

Preface

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The first three articles in this volume call for new approaches to the study of respectively multiple religious belonging, social distancing and inter-group contact between local and immigrant communities, and the concept of cosmopolitanism.

Jonatan Hendriks and André van der Braak open the volume with an exploration of the influence of specific communities on fluid, non-dualistic styles of religious belonging or multiple religious belonging. (MRB). After *reviewing* the different definitions and descriptions that theorists of MRB have developed over the past decade, they use a deep analysis of the membership of several small multireligious communities in the Netherlands to come to their main recommendations to those researching MRB: they would do well to reconsider whether adherence to a single community must be primary and whether communities can always be strictly differentiated. Among other things, they need to carefully discern who to look at when investigating a community since “[k]eeping in mind that broad definitions of belonging indicate more and more diverse would-be-members than narrow definitions, which instead exclude certain would-be-members, descriptions of the religiosity of participants in the community will vary accordingly.”

Abe W. Ata and Klaus Baumann present their findings on understanding the importance of the broader context in which social distance and inter-group contact among Muslims and non-Muslim German university students take place. Their research shows the strong influence of parental support and perceived fairness of media representation.

Yun Kwon Yoo examines the meaning of being cosmopolitan in the contemporary context of globalization and argues that “the globalizing world today is in dire need of a cosmopolitan vision and praxis, but, at the same time, cosmopolitanism itself requires a theological anthropology” that will support a religious cosmopolitanism. Such cosmopolitanism works on the assumption that human beings are relational creatures belonging to one global community whose members originate from the same divine source.

In his article on Qur’anic truth claims, Yaser Ellethy aims at transcending the Christian approaches to truth claims that are less relevant to the Muslim perspective of religious diversity. He concludes that “we should move from a pluralist theory of transcendent truth toward a pluralist

theory of immanent reality; as the first involves dynamic static and dogmatic aspects of 'belief' while the latter involves dynamic and practical encounters between 'believers'."

The volume closes with six book reviews by, respectively, Joshua Canzona, Leon Kooijmans, Hans S. Gustafson, George Obinna Ike, Jon Paul Sydnor, and Ellen Charry.