

### 1: The Shack:3 faith lessons I learned from this incredible movie - Religion - [www.enganchecubano.com](http://www.enganchecubano.com)

*It doesn't matter if you're an atheist, devout follower of your faith, an agnostic, or anywhere in between—there's wisdom to be learned from the world's religions.*

In the middle of June, you get to go to Cannes and enjoy the spotlight. It must be the lure of the Cannes Lions that makes so many communications professionals go above and beyond to make sure their campaigns stand out. But dreams can easily become nightmares when a campaign fails. While a brave and innovative campaign can bring big wins for the author and the brand, it can also backfire. It fell so flat on its face that the backlash it received prompted the company to pull it from YouTube, and issue this statement: Clearly, we missed the mark, and we apologize. We did not intend to make light of any serious issue. What started as a good idea to show the future of technology, turned into PR madness for the company. Because it took the internet less than 24 hours to corrupt the AI-powered software. Because, as it turned out, you could ask the bot to repeat after you by including a clever tag in your original message. That said, many other messages came from the AI directly. Both the ease with which users were able to manipulate the AI and how that AI develops its algorithms raise serious concerns about future use of artificial intelligence. For instance, one would think early testing and, dare we say, common sense, might indicate that the bot should not be repeating everything a user said to it. Respect technology and what it can do, and make sure you have a firm understanding of each and every outcome, along with a process in place to manage any unexpected outcome. The ad drew criticism for focusing on child bereavement. And viewers found the ad insensitive, leading the brand to pull the TV spot amidst protests. Rather than focusing on whether a brand should target certain issues, perhaps the lesson is about asking the right questions: Does this align with our brand message? Luckily, the company acted in the best possible way. You Want a Tattoo of What? Similarly, Dominos had to drop their Free Pizza for Tattoos stunt after just five days. This time, it was because of too many participants. With that in mind, ask yourself these questions: Do you have a plan for every eventuality? Doing a Double Take Finally, a Dove advertisement also drove huge criticism. Well, see if you can spot it. The brand was accused of racism, had to pull the creative, and post a lengthy apology. Even Lola Ogunyemi, one of the women in the ad, posted a statement, saying: When Dove offered me the chance to be the face of a new body wash campaign, I jumped. I had no idea I would become the unwitting poster child for racist advertising. Always run creatives through a focus group so you can identify potential issues with the campaign. They can help generate enormous buzz around a brand along with significant results. But the campaign can just as easily backfire. But having been in communications long enough, I know that not every brand feels comfortable with the associated risk. And there are plenty of options in between. Brand teams can build smaller exposure and visibility first. That way, even if the creative stunt backfires, they have something to fall back on. Let me explain further. Consistently working on proven digital communications channels and tactics—SEO, content, social, etc. True, it might take a bit longer. But, the results can outshine what a large campaign may deliver. Drawing from that, here are a few ideas on how to get started. Launch Consistent Content Marketing Campaigns Content has always played a critical role in communications. For example, the aim of the press release was to help brands tell audiences about recent developments and more. And other branded content introduces products to potential buyers, and so on. So although the type of content we use today is different, the purpose remains the same. Blog posts, guest posts, ebooks, whitepapers, podcasts, videos, and other content types help brands show up in front of their target audience, continuously and consistently. And in doing so, you embed the brand in their mind, attract them to the site, and perhaps, affect their buying choices. By publishing reports, an analysis, or any other data-driven publications, you help generate media mentions, reposts, quotes, and drive brand awareness. For example, my company did a big content campaign featuring a cryptocurrency study. It got us mentions in Business Insider, Reuters, Bloomberg, and many other large publications. Because it was targeting a high-profile issue. It gave the media data and information to include in the material they were going to publish on the topic. They Google information about their problem, hoping to learn more about available solutions. For that reason alone, gaining visibility and securing online real-estate has become the

primary goal for many businesses. After all, the more people who find their brand while going through the buying journey, the greater the chance for conversion and sales. Many digital communications and content specialists work closely with SEO teams to ensure the content they promote is: Optimized for relevant keywords, so potential customers can find it in search, and Promoted to optimize links and mentions to boost their domain authority and ranking. Initiate Conversations on Social Media Social media can bring brands and customers so much closer to each other. It allows both sides to have meaningful conversations. Discussions which can convert into lasting business relationships. As communications professionals, we can initiate many of those, drawing the audience closer. For example, our Twitter chats regularly attract hundreds of participants. We get to chat with them regularly and exchange ideas. But we also give them the platform to share their expertise. Or at least, not entirely. But big and bold is only part of the mix. The lessons we can learn from these brand campaign fails? Ensure you have a process or practice in place which protects the integrity of the brand. And sometimes, so difficult to manage. You need a solid, consistent brand message that will help you connect. And you must maintain that connection with your target audience, so you can properly position the product or service. She has a passion for digital marketing, new technologies, and media.

### 2: Freedom of Religion or Belief: Current Dilemmas and Lessons Learned | IDLO

*I have learned the value of tradition from Judaism. I have also learned about the joy in solemn occasions and unity of all of life, the "secular" and the religious really being one life. I have learned a bit about being committed from Muslims and Jehovahs Witnesses.*

Kent Brown, Kaye T. Hanson, and James R. Lessons Learned Michael K. Young was reared as a Latter-day Saint. When he enrolled at BYU he carried only modest expectations for his future. But one professor changed forever his outlook on the value of education. As a result, he graduated from BYU with highest honors and went on to a distinguished graduate career at the Harvard University law school. After serving two clerkships—one for Chief Justice William H. He has been a visiting professor at the law faculties of the University of Tokyo, Waseda University, and Nihon University. He is also a member and vice-chair of the U. Dean Young and his wife, Suzan, are the parents of three children. When Professor Jim Kearl asked me to contribute to a book of essays on the topic of finding God at BYU, my first response was typically flippant: I did not know that he was lost, and lost at BYU of all places. However, I have enormous respect for Professor Kearl, great affection for BYU, and a deep and abiding testimony of the existence of God. The combination of all those sentiments persuaded me that the topic deserved more serious reflection and consideration. As is often true, moreover, my lame joke provided a useful starting point. After all, just how pervasive was the concept of God at BYU? How much did that idea of God shape and inform my studies? How central to the enterprise—“at least my enterprise—“at BYU was the thought of God or the quest to discover his reality in my studies and work? All these questions suddenly seemed important. I am, after all, of an age when fundamental questions emerge after long suppression and demand serious attention. And at this time in my life I have the experience and background at least to understand their importance, if not necessarily to provide any better answers than I did when I was twenty-one. But most important, I have three college-age children. I thought I could use this essay to tell them something about my college experiences, especially as those experiences related to the development of my testimony. Perhaps that would help them avoid some of my mistakes and maybe even help them develop stronger testimonies than I had at their age. Perhaps my experiences would give them some small additional help as they attempt to answer those critical questions for themselves. I agreed to try. Not surprisingly, the answer to the questions I posed for myself did not come easily. It may not even have come at all. Nevertheless, the inquiry has been useful, and I hope my reflections may be of some small utility to others. A number of negative conclusions occurred to me. Rather, I first learned of the gospel and felt the quiet whisperings of the Spirit at the feet of my family, especially my mother and her parents. My grandfather, who passed away in his late nineties and worked at his small corner grocery store serving countless BYU students until just a few days before he died, served three missions for the Church, two in the deep South, including two after he was married. Indeed, in Kentucky, he replaced a missionary who had suffered just that unfortunate fate. A few years later, while on another mission, he and his companion opened up the city of San Diego for missionary work. Upon his return, he was called as bishop of a ward in Provo where he served for thirty-two years. That was when men were men, and bishops really were bishops, often for life! Those were dramatic stories for a young boy, full of high adventure, of close calls, of too many rescues to count. I learned that the Lord could truly be counted on to save and protect those who were on his errand. And I learned that in the end, his errands were all that mattered in life; indeed, they were life itself. Second, I concluded that contrary to the experience of some, my sense of the Holy came not from religion classes but from secular classes. That is, my religion classes at BYU did not play much of a role in expanding my understanding of God or strengthening my testimony. For the most part, they were perfectly acceptable classes. They did not light me on fire, but they were adequately instructive. That they were not more might well have been my fault, of course, but, too frequently, I felt that perhaps the priesthood lessons in my local ward were better than anything I heard in my religion classes. Of course, in all fairness to my instructors, Hugh Nibley was in my ward and generally taught those priesthood classes. What then do I think of? What did shape and influence me? What really made a difference at BYU in terms of my relationship and understanding

of God? Indeed, did anything happen at BYU that made a difference in this regard? The truth is that I now strongly believe that I had experiences at BYU that influenced me deeply, pervasively, profoundly, and permanently. But to understand how and why requires a bit of background. I need to confess at the outset that, for the most part, I engaged my undergraduate studies rather too casually. I found that if I took the right classes, I could get by largely with some last minute study. This initially seemed to suit me well. I had a pretty good short-term memory and could generally remember most of what I read, at least for the few hours necessary to repeat it back on the examination. More important, this approach to education left time for my real passions, skiing and girls probably in that order, as my wife will attest. I am not proud of this, of course. Indeed, I have spent much of the remainder of my life trying to secure the undergraduate education I so casually avoided. I did not understand what I was missing and continued to work assiduously to ensure that I continued to miss it as much as possible. A few professors were unwilling to let me off the hook quite so easily, however. They taught classes in which I could not do as well—indeed, could not do well at all—through mere memorization. To my initial annoyance, those classes required real thought and effort. I not only had to memorize the material, but I had to think about it and understand it as well. Those professors were not satisfied with anything less than a genuine attempt to wrestle with the broad implications of the material they were presenting, and they never neatly packaged those conclusions or served them up in a finished manner. For the first time in my life, I encountered educators who forced me to think, really think. My initial reaction was, of course, high irritation. After all, I thought I understood the game pretty well, and I had certainly mastered it, at least as I understood it: The teacher would then give me a good grade, and we would both pretend that I was smart, even though we both knew that all I had done was demonstrate a good short-term memory, rather than produce any real evidence of intelligence or even effort. But then I met professors who departed from the accepted pattern. They were even prepared to give me a low grade if all I did was repeat back to them the materials in the textbook. They seemed to want something more. They wanted me to think. This was a remarkable turn of events, and it took me some time to come to grips with it. Having always done relatively well in school, however, I thought I would at least give this startling new form of education a chance, at least during one fall semester, before the snow fell. Perhaps I could find an easy way out of this as well. In the end, I never did find an easy way out. Rather, the experience was exhilarating, indeed, life changing. The whole enterprise was so extraordinary that now, three decades later, I am still at it. This exercise was so exciting, so novel, and, in the end, so meaningful that it became the focus of my entire professional life. I so fell in love with the academy, with the life of the mind, that I have never been quite able to leave it. Thirty years later I am still trying to learn how to think carefully, critically, and with insight. What was unusual about virtually all those classes, however, at least for purposes of this essay, was something quite different. It was the way each one of those classes started. I am relatively sure the professors never consulted with each other on this matter; I suspect some of them did not even know the others. Nevertheless, each started their class in much the same manner. Sometime during the first class or two, virtually everyone of those particularly demanding professors would pause and bear a testimony. They would go to great lengths to ensure that we understood that the inquiry upon which we were about to embark did not diminish or threaten their belief in God or the gospel and that the questioning and analysis we would undertake was not intended to, nor, if done correctly, would destroy our faith. Interestingly, it seemed very important to those professors that we understand this central tenet, that we understand that study, thought, and analysis were not antithetical to a life of faith. Indeed, to the contrary, for them at least, such an approach was almost essential to their faith. What was particularly noticeable about this phenomenon, moreover, was that these were the only classes that started this way. In my more conventional classes, no one seemed to feel it necessary to profess their faith or defend their approach. This contrast was striking, and I was initially a bit offended. As a nineteen year old, moreover, I felt completely entitled to be offended by both groups of professors, those who confessed their faith and those who did not seem to think it necessary. Why, after all, I reasoned, should someone have to defend his own personal orthodoxy just because he intended to make us think for ourselves about some matter of legitimate academic inquiry? This seemed to suggest rather bad things at various levels about the degree of intolerance or lack of free inquiry at BYU. Turning first to those professors who felt compelled to defend their

faith, I learned from them something that has been extraordinarily important to me throughout my life. I learned the exhilaration and thrill of discovery. I learned that a better understanding of the world was not only extraordinarily exciting in and of itself, but that such understanding was essential to my efforts to make that world a better place.

### 3: Lessons Learned | Religious Studies Center

*Religion successfully rallies people the world over to publicly brand themselves as subscribers and work without any compensation as word of mouth marketers to attract new members to their religious brand of choice.*

Neither institution wants its members to know that at their core, they are two of the strongest examples of successful marketing in our society. By me even broaching this topic some of you are already shifting in your chairs. Because you probably subscribe to some sort of political belief and some sort of religious belief. Politics are often discussed openly, however today I would like to discuss religion from a marketing perspective as I have not seen that done nearly enough. Religion is concurrently the most successful, yet most ignored example of the efficacy of marketing. If you are offended by me talking about religion as marketing, then the point has already been proven. Countless religions the world over have packaged a compelling story which has been improved and edited for generations. Religious leaders wrap their story in messaging and jargon that feels legitimate to many people. Religion offers both tangible benefits community and intangible benefits promise of afterlife at both a monetary and time cost to you. Religion successfully rallies people the world over to publicly brand themselves as subscribers and work without any compensation as word of mouth marketers to attract new members to their religious brand of choice. People celebrate during established days during which they devote time, make purchases and give resources to their religion of choice. Other viewpoints and even science are told to be wrong, because questioning truth has been blocked by design. Religion fights change to keep itself relevant by updating or changing its messages, its appearance and the manner it spreads. Much of the business and marketing world clearly has taken cues from what religion has done successfully for centuries. It would be naive of us to ignore that our species is open to manipulation by messages during early stages of development. This is where religion grows its roots in influencing culture. It is passed as an idea virus from parents to children, and is instilled from a young age while kids do not have defenses to form their own opinions and make up their own mind. The most amazing part to me is that religion succeeds in a big way even though it is purely based on spreading ideas without any evidence backing up their claims other than circular logic. What I have learned by observing religion from a neutral and objective perspective: People crave a sense of belonging to something larger than themselves Large numbers encourage greater participation It has been defined as a societal norm to believe and socially deviant not to believe The media and much of popular culture reinforce the systems in place Stories and larger-than-life promises are effective marketing tools, especially if reinforced again and again The lessons for marketing: Build a following Religion has existed successfully in many forms for centuries mainly because people desire to belong to something. Digital tools allow you to easily build the same following for yourself. And, you have the opportunity to do so in a collaborative, positive and thoughtful manner embracing truth. The successful businesses of tomorrow will not be the ones that mimic the monolithic religious institutions and businesses of the previous generations with a pure top-down approach. The way moving forward is to incorporate ideas from all your stakeholders into the mix “include everyone, especially your customers and front-line workers. Kill the circular logic You are not great merely because you say you are. Prove yourself in tangible formats. Just like I have written on how your resume is meaningless , so are your marketing messages unless you can back them up with case studies, testimonials, tangible proof, etc. Challenge the status quo Look at the success of the flying spaghetti monster. They are parodying the ridiculousness of much of religion, and for it they are popular. The Flying Spaghetti Monster FSM is a character created as a satirical protest to the decision by the Kansas State Board of Education to require the teaching of intelligent design as an alternative to biological evolution. Have a look at their Wiki entry to see just how far this idea has gone and how much influence and success they have had they have made a significant impact. Find your own way to create a flying spaghetti monster, as there is almost always a wealth of people interested in supporting the opposite end of something popular yet questioned. Study sociology The best marketers have a strong understanding not just of business and playing the corporate game, but more importantly of our culture and the bigger picture of how society functions. Studying everything in our world, from religion and politics to popular culture will help you

be far more effective in creating strategic communications. Learn what makes ideas spread and learn the content archetypes for ideas that stick and apply it to your own marketing solutions. Conclusion No matter what your belief, religion is an undeniably powerful marketing force. My goal with this post was not to offend you, but make you think. Think about how religion has used marketing as a vehicle to shape the very direction of our society. Think about how religion packages their messages and stories in ways that resonate with masses of people.

### 4: Lessons Learned Quotes (99 quotes)

*Reclaiming Hope: Lessons Learned in the Obama White House About the Future of Faith in America is not the last book on Christian political thinking we need, but it is an essential one. There may not be one like it in a very long time.*

Writer, editor, certified doctor of words. Wordsmith for Really Good Emails. And it shows up in your inbox, ready to treat you to travel inspiration and insider tips from locals and in-the-know travelers. Through their email editions and active engagement on social media feeds, The Discoverer has quickly created a devoted following of readers and contributors. Where did the idea for The Discoverer come from focusing just on travel destinations? What is your inspiration? The Discoverer was created in an effort to provide more value in the travel email space than the typical travel deals and click-bait articles. We wanted to filter through the constant influx of travel inspiration by focusing on one destination per week and making a digestible edition with a 3 to 4 minute read-time. Every city, neighborhood, and region that we feature has so much to explore and we want our guides to do each of them justice. Our mission has always been to inspire discovery, whether that be in your backyard or the far reaches of the globe. We like the way that Discoverer is doing email differently: What KPIs are important? An avid reader to us is anyone who has read 4 or more of the last 6 editions. We consider our editions a magazine in your inbox, so we give our readers everything that they need to digest within their email. We often times do include link-outs to additional content if the reader so chooses to click, but we see the best performance in CTR by sending dedicated email campaigns focused on that sole purpose. We continue to find the right balance between the two. Our social media strategy is driven by both the content we post and how we engage with our community members. We feature viral content from our community in an effort to share unique discoveries that interest our followers. We also make an effort to engage with our followers on both our page and their pages by commenting on their discoveries and asking them to submit specific content for our future editions. A large portion of our subscribers are social influencers, so gaining traction has been possible through getting evangelists on board who have influence in their communities to support and feature our content. Like this so far? What does the process look like for using multiple sources to build emails? We make the process of submitting content easy by having forms for upcoming destinations directly on our website. We also do outreach campaigns to community members via social media, which results in a good amount of submissions to filter through. Our editorial team does an amazing job at scanning submissions for each destination and compiling the best quotes, photos, and tips to include. It takes us just under two weeks to get an email out the door. A good chunk of this time is spent on compiling and filtering through submissions. Then it takes a couple of days to write and edit the edition, and about a day to code and perform QA. What is it like to work for a company entirely based on email content? On the plus side, we can drive impressions and traffic at the click of a button. There are also very few limitations on the type of content that we can provide to our audience and we have a great amount of insight into what people enjoy based on how they engage with our content. Editorial content via email is also not as understandable of a model when working with potential advertisers and brands. What kind of content seems to get the most engagement? Destinations like Cappadocia , Jaipur , and Santorini have done really well for us. Where do you see your biggest gains coming from in the future? Is it word of mouth, increasing the retention of readership with additional emails, partnerships, etc? This helps to provide more methods to discover outside of our primary editions. It also allows us to provide additional articles related to the editions that we feature, which gives us some flexibility on the length of content that we send to the inbox. A lot of marketers approach email strictly from an advertising perspective. Email remains the most effective channel to reach an audience, and only sending advertorial content results in a potential negative association with your brand. The latter results in them becoming more connected to the brand and provides even more opportunities for revenue and growth down the line. In short, using email to offer readers something worthwhile will keep them coming back for more. Balance content with sales. Take the time to engage.

### 5: Marketing Lessons To Learn From Religion |

*The lessons that have spent the better part of my life sinking in keep rising back to the surface unexpectedly. what I learned growing up in a conservative religion convinced of its truth is.*

The first controversy was about whether Senator Kennedy should have even been allowed a Catholic funeral. They contended that he was a "manifest sinner" who obstinately persevered in at least formal cooperation in the sin of abortion, with no sign of repentance, until death. They also asserted that his funeral would cause public scandal to the faithful, leading others to the sinful conclusion that one can be a faithful Catholic and still support the destruction of innocent human life in the womb. Even conceding their plausible interpretations of the above, there is a clear exception given in the same canon: Therefore, he should have been allowed a Catholic funeral. This was, by the way, the position of the majority of Catholic pro-lifers, who were not seeking to deny him a funeral, but just to have his deplorable support for the destruction of the unborn not ignored in the way his funeral would be celebrated. His funeral, however, was clearly not the occasion to make up for lost opportunities in the past. Otherwise we become no better than the older brother in the Parable of the Prodigal Son Lk This brings us to the second controversy about the funeral from which we need to learn. There have been many, especially among those who thought highly of Senator Kennedy overall, who scolded as classless and un-Christian any post-mortem criticism of the Senator, even of his public actions. To do this, they said, was equivalent to casting the first stone Jn 8: This controversy, however, flows from misconceptions of what Jesus and his Church actually teach. Jesus, after all, did not excuse the actions of the woman caught in adultery, for which she could have been condemned under the law, but rather told her to go and sin no more. Catholic teaching is that, except in the rare cases of a deceased baptized infant or a canonized saint, we do not know in what state a departed loved one is after death. It is because we do not know the eschatological status of most of our loved one that we pray for them to the mercy of God -- and pray more the more we love, and the more we humbly admit that our loved one was a sinner, like us, in need of prayer. With regard to the Latin expression *de mortuis nihil nisi bonum* -- "speak nothing but good about the dead" -- Fr. George Rutler clarified in an article last week that the reason why the pagans promoted this principle was because they knew of no way the evil of the dead could be absolved. The mercy of God changes pessimism to hope, and hope is the engine of honesty. In obedience to the Divine Mercy, speaking well of the dead may sometimes require not speaking good of the dead. Judas Maccabeus and his brothers, after all, would likely never have prayed insistently for their slain comrades unless they had discovered posthumously that they stolen pagan amulets 2 Macc This was probably not helpful to the Senator eschatologically, obviously scandalous to devout pro-lifers spiritually, and likely injurious to the Church both doctrinally and practically. The overall tone of the funeral liturgy -- from the three eulogies, to the prayers of the faithful, to the homily, to the celebrity musicians, to the guest list, and to the nationally-televised gushing color commentaries -- seemed to communicate that it was more a public, political apotheosis of Senator Kennedy than a humble, insistent prayer of the Church his mother for the forgiveness of his sins and the repose of his soul. On the last point, since *lex orandi, lex credendi* -- "the way we pray indicates what we believe" -- the overall impression left by the tone of the funeral will likely influence the way Catholics and non-Catholics understand the purpose of the Catholic funeral liturgy for quite some time. It will, moreover, doubtless impact what some Catholics ask for in the funerals of their loved ones; if pastors are unwilling to allow what they observed Senator Kennedy received, there will be wounds to pastors and parishioners both. This last controversy was totally avoidable; all that was necessary was to adhere to the letter and spirit of the Catholic funeral rite. Acknowledgement Father Roger J. Excerpted by permission of Father Roger J. The Author Father Roger J. His homilies are posted each week at [saintanthonynewbedford.com](http://saintanthonynewbedford.com).

### 6: Lessons Learned from the The Discoverer's™ Brand Manager

*I learned a profession, a profession in both senses of that word. I learned to love the life of the mind. I learned that a life of the mind and a life of faith and practice are entirely compatible. And I learned that the gospel is constructed to allow many different paths to faith, and all are to be welcomed and embraced.*

Political Legitimacy and Islam in the Ottoman Empire: Lessons Learned Karen Barkey 14 July With the rise of Islamist parties and movements in the Middle East, the role of religion in the political legitimacy of rule needs further examination. In the transitions that many countries of the Middle East are undergoing political Islam has assumed an important role in politics, and religion has infused the public sphere. That religion has made a comeback and pushed against the secularist and top-down impositions in these countries is not surprising or intriguing. What is interesting and open for discussion is the degree to which religion is becoming the sole discourse of the transitions. If religion, as we already see, is an important source of political legitimacy in these transitions, then we have to question whether religion will be helpful in forging plural, tolerant democratic societies. Can religion be an important part of political legitimacy and be at the same time a force for inclusion and pluralism? Can it help forge democratic nations within the context of local traditions and cultures, drawing on the indigenous and usable past that contains both religion and notions of justice and rights. The question is important since the tendency for religion to overpower the discourse and become the basis upon which people participate and obey the government runs contrary to pluralism and democracy. Therefore we need to look for historical examples especially in the Middle East, to rethink the role of religion as a source of political legitimacy, keeping an eye for diversity and its impact upon sources of legitimacy. The main debates about the role of Islam are discussed in terms of the separation of religion and politics and Islam and plural and democratic rule. As extremist tendencies increasingly crowd the discourse of religion and politics in the countries of the Arab Spring, we need to reassert the historical, philosophical, and intellectual arguments for the separation of Islam and politics. Such a differentiation remained in force until the end of the Ottoman Empire, after which increasingly the ulema lost their independence. There is therefore a long history of the separation of state and religion in Islamic societies. Today there is a consensus that any system that emerges in the Middle East will have to forge democratic rule embedded in Islamic traditions and texts. It is therefore imperative to look at past examples of Islamic political legitimation where diversity, pluralism and Islam coexisted and worked together. This paper is centered around the example of the Ottoman Empire, since its history offers a valuable example where religion was a significant source of the political legitimacy of empire, but in a particularly balanced and constrained fashion, allowing for diversity and toleration to be part of the public realm. That is religion was particularly meaningful to the empire as a source of identity and legitimation, yet it was neither the only foundation, nor the exclusive identity of the empire. As such it functioned as part of a larger set of social and political sources of legitimacy and identity. I explain how this position emerged and developed. Political Legitimacy in Brief According to Weber, a political system is legitimate when its participants have certain beliefs with regard to it: Here, people do not follow rule just out of fear or interest, but because they genuinely believe that they ought to obey. Seymour Martin Lipset uses a similar definition of legitimacy: It is about relations between state and society, ruler and ruled and it has to speak to the majority of the people and it needs to be about effective rule. When applying these concepts to the context of the Ottoman Empire, Hasan Karateke differentiates between normative legitimacy, what a state or a ruler ought to do to be legitimate and factual legitimacy, the actual workings on the ground, by states to foster belief. The simplest manner in which Islamic states have asserted religious legitimacy was by claiming ancestry with the Prophet, finding direct linkages between the ruler and the Prophet. The office of the Caliph historically emerged with the most direct and natural claim to the legitimacy derived from ancestry with the prophet. As such, the Caliph demanded obedience based on his religious legitimacy. The early Islamic empires, the Umayyads and the Abbasids emphasized the religious nature of their authority by claiming to be the legitimate heirs of the Prophet. While at the time of the Caliphs, political and religious legitimacy were seen as fused in the person of the Caliph, during the later periods this fusion started to separate into two

distinct spheres. Ira Lapidus argues that it was in the 9th century that this separation emerged as the Caliphs started putting more emphasis on their political legitimacy and as the ulema developed into a separate religious class, claiming autonomy from the Caliphs. Claims to the Caliphate are complicated for the Ottomans since they were not from the tribe of the Prophet and because they started as the rulers of a predominantly Christian population. A series of rituals inside and outside the palace attested to the religious nature of Ottoman rule and conveyed to the populace the Sultan was following God and His Prophet. Such sources of legitimacy are seen as factual and empirical forms that derive from the actions and the beliefs of the rulers. The particular trajectory of the Ottomans, the special mixing of Turkic Central Asian and Islamic and Christian traditions, the duality between religious and secular law, the tremendous diversity of religions and ethnicities on the ground as well as the distinct education of the Ottoman official all contributed to the formation of a polity where religion could not become the sole source of political legitimation and where religion was subordinated to the administrative needs of the state. The resulting Ottoman form of political legitimacy was much more expansive; it appealed as much to the Muslim as the non-Muslim peoples of the empire, refraining from the imposition of an absolute creed or understanding of one religion, one completely unified and cohesive system. To understand the particularities of the Ottoman system and how they succeeded in shaping a plural, tolerant and relatively moderate society we need to look at the historical conditions of emergence that forged a multi-faceted legitimacy, the structural conditions of state and religious relations, the established dualities of the system that never allowed a monological form of political legitimacy. Part of Ottoman legitimacy was obtained through Islam, and Ottoman Islam remained distinct for centuries. In the words of Ocak: Yet, Ottoman Islam was more than a religion and a religious affiliation; it was an integral part of the system of rule, subordinated to the state, used to develop the institutions of the state and administer the various functions of the state. The particular conditions of emergence forced certain patterns and institutional behaviors, generating the legal framework and the multiple dualities established into state domination. The legitimacy of the rising state was constructed upon a foundation of incorporation, and *istimalet*, accommodation for all, Christians and Muslims alike, making a single Islamic framework less likely. The immediate historical conditions of Asia Minor in the 12th and 13th centuries were such that because of rapid expansion and lack of adequate manpower, the Ottoman state was constructed as a hybrid one where Christians were as necessary and welcome as Muslims, and where Islam was one among many other forces of imperial emergence and engagement. Beyond Islam the Turkish-Mongolian origins of the conquerors with their experience in the vast space from China to the Pontic steppes with all kinds of religions and different ethnicities also shaped their view of inter-group relations. They also strategized that conquerors should practice a policy of *istimalet*, that is an attempt to make the indigenous population look upon them favorably by offering incentives, promising generosity and concessions such as permissions to retain lands and resources. Islam gained prominence in the empire only after traditionally Islamic territories were appropriated in the sixteenth century. Selim I fought against the Safavids, and the Mamluks, incorporating the latter, and in the process acquiring Egypt, Syria, Mecca and Medina, the Holy places of Islam, and thereby securing the transfer of the Caliphate to the Ottoman empire. Yet Selim I was less interested in the title of Caliph than he was in his role as the protector of the two sacred cities, a stronger, more tangible source of legitimacy. Yet, even then, the structure of state-religion relations promoted both diversity and adaptability. The diversity of law maintained multiple sources of legitimacy. The sultanate in the empire wielded supreme sway since absolute obedience to the sovereign meant that in this case, religious law was subordinated to the state. Since Ottomans did not establish the empire within a formal body of Islamic law, initial decision-making was based on the sultan and his immediate associates, the Turkish traditions of Central Asia, the *yasa*, and customary law, as a repertoire of local knowledge about how everyday business should be carried out. This was similar to the early application of multiple codes of law by the Umayyad *kadis*, representatives of the Caliph, who did their best with the existing Islamic legal code as well as those already existing in the areas of conquest, Roman law, and Arab tribal traditions. Every sultan re-enacted these laws and in the absence of a legislative council, these laws were sultanic laws to be enforced by the sultan for the sultan. Ottoman justice based on both Islamic and dynastic law was exercised by the religious and administrative authorities of the empire and the two were welded

together or separated out of local necessity. One scholar of Ottoman Islam puts it in the following manner: Ottoman law openly and brazenly violated this and allowed for the charging of interest, and the discussion of such cases in Islamic courts. For example, the law regarding Islamic endowments waqf was that they should not be based on moveable property to ensure their durability. However, the practice of cash waqfs spread throughout the Ottoman empire in the 15th century and this was an accepted practice. When asked to rule on this, Ebu Suud Efendi basically reiterated the point that if this was a widely practiced behavior than it was to be permissible. Especially, for the historical period under consideration, the diversity of world views that such adaptation implied remains exceptional. The existence of Christians and Jews from the very emergence of the Ottoman state and the need to incorporate these groups into the polity and society made for toleration, but also ensured that it was not only Muslims that would believe the ruler to be legitimate, but also non-Muslims. We referred to the policies of istimalet accomodation and the efforts made by the Sultans to incorporate non-Muslims into the early polity. As non-Muslims made up a large segment of the population of the empire, they were also key to imagining a legitimate Ottoman order. As such, a reliance only on Islamic markers of legitimacy would have been deficient. That the Ottomans were truly aware of the need for a legitimate order beyond Islam is demonstrated by the serious attempts to build a tolerant and just order for Muslims and non-Muslims alike. That is given the principles of the Pact of Umar about how non-Muslims should live in Muslim lands, Ottomans made the effort to incorporate Jews and Christians into the polity. After the conquest of Constantinople in , Mehmed II claimed descendance from the Komnenian dynasty, a noble Byzantine dynasty, thereby expanding his legitimacy beyond his Muslim population to the Greeks. A ruler who controls the center of the empire is the emperor of that empire, and Istanbul is the center of the Roman empire. Given these organizational and structural features of rule of non-Muslims millet system , Sultans engaged in overt, public demonstrations of the importance of non-Muslim communities for the maintenance of a legitimate and just order. Karateke cites a document, for example, that provides some insight into the response by Christians to the visit of Mehmed II visiting a church: Dominicus and took a seat in the choir to observe the ceremony and the manner of the worship service. At his request they also celebrated a Mass in his presence. He discussed the laws and rites of the Christians with them as well, and, when he heard that the churches were headed by bishops, he even desired that a bishop be appointed for the care of the Christians and promised to do everything in his power to provide his unlimited assistance. But how could anyone who learned from afar of his wars and victories, of the great size of his army, and of his fame and majesty imagine him to possess such simple frankness, or, if he did hear of it, not admire it? The tradition of adab that is not well recognized is at the basis of the construction members of the elite that had the tools and understanding to think much more widely than just Islamic law and legitimation. Lessons from History The example of Ottoman statecraft, with the multiethnic, multi-religious pluralism that it allowed, and the delicate balancing act between religious and non-religious sources of political legitimation remains inspirational today. A discussion of contemporary Turkey cannot be conducted without serious attention to the themes of religion, politics, democracy and nationalism, and how this can be done in the context of its Ottoman past. The Ottoman empire demonstrates that there is a usable past, an example of a traditional Muslim culture—an example of a society in the past where although religion was very important, it nonetheless did not operate single-handedly to regulate every aspect of life; it was maintained within a balance of forces that produced both sultanic, non-religious legislation and religious law. There were at many points in history those who would have wanted the ruler to organize every aspect of life around an orthodox interpretation of the founding texts, yet, the extreme views remained contested and controlled. They never became the sole and the only genuine expression of faith in the Empire. A variety of views were available and representative of segments of the populations. Islamism in its more dogmatic and essentialist form was confronted with another reform movement, Ottomanism, faithful to earlier Ottoman principles of multi-ethnic, multi-religious state and society, an Islamic tradition that emphasized pluralism and openness and an attention and connection to the west that was never antithetical to Ottoman politics. The proponents of Ottomanism saw the future in the combination of what was best about the Ottomans and Islam and the best ideas of western thinkers with regard to constitutionalism, parliament, democracy, justifying them, making them their own within the Islamic notions of justice, freedom and

consultation. We know that this attempt was fraught with difficulties and collapsed under the weight of increasingly fervent nationalism, wars and the establishment of the modern Republic. The Ottoman example does not represent the liberal notions of complete equality and representation, but instead represents committed efforts to find a common ground among groups of different religious and cultural background. It represents a past that both the religious and the secular activists can claim and the institutional flexibility that was built into the system that can only facilitate contemporary thinking on democratic institutions. Link to the issue [http: Brill](http://Brill.com), , pp. *The Evolution of the Islamic Polity* Cambridge: Cambridge University Press, A Sociological Framework for a New Interpretation. Sidgwick and Jackson, *Studies in Islamic Law and Society*, Leiden: Ottoman Law in Comparative Perspective Albany: State University of New York Press, p. State University of New York Press, , p. B Tauris Publishers,

### 7: Lessons Learned from Major Brand Campaign Fails Spin Sucks

*The Ottoman Empire has been labeled an Islamic empire, though neither the shari'a (religious law) nor the ulema (religious learned men) were at the helm of the state. Part of Ottoman legitimacy was obtained through Islam, and Ottoman Islam remained distinct for centuries.*

### 8: Lessons To Be Learned

*Lesson learned: Hindsight really is 20/ But a focus group, review board (both may have been employed, it's hard to say for sure), or really, any other form of user-testing likely could have signaled how controversial the creative might be.*

*Box and whisker plot worksheet grade 6 Portrait in Shadows By the light of day. Geographic/linguistic abbreviations Occupational Safety and Health in the Iron and Steel Industry The Path of the Dead The Coven Initiates The field of relationships in supervision Maria Ellen Chiaia Chez nous branch* © sur le monde francophone Developing unclaimed property policies and procedures XVIII Were the Philippines Ready? 256 The forest game guide Jd salinger three early stories Drugs, society, and criminal justice Thursday : But what if I damage their psyche? (Uh, whats a psyche?) The death principle Londons Augustan age, 1603-1830 Human Figures in Movement What shall we have to eat? 6.10. Note about complex solutions of the IRR equation/t92 In Praise of Black Women, Volume 3 Routledge history of literature in english britain and ireland Marken and its people . Chocolate for a Teens Soul Expert advice for policy choice Prayer to Jesus Christ, the Saviour of the world 649 Chapter 6 Training Ideas The Fur Trade and the Progress of Discovery The Great Man: Sir Robert Walpole Learning aws second edition Making your sales team #1 Climate variability and ecosystem response at long-term ecological research sites Western New York, An Explorers Guide Eco-Farm, An Acres U.S.A. Primer Dubai duty price list 2015 Essential Survival Guide for the 21st Century CORE:STUDY IN CIVIL RGHTS (An Illini Book) Amc merit list 2015 Journey to Poland This case system : what lies behind the case