DESCRIPTION

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.
ABOUT THE AUTHOR

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FEATURES

• This is a major new book by one of the world’s leading sociologists. Here he draws on his theory of the second modernity to offer a highly original account of the role of religion and religious experience in contemporary societies.

• In Western societies, where the autonomy of the individual has been internalized, religious belief has become detached from established churches and increasingly personalized, so that individuals feel increasingly at liberty to find their own forms of faith that fit their own lives D to appoint ‘Gods of their own’.

• But this ‘God of one’s own’ is not the only God, and the central question we face today is: How can we conceive of a type of inter-religious tolerance in which loving one’s neighbor does not imply war to the death?

• This will appeal to students and academics in sociology, social theory and religious studies, but its clarity and accessibility will also ensure that it appeals to a much broader readership interested in the nature and role of religion in the 21st century.

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