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*Two Images of Rulers in the Qur'an: Is Islam pro-Democracy?*

Keywords the Qur'an, Islam, democracy, Pharaoh, Queen of Sheba

Two Images of Rulers in the Qur'an: Is Islam pro-Democracy? Prof Samira al-Khalwaldeh The University of Jordan As the Bible before it, Muslims' holy book, the Qur'an, has the same preference for utilising narrativisation, allegorisation, or metaphorisation as persuasive methods to convey essential concepts; so, when it comes to the presentation of types of rulers: the good and the bad, it happens by example. Two historical figures are introduced: Egypt's Pharaoh and Yemen's Queen of Sheba; sketched with few but highly significant brush strokes. Of course, the Pharaoh is envisaged, at least in Muslim culture, as the archetypal dictator; while, as a woman, the Queen of Sheba receives low profiling by scholars and exegetes. She is mainly treated as an exceptional case, not a type. It does not even occur to them to think of her as a true ruler, portrayed in the Qur'an as a wise and exemplary leader. Ironically, another historical female figure, Empress of the Sassanid dynasty, predicted by Prophet Muhammad to be a failing ruler, is at the heart of discussions of legislation, particularly when the issue of whether women should hold the supreme position of head of state comes up. They make a law out of her case, arguing that women are not fit for such leadership. The paper will apply a literary and textual analysis to certain excerpts from the Qur'an basically relating to these two figures: the Pharaoh and the Queen of Sheba.

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*Sayyid Qutb Reconsideration*

Keywords: Sayyid Qutb, Islam, Western Research, Ideology, Violence, Fundamentalist.

Main purpose of this dissertation is to examine the causes that led the mainstream of Western research to conclude that Sayyid Qutb is the father of all modern Islamic violence. Moreover, this dissertation aims to explore and understand the way fundamentalist Islam chooses to adapt Sayyid Qutb ideology. Methodology – a) The study has two sizeable data sets (one quantitative, one qualitative), with rigorous data collection and appropriate analyses, and with inferences made from both parts of the study. b) The article integrates the two parts of the study, in terms of comparing, contrasting or embedding conclusions from both the qualitative and the quantitative strands. c) The article has mixed-methods components that can enrich the newly emerging literature on mixed methods research. Research findings - this study finds that the writings of Sayyid Qutb were written vaguely and absolutely metaphorically and only if he was alive today, can he answer as if he intends or not intend to use violence. In addition, this research finds that

fundamentalist Islam gave new interpretation to Sayyid Qutb writings in order to promote their selfish and organizational goals. Conclusion The ideology adopted by the extreme groups is a fake ideology that did not represent the ideology of Sayyid Qutb and therefore, this ideology does not represent the real and the pure values of Islam as established by the prophet Muhammad in the seven-century A.D. The contribution to science can be enormous, Because due to the result of this study, it will be possible to break the glass ceiling of the radical ideology, as we know the ideology is the engine of the terror. We have now the opportunity to plant the seeds that maybe in the future will give as a glimmer of hope to deal effectively against the extreme Ideology.

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*Predictors of Spiritual Dryness in Seventh-Day Adventists and Their Resources to Cope*

Keywords: Spiritual Dryness; Crisis; Wellbeing; Triggers, Resources; Coping; Prayer; Faith; Adventists

Phases of Spiritual Dryness, a form of spiritual crisis, are experienced by 12-14% of Catholic monks/nuns and Catholic pastoral workers often or even regularly (Büssing et al., 2017, 2019). The underlying causes are complex, and involve emotional exhaustion/depression, loss of faith, and even boredom with religious life/practices (Acedia). We intended to analyze predictors of Spiritual Dryness in Seventh-day Adventist (SDA; N=427; 57% women; age: 49±16 years) from Germany and Austria, and their resources/strategies to cope. Participants' duties in the free-church community were full time Pastors (11%), unsalaried Elder (10%), Deacons (9%), other duties (51%) or without (19%). Spiritual Dryness (SDS) scores differed significantly between these groups ( $F=4.1$ ;  $p=0.003$ ), with the highest scores in persons without specific duties. Women had significantly higher scores than men ( $F=7.1$ ;  $p=0.008$ ). Stepwise regression analyses revealed that the best SDS predictors ( $R^2=0.68$ ) were Acedia (phases of disinterested boredom), lack of perception of the Sacred (DSES-6), emotional exhaustion (VAS), while frequency of prayer, church attendance, Living from the Faith (FraSpir), wellbeing (WHO-5), age or gender were not among the significant variables. Among the resources/strategies to cope, Devotion/Trust in God ( $r=-.41$ ), Openness to whatever may come ( $r=-.36$ ), Prayer, Meditation and Reading the Scriptures ( $r=-.37$ ) correlated moderately and inversely with SDS, while Avoidance strategies correlated moderately positive ( $r=.35$ ). Weak to marginally negative correlations were found for Voluntary work for others ( $r=-.23$ ), Talking with family/friends ( $r=-.16$ ) or Talking with spiritual counselor/pastor ( $r=-.13$ ); while Retreats ( $r=.00$ ) and Self-Care ( $r=-.05$ ) had no relevant association; Talking with psychotherapist was weakly positively associated ( $r=.15$ ). Thus, also members of the SDA free-church experienced phases of Spiritual Dryness,

with similar predictors as compared to Catholic priests. Open communication about this often concealed and 'shameful' topic is important so that persons with spiritual crises can be adequately supported.

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*Making it Plain: Historic Black Ministers as Community Educators in the US and the World*

Keywords: Black Diaspora, Black Church, African American Religion, Global Education, African American History, Black Theology, Social Studies Education, Black Studies, Religion in the US, Black Christianity, Prophetic Christianity

The Most Reverend Michael Curry (the first African American presiding bishop of the Episcopal Church) made international headlines when he presided over the wedding of Prince Harry and Meghan Markle in England. Bishop Curry stands in a long line of Black preachers in the US, who have developed a distinct identity and culture. It is a prestigious list going from Bishop Daniel Payne and Rev. Howard Thurman, to Rev. Dr. Martin Luther King, Jr. and Rev. William Barber. African American identity was shaped by international forces, both economic and cultural. Long before the United States of America was a unified country, much of North America was controlled by competing nations, including England, France, Russia and a host of Native American tribes. Because of this international aspect of American slave culture, historians like Genovese argued that European colonizers did so much damage to the enslaved person's way of life there were very little remnants of African culture left. But Genovese was incorrect; one of the best known examples of African cultural survivals is through the African American church. This African epistemology and ontology are best embodied in the historic Black preacher. This African-ness has been historically embodied in the black minister's relational and spiritual role as community educator, organizer and public intellectual. Black ministers have historically served as conduits of knowledge to the black masses. Often the minister was the most educated individual in the community, equipping him for this unique role. Grounded in Antonio Gramsci's notion of the organic intellectual and Cornel West's prophetic Christianity the paper analyzes writings of select African American preachers in the nineteenth and twentieth centuries, examining the extent that they serve as public intellectuals for their communities. The article closes by examining the extent that American Black ministers serve today as public intellectuals and community educators internationally.

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*The Gospel of Luke as a Case Study for the Reexamination of Bios*

Keywords: Luke, Gospel of Luke, Graeco-Roman Biography, Historiography, Old Testament Historiography, Bios

Genre lies at the heart of all communication, whether spoken or written, implicit or explicit, clear or unclear. In 1977, Charles Talbert pioneered the understanding of the Gospels as Graeco-Roman bioi in his response to Bultmann's assertion that the Gospels are sui generis. Richard Burridge later expanded Talbert's thesis in his *What Are the Gospels?* and is often credited with the field's widespread adoption of the reading of the Gospels as Graeco-Roman bioi. However, this paper argues the reading of the Gospels as Graeco-Roman bioi fails to accommodate for Luke's reverence for the Greek Scriptures (the Septuagint/LXX). Using the Gospel of Luke as a case study, we can identify forms within Luke's Gospel that are best understood as adoptions of the normative practices of Septuagintal historiography. As a result of these forms, the categorization of the Gospels as bioi must be reconsidered. Ultimately, Luke did not live in a vacuum, nor is his Gospel a claim of this idea. Contrarily, Luke's authorial decisions, explicit and implicit, were affected by his previous exposures to literature of several kinds, including Graeco-Roman historiography, Graeco-Roman biography, and the Old Testament. This paper aims to elevate the place of Old Testament forms in the Gospel genre discussion.

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*A 'Tapeinophrosuni' Obscured by Double Translation as an Overlooked Tool of Pastoral Theology. The Significance of Tapeinofrosuni for Challenges of Practical Theology within Pandemic.*

Even though some researchers have approached the task of interpretation of 'tapeinophrosuni', nobody cracked this term. First, I faced the task of interpreting the meaning of 'tapeinophrosuni' as a 'pastoral' phenomenon in my paper (<http://oxfordpatristics.blogspot.com/search?q=Dayton>) and before that I wrote of 'tapeinophrosuni' of the later period ("Katanuxis as a way of healing in Symeon the New Theologian and Nicetas Stethatos...", (Rome, 2014), p.22-27). The spiritual phenomenon of 'tapeinophrosuni', only touched on in these publications, is worthy to be a topic of a separate presentation because it is of great importance for Practical Theology in pandemic times. The short text from 'Sayings of Desert Fathers' outlines the picture which recalls to our minds the contemporary disasters: "Abba Anthony said, "I saw the snares that the enemy spreads out over the world and I said groaning, 'What can get through from such snares?' Then I heard a voice saying to me, 'Humility.'" However, 'a voice' responded in Greek: 'Tapeinophrosuni' (roughly "humility of the mind"). Translators Pelagius and John the Deacon (7(22), PG 65, col.77AB-78AB) distinguished no difference between Greek 'tapeinosis' (humility) and 'tapeinophrosuni' (humility of the mind)— translating them as 'humility' and this preterition came to English, but this difference is important. While 'tapeinosis' is an external action signifying humility, 'tapeinophrosuni' is the core of the protective means for 'pastors', not

allowing them to become ruined by other people, and especially in the times of unexpected suffering and uncertainty (for example SC, 474, 15:15, 298), in which we live now. Do not take on yourself too much. Keep “sober” in order not fall into delusion so as not to ruin yourself and others who believe you. Do not make irresponsible promises that may well not come true. If the concept of ‘tapeinophrosuni’ would not be overlooked in Practice of Pastoral care, the mortality rate among the pastors and priests would be much lower during the pandemic.

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*Muslims and the Challenge of the Contemporary Society – Moving From a God-Centered Universe to a Human-Centered Universe*

Keywords: Muslims, Contemporary society, Secularism, Sharia, Human-centered universe, God-centered universe, Modernists, Fundamentalists, Quran, Sunnah

This presentation intends to understand the position of various Muslim thinkers who have responded to the challenges of modernism and post-modernism. Since the dawn of the Age of Enlightenment in Europe, The Muslim world has been affected directly or indirectly by its thought and philosophy and as the world has changed, Muslims have also adopted certain norms emulating the West. This presentation will highlight the Muslim reaction in multiple ways: total acceptance, acceptance with reluctance, and total rejection.

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*Secularism in India: Precepts and Problems in its Implementation*

Keywords: Secularism, Constitutionalism, Marginalisation, Obscurantism, Secularisation, Communalism, Casteism, Party Politics, Religious Denomination, Communal Violence, Democracy, Fundamental Principle, Constitution of India

Due to the failure of the model of secularism adopted by India, to ensure peace and harmony, as evident in recurring communal riots, marginalization of certain sects, etc., it becomes necessary to analyse whether the existing model of secularism truly serves the need of the Indian democracy or whether it has to be substituted by any other model or done away with. This paper, apart from putting forward a comprehensive study of the origin, objectives and current practices of secularism in India in the context of the Indian Legal System, brings to light, the challenges faced by secularism in India, which include communalism, casteism, party politics and obscurantism. It further highlights the role of the judiciary in defining secularism, in the absence of the same in Constitution of India and examines the effects of the insertion of the term ‘secular’ through the 42nd Amendment as well as whether the status quo with regard to

secularism matches with the aim with which it was inserted into the Preamble. In addition to this, the authors also put forward a comparative study between the concepts of secularism in India and the West, in which they also examine the applicability of the Western model in India. For the purposes of this paper, the methodologies of research undertaken by the authors are reform oriented research and methodological triangulation. On the basis of their doctrinal approach towards the issue as well as a survey conducted on the issue undertaken, conclude that the Indian society is secular in letter but not in spirit and that the concept of Indian secularism is different from that of the West, due to which it cannot be implemented in India. However, the authors uphold the concept of secularism in India, as there exists no proof to show how India would have been benefitted had it been a more-religion oriented one, and in the absence of secularism it would be difficult to keep a check on the tyranny of the majority.

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*Catholic Schools and Government*

Keywords: Confraternity of Christian Doctrine, Society of Jesus, The Poor

The Second Vatican Council, especially in the document, *Gaudium Spes*, suggests that the Church move much closer to people in the modern world. My paper attempts to apply this principle to Catholic Schools by suggesting that the schools, (which are now too expensive for the poor due to various factors including the lack of sisters, brothers and priests who used to teach in these schools), give up general education in those countries where the State is providing it. The resources of the Church could then be focused on “Confraternity of Christian Doctrine” and other programs which can be kept open to the poor. The Church would then be able to use these resources to help society become more human in solidarity with the poor. St. Ignatius of Loyola, when he established Jesuit schools and colleges in the sixteenth century, insisted that no tuition fees be charged to the students in order that the poor might participate with the rich. It appears that the Jesuits were able to maintain this standard from the beginning up to 1773 when the Society of Jesus was suppressed by Pope Clement XIV. Today, student fees in some of our Catholic colleges are exceeding \$60,000 a year and student fees at the primary and secondary levels are increasing substantially. With little hope of regaining the sisters, brothers and priests who taught in these schools, the expenses are now too great for the poor even though the schools and colleges do make some attempt at providing scholarships. We can get along without these schools today. The critical factor in the light of Liberation Theology- “a preferential option for the poor” -seems to be: the poor get priority; the rich and middle class are welcome too. But the poor come first.

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*Navigating the Limits of 'Normative': A Faith Community's Balancing Acts*

Keywords: Normativity, Religious Education, Tradition, Change, Community, Identity

Normative component in religious education is a distinct factor that not only characterizes and defines a community's education, it is also a narrative of community through its vicissitudes. Though there is less consensus on what constitutes 'normative' for a faith community, yet this study will attempt, first, to arrive at a generic definition of the idea from scholarly publications. The key aim of this study will subsequently be to demonstrate through the perspectives of the practitioners of religious education of Ismaili community how the key stakeholders navigate, define and re-define on day to day basis with their students and teachers of religious education 'the norms' that hold the community together. This paper explores why these practitioners struggle to arrive at one universal notion of 'the normative'. The notions of tradition and change are as well critical in these negotiations. In the midst of the changing context, are there constant threads that can unite the community while also enabling its members to articulate their identity? Besides referring back to the nature of this concept itself which may lead to such equivocality, I will as well attempt to link the notion to religious study: how can the lessons learnt from my study help faith communities to understand religious education in a different light. The study is based on interviews with eight religious education teachers and five professionals in the training of teachers. The study argues that 'normative' is not one single narrative but a collection of narratives and meta-narratives which the members of the community discursively arrive at. Hierarchy plays an important role in passing certain 'norms' from the intellectuals of the community to the masses. This study observes that a combination of these two horizontal and vertical processes intertwine in giving a community its 'limits' to abide by and to explore the notions beyond.

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*Religion, Hegemony and U.S. Foreign Policy: George W. Bush's Post-9/11 Discourse of the "Chosen Nation"*

Keywords: Religion, Ideology, Hegemony, CDA, Bush's Discourse, U.S. Foreign Policy, The Chosen Nation. Post-9/11 Era.

The 9/11 attacks in the United States set directions on different levels, from political discourse to foreign policy. At the dawn of those events, President Bush delivered a number of speeches. By employing religious discourse, he provided a new global context in which American subjects could accept a set of foreign policy agendas. In this respect, the purpose of this paper is twofold.

First, it seeks to unfold the components that form the backbone of the religious myth of the “chosen nation” embedded in Bush’s discourse. Second, it attempts to unearthing the ideological impetus within the president’s discourse while considering its tight connection with US foreign policy in the post-9/11 era. In order to realize the aim of this study, this paper examines Bush’s discourse of his two political speeches, 9/11 Address to the Nation, and Address to Joint Session of Congress Following 9/11 Attacks. Using a qualitative design, the study is based on Critical Discourse Analysis (CDA). It draws on Fairclough’s model. CDA is a suitable approach for this analysis as it considers the link between language, power and ideology. Unlike previous studies, which most of them did CDA on Bush’s “Global War on Terror” speech, using other models, this research is distinct in that it applies a different model for CDA highlighting the paper’s main conceptual underpinnings of religious discourse, hegemony and ideology. This study finds that there are three related notions to the religious myth of the “chosen nation.” President Bush claims a divine “mission” for his nation, asserts that it epitomizes the forces of good against “evil,” and makes of it an exceptional example for the entire world. It also unravels that Bush’s religiously based discourse bears a hidden ideological incentive involving the endorsement of the United States as the world’s most powerful hegemon.

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*Non-Christian Religions in the Work of Uchimura Kanzō*

Keywords: Uchimura Kanzō, Non-Church Movement, Interfaith Dialogue, Interfaith Relations

This paper will explore the place of non-Christian religions in the work of Japanese theologian Uchimura Kanzō (1861-1930). It will describe and contextualize the ways in which Uchimura explored and drew on non-Christian religious traditions in his work, and will postulate three different but interconnected ways in which non-Christian religions feature in Uchimura’s work. These are (1) cursory references to other religious traditions for the purpose of historical commentary, rhetoric, or learning; (2) the development of a theological understanding of other religions as providential and as catalysts through which Christians may improve and indigenize Christianity; (3) accounts of direct interaction with members of other religions and interreligious practice. The paper will argue that Uchimura’s understanding of non-Christian religions as providential, as entities from which Christians can learn, and as the faith systems of his fellow human beings, placed non-Christian religious traditions at the center of his attempts to develop a contextually Japanese form of Christianity.

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*Matrilineal Inheritance and Islamic Reformist Contestations in the Malabar Coast of South India: An Ethnography*

Keywords: Matrilineal Tharavad, Malabar Muslims, Islamic Reformism, Un-Islamic Customs, Women's Rights

The religious and customary practices have significantly influenced inheritance, succession, family, marriage, and ceremonial practices of matrilineal tharavad or joint household of Malabar Muslims. In other words, religion and custom together play an important role in strengthening kinship ties, forming alliances and knitting neighborhood ties. The entry of Islamic reformists into the legal sphere in the second decade of the 20th century complicated the existing matrilineal arrangements bearing serious implications for gender relations and matrilineal practices particularly in the spheres of matrilineal inheritance and matrilineal residence of married women. These practices came to be perceived by the reformists as bid'a or un-Islamic customs, which led to the Muslim communities' deviation from the basic tenets of the Islamic religion. Though the reformist intervention into the legal sphere came to be visible in the 20th century, the initial waves of reformism can be traced back to the early decades of the 19th century. Mapping out the key reformist trends in the Malabar region, the paper attempts to ethnographically explore the ways in which the reformulation of matrilineal kinship organization took place through Islamic reformism in the 19th and early 20th century by implicating consequences for the residential and property rights of women.

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*Interfaith Dialogue to Counter Radicalization in Bangladesh: An Approach to Move from Extremism to Pluralism*

Keywords: Interfaith Dialogue, Inter-Religious Education, Religious Pluralism, Islamist Militancy, Terrorism.

Religion, which lost its significance in the domain of politics in early modern history has reemerged to reclaim its place in the political realm at the beginning of the 21st century. Religious actors and institutions still enjoy an influential role in every region of the world and possesses great impact on every issue related to foreign affairs. However, Bangladesh constitutes a multicultural society where people have been living together and respecting each other for centuries regardless of their ethnicity, religion, gender and political preferences. Analyzing the existing literature in this field, the paper will discuss how the arrival and the presence of the Sufis in this region strengthened the tolerant and pluralist interreligious tradition of Bengal. This paper will briefly analyze how the two hundred years rule (1338-1538) of the Independent

Sultanate in Bengal has contributed to build up a society where religious pluralism prevailed, and the people of different religious beliefs could live together peacefully. The paper will also examine how eventually in the beginning of 20th century, the political awareness of both Hindus and Muslims of the post-Mughal period had added new elements of tension and conflict that disrupted the tradition of peace and tolerance in Bengal. However, during the years of united Pakistan, religion as the primary focus of identity started showing the signs of decline while linguistic identity of the Bengali Muslims made a powerful reappearance in East Pakistan. After the independence of Bangladesh in 1971, the military regimes and subsequent democratic governments, in order to create and maintain an aura of political legitimacy, rehabilitated and eventually collaborated with Islamic political organizations, some of which were radical and fundamentalist in nature. The rise of religious radicalization, Islamist militancy and terrorism have become a major concern in Bangladesh given the increase of serious attacks on bloggers, publishers, university teachers, foreigners, and members of minority groups since 2013. In order to counter the emerging trend of Islamist militancy and religious terrorism in Bangladesh and to strengthen religious harmony in society interfaith dialogue and inter-religious education can play very significant roles. Surveying the existing sources, this paper will critically examine the significance of inter-religious dialogue and education as key phenomenon should be addressed. The religious education, as the schools of Bangladesh teaches it, in part contributes to exclusivism, fanaticism and intolerance among students of different religious beliefs because of some mistakes made. (Suranto, 2006) The paper will analyze the arguments behind the necessity of changing the approaches to religious dialogue and education in such religiously pluralistic context of Bangladesh. Interfaith dialogue and inter-religious education can help to break the barriers and stereotypes down and can create opportunities to enrich understanding and compassion and reduce hatred and misperceptions among the people of different religious faiths.

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*Is a Good God Logically Possible?*

Against both theists who argue in favor of the all-good, all-powerful God of traditional theism and atheists who argue that the all-good, all-powerful God of traditional theism is just highly improbable, I argue, in the tradition of John Mackie, that such a God is logically incompatible with all the evil that exists in the world. With respect to the moral evil in the world, I employ a fourfold classification of all the goods that God could provide to us. I then appeal to the following three necessary exceptionless minimal evil prevention requirements of morality. MEPR I-III I) Prevent, rather than permit, significant and especially horrendous evil consequences of immoral actions without violating anyone's rights (a good to which we have a right), as needed, when that can easily be done. II) Do not permit significant and especially horrendous evil consequences of immoral actions simply to provide other rational beings with

goods they would morally prefer not to have. III) Do not permit, rather than prevent, significant and especially horrendous evil consequences of immoral actions on would-be victims (which would violate their rights) in order to provide them with goods to which they do not have a right, when there are countless morally unobjectionable ways of providing those goods. I apply MEPR I-III to my fourfold classification of goods and show that God, if he exists, would be in widespread violation of these three necessary minimal requirements of morality and so not the God of traditional theism. I also have an analogous argument that works for the natural evil in the world. I have set out my argument more fully in my book *Is a Good God Logically Possible?* (Palgrave, paperback 2019) and will be defending it further in a debate book with Richard Swinburne presently under contract with OUP-UK.

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*Comparative Analysis of Chirstianisation and Hinduisation of Sweeper Community in Colonial North India*

Keywords: Dalit, Chirstianisation, Hinduisation, India, SouthAsia

There are various sects in Hinduism which are not free from doubt. There is a contestation among scholars and researchers whether all these sects or creeds should be included under the general and comprehensive term "Hindu", which has not yet been settled and probably will never be settled. Moreover, there are questions over the creeds and sects professed by classes of indigenous population or Dalits, as according to many, they profess no religion, and have not yet given any definite name to the religious beliefs and practices they follow. The most important of these classes are the Chuhras also called Mehtars and Bhangis, the hereditary scavengers of the country. They have not yet embraced Islam, Christianity, or Sikhism in the majority, and there are those among them who do not call themselves Hindu, instead claim themselves a part of aboriginals. However, during colonial India, Dalits used to convert into one or other above-mentioned religions promising them a more egalitarian society, as part of their resistance to Hinduism and caste structure. This paper aims to have a comparative analysis of mobilisation and patronisation of Dalits or sweeper community by Christian missionaries and Hindu Nationalists such as Arya Samaj. The Christian missionaries were the first who, even before the colonial administrators made interventions in the lives of the Dalits, providing access to education, employment, healthcare, and mobility. Consequently, it secured the conversion of many Dalits into Christianity. However, this Christian evangelism was a part of the European strategy to impose their mental and spiritual conquest and thereby buttressing their political authority. It was a major political stave for Imperialism. On the other hand, Hindu Nationalists or Arya Samaj first became conscious and began to take a keen interest in Dalits and their emancipation when Dalit conversion into other religion became problematic to Indian National Movement particularly with the beginning of communal politics or the question of political

representation. With this, an era began when various socio-religious and political parties like Congress, Arya Samajists, etc., began to attract and patronise Dalits to ensure their presence within the Hindu fold. The process of Sanskritisation and Valmikiasation was of great help to Hindu nationalists in preserving their own sake of interests and keeping the sweeping community into a Hindu fold. Along the line of Christian reformist strategy Hindu nationalists also began to attract and patronised Dalits through crafting policies and programs benefiting the upwardly mobile members and those working as the sweeper in the organized sector. This paper will analyse the Missionaries as well as Hindu nationalist patronising attempts over Dalits and how at the end Valmiki cult was introduced to the sweeping community. Were Dalit's conversion into Christianity and re-conversion to Hinduism bore any fruits to them? Were they able to secure social equilibrium in Christianity or Hindu Shudhi movement? Both Christian missionaries and Arya Samajists saw Dalits primarily as a labouring community and aimed at making Dalits productive, disciplined, and loyal beings. Studies of these patronising movements are essential, as it has contributed immensely in shaping the perceptions of others about the caste of the sweepers and the self-perceptions of the Dalits themselves. The progress of these movements also highlighted the power of conversion and nomenclatures in defining, categorizing, stigmatizing, controlling, and manipulating groups, especially those who are powerless and underprivileged. Conversion and nomenclatures do not just deal with names, but also express the politics of identity in a social hierarchy.

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