

TOLERANCE BETWEEN INTOLERANCE AND THE INTOLERABLE (DIOGENES LIBRARY) pdf

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*Tolerance Between Intolerance and the Intolerable (Diogenes Library) [Paul Ricoeur] on www.enganchecubano.com *FREE* shipping on qualifying offers. It seems more urgent than ever before to fend off the rising wave of intolerance and at the same time determine the nature of tolerance and its limits.*

The Concept of Toleration and its Paradoxes It is necessary to differentiate between a general concept and more specific conceptions of toleration see also Forst The former is marked by the following characteristics. First, it is essential for the concept of toleration that the tolerated beliefs or practices are considered to be objectionable and in an important sense wrong or bad. If this objection component cf. In light of these reasons, it would be wrong not to tolerate what is wrong, to mention a well-known paradox of toleration discussed below. The said practices or beliefs are wrong, but not intolerably wrong. Third, the limits of toleration need to be specified. They lie at the point where there are reasons for rejection that are stronger than the reasons for acceptance which still leaves open the question of the appropriate means of a possible intervention ; call this the rejection component. All three of those reasons can be of one and the same kindâ€”religious, for exampleâ€”yet they can also be of diverse kinds moral, religious, pragmatic, to mention a few possibilities; cf. Newey , 32â€”34 and Cohen Furthermore, it needs to be stressed that there are two boundaries involved in this interpretation of the concept of toleration: There are thus three, not just two normative realms in a context of toleration. It is, however, wrong to conclude from this that the tolerant need to be in a position to effectively prohibit or interfere with the tolerated practices, for a minority that does not have this power may very well be tolerant in holding the view that if it had such power, it would not use it to suppress other parties cf. Based on these characteristics, we can identify three paradoxes of toleration that are much discussed in philosophical analyses of the concept, and each one refers to one of the components mentioned above. First, there is the paradox of the tolerant racist, which concerns the objection component. Hence, seen from a moral perspective, the demand that the racist should be tolerant has a major flaw: It thus turns an unacceptable prejudice into an ethical judgment. From this it follows that the reasons for objection must be reasonable in a minimal sense; they cannot be generally shareable, of course, but they must also not rest on irrational prejudice and hatred. The racist, therefore, can neither exemplify the virtue of tolerance nor should he be asked to be tolerant; what is necessary is that he overcome his racist beliefs. This shows that there are cases in which tolerance is not the solution to intolerance. Second, we encounter the paradox of moral tolerance, which arises in connection with the acceptance component for various analyses of this paradox, see Ebbinghaus , Raphael , Mendus , Horton Third, there is the paradox of drawing the limits, which concerns the rejection component. This paradox is inherent in the idea that toleration is a matter of reciprocity and that therefore those who are intolerant need not and cannot be tolerated, an idea we find in most of the classical texts on toleration. In a deconstructivist reading, this leads to a fatal conclusion for the concept of toleration cf. Tolerance can only be a virtue if this distinction can be made, and it presupposes that the limits of toleration can be drawn in a non-arbitrary, justifiable way. The discussion so far implies that toleration is a normatively dependent concept. This means that by itself it cannot provide the substantive reasons for objection, acceptance, and rejection. It needs further, independent normative resources in order to have a certain substance, content, and limitsâ€”and in order to be regarded as something good at all. In itself, therefore, toleration is not a virtue or value; it can only be a value if backed by the right normative reasons. Four Conceptions of Toleration The following discussion of four conceptions of toleration is not to be understood as the reconstruction of a linear historical succession. Rather, these are different, historically developed understandings of what toleration consists in that can all be present in society at the same time, so that conflicts about the meaning of toleration may also be understood as conflicts between these conceptions cf. The first one I call the permission conception. Toleration then means that the authority gives qualified permission to the minority to live according to their beliefs on condition that the minority accepts the dominant position of the authority or majority. The permission conception is a classic

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one that we find in many historical writings and in instances of a politics of toleration such as the Edict of Nantes in and thatâ€™ to a considerable extentâ€™ still informs our understanding of the term. Toleration is thus understood as *permissio negativa mali*: It is this conception that Goethe , , transl. To tolerate means to insult. What is different, however, is the relationship between the subjects and the objects of toleration. For now the situation is not one of an authority or majority in relation to a minority, but one of groups that are roughly equal in power, and who see that for the sake of social peace and the pursuit of their own interests mutual toleration is the best of all possible alternatives the Augsburg Peace Treaty of is a historical example. They prefer peaceful coexistence to conflict and agree to a reciprocal compromise, to a certain *modus vivendi*. The relation of tolerance is no longer vertical but horizontal: This may not lead to a stable social situation in which trust can develop, for once the constellation of power changes, the more powerful group may no longer see any reasons for being tolerant cf. Rawls , 11, Fletcher Different from this, the third conception of tolerationâ€™the respect conceptionâ€™is one in which the tolerating parties respect one another in a more reciprocal sense cf. Weale , Scanlon Even though they differ fundamentally in their ethical beliefs about the good and true way of life and in their cultural practices, citizens recognize one another as moral-political equals in the sense that their common framework of social life shouldâ€™as far as fundamental questions of rights and liberties and the distribution of resources are concernedâ€™be guided by norms that all parties can equally accept and that do not favor one specific ethical or cultural community cf. Social and political equality and integration are thus seen to be compatible with cultural differenceâ€™within certain moral limits of reciprocity. In discussions of toleration, one finds alongside the conceptions mentioned thus far a fourth one which I call the esteem conception. This implies an even fuller, more demanding notion of mutual recognition between citizens than the respect conception does. As valuable as parts of the tolerated belief may be, it also has other parts that you find misguided, or wrong cf. Raz , Sandel To answer the question which of these conceptions should be the guiding one for a given society, two aspects are most important. The first one requires an assessment of the conflicts that require and allow for toleration, given the history and character of the groups involved; and the second requires an adequate and convincing normative justification of toleration in a given social context. It is important to keep in mind that the normatively dependent concept of toleration itself does not provide such a justification; this has to come from other normative resources. And the list of such resources, speaking both historically and systematically, is long. The History of Toleration In the course of the religious-political conflicts throughout Europe that followed the Reformation, toleration became one of the central concepts of political-philosophical discourse, yet its history reaches much further back into antiquity for the following, see esp. Forst , part 1; cf. In stoic writings, especially in Cicero, *tolerantia* is used as a term for a virtue of endurance, of suffering bad luck, pain and injustice of various kinds in a proper, steadfast manner. But already in early Christian discourse, the term is applied to the challenge of coping with religious difference and conflict. The works of Tertullian and Cyprianus are most important in that respect. Within the Christian framework, a number of arguments for toleration have been developed, based on charity and love for those who err, for example, or on the idea of the two kingdoms and of limited human authority in matters of religious truth, i. The most important and far-reaching justification of toleration, however, is the principle *credere non potest nisi volens*, which holds that only faith based on inner conviction is pleasing to God, and that such faith has to develop from within, without external compulsion. Conscience therefore must not be and cannot be forced to adopt a certain faith, even if it were the true one. Yet, Augustine who defends these arguments in his earlier writings, later when confronted with the danger of a schism between Roman Catholics and the so-called Donatists came to the conclusion that the same reasons of love, of the two kingdoms and of the freedom of conscience could also make intolerance and the use of force into a Christian duty, if it were the only way to save the soul of another esp. Augustine , letter Christian arguments thus both form the core of many modern justifications of toleration and yet are janus-faced, always bound by the superior aim to serve the true faith. Similar to Augustine, Thomas Aquinas later developed a number of reasons for limited and conditional toleration, drawing especially strong limits against tolerating any form of

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heresy. The question of peaceful coexistence of different faiths—Christian, Jewish and Muslim—was much discussed in the Middle Ages, especially in the 12th century. Abailard and Raimundus Lullus wrote inter-religious dialogues searching for ways of defending the truth of Christian faith while also seeing some truth—religious or at least ethical—in other religions. In Judaism and Islam, this was mirrored by writers such as Maimonides or Ibn Rushd Averroes, whose defense of philosophical truth-searching against religious dogma is arguably the most innovative of the period see esp. Still, the search for common elements is a central, increasingly important topic in toleration discourses. The traditional arguments of free conscience and of the two kingdoms were radicalized in this period. The protestant humanist Sebastian Castellio attacks the intolerance of both Catholic and Calvinist practices and argues for the freedom of conscience and reason as prerequisites of true faith. In this period, decisive elements of early modern toleration discourse were formed: In his *Six Books of a Commonweal*, he develops a purely political justification of toleration, following the thought of the so-called Politiques, whose main concern was the stability of the state. For them, the preservation of political sovereignty took primacy over the preservation of religious unity, and toleration was recommended as a superior policy in a situation of religious plurality and strife. This, however, does not amount to the late modern idea of a fully secular state with general religious liberty. The agreement that the participants in the conversation find is based on respect for the others and on the insight that religious differences, even though they can be meaningfully discussed, cannot be resolved in a philosophical discourse by means of reason alone. Religious plurality is seen here as an enduring predicament of finite and historically situated human beings, not as a state to be overcome by the victory of the one and only true faith. Marked by bitter religious conflicts, the 17th century brought forth a number of toleration theories, among them three paradigmatic classics: In his historical critique of biblical religions Spinoza locates their core in the virtues of justice and love and separates it from both contested religious dogmas and from the philosophical search for truth. The state has the task of realizing peace and justice, thus it has the right to regulate the external exercise of religion. In his elaborate argument against the use of force in matters of religion, Bayle does not primarily take recourse to the idea that religious conscience must not and cannot be forced, for he was aware of the powerful Augustinian arguments against both points cf. Forst and Kilcullen. And such principles of moral respect and of reciprocity cannot be trumped by religious truths, according to Bayle, for reasonable religious faith is aware that ultimately it is based on personal faith and trust, not on apprehensions of objective truth. This has often been seen as a skeptical argument, yet this is not what Bayle intended; what he suggested, rather, was that the truths of religion are of a different epistemological character than truths arrived at by the use of reason alone. Connecting moral and epistemological arguments in this way, Bayle was the first thinker to try to develop a universally valid argument for toleration, one that implied universal toleration of persons of different faiths as well as of those seen as lacking any faith. In important respects, this is a more radical theory than the much more popular and influential one developed by Locke, who distinguishes between state and church in an early liberal perspective of natural individual rights. Hence there is a God-given, inalienable right to the free exercise of religion. Churches are no more than voluntary associations without any right to use force within a legitimate political order based on the consent of the governed. Thinkers of the French Enlightenment argued for toleration on various grounds and, as in Bodin, there was a difference between a focus on political stability and a focus on religious coexistence. In his *On the Spirit of the Laws*, Montesquieu argues for the toleration of different religions for the purpose of preserving political unity and peace, yet he warns that there is a limit to the acceptance of new religions or changes to the dominant one, given the connection between a constitution and the morality and habits of a people. In his *Persian Letters*, however, he had developed a more comprehensive theory of religious pluralism. In his parable of the rings which goes back to medieval precursors in the play *Nathan the Wise*, G. Lessing offers a powerful image for the peaceful competition of established religions that both underlines their common ancestry as well as their differences due to multiple historical traditions of faith. Since there is no objective proof as to their truth for the time being, they are called upon to deliver such proof by acting morally and harmoniously until the end of time.

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Mill offers three main arguments for toleration. Toleration towards opinions is justified by the utilitarian consideration that not just true, but also false opinions lead to productive social learning processes. The story of toleration would have to be continued after Mill up to the present, yet this short overview might suffice to draw attention to the long and complex history of the concept and to the many forms it took as well as the different justifications offered for it.

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But as we all know, values are relative. Every system of belief is equally valid and we need to tolerate diversity. Tolerance is the appreciation of diversity and the ability to live and let others live. For instance, there is a high degree of intolerance between Israeli Jews and Palestinians who are at odds over issues of identity , security , self-determination , statehood, the right of return for refugees, the status of Jerusalem and many other issues. The result is continuing inter-group violence. Why Does Tolerance Matter? That is because tolerance is integral to different groups relating to one another in a respectful and understanding way. In cases where communities have been deeply entrenched in violent conflict, being tolerant helps the affected groups endure the pain of the past and resolve their differences. In Rwanda, the Hutus and the Tutsis have tolerated a reconciliation process , which has helped them to work through their anger and resentment towards one another. In such cases, discrimination, dehumanization, repression, and violence may occur. This can be seen in the context of Kosovo, where Kosovar Albanians, grappling with poverty and unemployment, needed a scapegoat, and supported an aggressive Serbian attack against neighboring Bosnian Muslim and Croatian neighbors. The Consequences of Intolerance Intolerance will drive groups apart, creating a sense of permanent separation between them. For example, though the laws of apartheid in South Africa were abolished nine years ago, there still exists a noticeable level of personal separation between black and white South Africans, as evidenced in studies on the levels of perceived social distance between the two groups. How is Intolerance Perpetuated? In the absence of their own experiences, individuals base their impressions and opinions of one another on assumptions. Individual attitudes are influenced by the images of other groups in the media and the press. For instance, many Serbian communities believed that the western media portrayed a negative image of the Serbian people during the NATO bombing in Kosovo and Serbia. However, there are studies that suggest media images may not influence individuals in all cases. For example, a study conducted on stereotypes discovered people of specific towns in southeastern Australia did not agree with the negative stereotypes of Muslims presented in the media. Education or schooling based on myths can demonize and dehumanize other cultures rather than promote cultural understanding and a tolerance for diversity and differences. To encourage tolerance, parties to a conflict and third parties must remind themselves and others that tolerating tolerance is preferable to tolerating intolerance. Following are some useful strategies that may be used as tools to promote tolerance. There is evidence that casual inter-group contact does not necessarily reduce inter-group tensions, and may in fact exacerbate existing animosities. However, through intimate inter-group contact, groups will base their opinions of one another on personal experiences, which can reduce prejudices. Intimate inter-group contact should be sustained over a week or longer in order for it to be effective. To enhance communication between both sides, dialogue mechanisms such as dialogue groups or problem solving workshops provide opportunities for both sides to express their needs and interests. In such cases, actors engaged in the workshops or similar forums feel their concerns have been heard and recognized. Restorative justice programs such as victim-offender mediation provide this kind of opportunity. For instance, through victim-offender mediation, victims can ask for an apology from the offender. What the Media Can Do The media should use positive images to promote understanding and cultural sensitivity. The more groups and individuals are exposed to positive media messages about other cultures, the less they are likely to find faults with one another -- particularly those communities who have little access to the outside world and are susceptible to what the media tells them. See the section on stereotypes in this volume to learn more about how the media perpetuate negative images of different groups. What the Educational System Can Do Educators are instrumental in promoting tolerance and peaceful coexistence. For instance, schools that create a tolerant environment help young people respect and understand different cultures. In Israel, an Arab and Israeli

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community called Neve Shalom or Wahat Al-Salam "Oasis of Peace" created a school designed to support inter-cultural understanding by providing children between the first and sixth grades the opportunity to learn and grow together in a tolerant environment. For example, in South Africa, the Education Ministry has advocated the integration of a public school tolerance curriculum into the classroom; the curriculum promotes a holistic approach to learning. The United States government has recognized one week a year as international education week, encouraging schools, organizations, institutions, and individuals to engage in projects and exchanges to heighten global awareness of cultural differences. The Diaspora community can also play an important role in promoting and sustaining tolerance. They can provide resources to ease tensions and affect institutional policies in a positive way. For example, Jewish, Irish, and Islamic communities have contributed to the peacebuilding effort within their places of origin from their places of residence in the United States. The Penguin Group, , The Continuing Publishing Company, , Information available on-line at www. Use the following to cite this article: Guy Burgess and Heidi Burgess.

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You can help by adding to it. The lot on Sunset Boulevard featured a Babylon set with feet walls as well as streets of Judea and medieval France. Three hundred thousand feet of film was filmed. It has been called "the only film fugue ". Critic Armond White considers Intolerance the greatest film ever made , writing, "A century later we are as close to its subject as we are distant from its art. The cross-cutting, self-interrupting format is wearisome The sheer pretension is a roadblock, and one longs for the "Modern Story" to hold the screen This episode is what Griffith did best: Anyone concerned with film history has to see Intolerance, and pass on. Many of the numerous assistant directors Griffith employed in making the filmâ€” Erich von Stroheim , Tod Browning , Woody Van Dyke â€”went on to become important and noted Hollywood directors in subsequent years. An aging set of Intolerance was a key location in the video game L. There are currently four major versions of the film in circulation. The Killiam Shows Version â€” Taken from a third-generation 16 millimeter print, this version contains an organ score by Gaylord Carter. Running approximately minutes, it is the version that has been the most widely seen in recent years. It has been released on LaserDisc and DVD by Image Entertainment and is the most complete version currently available on home video, if not the longest. It also has a digitally recorded orchestral score by Carl Davis. It was released on VHS in the U. This version is part of the Rohauer Collection. The Rohauer company worked in association with Thames on the restoration. It was given a further digital restoration by Cohen Media Group which currently serves as keeper of the Rohauer library, and is the copyright holder on this restored version , and was reissued to select theatres, as well as on DVD and Blu-ray, in While not as complete as the Killiam Shows Version, this print contains footage not found on that particular print. The Kino Version â€” Pieced together in by Kino International , this version, taken from 35 millimeter material, is transferred at a slower frame rate than the Killiam Shows and Rohauer prints, resulting in a longer running time of minutes. It contains a synthetic orchestral score by Joseph Turrin. An alternative "happy ending" to the "Fall of Babylon" sequence, showing the Mountain Girl surviving and re-united with the Rhapsode, is included on the DVD as a supplement. This version is less complete than the Killiam Shows and Rohauer prints. This version runs approximately minutes and premiered August 29, at the Venice Film Festival and on October 4 on arte. Most are of poor picture quality, but even the restored 35 millimeter versions exhibit considerable film damage. The version available for free viewing on the Internet Movie Archive is the Killiam restoration. Cameraman Karl Brown remembered a scene with the various members of the Babylonian harem that featured full frontal nudity. He was barred from the set that day, apparently because he was so young.

4: UNESDOC - UNESCO Documents and Publications

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5: Toleration (Stanford Encyclopedia of Philosophy)

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6: Intolerance Quotes (quotes)

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