

THE
FUNDAMENTALISM
PROJECT

Accounting for Fundamentalisms

The Dynamic Character of Movements



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AND
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Accounting For Fundamentalisms Accounting For Fundamentalisms

Martin E. Marty, R. Scott Appleby



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Women and International Human Rights Law Kelly Dawn Askin, Dorean Koenig, 2024-02-12 For in depth coverage of gender issues in human rights law from theory and cultural practices to legal instruments and the case law of international tribunals this major three volume work is without peer More than 100 leading authorities in the field offer trenchant analyses of problems and solutions crimes and abuses available recourses areas of empowerment the entire spectrum of women s rights discussed at a level of detail and legal awareness unavailable in any other single source Published under the Transnational Publishers imprint The print edition is available as a set of three volumes 9781571050946 Does Human Rights Need God? Elizabeth M. Bucar, Barbra Barnett, 2005-08-31 When the Universal Declaration of Human Rights was drafted in 1945 French Catholic philosopher Jacques Maritain observed We agree on these rights providing we are not asked why With the why the dispute begins The world since then has continued to agree to disagree fearing that an open discussion of the divergent rationales for human rights would undermine the consensus of the Declaration Is it possible however that current failures to protect human rights may stem from this tacit agreement to avoid addressing the underpinnings of human rights This consequential volume presents leading scholars activists and officials from four continents who dare to discuss the why behind human rights Appraising the current situation from diverse religious perspectives Jewish Protestant Orthodox Muslim Confucian and secular humanist the contributors openly address the question whether God is a necessary part of human rights Despite their widely varying commitments and approaches the authors affirm that an investigation into the why

of human rights need not devolve into irreconcilable conflict Contributors Khaled Abou El Fadl Barbra Barnett Elizabeth M Bucar Jean Bethke Elshtain Robert P George Vigen Guroian Louis Henkin Courtney W Howland David Novak Sari Nusseibeh Martin Palou Robert A Seiple Max L Stackhouse Charles Villa Vicencio Anthony C Yu **Fundamentalism in the Modern World Vol 1** Ulrika Martensson, Jennifer Bailey, Priscilla Ringrose, Asbjorn Dyrendal, 2001-11-22 How does religious fundamentalism operate in modern global society This two volume series analyses the dynamics of fundamentalism and its relationship to the modern state the public sphere and globalisation In this first volume fundamentalism is approached from the perspective of state and community building ideology and practices within the context of global society and the ways in which fundamentalism is intertwined with issues of politics state power democracy globalization political activism and political ideology Expert scholars in the field address specific contemporary and past fundamentalist movements that have emerged from within mainstream Islam Christianity Baha'ism Hinduism Judaism and Buddhism This is an important study of an increasingly significant and controversial aspect of modern society and will be essential reading in the fields of Religion Politics and International Relations *Fundamentalism* Simon A. Wood, David Harrington Watt, 2014-05-26 Essays considering how global fundamentalism influences our understanding of modern Christianity Judaism and Islam Thirty years after the Iranian Revolution and more than a decade since the events of 2001 the time is right to examine what the discourse on fundamentalism has achieved and where it might head from here In this volume editors Simon A Wood and David Harrington Watt offer eleven interdisciplinary perspectives framed by the debate between advocates and critics of the concept of fundamentalism that investigate it with regard to Christianity Islam and Judaism The essays are integrated through engagement with a common selection of texts on fundamentalism and a common set of questions about the utility and disadvantages of the term its varied application by scholars of particular groups and the extent to which the term can encompass a cross cultural set of religious responses to modernity Although the notion of fundamentalism as a global phenomenon dates from around 1980 the term itself originated in North American Protestantism approximately six decades earlier and acquired pejorative connotations within five years of its invention Since the early 1990s however many scholars have endorsed the view that the notion of fundamentalism as relying on literalist interpretations of the scriptures firm commitment to patriarchy or refusal to confine religious matters to the private sphere facilitates our understanding of modern religion by enabling us to identify and label structurally analogous developments in different religions Critics of the term have identified problems with it above all that the idea of global fundamentalism confuses more than it clarifies and unjustifiably overlooks downplays or homogenizes difference more than it identifies a genuine homogeneity The editor's rigorous exploration of both the usefulness and the limitations of the concept make it an excellent counterpoint to the many books that have a great deal to say about the former and very little to say about the latter It will also serve as an ideal text for religious studies history and anthropology courses that explore the complex interface between religion and modernity as well

as courses on theory and method in religious studies **Fundamentalisms Comprehended** Martin E. Marty, R. Scott Appleby, 2004-05 In this fifth volume of the Fundamentalism Project *Fundamentalisms Comprehended* the distinguished contributors return to and test the endeavor's beginning premise that fundamentalisms in all faiths share certain family resemblances. Several of the essays reconsider the project's original definition of fundamentalism as a reactive absolutist and comprehensive mode of anti-secular religious activism. The book concludes with a capstone statement by R. Scott Appleby, Emmanuel Sivan, and Gabriel Almond that builds upon the entire Fundamentalism Project. Identifying different categories of fundamentalist movements and delineating four distinct patterns of fundamentalist behavior toward outsiders, this statement provides an explanatory framework for understanding and comparing fundamentalisms around the world. Buddhist Fundamentalism and Minority Identities in Sri Lanka Tessa J. Bartholomeusz, Chandra R. de Silva, 1998-07-10 *Buddhist Fundamentalism and Minority Identities in Sri Lanka* explores Sinhala Buddhist fundamentalist ideology and its power to shape the identities of Sri Lanka's ethnic and religious minorities. Sinhala Buddhist fundamentalists in contemporary Sri Lanka share an ideology that asserts a vital link between the island of Sri Lanka and the Sinhala people, especially in their role as curators of Buddhism and often at the exclusion of the minorities. Minority responses to Sinhala Buddhist fundamentalism are manifold, ranging from assimilation to the formation of rival fundamentalisms. The authors provide views of history markedly different from most scholarly reflections on Sri Lanka; thus, the history of shifting perceptions of Sinhala Buddhist fundamentalism offered here constitutes an important contribution to the subaltern history of Sri Lanka. By treating both the development of Sinhala Buddhist fundamentalism in the late nineteenth century and its hegemony in the late twentieth, this study links the present to the past. *Fundamentalisms Comprehended* American Academy of Arts and Sciences, 1995-10-15 In this fifth volume of the Fundamentalism Project *Fundamentalisms Comprehended* the distinguished contributors return to and test the endeavor's beginning premise that fundamentalisms in all faiths share certain family resemblances. Several of the essays reconsider the project's original definition of fundamentalism as a reactive absolutist and comprehensive mode of anti-secular religious activism. The book concludes with a capstone statement by R. Scott Appleby, Emmanuel Sivan, and Gabriel Almond that builds upon the entire Fundamentalism Project. Identifying different categories of fundamentalist movements and delineating four distinct patterns of fundamentalist behavior toward outsiders, this statement provides an explanatory framework for understanding and comparing fundamentalisms around the world.

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