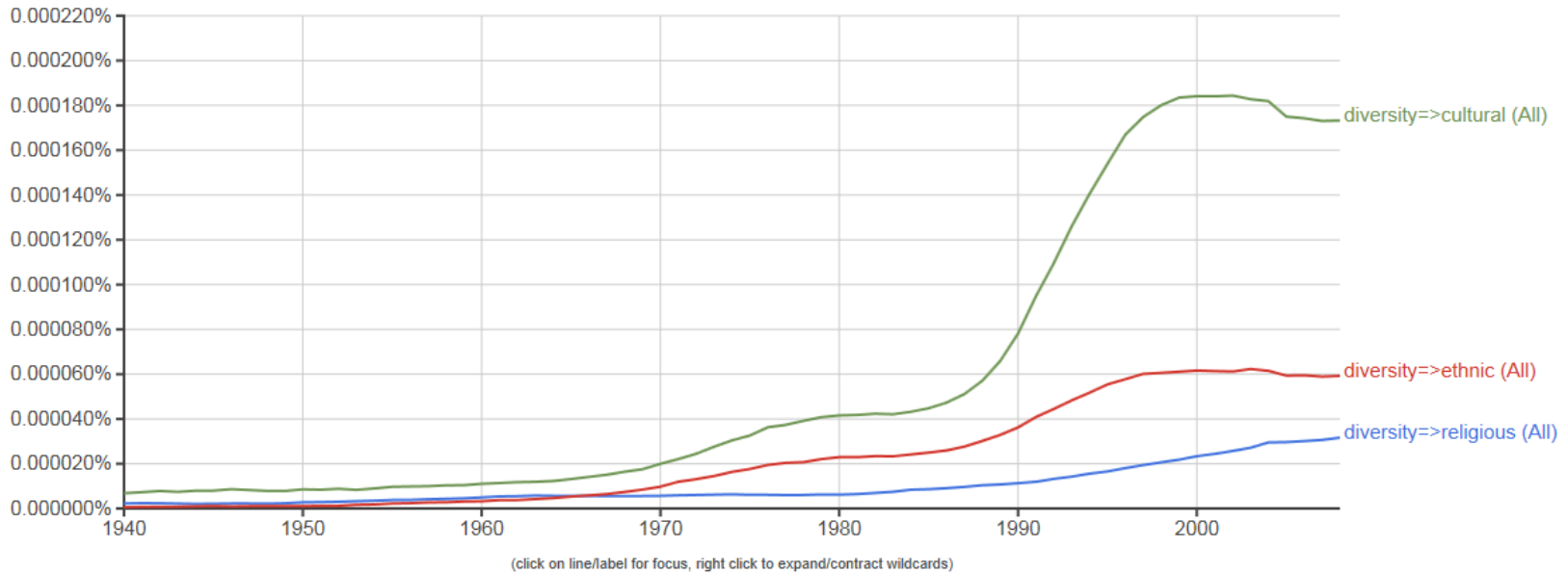
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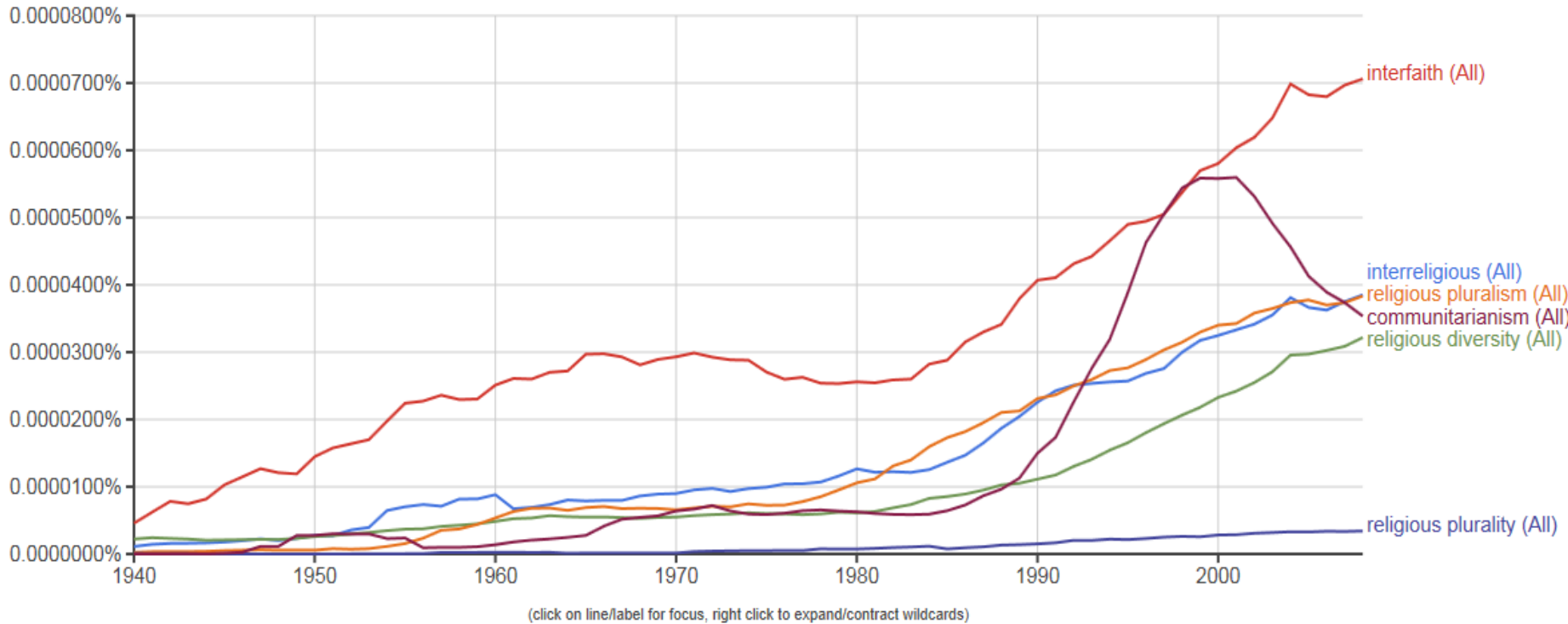
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But the research that most of us are doing is not about the ideology of pluralism or about the state's management of this ideology. Most of us are actually concerned with religious *diversity* and with the public response to diversity. It is confusing, in my opinion, to use the concept of pluralism “in a descriptive and in an evaluative sense” (Riis 1999, 2), especially as Ole Riis himself recognises that it would be a mistake “to conclude from the empirical fact of plurality that such plurality should be embraced normatively”. For clarity, I think that fact and value should be kept separate. Pluralism is an ideological or evaluative response to empirical diversity. (Beckford 1999: 56).



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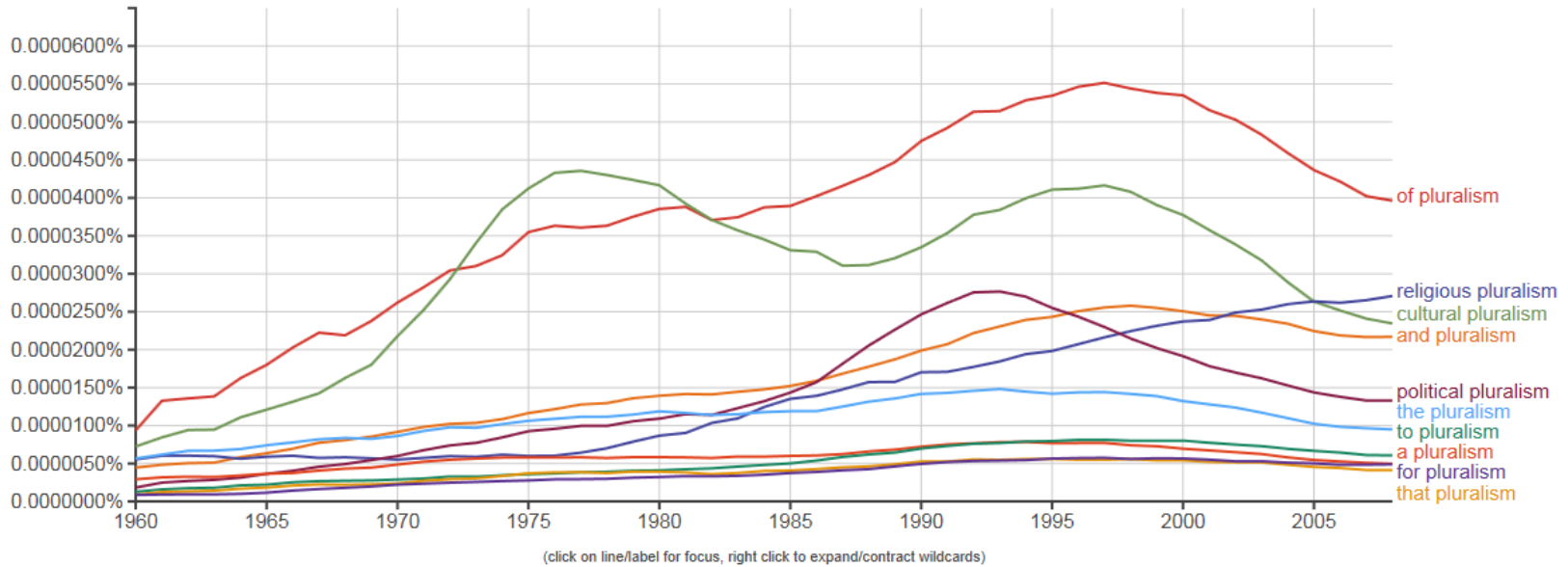
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BEING CRITICAL

- › Questioning old ideas -> BANAL
- › Reflexivity & denaturalization-> MINIMUM
- › Liberation from (unwanted) determination
- › Avoid suffering/Good society

› Andrew Sayer 2009 «Who is afraid of Critical Social Science?» *Current Sociology* 57: 767-786.