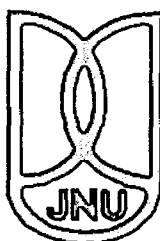


PHILOSOPHICAL BASIS FOR TOLERANCE:  
RELIGIOUS *versus* SECULAR

Dissertation submitted to Jawaharlal Nehru University  
in partial fulfillment of the requirements for the award  
of the degree of

**Master of Philosophy**

**Prity Ranjan**



Centre for Philosophy  
School of Social Sciences  
Jawaharlal Nehru University

New Delhi-110067

2010

*Dedicated*

*To*

*Mummy and Papa*

*To Whom I Owe Everything*

*That.*

*I have achieved till now*

## DECLARATION

I, PRITY RANJAN, do hereby declare that the dissertation entitled **Philosophical Basis for Tolerance: Religious *versus* Secular** submitted by me for the award of the degree of Master of Philosophy is an authentic work and has not been submitted for any other degree or diploma of this or any other Institution or University to the best of my knowledge.

  
PRITY RANJAN

Centre for Philosophy  
School of Social Sciences  
Jawaharlal Nehru University  
New Delhi – 110067  
2010

Centre for Philosophy  
School of Social Sciences  
**Jawaharlal Nehru University**  
New Delhi -110067

Dated: 22.7.10

**CERTIFICATE**

This is to certify that the dissertation entitled **Philosophical Basis for Tolerance: Religious versus Secular** by PRITY RANJAN, in partial fulfillment of the requirements for the degree of Master of Philosophy, is her original work. It has been submitted, in part or in full, for any degree or diploma of this or any other university, to the best of our knowledge.

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Dr. Bhagat Oinam

**CHAIRPERSON**  
Chairperson  
Centre for Philosophy  
School of Social Sciences  
Jawaharlal Nehru University  
New Delhi-67

  
Prof. R.P. Singh

**SUPERVISOR**  
Professor R.P. SINGH  
Centre for Philosophy  
School of Social Sciences  
Jawaharlal Nehru University  
New Delhi-110067

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*Prity Ranjan*  
PRITY RANJAN

## PREFACE

The present work is the study of **Philosophical Basis for Tolerance: Religious versus Secular**. Tolerance mainly means accepting, recognizing diversity, respecting others with love and compassion that differ with us in regard to religion and culture. The idea of tolerance is historically very important and also in the contemporary world where societies have to reconcile the diverse claims of social, religious and ethnic groups. This concept is not simple but has a very deeper sense. My present work is an attempt to rethink the doctrine of tolerance which is mainly based on philosophical analysis and also in regard to its status in religion and secularism.

Tolerance is mainly considered as a virtue and initially it was developed in religion in the form of acquired virtue as the notion of tolerance can be explained on the basis of other virtue like love, compassion etc. The status of tolerance in religion has been elaborated with the reference of Judeo Christian tradition. Later on, tolerance has been developed as a central concept in secularism where tolerance has been explained through rights, freedom and autonomy which further developed in the form of human rights. The notion of tolerance has been explained with the reference of Glorious Revolution of 1688, *Treaty of Westphalia*. Philosophers like Plato, Aristotle, Locke and Kant with respect to their specific philosophical system made significant contributions in developing the notion of tolerance. The discrepancies that arise in both religion and secularism can be resolved philosophically through human rights. The question of tolerances arises when there is diversity in society and tolerance is needed in order to remove religious and political conflicts of the society.

I was greatly helped by the ideas and the works of philosophers like Plato's *Republic*, Aristotle's *Nicomachean Ethics*, Locke's *Essay Concerning Human Understanding* and Kant's *Critique of Pure Reason* while working on this

dissertation. Tolerance has also been the explicit subject of many recent works in political philosophy by Susan Mendus, John Harton etc and his works *Aspects of Toleration: Philosophical Studies* helped me in understanding the notion of tolerance. I am also helped by many articles which gave me insight to formulate and flourish my points. I am also grateful to the authors whose works have directly or indirectly helped me out.

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## INTRODUCTION

I, in the present dissertation shall discuss **Philosophical Basis for Tolerance: Religious versus Secular**. The word tolerance is derived from the Latin word *tolerare* which means endure, suffer, and forbear. "Toleration is the virtue of refraining from exercising one's power to interfere with other's opinion or action although that deviates from one's own over something important, and although one morally disapproves of it."<sup>1</sup> We tolerate something because we deliberately refrain from negating the thing. Tolerance mainly means acceptance of other's belief and practice. There may be reason for approving or disapproving certain beliefs and practices. If disagreement is reasonable, it will give rise to tolerance. The notion of intolerance arises in religious or moral beliefs. Tolerance is the disposition to endure or bear, respect, accept the diversity of culture and form of expression in the world. The question of tolerance arises when there are diversities in the world. "Toleration is the social virtue and the political principle that allows for the peaceful coexistence of individuals and social groups who hold different views and practice different ways of life within the same society."<sup>2</sup>

Tolerance as a virtue can be found in Judeo-Christian tradition. Initially it was nurtured in religion, but in the course of time and development we find inadequacies and shortcomings in the religious basis for tolerance because everything was based on God. Tolerance is in the form of Commandments from God. Tolerance comes from virtue in the form of acquired virtue not infused virtue. Virtue is considered as a means to realize an end. In religion tolerance is in the form of moral virtue which considers it as a means to realize an end which is God and accepting the authority of God. But in the course of time the notion of tolerance became one of the central concepts of political philosophical discourses.

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<sup>1</sup> Nicholson, Peter, "Toleration as a moral Ideal" in *Aspects of Toleration*, (ed.) Harton, John and Mendus Susan Methuen & co. Ltd, London, 1985, p.162

<sup>2</sup> Galeotti, A.E., *Toleration as Recognition*, Cambridge University press, New York, 2004, p.3

Toleration is considered as a main and basic concept in the secular world. It has its root in the religious controversies and struggle, originating at the time of Reformation which divided Europe in the 16<sup>th</sup> and 17<sup>th</sup> century. Tolerance played important role in England in 1688 when Glorious revolution occurred after the civil war which is also considered as a starting period of secularization. Gradually in modern times human freedom and rights become the driving forces to the notion of tolerance. And it was during that time secularization has started taking place. This was an important phase in which separation between state and church took place. And the secular aspect of toleration becomes significant because in this context we come across values such as sovereignty, autonomy, democracy, rights etc. In the course of time secularism gave new dimension to tolerance. On the one hand in the process of secularization it came strongly against the religious virtue and supported tolerance based on rights recognized by the state. The virtue of tolerance has been analysed with the help of secular, secularization and secularism. In the whole process it is explained as how the notion of tolerance has been shifted from religious to secular. In the whole process there have been certain discrepancies in both religion and secular basis for tolerance which I have tried to resolve philosophically. In order to explain this I have taken philosophical ground.

In order to explain the shift more clearly and make it substantive, I have made a philosophical evaluation of tolerance. I have taken philosophers like Plato, Aristotle, Kant, and Locke who have explained the notion of tolerance in their own ways. Philosophers like Plato, Aristotle developed the concept of tolerance in the form of virtue. Plato tried to develop justice, wisdom, tolerance at the human level without least divine intervention into it. Tolerance is regarded as human convention. During Plato's time society was divided into three classes: rulers, soldiers and common people which included traders, craftsmen, artisans, navigators, merchants, farmers and intellectuals. The virtue of tolerance was primarily assigned to the common people in the form of courage and wisdom. The

question arises how to reconcile tolerance with courage on the one hand and tolerance with wisdom on the other. In such case Plato, latter on Aristotle, uses prudence to resolve such potentially conflicting situations. Hence, we find that in the philosophical exposition, the problem which arises in religion and secular basis for tolerance has been resolved with the help of prudence and thus the notion of tolerance becomes substantive. Latter on Locke and Kant emerged as important philosophers who explained the concept of tolerance in the form of rights and freedom. Locke discussed the doctrine of toleration as a solution for religious and political problems of his time. Kant based his notion of tolerance in enlightenment rationality in which only reason works. He elaborated the concept of tolerance through freedom, rights, sovereignty etc. And at last tolerance has been explained in relation to human rights. Tolerance is essentially a human virtue, which belongs to all being and become substantive in human rights.

In this present work, I shall be adopting a method which is critical, historical and normative. I have conceptually analyzed the concept of tolerance on the historical ground. It is critical because I have critically evaluated the status of tolerance in theology, in Greek philosophy and in the modernism. The study is normative because the virtue of tolerance has been evaluated in the light of other virtues and concepts. As in Religious basis for tolerance, tolerance has been explained with the help of love, compassion and commandments given by God. In the Secular basis the same notion is explained with the help of rights, freedom etc. It is historical as I have taken reference of Glorious Revolution (1688) of England and *Treaty of Westphalia* (1648) of Germany. In order to make my work consistent, substantive and resolve the problem, I have made philosophical analysis of the notion of tolerance.

I, in the first chapter shall develop *Religious basis for Tolerance*. In this context I, have briefly explained the meaning and aspect of religion and the status of

tolerance in religion. For this I shall be taking up Judeo-Christian tradition on the one hand and medieval Christian theology with special reference to St. Thomas Aquinas on the other hand. Accordingly, I have divided this chapter into two parts:

I. Tolerance in Judeo-Christian Tradition

II. Tolerance in Medieval Christian Theology- Thomas Aquinas

In the first sub section Judeo-Christian tradition, I will develop the virtue of tolerance with reference to all the rest of the six theological virtues with special reference to the *Ten Commandments*. I shall argue that all the seven virtues including tolerance are the means to the realization of the *Ten Commandments* which shall be regarded as an end. Tolerance can be developed in the Christian Gospel's message of loving enemies, forgiving others and refraining from judging others. Christian tolerance is linked to other virtues such as charity and self sacrifice. How the notion of tolerance developed in Judeo and Christian tradition in the form of love and compassion. Tolerance in religion is totally based on divine law.

In the second sub section, I have thrown light on the Medieval Christian Theology- Thomas Aquinas. He has developed the notion of tolerance with the help of seven virtues. Aquinas talks about four cardinal virtues: prudence, justice, temperance and fortitude and three theological virtues: faith, hope and charity. "Faith, hope and charity transcend the human virtues, for they are virtues of a human in so far as he/she is made a sharer in divine grace".<sup>3</sup> According to him these theological virtues are different from natural virtues. The theological virtues come first because they are the ones that get us into the habit of correctly setting the ultimate aim of our life. Tolerance is one such virtue which comes under fortitude.

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<sup>3</sup> Copleston, F.C., *Aquinas*, Penguin Books, New York, 1955, p.216

In the second chapter *Secular, Secularization and Secularism: An Analysis of the Virtue of Tolerance*, I will examine the status of tolerance in the context of secularism. The emergence and development of secularism can be traced from the 17<sup>th</sup> century especially with reference to the *Treaty of Westphalia*. I will discuss the details of the implications of the *Treaty*. The significant development during this period is that there was separation between Church and State and every citizen was given certain rights by the secular state and these rights created an atmosphere of tolerance which was substantially different from religious basis.

In this chapter, tolerance has been explained on the basis of rights. State has given rights to every individual. If everyone has equal rights then there must be tolerance between one another in order to exercise peace and harmony. I have thrown light on the notions like Secular, Secularism and Secularization separately and how Secularism helps in the development of the virtue of tolerance. Secularism gave new dimension to tolerance. I have made conceptual analysis of secularism with contemporary contestations in relation to tolerance. Secularization process has been explained through the reference of *Treaty of Westphalia* of Germany and Glorious Revolution which took place in England. The secular aspect of toleration became significant and in this context we come across sovereignty, autonomy, freedom, rights and other such values. It liberates man from the shackles of dogmatism, fanaticism and intolerance and make possible to understand things rationally. It is very closely related to tolerance. The notion of tolerance is embedded in secularism. At this stage tolerance is mainly related to the rights of individual. I have also thrown light on the Secularism in India with little reference to Mahatma Gandhi. Secular state gives equal rights to everyone, so there must be toleration in everyone. The principle of toleration thus relied on and worked through the public/private distinction and, it created protection against state intervention in matters of faith, and it circumscribed religion within a politically neutralized area, the private realm of conscience, hence preventing

churches and religious movements from interfering with political decisions. The notion of secularism has been criticized by the contemporary philosophers like Ashis Nandy, T.N Madan and Partha Chatterjee. They argue about the notion of secularism in their own ways. The notion of tolerance flourishes in secularism, but there remain certain discrepancies which I have tried to solve it philosophically. Tolerance is thought to entail respect for privacy, separation of church and state and also respect for human rights which I have discussed in next chapter.

I, in third chapter *Philosophical basis for Tolerance* shall examine critically the notion of tolerance in the philosophy of Plato, Aristotle, Locke and Kant. For Plato and Aristotle tolerance is a virtue which is used as a means for the realization of the higher end, which is 'good' in Plato and 'happiness' in Aristotle, whereas in Locke and Kant tolerance is a means through which we recognize others in the civil and democratic society. Plato and Aristotle have enumerated number of virtues such as prudence, temperance, fortitude and justice in which tolerance plays a role with the help of other virtues. Locke and Kant on the other hand have developed the notion of right as the basis for tolerance. And lastly I will go into the exposition of the human rights only to the extent of its relevance to the virtue of tolerance.

In order to make the above discussion clear, I have divided this chapter into four parts.

- I. Tolerance in Plato and Aristotle
- II. Tolerance in John Locke's philosophy
- III. Tolerance in Immanuel Kant's Enlightenment Rationality
- IV. Tolerance and Human Rights

In the first sub section, I have dealt with philosophers like Plato and Aristotle, who discussed the notion of tolerance which is based on virtues. Plato gave the epistemological argument for tolerance and explains it on the basis of four cardinal

virtues. He, in *The Republic* proposes four cardinal virtues: wisdom, courage, temperance/tolerance and justice. He advocated that,

The state which we have founded must possess four cardinal virtues of wisdom, courage, temperance and justice. Wisdom is special virtue of ruling class, courage is of fighting class, temperance is of traders and justice is the harmonious functioning of the above three.<sup>4</sup>

During Plato's time society was divided into three classes-rulers, soldiers and common peoples. Plato tried to develop justice, wisdom, tolerance at the human level. Tolerance is often seen as a character trait, a disposition mainly a kind of disposition which we call 'virtue'. The tolerant person is virtuous and the tolerant State is just. In Plato's philosophy tolerance is associated with justice and courage.

Aristotle also throws light on the concept of tolerance through virtues. But he gave epistemological and moral foundation of the concept of tolerance. Tolerance is also a virtue. Aristotle says, virtue "is the mean between two extremes". For example, temperance is the mean of desiring between too much and too little. Tolerance, then, is the mean between hatred and indifference. Aristotle also talks about tolerance in the form of prudence. A person who tolerates must contain the virtue of prudence. So tolerance is a means to an end. Its aim is to achieve a particular end and that end itself is a good. Tolerance brings love, harmony in everyone.

In the second sub section, I have developed the concept of tolerance in the philosophy of Locke. Tolerance is one of the defining topics of political philosophy which is developed by modern liberalist. Tolerance is central to Locke's political philosophy and he has taken this issue in his article *Letter Concerning Toleration* in which he advocated that there should be complete separation between church and state. In this letter tolerance is no longer conceived as either purely religious ideal for the preservation of the unity of the Christian community or a personal favor granted by the sovereign. It has now become the duty of the state towards its citizens, whose function is to protect the civil rights of

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<sup>4</sup> Plato, *The Republic*, trans by Desmond Lee, Penguin Books, New York, 1974, Book-iv, p.196



the citizens and strictly separated from the function of the church. Locke's concept of tolerance is based on rights. Tolerance is under a contract in which there is right and through this the notion of freedom enriches. Locke in *Two Treatises of Government* developed the modern concepts of democracy in which he says that all individual have natural rights to freedom, independence, and political equality. Any individual has no right to exercise unlimited or absolute power over other individuals. He defines 'state of nature' as the state in which all individual are perfectly free and equal. According to him all men are by nature equal, no one has dominion or jurisdiction over another. He argues that the state has no right to interfere in the 'care of men's soul', the main function of government is to protect life, liberty and property of the individual. There must be separation between the state and religion. Toleration should be extended to all matters regarded as 'private' like religion which is considered as a moral concern that should be left to the individuals. So toleration represents personal autonomy of individuals.

In the third sub section I have shown how Kant has elaborated the concept of tolerance through other concepts such as rationality, autonomy of individual, rights, public and private property. He developed the notion of tolerance in his article *An Answer to the Question: What is Enlightenment?* (1784), which touches upon religious tolerance and the role of religion in public and political life. In Enlightenment age there are basic concepts such as rationality, freedom/autonomy, sovereignty, adulthood/maturity, tolerance, property personal/private, public and private sphere etc. According to Kant,

Enlightenment is man's emergence from his self-imposed immaturity. Immaturity is the inability to use one's own understanding without guidance from another. This immaturity is self-imposed when its cause lies not in lack of understanding, but in lack of resolve and courage to use it without guidance from another.<sup>5</sup>

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<sup>5</sup>Kant, Immanuel, "An Answer to the Question: What is Enlightenment?" in *What is Enlightenment? Eighteenth Century Answer and Twentieth Century Question*, (ed.) J. Schmidt, California University Press, California, 1996, p.58

Kant, who derived the idea of public reason, is the principle basis for tolerance. The public use of reason is the condition for the development and progress of reason. Freedom is also necessary for the public use of reason and freedom is based on obeying self imposed laws. For Kant tolerance is mainly the duty of the prince to allow his subjects to freely exercise their own reason in matter of conscience. Kant has substantiated the notion of tolerance through Categorical Imperatives. He considers rational being as an end, governed by universal law and is regarded as a kingdom of ends. Concepts such as freedom, autonomy, maturity, rationality, sovereignty, rights surround tolerance. If everybody has been given equal rights he is free to use it then we have to tolerate. So tolerance is mainly freedom centric.

In the fourth sub-section, I have discussed the development of rights by the secular state and these rights created an atmosphere of tolerance which is substantially different from earlier occasions of human history. I will go into the exposition of the human rights only to the extent that it is relevant to the virtue of tolerance. Human rights are the foundation of secularism. Secularism is a philosophy that rests on the pedestal of fundamental rights. Human rights refer principally to human dignity, to individual autonomy. Human rights are the rights we have simply because we are human. They are equal rights and inalienable rights. So human rights are universal rights held by every human being. Human rights are a complex and contested social practice that organizes relations between individuals, society, and the state around a distinctive set of substantive values implemented through equal and inalienable universal rights.<sup>6</sup> I have shown how in the course of time natural rights developed into human rights. In order to explain this I have taken the philosophers like Locke and Kant. Tolerance becomes significant through the notion of human rights. Toleration is both an ethical and

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<sup>6</sup> Donnelly, Jack, "Human Rights", in *The Oxford handbook of Political Theory*, J S Dryzek & Annie Phillips (ed.), Oxford University press, New York, 2006, p.601

social principle. On the one hand, it represents the goal of personal autonomy and on the other hand it establishes a set of rules about how human being should behave towards one another. Tolerance helps in establishing peace and harmony among human being. So I have tried to analyze the notion of tolerance and tried to find out some discrepancies in both religious and secular basis for tolerance. I have tried to resolve it philosophically on the basis of human rights.

# CHAPTER-1

## Religious Basis for Tolerance

I, in the present chapter shall develop the religious basis for tolerance. In order to make the concept clear, I have first elaborated the concept of tolerance and after that I have discussed the nature of tolerance in religious aspects. Religion provides the historical background for the notion of tolerance. So I will briefly explain the notion of religion and its function. In order to explain the nature of tolerance in religion, I will look into the Judeo-Christian tradition and medieval Christian theology, in which I will deal with the ideas of St. Thomas Aquinas. Accordingly, I have divided this chapter into two parts:

Part I - Tolerance in Judeo-Christian tradition

Part II - Tolerance in Medieval Christian Theology- St. Thomas Aquinas

Tolerance means to accept, to bear the pain on account of others. Tolerance is mainly considered as a virtue which helps in bringing out peace and harmony among the members of the society. It means respect, acceptance and appreciation of rich diversity of culture and religion, forms of expression in the world. It is used in social, cultural and religious context to describe the attitude which is tolerant. Tolerance has been considered as a means to realize social harmony in which religion is one of the decisive forces. Religion provides the historical background for the notion of tolerance. It is worth noticing that religious traditions are considered to be an important source for developing tolerance in the form of virtue. In order to explain the status of tolerance in religion, it is very important to explain the notion of religion. I will now focus on the meaning and aspects of religion.

Religion has been derived from Latin word *religare* which means *to bind, to tie*. Religion aims at bringing man into harmony with God and his universe.

Religion is a set of beliefs, feelings, dogmas and practices that define the relation between human being and the divinity. It explains the world; it is a set of laws and rules which binds human being to God. It is a kind of cultural and linguistic framework through which it shapes the entirety of life and thoughts.

Religion is the belief and worship of a God or Gods or any such system of belief and worship, usually include devotional and ritual observances and often containing a moral code governing the conduct of human affairs.<sup>1</sup>

Religion describes the reality of the world, formulate the beliefs and practices and it make possible the experiencing of inner attitudes, feeling and sentiments. It draws people into common rites, practices and beliefs. So religion has mainly three aspects:

- i. It explains the world through myths and sacred stories. Religion gives us knowledge about God, its creation etc. It gives meaning and purpose to life, and attempt at discovering the meaning of the universe and adjusting the human life. All religion however diverse, believe that there is a spiritual significance in man and the universe. Man always enquiry about the purpose of his life, the world and the creator and religion provides him the way towards it Religion plays important role in human life.
- ii. It is the source of moral values and conduct which must be practiced by the practitioners. Every religion gives rise to the value of love, compassion, sacrifice, fraternity etc. which is based on morality. Morality covers the vast arena of human conduct that examines our interaction with others. All religion is based on moral code and conduct which shapes the character of human being. It has ethical and moral values of doing right not doing bad deeds.
- iii. It has aesthetic aspects as it explains culture and traditions; it includes beauty, art, tradition and culture, writings and mythology.

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<sup>1</sup> <http://wikipedia.org/Religion>, retrieved on 2009.09.03

These three features of religion created an atmosphere for the cultivation of human values, norms, practices which is also an important feature for the notion of tolerance.

According to Emile Durkheim, religion was historically and everywhere the source of morality, law, science and much else. He defines religion as a 'unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden beliefs and practices which unite into one single moral community'.<sup>2</sup> For him God has no ontological reality, He does not exist as independent realities, but is the social construction which is created to explain the way the individual behave in society. In his book *The Elementary Forms of Religious Life* (1912) he says: 'In a general way a society has all that is necessary to arouse the sensation of the divine in minds, merely by the power that it has over them; for to its member it is what a God is to his worshippers'.<sup>3</sup> For him religion is a social institution serves to give meaning to man's essential predicament by trying their individual to that supra individual sphere of transcendental values which is ultimately rooted in his society. Religion is not divinely or supernaturally inspired but was a product of society.

The spirit of toleration can be discovered in Judeo Christian tradition with the message of loving enemies, forgiving others and refraining from judging others. Christian tolerance is linked to other virtues such as charity and self sacrifice. It should be noted that other religious traditions also contain resource for developing toleration. For example, Buddhist compassion can be linked to the idea of toleration. Indeed in the 3<sup>rd</sup> century B.C., the Buddhist emperor Ashoka, called for official religious toleration. Likewise, Islamic Emperor Akbar made a similar attempt at establishing religious toleration on the Indian subcontinent. So the idea

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<sup>2</sup> Durkheim, E., *The Elementary Forms of Religious Life*, The Free Press, New York, 1954, p.47

<sup>3</sup> *Ibid*, p.125

of toleration was embedded in every religious tradition in the form of virtue which teaches to accept and respect the faith of others.

## I

### **Tolerance in Judeo-Christian tradition**

In the context of Judeo-Christian tradition, I will develop the virtue of tolerance with reference to all the rest of the six theological virtues with special reference to the *Ten Commandments*. I will argue that all the seven virtues, including tolerance, are the means to the realization of the *Ten Commandments* which shall be regarded as an end. As in Judeo-Christian tradition God himself gave a set of laws in the form of *Ten Commandments*. “For the law given through Moses: grace and truth were realized through Jesus Christ”.<sup>4</sup>

The aim of religion is God, and morality leads us to God which is the central truth of Judaism. Judaism has taught that faith and ritual are but the paths to righteousness, and that far higher than obedience to the ceremonial law, higher even than the possession of theological truth, is purity of heart and holiness of life.<sup>5</sup> Judaism is a sturdy religion which teaches strict obedience to the laws, statutes and ordinances of God. It teaches righteousness and holiness in life and conduct of the people. The idea of holiness also includes a life of sanctity of human pursuit.

Religious contemplation is commendable when it goes hand in hand with active morality. “Only the union of the two can make sin forgotten. The aim of wisdom is amendment and good deeds”.<sup>6</sup> So one who devotes himself to the mere study of religion without following the path of mercy, love, kindness etc is like one who

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<sup>4</sup> John 1:17, *Holy Bible*, King James, American Bible Society, New York, 1611, p.929

<sup>5</sup> Sheowring, William, *Religious Systems of the World*, Ajay Book Service, New Delhi, 1982, p.197

<sup>6</sup> *Ibid.*, p.199

did not believe in God. The whole teachings of Judaism are based on God's commandments including *Ten Commandments*. These Ten Commandments are given to Moses by God and must be followed by each Jew.

The *Ten Commandments*,<sup>7</sup> which have been mentioned,

1. Thou shall have no other God before me. As it is advocated in *Exodus* (20:2) "I am the lord, your God, who brought you out of the land of Egypt, from the house of slavery".<sup>8</sup> This commandment is to believe in the existence of God and His influence on events in the world, and that the goal of the redemption from Egypt was to become His servants. It prohibits belief in or worship of any additional deities. In Jewish religion there is complete monotheism.
2. Thou shall not make unto any graven image. This prohibits the construction or fashioning of 'idols' in the likeness of created things (beasts, fish, birds, and people) and worshipping them. In this commandment God is totally opposed to any imagistic things. The Jewish tradition believes in non-imagistic God. There is no image of God at all.
3. Thou shall not take the name of the lord thy God in vain. God commanded that nobody take the name of Lord like this. Lord will not forgive those who take His name in vain. They are guilty before the Lord.
4. Remember the Sabbath day to keep it holy. The word Sabbath means 'rest' and it is a day of rest from work and a festival for religion and the family. So Lord commanded that one should always remember Sabbath day and make oneself holy. In the Jewish tradition Sabbath day is considered as pious.

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<sup>7</sup>Exodus, *Holy Bible*, 20:2-17, p.66

<sup>8</sup>Ibid



5. Honour thy father and thy mother, that the days may be long upon the land which the lord thy God giveth thee. Lord commanded that one should respect their father and mother. This commandment maintains family loyalty and obedience.
6. Thou shall not kill. To murder anyone is a sin, so one should not commit this type of sin.
7. Thou shall not commit adultery.
8. Thou shall not steal.
9. Thou shall not bear false witness against thy neighbor.
10. Thou shall not covet. One should not covet his neighbour's house, or neighbour's wife, or his male servant etc.

The purpose of these *Ten Commandments* is to establish divine order and authority. God has given these commandments to the Jews in order to follow the path of morality. The first three commandments are directly related to God's authority. There is authority of only one divine power, no other deities is to be accepted. Jewish tradition is considered to be completely monotheistic, non-imagistic and biblical. Everyone should follow the rules and commands of God which have been mentioned in the *Holy Bible*.

The commandments 5-10 explain family loyalty and discipline along with social stability. These are mainly moral duties given by God to the Jews. One should not only love his God or family but also his neighbor. These commandments are not simply about following the rules given by God, but it aims to develop moral virtue in the heart of people. So there will be peace and harmony between the human relationships. So virtue is needed in order to pursue those *Ten Commandments*. In order to realize these *Ten Commandments* one has to follow the path of virtue which acts as a means. In Jewish tradition the *Holy Bible* is not just a book but is a book of virtue.

Judaism advocates virtues like compassion, uprightness, integrity, justice, honesty, fidelity, mercy, sincerity, pity, forgiveness, forbearance, humility etc. Tolerance is one such virtue which includes respect, mercy, generosity and forbearance. “Thou shalt not avenge nor bear a grudge”.<sup>9</sup> “The virtues that are ennoble the character or add to the common stock of human happiness”.<sup>10</sup>

The distinguishing characteristics of the Jewish ethical teaching are its reasonableness and moderation. Tolerance means forbearance and endurance. It is attained through moderation by resolving conflicts peacefully as opposed to resorting to violence. The ability to forgive is to show mercy towards other.

To love God is commanded, “You shalt love the Lord your God with all your heart, soul and being”.<sup>11</sup> God commanded that one’s heart should be filled with love. Jews have perfect faith and trust in God and they do everything in accordance with God’s will. Love certainly has a prominent place in Bible. Bible advocates Love: “Love is patient, love is kind, never glad about injustice. Love never gives up...never loses faith”.<sup>12</sup>

The Biblical God is sometimes severe and even wrathful. God punishes those who did not follow the commandments. But sometimes He is more often kind, generous and forgiving. As in *Psalm* it is advocated the generosity and love of God under the dialogue between God and Jewish people. “Clothe yourselves with compassion, kindness, humility, gentleness, patience, forgiveness...And above all these virtues put on love, which binds them all together in perfect unity”.<sup>13</sup>

God as supreme authority is modeled on a human as a ruler or father, who gives order and demand obedience. Abraham has been rewarded for his obedience. He offered his son to God as a burnt sacrifice. He unhesitatingly obeyed the order of

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<sup>9</sup> Sheowring, William, *Religious Systems of the World*, p.205

<sup>10</sup> Ibid

<sup>11</sup> Lange, Nicholas De, *A Introduction to Judaism*, Cambridge University Press, New York, 2000, p.199

<sup>12</sup> Woolfe, Lorin, *The Bible on Leadership*, American management association, New York, 2002, p.66

<sup>13</sup> Ibid., p.67

the Lord. In *Genesis* it is persuaded that “All the nation of the world will be blessed by your descendents because you listened to my voice”.<sup>14</sup>

Another virtue of Jewish tradition is holiness. Holiness deals with the obedience of God’s commands and loyalty to his covenant. God says “You shall be holy as I the Lord your God am Holy”.<sup>15</sup> Compassion, mercy, forgiveness, love are the main virtues of the Bible. God is compassionate and is invoked as the father of compassion. Kindness to the poor, love for their neighbor and others, acceptance of pain for others must possessed by the Jews. “Love your enemies, do good to them... Your reward will be great”.<sup>16</sup>

Tolerance is one such virtue in Bible. It is ultimately rooted in the attitudes of God. As God in the Jewish religion is All forgiving, merciful, compassion etc. Tolerance includes respect, mercy, obedience, generosity and forbearance. It is the most essential element of moral system. Tolerance means endurance and acceptance of pain. There is suffering and pain for others also.

In *Old Testament* Moses suffers pain on the account of others. He says to the Lord, “yet now, if you will forgive their sin— but if not, I pray, blot me out of your book which you have written”.<sup>17</sup> Moses prays to God to forgive their sin.

Suffering leads to the purification of heart and blessings for all. When any one suffers and takes pain for others there is feeling of love in their heart. Abraham also suffers pain by offering his son to God as a burnt sacrifice. He obeyed the command of God because he loved his God. In *Genesis* God tested Abraham and said, “Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of

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<sup>14</sup> *Genesis, Holy Bible, 22:18, p.18*

<sup>15</sup> *Leviticus, Holy Bible, 19:2, p.107*

<sup>16</sup> *Woolf, Lorin, The Bible on Leadership, p.62*

<sup>17</sup> *Exodus, Holy Bible, 32:32, p.79*

which I shall tell you”.<sup>18</sup> So suffering symbolizes obedient and become perfect. And love is the essential pillar of tolerance.

In the Jewish religion God is considered as creator, infinite, self-existence. The purpose of creation is to establish divine order and authority. Everything is dependent on God’s will. He is Lord, father who has created the Jews and blessed them by saying, “be fruitful and multiply, and replenish the earth”.<sup>19</sup>

The above mentioned virtues with little modification have been incorporated in *New Testament*. Judeo-Christian tradition is the body of concepts and values held in common by the Christianity and Judaism. Christianity emerged from Judaism in the 1<sup>st</sup> century of the Common Era. Christianity brought its scriptures, fundamentals and doctrines from Judaism.

Christianity advocated seven virtues. These seven virtues are divided into two parts. Four cardinal virtues- prudence, temperance, courage and justice which are also known as ‘natural virtues’ that spring from the common endowment of humanity. The natural virtues are called cardinal virtues because the word *cardinal* has been derived from Latin word *cardo* means *hinge*. All the other virtues are seen to hinge or dependent on them. This enumeration has been found in the ethics of Socrates and is certainly being included in Plato and Aristotle. Later on, this enumeration comes in the philosophy of Augustine and Aquinas during the medieval philosophy. To these four cardinal virtues, Christianity adds three theological virtues: faith, hope, love or charity which is specifically prescribed in Christianity.<sup>20</sup> This classification was taken directly from Apostle Paul, who not only distinguished these three virtues as the especially Christian virtues but singled out love as the chief of the three. “So faith, hope, love abide these three but the greatest of these is Love” (1 Corinthians: 13). According to the Christian

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<sup>18</sup> Genesis, *Holy Bible*, 22:2, p.17

<sup>19</sup> Parrinder, Geoffrey, *The worlds of Living Religions*, Pan Books Ltd, London, 1964, p.203

<sup>20</sup> <http://Britanica encyclopedia/virtue in Christianity>, retrieved on 2009.10.31

teaching these theological virtues do not originate from the natural man but they are imparted by God through Christ and then practiced by the believers. Within the Christian framework, tolerance has been developed which is based on charity and love. Everything is based on God's love and judgment. Christianity urged to prudence and charity in discussion and collaboration with the followers of other religions.

Prudence means exercising common sense and sound judgment in practical matters, carefully considering the consequences of one's actions. It involves forethought, caution, discretion, discernment, and circumspection. Temperance refers to moderation and self-restraint in the pursuit and expression of all pleasures. The essence of temperance is self-control. It involves moderation with food, chastity with sexuality, and humility with great success. Justice demands that affairs among the people should be guided by fairness, impartiality, and equality. The just person is honest, is truthful, stands for what is right, and keeps his or her word. Courage is the ability to face danger and distress with endurance and purpose of heart. Courage involves not only withstanding evil but also attacking it and working to overcome it.<sup>21</sup>

Faith, according to the *New Testament* writer Paul (Heb. 11:1), is "the substance of things hoped for, the evidence of things not seen". Faith, in the theological sense, involves apprehending, trusting, and holding on to spiritual truth. Although the context of faith in the writings of the Apostle Paul certainly emphasizes the divine dimension, the importance of faith in the human condition cannot be ignored. Hope is the expectation that one's desires should be realized. Hope is forward-looking, giving direction, purpose, and energy to life. The Apostle Paul (Heb.6:19) describes hope as the "anchor of the soul, both sure and steadfast". Love is a transcending devotion to another. In his great discourse on love the Apostle Paul describes love as "always patient and kind; it is never

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<sup>21</sup>Roth, John K(ed.), *Ethics*, Vol I, Salem Press Inc, California, 1994, p.1561

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jealous; love is never boastful or conceited; it is never rude or selfish; it does not take offense, and is not resentful. Love takes no pleasure in other people's sins but delights in the truth; it is always ready to excuse, to trust, to hope, and to endure whatever comes. Love does not come to an end".<sup>22</sup>

Love is affective; there are feelings of closeness, tenderness, and passion, it is behavioral; it has to do with how one person acts and intends to act toward another. Love is cognitive; it involves knowing another, wishing for and thinking of another's best. The loving person cares for others, is benevolent, and stands against hatred and malice wherever it appears. In (I Corinthians 13:13), love is considered to be preeminent over faith and hope. It is notable that in religiously inspired lists of virtues, love is always included and occupies a prominent position. In many secular lists, such as the cardinal virtues, love is often absent or is only indirectly mentioned. Perhaps to consider the greatest good, God, necessitates the consideration of the greatest virtue, love.<sup>23</sup>

The crucial step in Christianizing the cardinal virtues was taken by Saint Augustine, who interpreted the cardinal virtues in the light of the love of God: prudence is love's discernment; courage is love's endurance; temperance is love's purity; and justice is the service of God's love. It is in the teachings of Saint Augustine that the cardinal virtues are placed alongside the theological virtues of the *New Testament*: faith, hope, and love.<sup>24</sup>

In Christianity, the redemption of the world through Jesus Christ makes most central and basic virtues of faith (in that redemption and in God as the source of it), hope (for the completion of that redemption in the new world of resurrection), and love (as the reciprocation, towards God, and the imitation, toward one's

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<sup>22</sup> *Ibid.*, pp.1561-1562

<sup>23</sup> *Ibid.*, p.1562

<sup>24</sup> *Ibid.*, p. 1561



neighbor, of the love that God has shown in that redemption).<sup>25</sup> These virtues influence the structure of the other virtues.

Christianity also advocates *Ten Commandments* which have been mentioned in *Old Testament*. The first three commandments govern the relationship between God and humans, the fourth to eighth govern public relationships between people, and the last two govern private thoughts. These commandments included in keeping the obligations of love. The moral values contained in the *Ten Commandments* which is indeed in all of Scripture is, “Love the Lord your God with all of your heart, and mind, and soul, and strength, and love your neighbor as yourself”, and “Do unto others as you would have them do unto you”.<sup>26</sup>

In *New Testament* the most important virtue is love which is the subject of a command. This advocated God’s love for mankind which is termed as *agape*. *Agape* is unconditional and universal love, it values a person in such way as actively to seek his or her deepest welfare and fulfillment. “God so loves the world that He gave His only begotten son, that whoever believes in Him should not perish but everlasting life”.<sup>27</sup> In Matthew’s Gospel, Jesus of Nazareth states the command in response to a lawyer who asks which commandment is the greatest. Jesus replies: “You shall love the Lord your God with your whole heart, with your whole soul, and with your entire mind. You shall love your neighbor as yourself”.<sup>28</sup> So in Christian ethics, love for one another takes the form of a command. “God’s love for mankind, God is thought as Lord and King as well as Father”.<sup>29</sup> So God is considered as Lord, king and Father of all and is essentially redeeming love. God never give punishment, he loves.

In Christian tradition there is concept of Messiah. This messiah has come for the redemption of sin from the earth who is loving and kind. That messiah is Jesus

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<sup>25</sup> Robert. C. Roberts and W, Jay wood, *Intellectual Virtue: An Essay In Regulative Epistemology*, Clarendon Press, Oxford, 2007, p.66

<sup>26</sup> [http://en.wikipedia.org/wiki/Ten\\_Commandments](http://en.wikipedia.org/wiki/Ten_Commandments), retrieved on 2009.10.28.

<sup>27</sup> John, *Holy Bible*, 3:16, p.915

<sup>28</sup> Matthew, *Holy Bible*, 22:37-39, p.843.

<sup>29</sup> Hick, John, *Philosophy of Religion*, Prentice Hall of India Private Limited, New Delhi, 2004, p.11

who has the power of God in doing miracles by forgiving sins and redeeming love. St Paul tells about Jesus: "Who was born of the seed of David, and declared to be the son of God with power according to the spirit of holiness, by the resurrection from the dead".<sup>30</sup> Jesus preaches universal brotherhood of man as sons of the same loving father called God. He preached the equality of all human beings before God because God does not judge person. Everybody is equal. God commands that everyone should possess the quality of love in order to maintain peace and harmony in the world.

Jesus taught about the conquest of passion, inner purity of heart and conscience, equality of all being before the eyes of God. So he thought a life of love, service to all fellow being, forbearance of one another, forgiveness.<sup>31</sup> These virtues must possess by everyone. There must be forbearance and endurance through moderation. One should foster peace by resolving conflicts. Tolerance is one such virtue.

Jesus not only preaches others about suffering but also practices it for the sake of others. Jesus has the quality of acceptance of pain for the sake of others. In *New Testament* there is suffering of Jesus on the cross, when he was crucified. He suffered pain for the sinful men and his payed highest sacrifice for redeeming them. He released the whole world from the bondage of sin. Suffering of Jesus has been described in *Isaiah* as:

He is despised and rejected by men, a man of sorrows and acquainted with grief... he has borne our grief and carried our sorrow; yet we esteemed Him stricken, smitten by God and afflicted, he was wounded for our transgression...the chastisement for our peace was upon Him, and by his stripes we are healed.<sup>32</sup>

So he endured suffering and pain for others and for the manifestation of the glory of God.

Suffering leads to the purification of heart. When anyone suffers or bears pain for others there is feeling of love in his or her heart. So suffering and love are

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<sup>30</sup> Romans, *Holy Bible*, 1:3,4,p.968

<sup>31</sup> <http://en.wikipedia.org/Christianity>, retrieved on 2009.09.23.

<sup>32</sup> Isaiah, *Holy Bible*, 53:3-5, p.646.



means to reach purification. In Christianity the virtue of tolerance is linked with charity, self sacrifice, love, humility and faith. So love is the essential pillar of tolerance. The notion of tolerance in Judeo Christian tradition is in the form of acquired virtue. Now I will further elaborate my arguments by taking up medieval Christian thinker St Thomas Aquinas.

## II

### **Tolerance in Medieval Christian Theology – St Thomas Aquinas**

Tolerance is a virtue associated with other virtues like love, prudence, courage, humility, patience, moderation etc. Its aim is to achieve a particular end. St Thomas Aquinas Christian philosopher of 13<sup>th</sup> century has explains the notion of tolerance with the help of virtues. In *Summa Theologica*, he wrote:

“Virtue denotes a certain perfection of a power. Now a thing’s perfection is considered chiefly in regard to its end. But the end of power is act. Wherefore power is said to be perfect, according as it is determined to its acts.”<sup>33</sup>

In his work *Summa Theologica* Aquinas explained seven types of virtues in which four are cardinal virtues prudence, justice, temperance, fortitude and another three are considered to be theological virtues faith, hope and charity. These four cardinal virtues are natural and revealed in nature, and they are binding on everyone. Another three theological virtues are supernatural and are distinct from other virtues in their object, namely God. He says that,

The object of theological virtues is God Himself, who is the last end of all, as surpassing the knowledge of our reason. On the other hand, the object of the intellectual and moral virtues is something comprehensible to human reason. Wherefore the theological virtues are specifically distinct from the moral and intellectual virtues.<sup>34</sup>

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<sup>33</sup> Aquinas, St.Thomas., *Summa Theologica*, Q 55 a1, Father of the English Dominican Province, Perrysburg, Ohio, Benzingers Bros, 1947, p.1096

<sup>34</sup> *Ibid.*,Q62 a2,p.1142

Aquinas was greatly influenced by the Christian tradition. He is the first who examined all of Aristotle's fundamental tenants on moral life as a whole and used them in constructing his own ethics. He adopted great deal of the Aristotelian ethical analysis. He agreed with the Aristotelian doctrine of virtues and accepted Aristotelian view that moral virtues are different from the intellectual virtues. Aristotle holds that moral virtue has to do with feeling, choosing and acting well whereas intellectual virtue identified as a kind of wisdom acquired by teaching. Aquinas holds that every virtue is not moral virtue, but only those which have their seats in the appetitive faculties. If a virtue perfects the speculative or practical intellect, it is an intellectual virtue. Aquinas recalls that in certain sense intellect is the principle of whatever we are doing, while the other faculties, each in its own way, follow it. The limbs of the body carry out the orders of the intellect immediately, but it is somewhat different with the other faculties. The appetitive faculties do not always follow reason but can oppose it. The moral virtue must be different from intellectual virtue.<sup>35</sup>

In *Summa Theologica* it is argued that virtues are not divided into intellectual and moral virtue. Prudence is the means between intellectual and moral virtue, since it is reckoned among intellectual virtue and again placed by all among four cardinal virtues. So, virtue is not divided into two parts. For Aquinas human virtue is a habit of perfecting man in view of doing good deeds. In man there are two principles of human actions i.e. intellect or reason and appetite. If a virtue perfects the practical intellect it is intellectual virtue. If it perfects the appetitive faculties it is moral virtue. So it follows that every human virtue is either intellect or moral.

According to Aquinas cardinal virtues are moral virtues. He advocates that "Virtue is not only confers the faculty of doing well, but also cause the good deed

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<sup>35</sup> Elders, J. Leo, *The Ethics of St Thomas Aquinas: Happiness, Natural Law and The Virtues*, Peter Lang, New York, 2000, pp.153-154.

done”.<sup>36</sup> The virtues which give right direction are more perfect and primary. These are moral virtues and prudence, which is the only one among the intellectual virtues, is also a moral virtue. “We know that there are four cardinal virtues i.e. temperance, justice, prudence and fortitude. But these are moral therefore moral virtues are cardinal virtues”.<sup>37</sup>

Aquinas briefly describes four cardinal virtues. First Prudence is able to judge between actions with regard to the appropriate actions at a given time. He defines prudence as “wisdom concerning human affairs or right reason with respect to action”. Reason is perfected by prudence and is considered as the central place in man’s moral life. Prudence is a virtue since it makes our actions agree with the fundamental inclinations of our nature, so that they are directed to the good end. Prudence functions as a principle virtue on which other virtues hinge. Secondly the virtue of justice however, governs our relationships with other. Justice is a virtue since it submits our actions related to the rule of reason and makes them morally good. He says Justice is a “stable and lasting willingness to do right things for everyone”. This includes justice to society as a whole and justice to individuals in society, including justice between people and the justice of the community to the individual, providing proportionally what is owned in common and sharing the burden of the common good. So the goal of justice is happiness. The whole of political life seems to be ordered with a view to attaining the happiness of contemplation. Peace which is established and preserved by virtue of political activity, places man in a position to devote himself to contemplation of the truth.<sup>38</sup>

Temperance is the most important virtue of our moral life as being the third cardinal virtue. Its function is to control emotions and passions which might impede our intellect from reaching a correct judgment. Appetite is perfected by temperance. Temperance means “keeping the right measure” it is practicing self

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<sup>36</sup> Aquinas, St. Thomas., *Summa Theologica*, p.1096

<sup>37</sup> *Ibid.*, Q56, p.1133

<sup>38</sup> Elders, J. Leo, *The Ethics of St Thomas Aquinas: Happiness, Natural Law and The Virtues*, p.240-241

control, abstention and moderation. The fourth cardinal virtue is fortitude. Fortitude is forbearance, endurance and ability to confront fear and uncertainty. The courageous person must also be confident (which is closely aligned with magnanimity). For this he will not only have to endure pain and suffering, he must aggressively confront the obstacles that stand in the way of achieving his proper good. His success in confronting those obstacles requires that he should exercise a “strength of hope” which arises from a confidence in his own strength, the strength of others, or the promises of God. The irascible is perfected by fortitude. Fortitude helps us to resist obstacles that seem too difficult to overcome. It helps a person to endure with a firm will to do good in danger and hardship. There are four special virtues that attached to fortitude are magnanimity, patience, perseverance and magnificence.<sup>39</sup>

Aquinas also advocates three theological virtues: faith, hope and charity. “Faith, hope and charity transcend the human virtues, for they are virtues of a man in so far as he is made sharer in divine grace”.<sup>40</sup> According to him these theological virtues are different from natural virtues. The theological virtues come first because they are the ones that get us into the habit of correctly setting the ultimate aim of our life.

Faith according to Aquinas has an intellectual content; it is more a matter of willing to ask the ultimate questions. “Faith is what you have when it seems good to you to embrace what is taught by the content of Christian teaching...”<sup>41</sup> Aquinas says that Christian tradition teaches us to have faith in divine and holding on to spiritual truth. Hope is the habit of acting which flourishes happiness and then choosing to act accordingly. Hope is the habit of embracing a higher standard of behavior because we know that if we do, we will be happy. “The perfection of

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<sup>39</sup> Ibid, pp. 271-279

<sup>40</sup> Copleston, F.C., *Aquinas*, Penguin Books, New York, 1955, p.216

<sup>41</sup> Brain, Davies, *The Thought of Thomas Aquinas*, Oxford University Press, New York, 1992, p.285

hope lies not in achieving what is hoped for but embracing its standards”.<sup>42</sup> Aquinas says that when we experience eternal bliss, we will no longer need faith and hope, but we will always have charity. Charity is the habit of doing good to others, to love and to act accordingly. Aquinas says that “the ultimate goal of man is to enjoy God, and to this charity directs him”. Charity is not only the love of self, but also love of God and neighbor. “Charity is friendship first with God and secondly with all those who belong to Him”.<sup>43</sup> Charity is the love between rational creatures and the universe in which they find themselves. There must be the love of good so they will seek the good before looking for pleasure.

Tolerance is also one such virtue which comes under fortitude. Tolerance means endurance, forbearance, patience. A virtue strengthens our relationships. From a Christian perspective, all virtues serve the interest of love, love being the chief virtue and goal of life. Humility, patience and prudence are inherent in love, so there should be proper relationship between God, human being and world. Virtues are interconnected and in a sense all are one. They are themselves the goal of human life.

Aquinas gives a beautiful analysis of what the virtue of tolerance/patience means. The virtues one possesses make us continue to seek the good, as guided by reason, amidst conflicting emotions and external challenges. Human life is full of difficulties and disappointments and so we need a virtue which helps us to overcome from all the difficulties.

Patience helps us to practice the other virtues, since it disarms what discourages us. Aquinas adds that one bears suffering and reversals in view of the end one hopes to reach. To possess the virtue of patience to its full extent one must sustain the difficulties of life on earth in order to reach God. Thus patience is one of the virtues assisting fortitude.<sup>44</sup>

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<sup>42</sup> <http://wikipedia.org/Theologicalvirtue>, retrieved on 2009.10.13

<sup>43</sup> Ibid

<sup>44</sup> Elders, J. Leo., *The Ethics of St. Thomas Aquinas*, pp.276,277

According to Thomas Aquinas all laws derive its legitimacy from the eternal law in God. The eternal law is the law of God which guides the universe. Each person participates in the eternal law. The natural law is embedded in man, as man is created in the divine image. According to him “natural law is nothing other than a participation in the eternal law present in man: while human law falls short of the eternal law”.<sup>45</sup> This purpose contains within itself the seed for tolerance. People are struggling to be virtuous, there is in every human being an inclination to act according to the virtues belongs to the natural law.

Aquinas locates the need for tolerance in the eternal law. He says that God is supreme good, all powerful allow certain evil to take place in the universe. All persons have freedom to choose among apparent goods, and this also includes of choosing evils. God does not prevent us from doing error, but rather tolerates our fault for the sake of our freedom. “Since, the will is an active principle, not determined to one thing, but have an indifferent relation to many things, God so moves it that He does not determine it of necessity to one thing, but its movement remains contingent and not necessary”.<sup>46</sup> As we have seen that not all persons are equal in virtue. There is diversity of moral development in persons and it teaches tolerance towards those who are imperfect in virtues. Tolerance is a virtue depends on virtue such as humility, patience and moderation. It is aimed to achieve a particular end. The fundamental virtue necessary for tolerance is to exist and flourish humility and patience. He has given example of Christ who sacrifices his life on the cross for the sake of others. As Christ heard the voice of God and followed it, so he practices humility. So this kind of tolerance reflects the depth to humility that is willing to hear the voice of others.

The notion of tolerance has been explained in the form of acquired virtue in Judeo-Christian tradition with the help of *Ten Commandments*. Tolerance is a

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<sup>45</sup> Ibid.,p.209

<sup>46</sup><http://www.aquinasonline.com/Topics/tolerance.html>, retrieved on 2009.11.29

moral virtue which is considered to be means for the realization of the authority of God. It is rooted in the attitudes of God. Tolerance means endurance, acceptance of pain, so the essential element present in the notion of tolerance is love, compassion, patience etc. Tolerance flourishes and acquired in Judeo Christian tradition through love and charity. In Christianity these virtues have been adopted and incorporated in the moral teachings. Aquinas explains the notion of tolerance with the help of seven types of virtues in which four are cardinal virtues prudence, justice, temperance, fortitude and another three are considered to be theological virtues faith, hope, and charity. For him tolerance comes under the virtue of fortitude which strengthens the relationship between God, human being and the world. His notion of tolerance mainly resides in the eternal law of God. In nutshell we can say that in the religious basis, the status of tolerance is in the form of acquired virtue not infused virtue. Tolerance is a virtue which is acquired through love, compassion, fraternity.

## CHAPTER - 2

### **Secular, Secularization and Secularism:**

#### **An Analysis of the Virtue of Tolerance**

I, in this chapter, will examine the nature of tolerance in the context of secularism. The emergence and development of secularism can be traced back to the 17<sup>th</sup> century in particular with reference to the *Treaty of Westphalia*. I will discuss the details of the implications of the *Treaty*. During this period there was separation between church and state. The notion of secular, secularization and secularism will be discussed separately and how it helps in the development of the virtue of tolerance. The notion of tolerance become significant in the context of secularism and in this context we come across sovereignty, autonomy, freedom, rights and other such values. So secularism gave new dimension to tolerance. I will made conceptual analysis of secularism with contemporary contestations in relation to tolerance.

Tolerance has entered into a new phase in secular state. Secularism provided a framework for the notion of tolerance to develop. Every individual has several identities such as social, religious, national, economic, professional and so on. And these identities are recognized by the secular state. The essence of secularism is based on human freedom and it emphasizes on the value of pluralism and acceptance of differences. So before discussing the concept of secularism, it is very important to discuss and explain the concept with its different meanings: secular and secularization. The notion of tolerance gets manifested through these concepts.

The word 'secular' is of very old origin. It is defined as 'not connected with religion or religious belief'. The word 'secular' is an adjective term which goes back to Latin culture. It is a Latin word *saecularis* which comes as an adjective after the word *saeculum* which in pre-Christian Latin meant 'a long period of



time'. Then, *saeculum* meant 'century' or 'a hundred years'. In the time of Julius Ceaser that is 44 B.C., *saeculum* meant "belonging to the century". After the beginning of the Christian era, the word secular takes on a new meaning. It is distinguished from *saecularis* and religion. The term 'secular' is used as a synonym of 'temporal' and antonyms of 'ecclesiastical' or 'religious'. Religious means 'monastic' i.e., attached to a monastery i.e., community under a given set of rules. This is the meaning of religious till the 18<sup>th</sup> century. The word secular was opposed to it.<sup>1</sup>

The word 'secularization' originated in the 17<sup>th</sup> century was first used in the peace of *Westphalia* in Germany. This treaty was signed in 1648 by the European nations fighting for the thirty year war.<sup>2</sup> This treaty meant an end to the long conflict between catholic and protestant forces. The *treaty of Westphalia* is marked as the beginning of the modern system of nation states. The drafter of the treaty used the word 'secularization'. Secularizing forces occurred first in the Western Europe including the rise of science and scientific outlook. Secularization was a period of transition from feudalism to capitalism. In European feudalism religion was playing an important role. Capitalism wanted to defeat feudalism on the basis of religion because every aspect of human life in feudalism was controlled by religion. The ideologues of capitalism propogated the view that 'unless we defeat religion, we can't defeat feudalism'<sup>3</sup>. To defeat religion means to take away not only property but also ideas from religion and give its control over to the society. So Secularization means not only taking away the property but also ideas and institutions from the control of church and giving it to the public openness. It led a rationalist movement of protest in England; secularization was built on the

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<sup>1</sup> Paulos Mar Gregorios, "On Humanism, Secularism and Socialism", *Journal of Indian Council of Philosophical Research*, Vol. XIV No-3, May-Aug 1997, pp.79-80.

<sup>2</sup>ibid.

<sup>3</sup>ibid.

ideology of progress. In England Henry VIII's dissolution of monasteries was one of the secularizing steps. In this way 'secularization' came into being and there is complete separation between church and state.

In England secularization took place after the Glorious Revolution of 1688. It is necessary to have a glimpse of the historical, political, social and religious situation of the England in the seventeenth century. The whole situation was advocated by Sir Robert Filmer in his book *Patriarca*. The king of England wanted to have divine rule in England and this led to the formation of the Anglican Church, which set apart from both sects of Protestant religion as well as the Roman Catholic Church. The problem of concentration of absolute monarchy, which was desired by the king led to conflicts between the Crown and the parliament. The king believed in the divine rights of his authority and the parliament believed in the constitutional monarchy. The conflict between Protestants, Anglicans and Catholics become apparent as most Catholic thought that the policy of repressive was useful to protect their true faith against the activities of the Protestants and vice versa. All the above conditions led to the civil war in the 1640.

With the defeat and death of Charles I, there began a great experiment in governmental institutions including the abolishment of the monarchy, the House of Lords and the Anglican Church, and the establishment of Oliver Cromwell's Protectorate in the 1650s. The collapse of the Protectorate after the death of Cromwell was followed by the Restoration of Charles II — the return of the monarchy, the House of Lords and the Anglican Church. This period lasted from 1660 to 1688.<sup>4</sup> But again the conflict continued between king and the parliament, as well as between protestant dissenters and the Catholics.

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<sup>4</sup> [http://standford.edu/entries/John Locke/](http://standford.edu/entries/John%20Locke/) retrieved on 2009.09.01

During the period of King James II, who wanted to govern England as absolute monarch and in the same time wanted to restore Catholics to their full civil and religious rights. He has been described as the King having 'Divine Rights'. At that time church was very powerful and has control over every aspect of human life. The King was a catholic while most of the Britishers were Protestants, which made him to have an intolerance policy towards Protestants. He also created a large army and employed Catholic officers, while Protestants were excluded. To his opponent in parliament, this seemed like a prelude to arbitrary rule, so King James prorogued the Parliament without gaining its consent. But in 1688 King James II was over thrown from England by William of Orange and his wife Mary. This was known as Glorious Revolution or bloodless revolution which brought a permanent realignment of power within the English constitution. This revolution ended the struggle between the parliament and King that has lasted for nearly a century and it establishes religious toleration in which Catholics were included. It checked the power of the monarchy, paved the way for the rise of cabinet government and parliamentary democracy and resulted in enacting English Bill of Rights. There was compromise between church, monarch and capitalists. There was enactment of rights, basic rights as right to life, property and freedom. So in this way secularization established itself in England. Through this there was an end of religious discrimination in parliament of England. The church of England remain established but partly as a result of struggle by secularists groups, legal restrictions on nonconformists, Jews and atheists ended and there was decline in church's power.<sup>5</sup>

Secularism like democracy, socialism and equality are the product of west. The doctrinal basis for secularism was found in the declaration of Christ: 'Render unto Caesar the things that are Caesar's and the God the things that are God's.' Secularism came into being in 19th century. Around the beginning of 19<sup>th</sup> and 20<sup>th</sup>

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<sup>5</sup> [www.lawsch.uga.edu/academics/.../his3\\_forgotten.html](http://www.lawsch.uga.edu/academics/.../his3_forgotten.html) retrieved on 2010.05.01

century, a man named G. J. Holyoake coined the word secularism. He defines secularism as 'All the religion belonged to the immature past of humanity. Now we are at the age of science and positive thoughts'<sup>6</sup>. So secularism is a doctrine, set of ideas derived from human reason. Secularism is the gift of scientific revolution which separates politics from the church. The struggle between church and the state in the medieval period was crucial factor for the emergence of secularism in the west. In the beginning secularism was very popular in England and America. But it lost its popularity in 30's when Hitler emerged and it was believed publicly that 'this is what secularism has produced'. There was reaction against fascism and in that reaction secularism was abandoned by large number of people.

Many thinkers define secularism in their own ways. Several intellectuals encouraged secularism with writings advocating religious toleration, like John Locke's *Letter Concerning Toleration* (1689) and John Stuart Mill's *On Liberty* (1859). Enlightenment writers often stressed anticlericalism and attacked the catholic churches and encouraged scientific knowledge. Several, including Voltaire (1694–1778), said that religion was a good thing for the lower classes, to keep them honest, diligent, and peaceful, an idea that got support from the anti-church violence during the French Revolution.<sup>7</sup> Secularism is based on the principle of scientific spirit, rationalism and humanism. It totally opposes dogmatism and supernaturalism and all forms of barriers that separate one person from another on the basis of caste, creed, color, sex and religion. Secularism means rationality, freedom, autonomy, sovereignty. It liberates human beings from the shackles of dogmatism, fanaticism and intolerance and make possible to understand things rationally. It is very closely related to tolerance. The notion of

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<sup>6</sup> Kennedy, Paul, *The Rise and Fall the Great Powers, Economic Change and Military Conflict from 1500-2000*, Fontana Press, New York, 1989, pp.45-51

<sup>7</sup> <http://science.jrank.org/pages/8074/Secularization-Secularism.html> retrieved on 2010.05.01

tolerance is embedded in secularism which emerges mainly in the context of rights of individual.

Process of secularization refers to the transformation of society from religious values and institutions towards non-religious values and secular institutions. It refers to the belief that there is progress of society in which religion loses its authority particularly through modernization and rationalization in all aspects of social life. So modernity and rationality are the connotation of the process of secularization. Modernity means not complete break with tradition but being in charge of oneself. So a breakthrough from traditional social structure is the essential element in the process of secularization. 'Secularization' is nowadays generally employed to refer to, in words of Peter Berger, 'the process by which sectors of society and culture are removed from the domination of religious institutions and symbols'<sup>8</sup>. In secularization there is no religious influence over the government, there is establishment of educational institutions, state will give rights to everyone to enjoy and nobody will interfere in the rights of other. So everyone will develop the virtue of tolerance by accepting other identities, culture and languages. Tolerance of each other's faith, rights, culture and tradition is necessary for harmonious and peaceful life. It implies a sense of belonging, a feeling of togetherness and unity.

In India the term 'secular' and 'secularism' are used in different sense. Indian secularism is a peculiar thing, and we confuse secular, secularization and secularism with one another. In the opinion of T.N. Madan, Indian society is basically anti secular in its character. Religion is deeply rooted in Indian culture and tradition. Every aspect of human life in India is dependent on religious belief and practices. Religion, caste, tradition are the major factors which create hurdle for the growth of secularism in India.

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<sup>8</sup>Madan, T.N., *Images of the World: Essay on Religion, Secularism, and Culture*, Oxford University Press, New Delhi, 2006, p.57

A tradition bound, caste ridden and authoritarian society cannot be considered as a secular society. As long as we remain past oriented, secularism cannot make any growth in our society. A breakthrough from traditional social structure is an essential element in the process of secularization.<sup>9</sup>

So there is a shift from religious beliefs and dogmas to rational and scientific thinking.

India is a secular state, it does not mean that it is anti religious, but it means that the state has equal respect for all religions, but the state as such does not have religion of its own. D.E. Smith observes that the conception of a secular state involves three distinct but interrelated sets of the state, religion, and the individual.

The three sets of relations are<sup>10</sup>:

- a) Religion and the individual. (Freedom of Religion)
- b) The state and the individual. (Citizenship)
- c) The state and religion. (Separation of state and religion)

Let us analyze these three aspects in detail.

### **Freedom of Religion**

Religion, as the word is used here, refers to organized religious groups and also to religious beliefs and practices that may or may not be associated with such groups. Freedom of religion means that the individual is free to consider and to discuss with others the relative claims of differing religions, and come to a decision without any interference from the state. He is free to reject them all. If he decides to embrace one religion, he has freedom to follow its teachings, participate in its worship and other activities, propagate its doctrines, and hold office in its organization. If the individual later decides to renounce his religion or to embrace another, he is at the liberty to do so.

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<sup>9</sup> Ibid., p.57

<sup>10</sup> Smith, D.E., "India as a secular state", in *Secularism and its Critics*, (ed.) Rajeev Bhargava, Oxford University Press, New Delhi, 1998, p.178.

The state is excluded from this relationship. The state cannot compel the individual to follow a particular religion or any religion. It cannot force him to contribute financially towards the support of religion by taxation. However, the state can legitimately regulate the manifestation of religion, in the interest of public health, safety or morals. Thus the prohibition of human sacrifices would be upheld even though a religion might require such sacrifices.

Till now, freedom of religion has been dealt from the point of the view of the individual. The collective aspect of this right is the freedom of two or more individuals to associate for religious purposes and to form permanent organizations to carry out these purposes. All religious groups have the right to organize, to manage their own affairs in religious matters, to own and acquire property, and to establish and administer educational and charitable institutions.<sup>11</sup>

### **Citizenship**

This indicates the relationship between the state and the individual, and the exclusion of religion is essential. "The secular state views the individual as a citizen, and not as a member of a particular religious group. Religion becomes entirely irrelevant in defining the terms of citizenship; its rights and duties are not affected by the individual's religious beliefs."<sup>12</sup>

### **Separation of State and Religion**

According to this conception religion and the state function in two basically different areas of human activity, each with its own objectives and methods. It is not the function of the state to promote, regulate, direct, or otherwise interfere in religion. Similarly, political power is outside the scope of religion's legitimate aims. In a secular state all religions are subordinate to as well as separate from the state.

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<sup>11</sup> Ibid., pp. 178-179

<sup>12</sup> Ibid

Under the principle of separation, both religion and the state have freedom to develop without interfering with one another. Religious groups can organize, frame their own creeds and regulations, choose their own ecclesiastical officers, found their own educational institutions, and finance their own activities, all without interference from the state.

The state, on the other hand, is free from the financial responsibility of supporting an official religion, from the troublesome problem of deciding religious questions. The state is free to devote itself to the temporal concerns that fall within its proper sphere of activity with which it is equipped to deal. <sup>13</sup>

The rise and growth of Muslim and Hindu communalism during independent movement compelled the leader of Indian National Congress to adopt the policy of secularism in India. They realized that in a pluralistic society like India, the policy and practice of secular principles and values must be an essential aspect in order to protect and preserve the cultural heritage of Indian society. So secularism being the only way to unite different caste and religion and enriches the concept of tolerance of accepting and respecting others.

India is a secular state in the sense that it possesses all the above characteristics. The term 'secular' was introduced in the Preamble of Indian constitution in 1976 through 42<sup>nd</sup> amendments. <sup>14</sup> It gives equal rights to all citizens irrespective of their religion and permits them to profess, practice and propagate any religion subject to public order, morality and health. During the time of partition, Jawaharlal Nehru declared India as a secular state. India as a state is secular but as nation, it is communal. Indian society is diverse, liberal democratic and pluralistic in regulating and restructuring the features of secularism. The pluralistic nature of Indian society is manifested in various ethnic identities, community structure, linguistic identities, different nationalities, languages and so. India as a nation is

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<sup>13</sup> Ibid., pp.180-181

<sup>14</sup> Basu, D.D., *Introduction to the Constitution of Indian*, Prentice Hall of India Pvt. Ltd, New Delhi, 1980, p.26



communal because of these features. But as a state, India is secular.<sup>15</sup> Explaining the notion of secularism in Indian context, S. Radhakrishnan asserts:

Secularism does not mean opposition of religion. It does not mean disrespect to religion. It only means that the state as such is not identified with any particular religion, but tolerates every religion, appreciates every religion, respects all religions...<sup>16</sup>

The term 'secularism' is used to indicate 'equal treatment of all religions' (*sarvadharmā sambhāva*). The other Sanskrit word that is used for 'secularism' is *dharmanirpekshavada*. Indian secularism is not unconcerned with or indifferent to religion. Jawaharlal Nehru said that India would be a secular state "we have laid down in our constitution that India is a secular state. That does not mean irreligion, equal respect for all faith and equal opportunities for those who profess any faith".<sup>17</sup> They misunderstood the term secular with non-religious state or something. India has been deeply rooted to religious considerations in the past and holds such conception even today. The objective of Indian secularism is to widen the religious, political and social outlook of the citizen, so as to realize to the maximum of their potentiality for harmony and the good life. It provides that no religion shall receive any type of importance or favor in any form from the state. There will be no discrimination on the basis of religion.

Gandhi and Nehru played a very important role in making India a secular state. Although their approach to religion is different but both agree to establish a secular state. Here I will discuss little about the Gandhi's notion of secularism and how his concept of secularism paved the way for religious tolerance in India. Gandhi opines that the Indians are largely religious minded. In a multi religious country like India, in order to maintain harmony and peace between different religious community it is very necessary to show due respect to all religions. So Gandhi's view of secularism is based on equal regards to all religions and equal treatment to all religions. He says:

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<sup>15</sup> Singh, R.P., "Secularism: A conceptual and cultural Analysis", *Problems and Perspectives of Social Philosophy*, Vol.1, No 1,2000,p.124

<sup>16</sup>Radhakrishnan, S., "Our Heritage", Hindu Pocket Book, Delhi, 1973, pp.148-149

<sup>17</sup> Gauba, O.P., *Reading Gandhi*, Mayur Paperbacks, Noida, 2009, p.126

I believe in the Bible as I believe in the *Gita*. I regard all the great faith of the world as equally true with my own. It hurts me to see any one of them caricatured as they are today by their own followers.<sup>18</sup>

Gandhi did not make division between politics and religion. Religion and politics are inseparable parts; one cannot go without the other. In the relation between religion and politics the values and interests depends not only the possibility of inter religious understanding but it also shows mutual tolerance and respect towards others. He wrote:

I cannot conceive politics as divorced from religion. Indeed religion should pervade every one of our actions. Here, religion does not mean sectarianism. It means a belief in ordered moral government of the universe. It is not less because it is unseen. This religion transcends Hinduism, Islam, Christianity etc. it does not supersede them. It harmonises them and give them reality.<sup>19</sup>

He argues that all religion teaches devotion to truth, self restraint, sense of duty and compassion. Recognition of equal worth of all religion leads us to equal treatment of the followers of all religion living together in one country. There must be equal safety for all religious communities, their institutions and place of worship. Every religion is free to celebrate their own festival in their own way. So the concept of secularism leads to tolerance. Tolerance is a virtue of acceptance so everyone besides respecting his own religion, one must accepts and respects other religion also. For Gandhi there must be religious tolerance in the country like India which is multi religious. In order to maintain peace and harmonious atmosphere of mutual respect, understanding, tolerance and cooperation among various religious groups is necessary. India inhabited by people from multitude of language, religions, customs, traditions, so harmony is absolutely necessary to safeguard national integration, peace and prosperity. Gandhi preaches communal harmony and unity; he fought for the safeguard of the rights and interests of every community. He worked for peace and harmony among the individuals which is possible through tolerance. He preaches the message of love, forgiveness,

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<sup>18</sup>Radhakrishnan, S., *Eastern Religion and Western Thought*, Clarendon Press Oxford, 1939, p.30

<sup>19</sup>Madan, T.N., *Images Of the World: Essay on Religion, Secularism, and Culture*, p.78

friendship, brotherhood, non-violence to everyone. Secularism for Gandhi was an absolute necessity to bring about any form of constructive and all-encompassing political movement which paved the way for tolerance in the individuals.

So from the earlier discussions we came to know that the term 'secularism' is understood from two perspectives. According to one it implies the separation of the state and religion. That is neither the state interferes in the matters of religion nor it permits religious interference in the matter of the state. According to another view secularism means giving equal respect and support to all religions. India is viewed from this perspective. India has been deeply weeded to religious considerations and traditions, so no religion shall receive favour in any form from the state. Indian constitution permits no discrimination on the grounds of religion. This will create an atmosphere of peace and harmony in the country which make the notion of tolerance substantive and significant.

Normally people or a community has its own conception of identity. This identity is considered something pristine, pure and unique. So any identity requires an 'other' in the contrast of which it defines itself. The different claims and assertions of these identities and their exclusive approach create a perpetual strife between various communities/identities. And this happens in any multi-cultural, multi-lingual and plural society like India. Toleration becomes a social virtue in which there is recognition of other. Mutual tolerance of each other's faith, culture and tradition is necessary for a harmonious and peaceful life. When we talk about secularism in Indian context it means respecting all religion. This 'respect' does not come by putting ourselves in different boxes which are incompatible with each other but through believing that different religion shares some commonality (which is morality in Gandhi). Tolerating 'other' is infact the respect for this commonality. So the concept of secularism in India based on the commonality of religions *ekam sat viprāh bahudhā vadanti* (the truth is one, interpreted differently by different persons).

So the principle of secularism was accepted in Indian constitution underlines the difference in contexts as compared to West. The secularism in the West is mainly concern with the separation of state and religion, whereas Indian secularism stresses the equal tolerance of all religion (*sarvadharmā sambhāva*), even though it hold a relative separation of political and religious spheres. Hence in West the antonym of 'secular' is 'religious' whereas in India it is 'communal'. Therefore one can say that in Indian context, the diverse views of secularism are preferable to the view of insurmountable wall of separation between the state and religion. The second view identifies separation with exclusion. But for the first some contact is possible but some distance too. In the first case the relationship between religion and politics requires neither fusion nor complete disintegrated.<sup>20</sup>

Ashis Nandy, T.N Madan and Partha Chatterjee criticize secularism of India. They argue that the secularism in India as a wall of separation between the state and religion is both unfair and unrealistic and thus unstable in the context of India. It is unfair because it asks believers to privatize her belief but not ask from a non-believer. It is unrealistic because it gives pervasive nature of religious identity in India, one cannot just remain silent about one's belief and put up with different in the public domain.

According to Nandy, "To accept the ideology of secularism is to accept the ideologies of progress and modernity as the new justifications of domination and the use of violence to achieve and sustain the ideologies as the new opiate of the masses".<sup>21</sup>

To him, this modern, western, rational-scientific secularism has neither eliminated religion from politics nor promoted the value of religious tolerance. Thus, it is not moral or political action. Rather than trying to artificially graft the

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<sup>20</sup> Bhargava, Rajeev, "What is Secularism for?", in *Secularism and its Critics*, pp.486-542

<sup>21</sup> Nandy Ashis, "The Politics of Secularism and the Recovery of Religious Toleration", in *Secularism and its Critics*, (ed.) Rajeev Bhargava, p.343

western idea of secularism as a solution to religious conflict, we should look for indigenous resources that have worked for thousands of years. Nandy contend that Ashoka, Akbar, Kabir and Gandhi are those in Indian history who developed tolerance. He makes a distinction between religion as faith and religious as political ideology. And on the basis of this distinction he proclaims that modernity, secularization and privatization of religious real has led to instrumentalization of religion for the use of political power.<sup>22</sup>

Madan puts forward three interrelated arguments against secularism. For him Secularism is considered as a credo of life which is impossible in major religious traditions. Hinduism, Buddhism, Islam and Sikhism are totalizing in character, and they encompass every aspect of life. The distinction between the sacred and profane, crucial to secularism is either unavailable or only available when encompassed by the sacred. In the Western Christian tradition, one can make a conceptual division between the sacred and profane which provided the conceptual ground for secularism to thrive. Secondly he says that due to all pervasiveness of religion, it is extremely difficult to practice neutrality which makes secularism impractical. Finally one cannot fight fundamentalism with the help of secularism since deep down both have similar structure. Infact secularism encourages religious fundamentalism. The decline of religion was a peculiarly Western development. The historical process of secularization, which had created separate domains of the sacred and secular in Western society, confining the former to the privacy of human lives, had been subsequently presented as a thesis of historical inevitability, that is, a precondition of modernity everywhere.<sup>23</sup>

Partha Chatterjee also like others denounces secularism as it cannot bring about toleration of religion, ethnic and cultural differences. He is in search for the 'political' conception of tolerance as a part of a non-western form of modernity in India. Chatterjee go beyond the 'state sovereignty' and 'individual rights' which is

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<sup>22</sup> Ibid., pp.322-323

<sup>23</sup> Madan, T.N., *Images Of the World: Essay on Religion, Secularism, and Culture*, p.57

the discourse of liberalism because liberal democratic state can only recognizes individual rights not collective rights of cultural and religious groups. Therefore, the need according to him is not to secularize state in the name of any universalistic framework of reason but to defend minority cultural rights and to ensure that democratic state follows the policies of religious toleration. His conception of tolerance demands that certain principal conditions must be met even by the religious groups who expect and demand toleration from others.<sup>24</sup>

Secular state gives equal rights to everyone, so there must be toleration in everyone. The principle of toleration thus relied on and worked through the public/private distinction and, it created protection against state intervention in matters of faith, and it circumscribed religion within a politically neutralized area, the private realm of conscience, hence preventing churches and religious movements from interfering with political decisions.

A secular state is a state that is officially neutral in matters of religion, neither supporting nor opposing any particular religious beliefs or practices. A secular state also treats all its citizens equally regardless of religion, and does not give preferential treatment for a citizen from a particular religion over other religions. Most often it has no state religion or equivalent. A secular state is defined as protecting freedom of religion as pursued in state. It is also described to be a state that prevents religion from interfering with state affairs, and prevents religion from controlling government or exercising political power. Laws protect each individual including religious minorities from discrimination on the basis of religion.

In the process of secularizing states typically involves granting religious freedom, disestablishing state religions, stopping public funds to be used for a religion, freeing the legal system from religious control, opening up the education system, tolerating citizens who change religion, and allowing political leadership

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<sup>24</sup>Chatterjee, Partha, "Secularism and Tolerance", in *Secularism and its Critics*, (ed.) Rajeev Bhargava, pp.372-378

to come to power regardless of religious beliefs. Public holidays that were originally religious holidays and other traditions are not necessarily affected, and public institutions become safe from being used and abused by religion.

There are different forms of life existing within a community and because of this reason there is need of tolerance. Individual differences are taken to imply social toleration, individual should be allowed to do what they like, but they do not harm others in any way. As Robert Nozick offers a similar claim that ‘there is variety of individuals that exist, which were free to pursue their own kind of life provided they respected the rights of others’.<sup>25</sup>

The virtue of toleration is included in constitutional rights as a means of protecting individual freedom of conscience, expression and association. “Toleration is granting every citizen a free choice concerning religious, moral, and personal choice and exercising a public blindness when it comes to forming policy”.<sup>26</sup> In this way, toleration fits comfortably with pluralism, based on the coexistence of freedom of choice and non discrimination.

Partha Chatterjee says that if toleration is the willing acceptance of something of which one disapproves, then toleration will be justified on three grounds: a contractualist argument in which person entering into social contract cannot know beforehand which religion they will end up having and will agree to mutual toleration. A consequentialist argument is that in which the consequence of acting tolerantly better than those acting intolerantly, or an argument about respect for a person. The principle of respect for persons does provide moral arguments for toleration. Respect for person involves the claim that person should be allowed to act on their own conception of what is good and valuable for them, and that is so far as they are doing this they are expressing their nature as rational and reflecting

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<sup>25</sup> Nozick, R., *Anarchy, State and Utopia*, Blackwell Publishing Limited, New York, 1974, p.310

<sup>26</sup> Galeotti, A.E., *Toleration as Recognition*, Cambridge University Press, New York, 2000,p.2

beings. A tolerant society is one which allows person the freedom to act on their own ways.<sup>27</sup>

Toleration is the principle of peaceful coexistence, where there are conflicting, incompatible, and irreducible differences in ways of life, practices, habits, and characters. Incompatibility emerges from a mutual disapproval or dislike or, at least, a suspicion of differences, which can give rise to social conflict and to the suppression or prohibition of certain practices by the stronger party, or by the state if it becomes involved in the stand-off. Toleration occurs when dislike or disapproval is overcome in the name of some other, stronger reason (e.g. the values of pluralism, autonomy, or respect for others).

Anna Elisabetta Galeotti examines the most difficult problems which toleration encounters and argues that what is really at stake is not religious or moral disagreement but the unequal status of different social groups. Liberal theories of toleration fail to grasp this and consequently come up with normative solutions that are inadequate when confronted with controversial cases. Galeotti proposes, as an alternative, toleration as recognition, which addresses the problem of according equal respect to groups as well as equal liberty to individuals. For her toleration constitutes an important component not only of a theory of justice, but also of the politics of identity. Toleration will appear to be founded on considerations of justice, though not distributive justice, representing the first step in a strategy for the full inclusion of members belonging to oppressed and marginal minorities. In order to play that role, toleration will be conceived of as a form of recognition of different identities in the public sphere. It involves nothing more than granting the liberty to express one's own culture and identity in a given public space. Recognition implies that the content of differences is to be considered and evaluated and that is to be done by the state. State must recognize

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<sup>27</sup>Chatterjee, Partha, "Secularism and Tolerance", *Secularism and its Critics*, (ed.) Rajeev Bhargava, p.373



every one as equal entity beside their differences. 'Toleration as recognition is aimed at making people, whatever their differences and identities, feel at ease with themselves, and at ease with their choice to identify with certain differences',<sup>28</sup>

Tolerance aim is to achieve public respect and consider every one as equal and hence to make minority members feel included both as necessary condition for being effectively part of society. So as a whole the concept of tolerance has a wide range of meanings: forbearing, accepting, permitting, recognizing. It acts as a social virtue which promotes mutual respect, social cooperation and allows people deal problem and conflict peacefully. Toleration is necessary needed in order to bring peace and social order. In secularism tolerance is in the form of rights, freedom, sovereignty, and recognition of others. But there are some discrepancies in the process of secularization; there is lack of virtues like love, fraternity, compassion, harmony etc. In order to gain this feeling and to resolve its discrepancies there is need for philosophical basis for tolerance.

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<sup>28</sup>Galeotti, A.E., Toleration as Recognition, p.227

## CHAPTER- 3

### **Philosophical basis for Tolerance**

I, in this chapter shall examine critically the philosophical basis for tolerance in Plato, Aristotle, Locke and Kant. For Plato and Aristotle, tolerance is a virtue which is used as a means for the realization of the higher end. The ultimate end in Plato is 'good' and in Aristotle it is 'happiness'. Locke and Kant consider tolerance as a means through which we recognize others in the civil and democratic society. Plato and Aristotle have enumerated number of virtues such as prudence, temperance, fortitude and justice in which tolerance plays a role with the help of other virtues. Locke and Kant on the other hand have developed the notion of right as the basis for tolerance. And then the notion of tolerance developed in context of human rights. The notion of human rights has been dealt only to the extent that it is relevant to the virtue of tolerance. In order to make the above discussion clear and precise, I will divide this chapter into four parts which are as follows:

Part I - Tolerance in Plato and Aristotle

Part II - Tolerance in John Locke's philosophy

Part III - Tolerance in Immanuel Kant's Enlightenment Rationality

Part IV - Tolerance and Human Rights

### I

#### **Tolerance in Plato and Aristotle**

An epistemological argument for toleration can be traced in the philosophy of Socrates and Plato. The epistemological claim is that one should tolerate the opinions and beliefs of other. The notion of tolerance is evident in Socrates' dialogical method mainly in his search for truth. Socratic method is called 'method of dialectic', which is a form of seeking knowledge through question and answer. His main goal is to discover the truth through open minded debate and dialogues.

There was a dialogue between Socrates and Cephalos regarding the notion of justice. The question is put by Socrates and Cephalos answer the question and again Socrates replies it with a counterexample.

Socrates: What is justice?

Cephalos: Justice is speaking the truth and paying one's debts.

Socrates replies with a counterexample: sometimes paying one's debts may be unjust, as when you owe a friend a weapon, who subsequently went out of mind and then asked for it back, surely it would be generally agreed that one ought not to return it, and that it would not be right to do so.<sup>1</sup>

From the above dialogue it is clear that Socrates believes in dialogue, discussion and debates. Socrates' main goal is to discover the truth through questioning and answering in the form of dialogue. There would be no dialogue and indeed no education without tolerance. Socrates' commitment to tolerance is part of his epistemological faith in the autonomy of reason. We each must discover the truth for ourselves by way of disciplined, modest, and tolerant dialogue.<sup>2</sup>

Socrates (469-399 BC) in his ethics proposed theory of virtues and happiness. According to him virtue is that which includes the right outlook as well as the right actions. He makes it clear to his interlocutors that a virtue cannot be defined simply by the actions expected of a virtuous person. Socratic notion of virtues like self-control, modesty, tolerance are considered essential components in the formation of the philosophical community and the pursuit of philosophical truth. Plato gave metaphysical and epistemological foundation for his ethical theories. In his magnum opus *The Republic* Plato has presented his view concerning epistemology in the 6<sup>th</sup> book. His epistemology and ontology consists in the study

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<sup>1</sup> Plato, *The Republic*, trans by Desmond Lee, Penguin Books, New York, 1974, Book-iv, pp. 65,66

<sup>2</sup> [www. Internet Encyclopedia.com/](http://www.Internet Encyclopedia.com/) Tolerance retrieved on 2010.04.02

of the method he has adopted. He advocates theory of knowledge in which he draws a separation between 'knowledge' and 'opinion'. In *The Republic* he mentions, 'Taking a line divide into two unequal parts, one to represent the visible order, the other the intelligible...'<sup>3</sup> Knowledge is knowledge of something that exists, for what does not exist is nothing. Knowledge is infallible. Opinion can be of what both is and is not, it can be mistaken and untruth. Knowledge is something whose objects are in the intelligible world and opinion is that whose objects are in the visible world. This distinction leads to the distinction between reality and appearance. These also paved the way for the Platonic notion of form which is considered as eternal, unchanging, absolute reality and are the object of knowledge which is different from the changing and perishing appearances which are the objects of opinion. Plato's epistemology gives rational insight which is the highest form of knowledge. This rational insight gives us the knowledge of form, concepts or ideas. So his epistemology is mainly based on the theory of ideas.<sup>4</sup>

In early and middle dialogue in *The Republic*, the main ethical theories are virtue and happiness. According to Plato virtue and happiness are ethical concepts which can be explained in terms of goodness. He advocates that unless we know the form of good we will not be able to know anything including virtue. He considers idea of good as the ultimate aim of human being. In *Meno* Plato advocates that 'Virtue would appear to be the power of attaining good'.<sup>5</sup>

Plato explains the concept of tolerance on the basis of virtues. In Plato's dialogue the meaning of word evolves from that of the correct knowledge about what one should do to that of moral attitude. Plato in *The Republic* totally rejected the Socratic account of virtue. Socrates considers 'virtue as knowledge'.<sup>6</sup> If a person understands the nature of the good, he could not fail to pursue it.

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<sup>3</sup> Jowett, Benjamin (trans), *The Dialogues of Plato*, William Benton Publishers, Oxford University Press, London, 1952, p.374

<sup>4</sup> Russell, Bertrand, *History of Western Philosophy*, Unwin Paperback, London, 1979, p. 136

<sup>5</sup> Jowett, Benjamin (trans); *The Dialogues of Plato*, p. 178

<sup>6</sup> Fuller, B. A. G (ed.), *A History of Philosophy*, Oxford and IBH Publishing Co, New Delhi, 1969, p.113

Knowledge is that what is good for us. Socrates believed that people are all engaged in the more general task of living human life, and this is something that can be done poorly or well, depending on how well one understands this task. Hence, being a moral person requires having knowledge of what is genuinely valuable. So he claimed that the aim/purpose of human life is to achieve wisdom, and only through wisdom one can attain moral excellence. According to Plato human well being is the highest aim of moral thoughts and conduct, and it can be attained only by virtue, since virtue is considered as character trait not knowledge. In *Meno*, "Virtue is neither natural nor acquired, but is the instinct given by God to the virtuous. We shall never know the truth until we enquire into the actual nature of virtue".<sup>7</sup>

Plato in *The Republic* proposes four cardinal virtues: wisdom, courage, tolerance/temperance and justice. Cardinal virtues are the fundamental virtues on which other virtues are based. The State which we have found must possess four 'cardinal virtue' of wisdom, courage, discipline and justice. Wisdom is special virtue of ruling class, courage is of fighting class, temperance is of traders and justice is the harmonious functioning of the above three virtues.<sup>8</sup>

Justice will be realized when the rulers govern wisely, soldiers fight bravely, and the craftsmen and traders work with energy and thrift. These cardinal virtues are of an individual. We are born with respective virtues, virtues reside in soul. The soul, according to Plato, is considered as the essence of a person or being that decides how to behave. The essence is incorporeal, eternal occupant of our being. He believes in the immortality of soul. His concept of soul is related to his theory of ideas. According to him ideas are universal, eternal, one, unique, self existent substance. These ideas live in soul which is immortal. In *Meno* it is said that "The soul of a man is immortal, and at one time has an end, which is termed dying, and at the other time is born again, but never destroyed. And the moral is that a man

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<sup>7</sup> Jowett, Benjamin (trans), *The Dialogues of Plato*, p.190

<sup>8</sup> Plato, *The Republic*, p.196

ought to live always in perfect holiness”.<sup>9</sup> These virtues are inherent in human being; through this one can manifest human nature. Man does not have simple essence or form, but that it is instead constituted by several elements in accordance with his various natural capacities or functions.

According to Plato just State is the State in which each individual is doing what he or she does best, so the just soul is the soul in which each “part” is performing its unique function. Platonic soul comprises of three parts: reason, spirit, and appetites. Soul is mainly governed by reason which is the highest form of knowledge and spirit and appetites are controlled by reason. Plato describes virtues on the basis of the theory that the soul has three parts reason, spirit and appetite, each with its own object of desire. Using this theory, he constructs an account of the human virtues, each of the three part of the soul plays an important role in human life and virtue consists in each of them playing its own role and harmony with others.<sup>10</sup> Plato explains in *Phaedrus* (388-368 BC),

Like a charioteer (reason) trying to control two horses, a wayward one (the appetites) and one that can take orders (the spirited one). The charioteer can reach his goal only when the horses are in control. Likewise, the soul is in harmony only when reason controls and sets the goals, the spirited element moves toward the goals, and the appetites are in control.<sup>11</sup>

In this way Plato explains the three conflicting elements of personality, and their potential for producing disorder and conflict.

Plato explains that there is a virtue that corresponds to each division of the soul. Wisdom is the virtue of rational part of the soul, reason desires truth and the good of the individual. It is all embracing virtue and the ‘leader of all virtue’. Courage and fortitude is the virtue of emotional part, spirit moves in accordance with reason having courage. It is the power of will which resists the fear of pain. The appetites which are under the control of reason have temperance. It has the power of the will to resist the enjoyment of pleasure, it is self restraint or self

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<sup>9</sup> Jowett, Benjamin (trans), *The Dialogues of Plato*, p.180

<sup>10</sup> Copper, J.M., *Reason and Emotion: An Essay on Ancient Moral Psychology and Ethical Theory*, Princeton University Press, Princeton, 1999, p.118-137

<sup>11</sup> Jowett, Benjamin (trans), *The Dialogues of Plato*, p.124

control. Justice is the harmonious functioning of intellect, emotion and desire under the guidance of reason. The faculty of reason that calculates and decides: second there is appetite, in the sense of bare physical and instinctive craving. There is also third type of motive, covering.<sup>12</sup> Plato makes parallel between State/society and individual. The three part of soul in the individual is the existence of three classes in the well functioning of the State. The virtue of a thing is the state or condition which enables to perform its proper function.

The virtue of knife is its sharpness; the virtue of a race horse is its fleetness of foot. So the cardinal virtue of wisdom, courage, temperance and justice are excellences of the soul which enable man to do well what he mean to do.<sup>13</sup>

Wisdom should include care, foresight, prudence and decisiveness of choice. Courage should include both valour and fortitude. Fortitude is courage which endures suffering and pain. Courage should include perseverance. Faith and hope are also connected with it. Temperance includes the resistance of pleasure and worldly enjoyments. Finally, justice is the functioning of social duties. It includes honesty, fidelity, benevolence, love, courtesy and good humour.<sup>14</sup>

In *The Republic*, Plato discusses about the nature of cardinal virtues and holds that all the three virtues (temperance, courage and justice) can exist apart from wisdom. Virtue is a distinction between knowledge and true opinion. He totally departs his virtues from knowledge. According to Socrates virtue requires a certain kind of knowledge or wisdom. But Plato in *Meno* distinguishes between knowledge and opinion and advocates that 'some people may be virtuous without possessing wisdom or knowledge. Their virtues i.e. courage, temperance and justice would be based on opinion rather than knowledge.'<sup>15</sup>

Plato hold that before one can achieve the knowledge of form of good one must first acquire the habits and disposition of the ethical virtues. He says that some of

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<sup>12</sup> Plato, *The Republic*, p.207

<sup>13</sup> Wolff, Paul. Robert, "Beyond Tolerance" in *Critique of Pure Tolerance*, Beacon Press Books, Boston, 1965, p.3

<sup>14</sup> Plato, *The Republic*, pp.197,198

<sup>15</sup> Jowett, Benjamin (trans), *The Dialogues of Plato*, p. 183-185

the other virtues are separable from wisdom but wisdom is not separable from other virtues, i.e. individual may possess virtues without wisdom, but anyone who is wise must possess other virtues.

During Plato's time society was divided into three classes-rulers, soldiers and common people. The virtue of tolerance was primarily assigned to common people (traders, craftsmen, artisans, navigators, merchants, farmers and intellectuals). Plato tried to develop justice, wisdom, tolerance at the human level. Tolerance is often seen as a character trait, a disposition mainly a kind of disposition which we call 'virtue'. Tolerance is morally required to everyone. The tolerant person is virtuous and the tolerant State is just. In Plato's philosophy tolerance is associated with justice and courage. Justice for a human being is only possible when there is harmonious functioning of rulers, soldiers and traders. A good society is an aristocracy of merit in which the wise and philosophers rule over those who are inferior in talent. So justice is the proper distribution of the functions. If every class possesses the virtue of tolerance, then everyone accept one another and there will be peace and harmony in the state. "Justice of the state is that in which each class performs its appropriate function harmoniously in a hierarchical structure under the rule of the most rational".<sup>16</sup> Ruler class or intellectuals exercise supreme authority which must tolerate or accept other two classes. In the same manner other two classes i.e. soldiers and traders must accept and follow the orders of the rulers. Then only justice will be possible and there will be peace and harmony in the state. Aristotle gives the epistemological and metaphysical foundation to the concept of virtues. He criticizes Plato's theory of the form of the good and epistemology. He rejects Plato's theory of a transcendental good, the concept of universal immanent good, and the idea of ethics as an exact science. According to Aristotle 'concept of ethics is not the form

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<sup>16</sup> Ibid., p.221



of the good, there is no such form but the good for a person is something attainable'.<sup>17</sup>

Later on Aristotle (384BC-322BC) in *Nicomachean Ethics* divides virtues in accordance with his division of soul. Aristotle's concept of soul is quite different from that of Plato. Aristotle criticizes Plato's theory of form. For Plato, the immutable, eternal forms constitute reality and are transcendental of the sensible world of flux, of changing things which constitute mere appearance. According to him form are universal concepts which constitute the essence of particular things. Actual particular things of visible world are knowable only when we can name or identify them with form. Particular are only real in context of form, beyond form particular cannot exist. Knowledge based upon form will be immutable, unchanging and real. Plato's theory of form asserts that forms and not material world of change known to us through sensation possesses the highest and the most fundamental kind of reality. Aristotle claims very opposite, it is the concrete, individual things that are real. Aristotle uses his doctrine of form and matter to explain the relation of soul and body. In every sensible substance, two element or aspects are fused to each other. On the one hand, there is form which make thing particular, on the other hand there is matter, which make it particular, concrete and individual. Form and matter cannot be separated to each other. Absolute formless matter or matter less form is not at all possible in this sensible universe. Hence Aristotelian dictum "No form without matter, no matter without form, so far at least as the sensible world is concerned".<sup>18</sup> Every individual thing consists of formed matter. The form is the purpose or end which the matter serves.

For Aristotle soul is the form of body's matter. He made a contrast between reasoning and other human faculties. So on the basis of this he divided virtues into two parts-intellectual and moral virtues; the one is attained by learning and other by habituation. "Wisdom, understanding and prudence are intellectual virtues

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<sup>17</sup> Santas, Gerasimos, *Goodness and Justice: Plato, Aristotle and the Moderns*, Blackwell Publishers, Oxford, 2001, p.194

<sup>18</sup> Fuller, B. A. G (ed.), *A History of Philosophy*, p.177

attained by learning. Liberality and temperance are moral virtues acquired by rational capacity to choose the means between extremes".<sup>19</sup> The formal belongs to rational soul and includes theoretical knowledge and practical knowledge. The latter belongs to the irrational but conscious part of the soul, and consisted in subordinating emotions and desires to reason. Courage, temperance, justice are moral virtues. Aristotle talks about other moral virtues as liberality, magnificence, magnanimity, patience, truthfulness, wittiness, friendliness.

Intellectual virtue is the result of explicit instruction; of moral, of habit. Virtue is not inborn but it requires training. They contrast with our natural capacities, first we have the natural capacity, and then we exercise it; whereas with virtue we acquire the habit by performing the acts. We become just man by performing the just actions.<sup>20</sup>

Anything that we do first we have to learn by actual doing it. One becomes courageous by performing courageous actions, temperate by performing temperate one and so on. Ethical virtues are fully developed only when it is combined with practical wisdom. Prudence is considered as the most applicable virtue for living a good moral life.

Aristotle's general contention is to show that ethics and politics are based on a metaphysical understanding of what it is to be a human being: a rational agent with senses and emotions. He believes that the life lived according to the moral and intellectual virtues constitute the most fulfilling life available to humans. Moral goodness consists of possession of virtues which include courage, temperance, generosity, and greatness of soul, magnanimity, responsibility towards small, honors, mildness, friendliness, truthfulness and justice.<sup>21</sup>

Aristotle explained virtue as 'the purposive disposition, lying in the mean that is relative to us and determined by a rational principle, and by that which prudent

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<sup>19</sup> Aristotle, *Nicomachean Ethics*, trans. J. A.K Thomson, Penguin Books New York, 1953, p.90

<sup>20</sup> Macintyre, A., *A Short History of Ethics*, London, Routledge and Kegan Paul, London, 1967, p.64

<sup>21</sup> Roth. K. John (ed.), *Ethics*, Claremont Mc College, Salem Press Inc, California, 1994, p.83

man would use to determine it'.<sup>22</sup> So virtue is a disposition which enables human being to perform well. The function of human being is to lead a good life in order to be happy. Virtues act as a means between excess and deficiency. A mean is thus a rule or principle of choice between two extremes i.e. of emotion and action. For example, courage acts as a mean between cowardice and reckless daring, temperance licentiousness and insensibility etc. Aristotle says that a man can be afraid and be bold and desire and be angry and pity and feel pleasure and pain in general, too much or too little.<sup>23</sup>

A virtuous being is that who gets pleasure from virtuous activity. Virtuous action will be possible when it combined with the judgment of prudent being i.e. one who knows how to make right decision. 'Knowledge of the mean cannot just be knowledge of a formula, it must be knowledge of how to apply the rules to choices'.<sup>24</sup> In Aristotle's concept of virtues prudence is considered as the keystone of all virtue. It is not only itself a virtue but other virtues develop through it. Without it one cannot be virtuous.

A person may have excellent principles but not act on them, or he may perform just or courageous actions, but not be just or courageous, having acted through fear of punishment. In each case he lacks prudence. Prudence is the virtue which is manifested in acting so that one's adherence to other virtues is exemplified in one's actions.<sup>25</sup>

For Aristotle, prudence is the master virtue, the one that orients and guides the virtues of character. Maimonides a Jews philosopher does not regard prudence or practical wisdom as a virtue. He of course considers ethical virtue to be a human perfection, but he does not take prudence to be regulative virtue as Aristotle considers. Yet, as Weiss points out, "The Law specifies what actions are obligatory regarding all sorts of matters that for the Aristotelian gentleman would be subject to the deliberation of practical wisdom".<sup>26</sup> Certainly reason must be

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<sup>22</sup> Aristotle, *Nicomachean Ethics*, p.102

<sup>23</sup> Macintyre, A., *A short History of Ethics*, p .65

<sup>24</sup> *Ibid.*,p.67

<sup>25</sup> *Ibid.*, p.74

<sup>26</sup> Inglis, John (ed.), *Medieval Philosophy and the Classical Tradition*, Routledge Curzon, London and New York, 2002, p.190

employed in interpreting and elaborating the Law. But there is, for Maimonides, no distinct excellence of the practical intellect. Ethical virtue fully subserves intellectual perfection. The practical understanding needed for ethical action is acquired by study of the Law and obedience to it.<sup>27</sup> Aquinas, like Aristotle, does hold that prudence is a virtue, and his account of it is very much like that of Aristotle; he says it is “right reason about things to be done”, and that prudence is needed “to perfect the reason and make it suitably affected towards means ordained to the end”.<sup>28</sup>

Aristotle explains virtue “as the mean between two extremes”. For example, temperance is the mean of desiring between too much and too little. He explains virtue as the manner in which an action is performed: the courageous act is that part of behavior as it is performed by courageous individual, who has acquired the right disposition in the face of risk and danger. Aristotle considers tolerance in the form of virtue. In toleration, it is the motive of that particular act that defines its value and the tolerant disposition is at the most derivatives of such particular acts. Tolerance, then, is the mean between hatred and indifference. If an individual is faced with beliefs that are different from his own beliefs, he can act in three ways. A person might despise another person for his beliefs or he could decide to ignore the person, not accepting or condemning his beliefs. The third option is to tolerate that conflicting opinion, to accept that a person can have opinions of his own, free from persecution and without ignoring the opinions or the person.<sup>29</sup> Tolerance is a fair and interested, permissive attitude toward different opinions or beliefs. Therefore, tolerance as the mean between the extremes of hatred and indifference is a virtue. In tolerant person patience must be required. Aristotle in *Nicomachean Ethics* advocates one of the moral virtue ‘patience’ which acts as a mean between irascibility and lack of spirit. “The right disposition towards anger is something

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<sup>27</sup> Ibid., p.190

<sup>28</sup> Aquinas, St. Thomas, *Summa Theologica*, Q 57, Father of the English Dominican Province, Perrysburg, Ohio, Benzigers Bros, 1947, p.576

<sup>29</sup> Herbert, Marcuse, “Repressive Tolerance”, in *A Critique of Pure Tolerance*, (ed.) Robert Paul Wolff, p.99

like patience; the excess is irascibility, the deficiency is lack of spirit”.<sup>30</sup> The man who are short tempered or angry must possess the virtue of patience so that he accepts the view of others, have the feeling of forgiveness in him, so he can love others. In tolerance one acknowledges and endures the opinion of others which is contracted to his own view, so it requires the virtue of patience for the well being of the society.

Aristotle also talks about tolerance in the form of prudence. A person who tolerates must contains the virtue of prudence. Prudence is considered to be the measure of moral virtue since it provides a model of ethically good actions. The virtuous person is able to get it right on each sphere, it requires an intellectual ability to know what is right so practical wisdom is needed. Prudent person has the ability to make right decision, what is good and advantageous for himself and act rationally. “Prudence must be a true state, reasoned and capable of action in the sphere of human good”.<sup>31</sup> Besides prudence, tolerance is associated with virtues like love, humility, moderation and patience. So tolerance is a means to an end. Its aim is to achieve a particular end and that end itself is happiness. Tolerance brings love, harmony in everyone.

Aristotle talks about another virtue ‘friendship’ in which love and tolerance play an important role. Aristotle’s notion of friendship (*philia*) is ‘that are doing kindness, doing them unasked, and not proclaiming the fact when they are done’.<sup>32</sup> According to Aristotle there are three reasons why one person likes someone else. One might like someone because he is good, useful or pleasant. So there are the three bases for friendship. Friendship between two equal persons is easy but it is hard to have friendship between unequal persons. In that case one has to be tolerant towards the other. The friendship of that person will be enduring and

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<sup>30</sup> Aristotle, *Nicomachean Ethics*, p.160

<sup>31</sup> *Ibid.*, p.210

<sup>32</sup> Aristotle, *Rhetoric*, trans. Rhys. Robert, Digireads Com Publishers, Stilwel, 2005, p. 47

equitable. 'In friendship loving is more important than being loved'.<sup>33</sup> Friendship is essential for well being.

Plato and Aristotle advocate the notion of tolerance in the form of virtues which is used as a means for the realization of higher end. Plato elaborated the concept with the help of cardinal virtues. Aristotle explained tolerance on the basis of prudence. In Plato virtue of tolerance was primarily assigned to common people (traders, craftsmen, artisans, navigators, merchants, farmers and intellectuals). He tried to develop justice, wisdom, tolerance at the human level. The tolerant person is virtuous and the tolerant State is just. In Plato's philosophy tolerance is associated with justice and courage. Justice or virtue for a human being is only possible when there is harmonious functioning of rulers, soldiers and traders. Aristotle explains tolerance as a means between two extremes. Tolerance, then, is the mean between hatred and indifference. Prudence is considered to be the measure of moral virtue as it provides a model of ethically good actions. Tolerance is a means to an end, it aims is to achieve particular end which is happiness.

## II

### **Tolerance in John Locke's philosophy**

Tolerance emerged as an important virtue in the seventeenth century; receiving its fullest defence in John Locke's *Letter Concerning Toleration* (1689). Toleration is central to Locke's political philosophy. He offered a positive justification to tolerance. I will discuss Locke's doctrine of tolerance in the context of his ontology and epistemology. Locke wrote this letter when there were religious persecution, chaos and confusion in whole of Europe. He discusses the doctrine of toleration as a solution for religious conflicts and political problem of his time. The main theme of the article is that there should be complete separation between Church and State. He maintains that all speculative opinion such as (belief in the

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<sup>33</sup> Aristotle, *Nicomachean Ethics*, p.271

trinity, purgatory, transubstantiation, Christ's personal reign on earth) should be tolerated because they do not concern society at all. He maintains that atheistic beliefs cannot be tolerated because belief in God is the postulate of all morality and without it man is considered as a beast. Magistrate should control indifferent attitude in order to tend peace, security and safety of the society. He should not control religion because purely observances cannot disturb the State or injure its citizens. He says 'in worship nothing is indifferent, for all worship is concerned with what the worshipper believes acceptable to God'.<sup>34</sup> In order to elaborate the notion of tolerance in Locke's philosophy, first I will discuss its ontology and epistemology and how it is related to the notion of tolerance.

Locke mainly classifies his epistemology into three kinds namely, sensitive, intuitive and demonstrative. *An Essay Concerning Human Understanding* gives a detailed account of Locke's epistemology. Locke is regarded as the founder of empiricism, which is the doctrine that all our knowledge is derived from experience. He rejects the doctrine of innate ideas and considers human mind as a blank sheet on which man writes what he derives from sensations. He says:

Let us then suppose the mind to be, as we say, white paper, void of all characters, without any ideas. How comes it to be furnished? Whence come it by that vast store which the busy and boundless fancy of man has painted on it with an almost endless variety? Whence has it all the materials of reason and knowledge? To this I answer, in one word, from *Experience*; in that all our knowledge is founded; and from that it ultimately derives itself.<sup>35</sup>

According to Locke ideas are derived from two sources: sensation and perception of the operation of our mind. Sensations arise in accordance with the affections of the external objects by means of their primary and secondary qualities. The primary qualities are solidity, extension, figure, motion, rest and number. These are inseparable from the material things. The secondary qualities are color, taste, smell, sound etc are partly caused by the material things and partly

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<sup>34</sup>Mabbot, J.D., *John Locke: Philosophers in Perspective*, The Macmillan Press Ltd, London, 1973, p.174

<sup>35</sup>Locke, John, *An Essay Concerning Human Understanding*, (ed.) John W. Yolton, Aldine Press, London, 1947, p.77

by the perceiving subject. When these sensations are reflected in the mind, then simple ideas are formed. Simple ideas are one which 'being in itself uncompounded, contains in it nothing but one uniform appearance or conception in the mind, and is not distinguishable into different ideas.'<sup>36</sup> And with the comparison and contrast among the simple ideas, complex ideas are formed. Locke advocates that human mind is completely passive in the reception of simple ideas because it simply reflects what is given to it by the objects-but in the sphere in complex ideas mind become active because it contrast and compares simple ideas and thus actively form the complex ideas. These simple ideas are the material of all our knowledge, which furnishes to the mind only by two ways sensation and reflection. So Knowledge consists in the perception of the agreement and disagreement of our ideas.

Locke further elaborates his epistemology on the basis of three degrees of knowledge. 'Knowledge of our own experience is intuitive, our knowledge of God's existence is demonstrative, and our knowledge of thing present to sense is sensitive.'<sup>37</sup> In intuitive knowledge there is immediate comparing of any two ideas. This knowledge is more clear and certain and is the highest kind of knowledge which human faculty can easily achieve. In demonstrative knowledge we perceive the agreement and disagreement between two ideas by means of examination or intervention of other ideas. This knowledge is certain but it is indirect and it requires proof. In sensitive knowledge we get knowledge of particular external objects. He concludes that if there were no degree of knowledge one can only have believe/faith. Our knowledge is limited and we do not have certain and definite knowledge in most cases, but we have probably knowledge. Locke distinguishes between two kinds of assents –that granted upon probability and other granted upon faith. For him, reason 'consists in the discovery of the certainty or probability of such proposition or truths which the

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<sup>36</sup> *Ibid.*, p. 90

<sup>37</sup> *Ibid.*, p. 278



mind achieves by deduction, acquires its ideas by the use of its natural faculties; sensation or reflection.’ Faith, on the other hand, ‘is assent to any proposition that depends on the credit of the proposer, as coming from God, in some extraordinary way of communication.’<sup>38</sup> For Locke, all religious truths concern to the realm of probably knowledge and we can only have opinion or belief and not consider them as certain knowledge.

Locke believes that man has to use reason and ought to listen to it. He elaborated the notion of toleration on the basis that one must understand by or for oneself. He also suggests, be tolerant of differing opinions as we have more reason to retain the opinions we have than to give them up to strangers or adversaries who may well have some interest in our doing so. He wrote in *An Essay Concerning Human Understanding*, “it is unavoidable to the greatest part of men, if not all, to have several opinions, without certain and indubitable proofs of their truth”.<sup>39</sup> It should be better that men do not show prejudice and do not insist others to assent their opinion. In such conditions, for Locke:

It would, methinks, become all men to maintain peace, and the common offices of humanity, and friendship, in the diversity of opinion; since we cannot reasonably expect that any one should readily and obsequiously quit his own opinion, and embrace ours, with a blind resignation to an authority which the understanding of man acknowledges not.<sup>40</sup>

Locke’s epistemology is considered as a strong and secure foundation for the basis of toleration and thereby for his other political thoughts.

According to Locke “Life, liberty, health and property are under the magistrate or civil government .One’s religious concern with salvation, are not within the domain of civil interests and so lie outside of the legitimate concern of civil

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<sup>38</sup> Locke, John., *An Essay Concerning Human Understanding*, (ed.) John W. Yolton, Dent, London; Dutton, New York, 1976, p.378

<sup>39</sup> *Ibid.*, p.359

<sup>40</sup> *Ibid.*, p.360

government".<sup>41</sup> The purpose of government is the protection of civil interests of the citizens and punishment to those who violate the law made by the government and the rights of others. Everyone has been given equal rights to enjoy by the state. It is the duty of every individual to protect his own rights and not to interfere and violate the rights of other who belong to different religion. Every individual must have right to join the church of its own interest or leave it. No one has given rights in any manner to prejudice other in his civil enjoyment because one belongs to other church or religion. Religion has also not given right to interfere in the rights of other individual. Justice, charity, bounty, liberality, meekness and toleration are the basic characteristic of the church. This liberality of religion is only one particular case of the general rights to every individual to be left alone in what concern his own welfare. 'No man complains of ill-management of his neighbours' affairs. No man is angry with another for an error committed in sowing his land or marrying his daughter. Nobody corrects a spendthrift for consuming his substance in taverns.'<sup>42</sup>

A church is a voluntary association of men joining each other of their own accord for the public worship of God. Like any other voluntary association it will require rules, to which its members must consent; but these rules must make 'by the members themselves or by those whom the members have authorized there unto'. The only sanction for these rules should be expulsion from the society. Locke contends that Christianity exists to secure the salvation of souls. But salvation can be attained only by those who voluntarily exercise the necessary faith. Faith cannot be forcibly imposed upon anyone; if it is imposed it would not secure salvation. "For Locke, a particular good is the salvation of the soul and cannot be attained except by voluntary choice or acceptance."<sup>43</sup> It is the duty of state to protect the civil interest of its citizens, the care of soul, cannot be its

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<sup>41</sup>[http://plato.stanford.edu/entries/Locke\\_on\\_Religious\\_Tolerance](http://plato.stanford.edu/entries/Locke_on_Religious_Tolerance) retrieved on 2010.09.01

<sup>42</sup> Mabbot, J.D., *John Locke: Philosophers in Perspective*, p.177

<sup>43</sup> Smith, D.S., "The Restoration Of Tolerance", *California Law Review*, Vol.78, No. 2, March 1990, p.336

business, their being a matter between the individual and God to whom alone one is responsible in this regard. 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. The civil magistrate did not have any rights over any church.

Locke holds that the states use of force to get people to hold certain beliefs or engage in certain ceremonies or practices is unlawful. So the government should not use force to bring people to the true religion. Force is not an effective means for changing or maintaining beliefs. Belief cannot be forcibly imposed upon anyone. Suppose then, that the magistrate uses force so as to make people profess that they believe. Locke writes:

A sweet religion, indeed, that obliges men to dissemble, and tell lies to both God and man, for the salvation of their souls! If the magistrate thinks to save men thus, he seems to understand little of the way of salvation; and if he does it not in order to save them, why is he as solicitous of the articles of faith as to enact them by a law.<sup>44</sup>

Locke claims that coercion should not be used to bring people to the true religion; church should not have any right to use such power over their people. Toleration is the chief characteristics of the true church. He says that neither Jesus nor the teaching of *New Testament* teaches us that force is a proper way to bring people to salvation. Christian must hold holiness of life, purity of manners, benignity and meekness of spirit.

The business of true religion is quite another thing. It is not instituted in order to the erecting of an external pomp, nor to the obtaining of ecclesiastical dominion, nor to the exercising of compulsive force, but to the regulating of men's lives, according to the rules of virtue and piety.<sup>45</sup>

Locke advocates that there must be separation between the church and the state.

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<sup>44</sup> <http://en. Stanford encyclopedia of Locke's Political Philosophy>; retrieved on 2009.09.1

<sup>45</sup> Locke, J., *Letter Concerning Toleration*, 1689(ed.) Tully, Publishing Company Inc, Indianapolis: Hackett, 1983, p.23

The government and the religious institutions are to be kept separate and independent from each other. He defines the proper boundaries between religion and government in his exposition on the separation of church and state.

The church itself is absolutely separate and distinct from the commonwealth and civil affair. The boundaries on both sides are fixed and immovable. He mixes heaven and earth together, things most remote and opposite, who confuses these two societies, which is their origin, their end, and their whole substance are utterly and completely different.<sup>46</sup>

Religious persecution by the state is inappropriate. Locke holds that “Whatever is lawful in the commonwealth cannot be prohibited by the magistrate in the church”.<sup>47</sup> This means that the use of bread and wine, or even the sacrificing of a calf could not be prohibited by the magistrate.

The business of civil government is different from that of religion, so in order to avoid persecution and controversies arising between those that have concernment for the interest of men’s soul on the one side and a care of the commonwealth on the other, these two must be separated. It is the duty of the government to protect the civil interest (life, liberty, health etc) of the people by the impartial execution of equal laws. Everyone is treated equally, if anyone presume to violate the law made by government then punishment should be imposed upon him. Locke writes:

The whole jurisdiction of the magistrate reaches only to these civil concernments, and that all civil power, right and dominion, is bounded and confined to the only care of promoting these things; and that it neither can nor ought in any manner to be extended to the salvation of souls, these following considerations seem unto me abundantly to demonstrate.<sup>48</sup>

Locke in his letter gave three reasons as to why care of soul is not committed to the civil magistrate. First, he argues that God has not given any such right or authority to anyone who compels other to his religion. Nor can such power be vested in the magistrate by the consent of the people. ‘All the life and power of true religion consists in the inward and full persuasion of the mind; and faith is not

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<sup>46</sup> Ibid., p.32

<sup>47</sup> Ibid., p.38

<sup>48</sup> Ibid., p.26

faith without believing'. 'I may be cured of some disease by remedies I have not faith in; but I be saved by a religion I distrust.'<sup>49</sup> Magistrate cannot dictate to anyone's faith, he cannot change or bring people to the true faith. Salvation and faith are the inward feeling no one can rule over it. It can be attained by the will of the individual.

Locke's second argument is that since the power of the government is force, while true religion consists of inward persuasion of mind and force cannot bring people to the true religion. He cannot establish faith or any forms of worships but his force of laws.

Civil magistrate's power consists only in outward force; but true and saving religion consists in the inward persuasion of the mind, without which nothing can be acceptable to God. And such is the nature of the understanding, that it cannot be compelled to the belief of anything by outward force. Confiscation of estate, imprisonment, torments, nothing of that nature can have any such efficacy as to make men change the inward judgment that they have framed of things.<sup>50</sup>

Locke's third argument is that even if the magistrate could change people's minds, a situation where everyone accepted the magistrate's religion would not bring more people to the true religion. Many of the magistrates of the world believe religions that are false. So we conclude that all the power of the government is related to the civil interests of the people which are limited to this world not to the heavenly world.<sup>51</sup>

Locke considers *New Testament* as the only legitimate source of Christian teaching. "Nothing in the divine worship or ecclesiastical discipline can be necessary to a Christian for communion except what Christ our lawgiver, or the

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<sup>49</sup> Ibid

<sup>50</sup> Ibid

<sup>51</sup> Ibid., pp. 26,27

Apostles by the inspiration of the Holy Spirit, have commanded in express terms".<sup>52</sup>

But he attacks on the truth of Christianity that every religion has same rule of faith. In his letter Locke says that every religion have its own faith so faith differs from religion to religion. But faith also differs in same religion also. He suggests that not all who call themselves Christians share the same faith.

Locke in his letter focuses on the problem of how there is separation made between the men of same religion. The separation made between the men of same religion is not the work of ruler or the magistrate. It is the work of heretic who tries to split the church into two parts.

A separation made in an ecclesiastical communion between men of same religion on account of doctrines not contained in the rule itself. Heretic is one who splits the church into parts, introduces names and marks of distinction, and voluntarily makes a separation because of such doctrines.<sup>53</sup>

According to Locke Christianity does not aim at external pomp or ecclesiastical dominion or compulsive force but it aims at virtue and piety. The main essence of Christianity is love not violence, it teaches us to suffer not to inflict, persuasion. Christianity consists of "proportions so evidently agreeable to holy scripture that nobody can doubt that they follow from it."<sup>54</sup>

Locke designed the separation between church and state in order to protect religious freedom. There must be toleration between persons differing in religion. He also claims that there must be toleration between the church and the state. Both work separately and independently. Government doesn't have any power over

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<sup>52</sup> Kessler, Sanford, "Locke's Legacy Of Religious Freedom", in *John Locke Critical Assessment*, (ed.) Richard Ashcraft, vol.3, Routledge, London, 1991, p.194

<sup>53</sup> Ibid

<sup>54</sup> Ibid

religious rites and ceremonies. Every church must have the right to worship God freely which is legal in themselves can be allowed in religious service. Illegal actions motivated by religious beliefs are not to be tolerated.

According to Locke religious beliefs are of two forms: speculative and practical. Speculative doctrines are based on understanding and it does not directly affect politics, they are completely free from secular control. On the other hand practical doctrine which is concerned with conduct and external rites and ceremonies, should be subject to state control. But there are four practical doctrines should not be tolerated by government. These doctrines include:

Incompatible with human society, and contrary to ...good morals doctrine in which men arrogate to themselves, and to those of their sect, some peculiar prerogative contrary to civil right, doctrine which, if followed, would move their adherents into the allegiance and service of another prince, and deny the existence of the Deity.<sup>55</sup>

So Locke says that atheists should not be tolerated on the ground that “promises, covenants and oaths which are the bond of human society can have no hold upon or sanctity for them.”<sup>56</sup> There is a threat of divine punishment for those who are theist. This help to prevent the breach which occurs in contractual relationships, it will tend peace, safety and security in the society. He also maintains that in order to foster moral values such as law abidingness and self restraint society requires widespread of religious beliefs. “It is too hard a task,” Locke writes in *The Reasonableness of Christianity*, “for unassisted reason to establish morality, in all its parts, upon its true foundation with a clear and convincing light.”<sup>57</sup> He believes that Christianity is superior to all other religions in promoting morality because it alone able to link virtue with self interest through the doctrine of salvation. There is freedom of whom to tolerate or whom not to tolerate. Beside atheists, Roman Catholic Church also cannot be tolerated. ‘It

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<sup>55</sup> Ibid., p.199

<sup>56</sup> Ibid., p.199

<sup>57</sup> Ibid., p.199

members subject themselves to an authority over riding that of their civil government'.<sup>58</sup>

Locke's concept of tolerance is based on rights. Tolerance is under a contract in which there are rights, and through tolerance we enrich freedom and for him freedom exists in human nature. Men are born free as they are naturally born rational, that is man's nature originates from man's liberty. Man, who is free by nature, protects his freedom in the state of nature. Locke in *Two Treatises of Government* developed the modern concepts of democracy in which he says that all individual have natural rights to freedom, independence, and political equality. Any individual has no right to exercise unlimited or absolute power over other individuals. He defines 'state of nature' as the state in which all individual are perfectly free and equal. According to him all men are by nature equal, no one has dominion or jurisdiction over another. The state of nature is,

What estate all men are naturally in, and that is, a state of perfect freedom to order their action, and dispose of their possessions and persons, as they think fit, within the bounds of the law of Nature, without asking leave, or depends upon the will of any other men. A state also of equality, wherein all the power and jurisdiction is reciprocal, no one having more than another, there being nothing more evident, then that creatures of the same species and rank, promiscuously born to all the same advantages of Nature and the use of the same faculties, should also be equally one among another without subordination or subjection...<sup>59</sup>

The 'state of nature' is governed by the law of nature and the law of nature is that of reason. The law of reason declares that 'no one ought to harm another in his life, health, liberty or possessions'.<sup>60</sup> Locke here explains how the natural rights of man guarantee both. He has right to the fruits of his economic labour and right to form and dissolve government. It means all individual should refrain from causing harm to each other's liberty, property and well being. If all individual will obey the law of reason then there will be peace and harmony in the state. Every

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<sup>58</sup> Mabbot. J.D., *John Locke: Philosophers in Perspective*, p.179

<sup>59</sup> Locke, John, *Two Treatises of Government*, (ed.) Petter Laslett, Cambridge University Press, Cambridge, 2004, p.269

<sup>60</sup> Vaughn, K.I., *John Locke: Economist and Social Scientists*, The Athlone Press, London, 1980, p.79



individual in the state of nature has the right to punish those who break the laws of nature by damaging the interest of a fellow man. And in the state 'all are equal in jurisdiction, if anyone has a right to punish all have a similar right'.<sup>61</sup>

So Locke's state of nature is properly a state of harmony and cooperation between individual. There is no persuasion or violence. The 'state of nature' is considered as a state of peace, good will, mutual assistance and preservation'. In Locke's 'state of nature' men have moral obligations, of which, if they will listen to reason, they become aware and correspondingly they have natural rights. His notion of state of nature is totally different from Hobbes. According to Hobbes in state of nature there is discord and conflict between individual. There is no moral standard and no rights to individual. According to Hobbes, the lives of individuals in the state of nature were "solitary, poor, nasty, brutish and short", a state where self-interest and the absence of rights and contracts prevented the 'social', or society. Individuals in the state of nature are political and social. This state of nature is followed by the social contract.<sup>62</sup>

Locke explains that the natural freedom of all individuals is not a freedom to disobey the 'law of reason', because individuals may lose their natural freedom by disobeying the 'law of reason'. The natural freedom of all individuals is a freedom to act rationally, and is a freedom not to have to comply with any arbitrary or unlawful demands by other individuals.

Locke describes the 'state of nature' as a state of insecurity, in that each individual is exposed to possible infringement of his or her natural rights by other individuals'. Thus, the purpose of establishing a civil government is to protect the freedom, rights and well-being of all members of society.<sup>63</sup> In the state of nature,

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<sup>61</sup> *Ibid.*, p.143

<sup>62</sup> *Ibid.*, p.146

<sup>63</sup> *Ibid.*, p.144

man enjoys fundamental and basic rights like right to live, freedom and estate which do not depend on contract and consent but they are natural.

According to Locke, each individual has a natural right to protect his or her own life, liberty, and property. Locke has been credited for the rise of liberalism as a distinct philosophical tradition. "The core of Locke's individualism is the assertion that every man is naturally the sole proprietor of his own person and capacities-the absolute proprietor in the sense that he owes nothing to society for them-and especially the absolute proprietor of his capacity to labour. Every man is therefore free to alienate his own capacity to labour".<sup>64</sup> He employed the concept of natural rights, right to life, right to property, concept of consent, constitutionalism, people's right to dislodge a government for its failure to act in accordance with the terms and conditions of contract.

Here question arises whether Locke was an individualist or a collectivist? Locke's notion of individualism is necessarily collectivist (in the sense of asserting the supremacy of civil society over every individual). For it asserts that individuality can only be realized in accumulating property, and therefore only realized by some, and only at the expense of the individuality of the others. To permit such a society to function, political authority must be supreme over individuals; for if it is not, there can be no assurance that the property institutions essential to this kind of individualism will have adequate sanctions. Locke does not hesitate in allowing individuals to hand over to civil society all their natural rights and powers including all their possessions and lands. The wholesale transfer of individual rights was necessary to get sufficient collective force for the protection of property. Locke could afford to propose it because the civil society was to be in control of the men of property. In these circumstances individualism must be, and could safely be, left to the collective supremacy of the state.

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<sup>64</sup> Macpherson, C.B., *The Political Theory of Possessive Individualism- Hobbes to Locke*, Oxford University Press, London, 1962, p.231.

Thus, Locke's individualism does not exclude but on the contrary demand the supremacy of the state over the individual. It is not the question of the more individualism, the less collectivism; rather, the more thorough-going individualism, the more complete collectivism.<sup>65</sup>

However, in order for a civil government to be established, each individual must surrender to the civil government the natural right to punish those who infringe on his or her own rights, and each individual must submit to the judicial authority of the civil government his or her own grievances concerning the wrongful actions of other individuals.

Locke explains that in the 'state of nature,' there is no legislative or judicial authority to which individuals can appeal for help in order to protect their lives, liberty, or property. Thus, in a civil society, a judicial authority may be established in order to resolve disputes fairly and equitably. So in this way civil government protects the rights of the individual.

Locke also explains that the main purpose of establishing a civil government is to protect the freedom and security of all members of society. If a government arbitrarily attempts to deprive some individuals of their liberty or property, then it engages in a 'state of war' with them, and they have the right to oppose the unjust actions of that government. The people of a civil society may rightfully dissolve a government which acts unlawfully or which fails to protect their freedom and security. Locke argues that a civil government does not have the right to take away the life, liberty, or property of any individual arbitrarily. The power of a civil government cannot rightfully be used for the purpose of enabling some individuals to gain absolute or arbitrary power over other individuals. In a just and well-

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<sup>65</sup>ibid., pp.255-256

ordered society, all individuals are obligated to obey civil laws, and legislators are obligated to obey the same laws as other individual.<sup>66</sup>

In the 18<sup>th</sup> century, the conception of a secular state with an independent basis of authority and the distinction between the roles of citizen and believer in a certain faith were further developed, even though Locke's thought that a stable political order did require some common religious basis. Locke's position of tolerance was liberal one as he advocates extensive toleration.

The idea of toleration is the central idea in the modern liberal theory and practice. Locke is considered as the main thinker of early liberalism who has taken the issue of toleration in the famous *Letter Concerning Toleration* (1689), an essay that was written during Locke's exile in Holland. His argument focuses on the conflict between the political authority and religious beliefs. He advocates the epistemological basis for tolerance in which it is argued that state should refrain from interfering in the religious beliefs to its subjects, except when these religious beliefs lead to the attitude which attack on the security of the state. The state has no right to interfere in the 'care of men's soul', the main function of government is to protect life, liberty and property of the individual. There must be separation between the state and religion. Locke's political thought has a close relationship between toleration and rights. Locke's notion of rights mainly emerges from the state of nature and his natural laws. Natural laws are that laws which are given by God and from this the notion of natural right originates. Locke advocates natural rights as the rights which individual possesses independently of society. The main rights which man should possess are right to life, right to freedom and property, which must be secured by the State. The natural rights in the state of nature are being preserved in civil society by civil government and by the execution of the theory of toleration. So his notion of protection of natural rights is based on

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<sup>66</sup> *Ibid.*, pp. 161-164

tolerance. Toleration should be extended to all matters regarded as 'private' like religion which is considered as a moral concern that should be left to the individuals. So toleration respects personal autonomy of individuals.

### III

#### **Tolerance in Immanuel Kant's Enlightenment Rationality**

Tolerance is usually grounded upon the concepts like rights, autonomy of individual, rationality, public and private property. The idea of toleration is a central idea in modern liberal theory and practice, but it also played an important role in the 'age of enlightenment'. Kant derives the idea of public reason which is the principle basis for toleration. The public use of reason is the condition for the operation of reason, its progress and perfection. Kant developed the notion of tolerance in his essay, *What Is Enlightenment* and elaborated it with the help of rights, freedom, rationality, public and private property which are considered as the main concept at the time of enlightenment. Tolerance became substantive through these concepts.

I will discuss Kant's doctrine of tolerance in the context of his metaphysics, epistemology and morality. In the sphere of Kant's epistemology, understanding and sensibility are the two factors which constitute knowledge. In the *Critique of Pure Reason* Kant says:

Objects are given to us by means of sensibility, and it alone yields us intuitions, they are thought through the understanding, and from the understanding arise concepts. But all thoughts must, directly or indirectly, by way of certain characters, relate ultimately to intuition, and therefore, with us, to sensibility, because in no way can an object be given to us.<sup>67</sup>

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<sup>67</sup> Kant, I., *Critique of Pure Reason*, trans by N.K. Smith, The Macmillan Press Ltd, London, 1973, p. 65

Kant regards sensibility as the faculty of intuition and is considered as a source through which objects are given to us. We cannot create object by ourselves, they are given to us by our outside world. Understanding is the faculty of concepts through which objects are thought. Understanding unifies and combines the manifold of senses which are discrete and passive. So knowledge is a joint product of both concept and percept. Kant brought Copernican revolution in his philosophy in which he stated that instead of mind approaching object, the object must approach the mind. As soon as percepts are supplied by the sensibility, understanding which the faculty of thinking out concepts at once becomes active and combines the percept into judgments with the help of categories. He says:

All our knowledge starts with the senses, proceeds from thence to understanding, and ends with reason, beyond which there is no higher faculty to be found in us for elaborating the matter of intuition and bringing it into the highest unity of thought.<sup>68</sup>

According to Kant, categories are *a priori* concepts which can be applied to phenomenon only. The *a priori* concepts apply to objects which themselves are independent of sense-experience. Mind moulds the sensations by the form of space and time to yield percepts, space and time are the form of sensibility which combine percepts into concepts of categories. Categories are not applied to 'thing in itself', so noumena are beyond sensibility. Kant makes distinction between phenomena and noumena. He divides the world into two classes, the phenomenal and the noumenal. The phenomenal world is the one that we come to know through the medium of categories of understanding. On the other hand, there is the noumenal world which is beyond our experience. This noumenal reality includes soul as well as God. Understanding cannot satisfy our curiosity regarding this noumenal reality. Kant's notion of morality is based on his epistemology and metaphysics. According to Kant, reason alone can formulate the moral principles. For him the foundation of morality is wholly rested in practical reason, and traditional religion are superfluous, and indeed hindrance to thought. He advocates

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<sup>68</sup> *Ibid.*, p. 300

the possibility of moral laws by postulating immortality of soul, freedom of will and existence of God. All moral laws are expressible only in categorical imperative. Freedom plays a central role in Kant's ethics because the possibility of moral judgments presupposes it. Freedom is an idea of reason that serves an indispensable practical function. And without the assumption of freedom, reason cannot act. So reason plays an important role for developing the notion of tolerance.

Enlightenment is mainly the period of 18<sup>th</sup> century which is often called the "age of reason". It is considered as the new epoch in the history of mankind mainly because it displaces the God from the centre and brings human at the centre. It is also as age of humanism, a period of secularization of the Western civilization. During Enlightenment there have been very complex and quite often contradictory views on tolerance including issues such as democracy, modernity, secularism, religion and scientific knowledge etc. It is very difficult to give a definite definition of the Enlightenment. Reason was to replace blind faith and superstition in religion, autocratic and arbitrary rule in administration and government, brute force and devious cunning in politics, the dead weight of tradition in social institutions and culture, and primitive instincts or uncontrolled feelings in personal relations and ethics.

The Enlightenment aimed at a future for humanity that is characterized by scientific rationality, self-critical awareness, ever improving technology, democracy, religious tolerance, universal peace, and the continuing improvement of people's lives both in physical comfort and intellectual sophistication. Kant wanted man to 'dare to know and have courage to use his understanding'. Gone in particular would be the fanatical wars fought in the name of religion, the self righteous insistence on unexamined dogmas and inherited opinions, the persecution of so called heretics and other free spirits, the rule of absolute monarchs and privileged aristocrats, and the general ignorance and backwardness of a population that had been kept in the dark by worldly and spiritual authorities

for too long. Slavery would be abolished, torture and cruel punishment removed from judicial systems, and freedom of conscience enhanced by the separation of churches and state. Progress was the banner under which societies would abandon their benighted old ways and usher in a liberated and altogether happier future. Optimism and faith in the basic goodness of human beings were typical disposition of Enlightenment thinkers.<sup>69</sup>

Among the Enlightenment thinkers such as Voltaire, Diderot, Rousseau etc described as the focuses of darkness-absolute monarchs, oppressive church establishments, irrational dogmas, thoughtless traditions, and all sorts of unexamined notions and customs embraced by ordinary people. They hoped to enlighten the general public by promoting independent thinking, scientific research, and improved systems of public education.

So the over-all goal of the Enlightenment was rational self-determination. On a personal level it was the idea that every individual had the right to determine for himself or herself how to live and what to live for; a person's own reason and conscience was the ultimate arbiter of right and wrong. On a social and political level it was the idea of democratic self-government: the citizens of an enlightened society do not feel that they need a monarch or some other father figure to do their thinking and governing for them.<sup>70</sup>

Kant was one of the earliest philosophers who profoundly made analysis of enlightenment. He developed the notion of tolerance which has touched upon religious tolerance and the role of religion in public and political life. During Enlightenment age there are basic concepts such as rationality, freedom/autonomy, sovereignty, adulthood/maturity, tolerance, property personal/private, public and private sphere etc. On 30<sup>th</sup> September 1784, Kant asked the question and answered it in his article in the *Berlinischer Monatsschrift*, December 1784 issues, entitled

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<sup>69</sup> <http://faculty.frostburg.edu/phil/forum.htm>, Kant: self determination in the age of reason, retrieved on 2010.02.10

<sup>70</sup> *Ibid*



*Beanwortung der Frage: Was ist Aufklaerung?* Or Answer to the Question: What is Enlightenment? Kant answers that:

Enlightenment is man's emergence from his self-imposed immaturity. Immaturity is the inability to use one's own understanding without guidance from another. This immaturity is self-imposed when its cause lies not in lack of understanding, but in lack of resolve and courage to use it without guidance from another. *Sapere Aude!* [dare to know] "Have courage to use your own understanding!" – that is the motto of Enlightenment.<sup>71</sup>

Enlightenment is that when a person grows to its maturity level throwing away all self imposed immaturity. He says that people impose immaturity on themselves because they fear the use of their own understanding without someone else's help. Furthermore he adds that laziness and cowardice cause people to gladly remain immature for life. Because of these qualities, he says that others may easily establish themselves as the guardians or authorities on certain subjects. He gives the following examples of guardians, "a book to serve as my understanding, a pastor to serve as my conscience, a physician to determine my diet for me, and so on".<sup>72</sup> He says that guardians will often warn you of dangers you could encounter should you attempt not to use their aid. They tell the people whom they guard that the step to maturity is very dangerous and difficult. He says that this frightens people from making attempts towards maturity. The human being must have the courage to think independently, to overthrow his self imposed immaturity.

In other words Enlightenment develops reason to the extent that it becomes autonomous and gets rid of restraints from tradition and authority. Kant emphasizes that in enlightenment there is no mentor or authority in thinking, in willing and in feeling. He has placed freedom and maturity at the centre of enlightenment and contrasted with tutelages. Kant analyses the notion of reason in order to show that the rational subject is an autonomous and self dependent agent,

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<sup>71</sup> Kant, Immanuel, "An answer to the Question: What is Enlightenment?" in *What is Enlightenment? Eighteenth Century Answer and Twentieth Century Question*, (ed.) J. Schmidt, California University Press, California, 1996, p.58

<sup>72</sup> Ibid

judging everything in independence from authority and tradition by means of reason. Thus 'reason' is regarded as supreme faculty.<sup>73</sup>

Kant's notion of freedom is greatly influenced by the Enlightenment movement. His concept of reason and human rationality is another attempt to justify the claims of Enlightenment. He explains his concept of freedom through his epistemology and morality. The intelligentsia of a society, Kant says, should "disseminate the spirit of rational respect for personal value and for the duty of all men to think for themselves". Kant proceeds: "For enlightenment all that is needed is *freedom* . . . freedom to make *public* use of one's reason in all matters . . . The *public* use of man's reason must always be free, and it alone can bring about enlightenment among men". Kant acknowledges that a *private* use of reason may be restricted without harm. By a "private" use of reason, he means the exercise of reason in a particular post or office, which requires obedience to one's superiors and certain institutional norms. For example, a preacher is obliged to teach certain doctrines to his congregation. However, in a "public" use of reason, the preacher will assume the role of a scholar addressing the "real public" or the world at large (rather than a specific audience); and in this capacity he should enjoy unlimited freedom, freedom even to criticize or undermine the very doctrines he preaches in his "private" capacity.<sup>74</sup> His idea of public use of reason is considered as a principle basis for tolerance. Toleration is mainly based on the free use of public reason, there must be autonomy. It dealt with the duty of the prince to allow the free communication of ideas among rational being without any interruption in society which promote the process of enlightenment. Communication itself requires us to accept the goal that we are all seeking shared standards and that those standards should be as good as possible. To find the best standards, however, we must be open to examining and questioning the standards that are in existence. Such openness entails toleration for differing opinions.

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<sup>73</sup> Singh, R.P., *Freedom and Causation*, Om Publishers, New Delhi, 2000, p.32

<sup>74</sup> Manfred, Kuehn, *Kant: A Biography*, Cambridge University Press, Cambridge, 2001, p.292

Kant is utterly opposed to any rigid systematization of doctrines which are held to be unalterable and which are imposed on future generations. To restrict public enlightenment “would be a crime against human nature, whose original destiny lies in . . . progress”. Each age should be allowed to “extend and correct its knowledge.” Even a monarch, says Kant, cannot impose views upon his people, for this would be “trampling underfoot the sacred rights of mankind”. A monarch’s “legislative authority depends precisely upon his uniting the collective will of the people in his own.”<sup>75</sup>

For Kant Enlightenment is not possible unless there is freedom, the freedom to use reason publicly in all matters. Freedom means ‘not lawless’. Freedom is based on obeying self imposed laws. Thus, it belongs to the rational will because it is the rational will which is free. These laws are self imposed, so they express autonomy of the will. He says,

...a free will would act under laws, but these laws cannot be imposed on it by something other than it, for if they were, they would merely be laws of natural necessity. If the laws of freedom cannot be other imposed they must be self imposed. That is to say freedom would be identical with autonomy...<sup>76</sup>

In the context of tolerance, Kant is supporting the role of the Prussian Kingdom. The King Frederick and the prince are in favor of complete freedom but at the same time to be tolerant in religious matter. He explained that the enlightened king has acknowledged that it is his duty to refrain from any interference in the religious choices of his subject and to grant them full liberty in this matter. Praising the King Frederick, Kant says, ‘he deserves to be praised by a grateful present and posterity as the man who first liberated mankind from immaturity(as far as government is concerned) and who left all men free to use their own reason in all matter of conscience’.<sup>77</sup> A prince who considers that it is his duty in religious matter, not to prescribe anything to his people, but to allow

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<sup>75</sup> Ibid

<sup>76</sup> Paton, H.J., *The Moral Law: Kant's Groundwork of the Metaphysic of Morals*, Hutchinson University Library, London, 1969, p.39

<sup>77</sup> Kant, Immanuel, “An answer to the Question: What is Enlightenment?” in *What is Enlightenment? Eighteenth Century Answer and Twentieth Century Question*, (ed.) J. Schmidt, p. 62

complete freedom, a prince who thus even declines to accept the presumptuous title of tolerance is himself enlightened. Kant says that we do not live “in an enlightened age, but the in the age of enlightenment.” This means that enlightenment is a process of coming out of the dominance of the clergy to the free public use of reason. The clergy is against the human freedom.<sup>78</sup> So for Kant, the practice of tolerance is always the counterpart of an arbitrary power.

Kant uses the concept of tolerance, rather than the word. Toleration is justified not in terms of respect for autonomy of the individual but as a condition for free use of reason. It is a value that is applied in the public domain rather than in the private. It is the duty of the prince to allow the free communication of ideas among rational persons in society as to promote the process of enlightenment.

In general framework of Enlightenment, the concept of tolerance gets substantiated and Kant elaborated it through categorical imperatives. Kant maintains that moral laws can be derived only from reason not from sensation or inclination. Moral laws have been regarded as command for all rational being. The command which lies in the moral laws are called categorical imperative which,

...is a law which does not depend on our desire for particular consequences and does not even prescribing any particular actions; all it imposes on us is law abidingness for its own sake-‘the conformity of actions to universal law as such’- this law appears to us a law we ought to obey for its own sake...<sup>79</sup>

So categorical imperative is the unconditional command of morality which can be formulated in three different ways.

1. The first maxim is “act only in accordance with that maxim through which you can at the same time will that it become a universal law”.<sup>80</sup> The moral law must be universal so that ever body in all circumstance can act. Rational being should make such law so that everyone could follow it. Then only it is rational.
2. The second maxim is “act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a mean, but

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<sup>78</sup> Ibid

<sup>79</sup> Paton, H.J., *The Moral Law: Kant's Groundwork of the Metaphysic of Morals*, p.66

<sup>80</sup> Manfred, Kuehn, *Kant: A Biography*, Cambridge University Press, Cambridge, 2001, p.286

always as an end”.<sup>81</sup> My laws must be regarded as an end and make other as an end. Everybody is an end.

3. The third maxim is “so act as if you were through your maxim a law making member of a kingdom of ends”.<sup>82</sup> Kingdom as a ‘systematic union of rational being under common laws’. So every rational being derived its action which is universal as well as end in itself, then there it becomes kingdom of ends.

Kant attempts to bring out complete harmony between the maxims of universal law and end in itself. The union of rational being as an end and governed by universal law, is regarded as a kingdom of ends.

These three maxims of Kant’s moral law can be derived from reason. Reason belongs to the rational will, so the maxim is also derived from the rational will. Kant says,

...morality consists in the relation of all action to the making of laws whereby alone a kingdom of ends is possible. This making of laws must be found in every rational being himself and must be able to spring from his will.<sup>83</sup>

These maxims manifest autonomy of the will because they are self imposed. Every human being makes these maxims and subjects himself to follow them. The third maxim kingdom of end brings harmony between the maxim of universal and end in itself. So in this way every rational being is subject to the laws which he himself makes and this is what Kant means by the autonomy of will, which is identical with the freedom of will. He says “A rational being must always regard himself as making laws in the kingdom of ends which is possible through freedom of the will”.<sup>84</sup> So freedom, autonomy, sovereignty, rationality, rights merged together. And these notions give new insight to tolerance.

Kant divides human affairs into two parts: public and private. In private affairs there is tolerance, religion etc. Concepts such as freedom, autonomy, maturity, rationality, sovereignty, rights surround tolerance. If everybody has been given

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<sup>81</sup> Ibid

<sup>82</sup> Ibid

<sup>83</sup> Paton, H.J., *The Moral Laws: Kant’s Groundwork of the Metaphysics of Morals*, p.95

<sup>84</sup> Ibid., p.95

equal rights he is free to use it then we have to tolerate. So tolerance is mainly freedom centric.

Kant considered toleration as a condition for respect. According to him persons are to be respected as creatures of infinite worth, as beings of dignity, as ends in themselves, an end in herself, we must respect the ends that she chooses for herself. To do so, we should seek to promote her ends. We treat a person with dignity if we regard her as conferring value on her choices, through the fact that she rationally chooses those ends. The argument for toleration on such a view is that the best way to respect the dignity of others is to allow them to pursue their own sense of the good—as long as they do not, of course, violate their duties towards themselves or others. At minimum, we should not interfere with those ends unless we would violate a moral duty by doing so.<sup>85</sup> So, for example, Peter Nicholson argues that the failure to tolerate “is in a profound sense immorality, failure to respect human personality”. Kant himself argues that the establishment of a state religion is contrary to our basic rights as humans:

But it is absolutely impermissible to agree, even for a single lifetime, to a permanent religious constitution which no-one might publicly question. For this would virtually nullify a phase in man’s upward progress, thus making it fruitless and even detrimental to subsequent generations. . . . But to renounce such enlightenment completely, whether for his person or even more so for later generations, means violating and trampling underfoot the sacred rights of mankind.<sup>86</sup>

Here question arises as what it means to “respect” someone as an end in herself and on the conception of a person that such views require. To respect someone, Kant argue, is to respect his autonomy, and so interference is justified only if a person acts in a way that jeopardizes the autonomy of others—say, by killing them or by stealing from them. To interfere with his choices about religion fails to respect his ability and his right to find enlightenment for himself. But opponents of toleration argue that we do not truly show respect for someone if we allow him to damn himself by his actions. We show him the most profound respect, they

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<sup>85</sup> Dee, H. Richard, *Trust and Toleration*, Routledge Publishing, London and New York, 2004, p. 24

<sup>86</sup> *Ibid.*, p.25

argue, if we care for his soul rather than for his transient desires and decisions or even for his deepest opinions about her good. To assume that we respect him only if we treat him as a rational and self-governing agent whose decisions, however wrong, must be valued assumes that the true core of her identity lies in her capacity to make decisions rather than in his eternal soul. To respect his true core, they think, we must save his soul, by whatever means are available; if we must ignore the decisions he makes for himself to do so, then so be it.<sup>87</sup>

During Enlightenment, emphasis laid not only rational inquiry but also on the political thinking, stressing human freedom and individual rights. Men rationally do his job; they have ability to fight against nature. Knowledge and understanding, inquiry, criticism gave people a sense of freedom related to their exercise of power. People live in harmony and peace. According to Kant tolerance developed through autonomy, rights, rationality and sovereignty. His main concern for tolerance is free use of reason, without any interference. Communication itself requires us to accept the goal that we are all seeking shared standards and that those standards should be as good as possible. Toleration means the abstention of political authority from censorship and intervention in the critical dialogue concerning religious issues and other matters of conscience.

## IV

### **Tolerance and the Human Rights**

Tolerance, Secularism and Human Rights all three are interconnected. The ideal of toleration is included in constitutional rights as a means of protecting individual freedom of conscience, expression and association. "Toleration is granting every citizen a free choice concerning religious, moral, and personal choice and

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<sup>87</sup> Ibid., P.25

exercising a public blindness when it comes to forming policy”.<sup>88</sup> In this way, toleration sits comfortably with pluralism, based on the coexistence of freedom of choice and non discrimination and individual rights.

Secularism is inseparable from human rights, liberty and equality. Human rights are the foundation of secularism. Secularism is a philosophy that rests on the pedestal of fundamental rights. Human rights refer principally to human dignity, to individual autonomy. They presuppose a rational being with the capacity of choice and involvement, an individual who exercises free will, a critical mind, and who weighs the pros and the cons before taking a decision and who is willing to compare his convictions and ideas to those of others. Secularism is at once an ethic and an ensemble of legal rules relating to the functioning of the State and public utilities, including National Education. The values of ethical secularism include freedom of thought, independence of spirit, respect for difference, and tolerance to the extent that it is reciprocal and unrestrained.<sup>89</sup>

All human beings are born free and equal in dignity and rights. The role of secular state is to give rights and safeguard those rights. They are endowed with reason and conscience and should act towards one another in a spirit of fraternity. The notion of tolerance brings fraternity among each other.

The concept of right is as old as human society. Many social and political philosophers dealt with the concept of rights in so many ways. In secular state, rights are closely related to state. Ideas of right are meaningless if they are not recognized by the State. Any human being as a part of humanity is entitled to have certain rights and the role of state is that it must take necessary steps for the protection of the rights. Human rights are the rights we have simply because we are human. They are natural and inalienable rights. So human rights are universal rights held by every human being. One cannot stop being a human being and therefore cannot lose one's human rights. Human rights are a complex and

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<sup>88</sup> Galeotti, A.E., *Toleration as Recognition*, Cambridge University press, New York, 2002, p.2

<sup>89</sup> [Webmaster@hayathamanna.net/HumanRights](mailto:Webmaster@hayathamanna.net/HumanRights), retrieved on 2010.04.28



contested social practice that organizes relations between individuals, society, and the state around a distinctive set of substantive values implemented through equal and inalienable universal rights.<sup>90</sup>

The concept of human rights finds its place in the history of Europe under several titles for many centuries. One such instance can be found in the Magna Carta or the great charter (1215). It states:

Baron in opposition to John (ruled 1199-1216) forced him to put his great seal to this charter on 15<sup>th</sup> June 1215 at Runnymede, near Windsor. Many of its 63 clauses dealt with the barons' grievances but some were of wider importance, e.g. no freeman was to be punished without a trial and the king could not demand taxes without the Great Council's consent. So important was it that copies, of which four survives, were sent into every shire. Though John repudiated it, the charter was confirmed by later Kings.<sup>91</sup>

It included rights as church to be free from any government influence, citizens are free to inherit property and be free from excessive tax. It established the rights for widow who owned property and remain unmarried, and must have equality before law. It also contains the provisions forbidding and official misconduct. The philosophy of humanism, which emphasized the goodness and dignity of humankind, blossomed during the Renaissance in the fourteenth through sixteenth centuries. In the course of time and historical development, these rights develop as Human Rights. Though Magna Carta which laid the foundation of bill of rights refers principally to "ancient rights and liberties" and the power of prerogatives of Parliament.

The turning point in the ideation of human rights, however, was the Glorious (or Bloodless) Revolution, which ended the reign of King James II of England. Fear of the Catholic king and the possibility that his Catholic son might inherit the throne. King James was overthrown by Dutch Prince William Orange. During this period, the country resounded with wide-ranging debates about religion, political freedom, and democracy, with demands that all property owners, even the smallest and most humble of farmers, should be allowed the vote and to participate in the

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<sup>90</sup> Donnelly, Jack, "Human Rights", in *The Oxford Handbook of Political Theory*, (ed.) J. S. Dryzek and Annie Phillips, Oxford University press, Oxford, 2006, p.601

<sup>91</sup> Uden, Grant (ed.), *Longman Illustrated Encyclopedia of World History*, London, Ivy Leaf, 1989, p.547.

nation's politics. It was a time of fear, much conflict, and uncertainty. The next year, the Parliament passed a Bill of Rights. Although flawed by modern standards—for example, the bill banned Roman Catholics from the throne—the document made it illegal for the British monarch to impose taxes without the consent of Parliament or to suspend laws. It also prohibited excessive fines, bails, and cruel and unusual punishments.<sup>92</sup>

Human rights originated from the concept of natural rights. During 18<sup>th</sup> and 19<sup>th</sup> centuries in Europe several philosophers proposed the concept of natural rights which mean rights belonging to a person by nature. Philosophers like Hobbes and Locke elaborated and discussed about the concept of natural rights. In 1690, John Locke played an important role in the development of human rights published his anonymous work, *Two Treatises of Government* in which he declared, “The natural liberty of man is to be free from any superior power on earth, and not to be under the will or legislative authority of man, but to have only the law of nature for his rule.” For Locke, rights are natural in that they are invested in human beings by nature or God. Natural rights are also called human rights. Locke proposed natural rights which includes life, liberty and property and believed that government was formed through a social contract. He argued against arbitrary or unlimited government. Government is established in order to protect the natural rights of the individuals. When they are protected by the state then citizens should respect government and obey the law. For Locke there is contract between state and citizens. The purpose of the state is to protect the civil rights (life, liberty and property) of the individual.<sup>93</sup>

During 18<sup>th</sup> century, the natural rights as legal rights started getting written into national constitution.<sup>94</sup> Later on Immanuel Kant in his treatise *Rechtslehre*

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<sup>92</sup> [www.enotes.com/human rights article](http://www.enotes.com/human-rights-article)

<sup>93</sup> Heywood, Andrew, *Political Ideologies: An Introduction*, Palgrave Macmillan, New York, 2007, p.46

<sup>94</sup> Levin, L., *Human Rights- Questions and Answers*, NBT in collaboration with UNESCO, 1998, p.77

discussed about the concept of rights. He says, “The only original Right belonging to each man in virtue of his humanity is Freedom...”<sup>95</sup>

“Every action is in accordance with Rights which enables the freedom of each man’s will to assist side by side with the freedom of very other man, according to an universal law”.<sup>96</sup> The concept of freedom is the key concept of enlightenment age and the ultimate source of human rights. The enlightenment aimed at a future for humanity which is characterized by scientific rationality, self critical awareness, ever improving technology, democracy, religious tolerance, universal peace and the continuing improvement of people’s lives in intellectual ways.

Kant developed the notion of rights on the basis of freedom. For him freedom is the original rights of man. So, for moral reasoning freedom is necessary, without this we cannot adopt moral laws. Kant mainly advocated the universality of a moral law which is derived from the concept of rationality itself. In his writing the *Groundwork of the Metaphysic of Morals*, where he said that ‘If only rational beings can be ends in themselves, that is not because they have reason, but because they have freedom. Reason is merely a means’.<sup>97</sup> Kant makes the same point in the *Groundwork* when he says that the incomparable dignity of human beings derives from the fact that they are ‘free with regard to all laws of nature, obeying only those laws which’ they make themselves. So Kant was in search of universal and absolute moral laws which would bind the wills of all rational beings and indicate them where their duties lie. He was the first philosopher who tried to give definition of individual rights in terms of moral actions in conformity to enlightenment rationality. The general framework of enlightenment rationality is that the concept of humanity has evolved and gets its elaboration in categorical imperatives.

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<sup>95</sup> Kant, *Rechtslehre Einleitung*, p.40, quotation taken from Vaughan, C.E, *Studies in the History of Political Philosophy before and after Rousseau*, Manchester University Press, 1939, p.77

<sup>96</sup> *Ibid.*, p. 77

<sup>97</sup> Mahoney, J., *The Challenges of Human Rights*, Blackwell Publishing, Oxford, 2007, p.34

Kant's Categorical Imperative such as universality, end in itself and kingdom of ends is the only principles through which he has elaborated the notion of human rights and tolerance. He mainly claims respect for human beings, that act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end. These three maxims are advocated by Kant.<sup>98</sup>

So human being should not be reduced as a status of means, but they are end in themselves. The categorical imperative is regarded as the necessary principles for human rights. These three maxims of Kant's moral law can be derived from the reason. Every human being makes these maxims and subjects himself to follow them. Kant's notion of autonomy is therefore the ground of the dignity of human nature. On the basis of human dignity, he advocated major argument for insisting that humanity in all its individual instances be treated as an end and never merely is subordinate to others as a means. And this is the centrality of freedom to engage in morality which provides his basic argument for the existence of human rights. So freedom, rationality, rights merged together which gives new insight to tolerance.

Kantian notion of categorical imperative have created the broad vision of human rights which UNO seeks to attain in its global mission of peaceful co-existence and mutual development. The title of the draft "Universal Declaration of Human Rights" has been greatly influenced by the Kant. The main aim of this declaration is to promote the development of friendly relationship between nations, to give equal respect and rights to all individual and establish peace, harmony in the nation. "All human beings are born free and equal in dignity and rights and those human rights derive from the inherent dignity of the human person (Universal Declaration of Human Rights Article 1)".<sup>99</sup> These universal rights include the right to live in freedom, without fear of torture or slavery, the right to participate in government, the right to work, and the right to education.

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<sup>98</sup> Paton, H.J., *The Moral Law: Kant's Groundwork of the Metaphysics of Morals*, p.67

<sup>99</sup> <http://un.org/en/documents/udhr> retrieved on 2010.04.28

This ever-expanding concept of human rights has led to the creation of countless human rights organizations whose aim is to monitor the state of human rights around the world and to prevent human rights abuses. In Article 18 of UDHR, which focuses on the freedom of religion states that:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and public or private, to manifest his religion or belief in teaching, practice, worship and observance.<sup>100</sup>

In a secular state there is relationship between citizenship and rights. When an individual attains the status of citizen then it is very important for him to claim certain rights which enable him to contribute for the development of the society. Every individual must participate in the affairs of the state which is his rights and every citizen must have this rights. So citizenship and rights are closely related to each other. Human rights are conceived as a relationship between individual, citizens and the state. They authorize and empower citizens to act to vindicate their rights. Human rights are the grounds for the realization of the values such as liberty, equality, security, tolerance etc.

The human rights framework has begun to further develop conceptions of social, economic, and cultural rights, in addition to civil and political rights, thus expanding the notion of human rights to include human security, and extending human rights to the collective as well as the individual level. These renewed definitions present opportunities for recognizing the convergence of the theories and fields related to human rights and democracy. Human rights constitute individuals as particular kind of political subject that is free and equal rights bearing citizens. And by defining the requirements and limits of legitimate government, they constitute states of a particular kind. The state must treat its citizens not just with concern for their capacity to suffer and respect “as human

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<sup>100</sup> Ibid

beings who are capable of forming and acting on intelligent conceptions of how their lives should be lived," but with equal concern and respect.<sup>101</sup>

The framers of the Constitution had discussed at some length whether to include a list of rights of individual citizens in the Constitution. They decided that each state could and did, in most cases, list the rights and freedoms of individual citizens and that the newly established federal government was not empowered to interfere, for instance, with freedom of religion or freedom of speech. Hence, they argued, a bill of rights would be unnecessary.

Tolerance as an opportunity, rights and duty for all people who want to see their ideals realized, peacefully, non-coercively, in the fastest possible and in a completely just way by and among their believers, for their benefit and, exclusively, at their own risk and expense.

The notion of tolerance is equated with the theory of rights. Tolerance is mainly surrounded by the value of freedom and freedom springs from or is secured by a set of rights. Rights play significant role in development of secular state. Human being remains at the centre that freely uses his reason and act freely in the society. He must protect and enjoy his rights and not even interfere in the rights of other. Tolerance is of course a political idea which is about refrain of political power and act morally towards other. It mainly deals with the respect for privacy, separation of church and state and respect for human rights and recognition of others. Human rights, like right to autonomy become the basis for toleration.

Exercising tolerance means accepting the fact that human beings, naturally diverse in their appearance, opinion, speech, behaviour and values, have the right to live in peace and to be respected for who they are and for their beliefs. It is based on an understanding that there is rich cultural diversity in our world and that this difference should be accepted. Tolerance involves the rejection of fanaticism,

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<sup>101</sup> Donnelly, Jack, "Human Rights", in *The Oxford Handbook of Political Theory*, (ed.) J. S. Dryzek and Annie Phillips, p.604

dogmatism and absolutism and affirms the standards set out in international human rights law. As such, it is not only a moral duty of human being but also a political and legal requirement. In modern era a society is based on human law, laws made by human being which help to create peace and harmony. So tolerance get substantive when there will be human rights. In nutshell, tolerance is mainly a human virtue, because it belongs to all persons. Humanity plays very important role in creating tolerance in society.

So the notion of tolerance is compatible with human rights as in this chapter, philosophers like Plato, Aristotle, Locke and Kant explore the notion of tolerance in their own ways but their main concern was to place human at the centre. Plato and Aristotle tried to explain tolerance in the form of virtues and to develop the notion of tolerance at the human level without divine intervention into it. Later on Locke and Kant developed the notion of tolerance in the form of rights, freedom who wanted to bring enlightenment rationality among human. So tolerance here become mainly human centric which gradually developed in the form of human rights.

## CHAPTER 5

### CONCLUSION

I, in my present work, have tried to analyze and discuss the notion of tolerance. Tolerance is mainly a negative concept which means acceptance, respect and appreciate other. Its positive aspect is love, compassion and fraternity. Toleration can be understood as ethical, social and political virtue which is related to the society in which every individual has been given the right to live their life, unmolested by the state so long as they respect the interest of others. Throughout my work, I have mainly focused on the concept of tolerance and its status in religion and in secularism. The notion of tolerance flourished in which sphere is a question in front of us. And in order to explain this, I have explored the notion historically and philosophically.

As I have dealt the notion of tolerance historically, it is clear that the earliest and initial most argument for toleration has been nurtured in religion. The notion of tolerance initially appears in the form of virtues and acts as an important concept for the end of religious persecution and forced conversion which was very common in early period. In religion the essential assumption is that human beings must obey God. Human being must follow the command of God; there is nothing beyond the divine law/commandments. Religion does not advocate tolerance, there is 'sadbhavna' i.e. love and compassion. These all are natural virtues and are based on divine commandments. It has been said in Bible as, "Thou shalt love thy neighbour as thyself".<sup>1</sup> In religion tolerance is considered in the form of acquired virtue as it has been acquired through love, compassion. It has been incorporated in the moral teachings of a particular religion like other virtues. But in the course of time and development we find inadequacies and short comings in the religious basis for tolerance because everything was dependent on God's command. At that time humanity was not given importance. There were no rights and freedom for

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<sup>1</sup> Matthew, *Holy Bible*, King James, American Bible Society, New York, 1616, 19:19, p.843



human. There were conflicts, chaos among different religions. As in Judeo-Christian tradition, love, compassion was the main moral teachings which were given by God to follow. In order to explain human relationship, I have explained the status of tolerance in secularism.

In secularism individual rights and the human freedom were considered to be the most important and driving force for the notion of tolerance. Gradually in the modern time, concepts like freedom, rights, sovereignty, equality, neutrality, etc. became basic grounds for the notion of tolerance. Locke explained tolerance in terms of rights. Toleration developed as an important concept in liberal modernity and emerges through constitutionally limited government, recognition of individual rights and the spread of democracy. The idea of toleration was further developed by Kant with Enlightenment idea in which moral autonomy was essential to human flourishing. In that period importance was given to human rationality, autonomy, rights, etc. which were very important for the development of tolerance in a society. And during that time secularization started taking place, and it was considered as an important phase in which separation between state and church took place. State played an important role in creating harmony in the society. The notion of tolerance became more substantive in the process of secularization. Secularization is considered as an important foundation of political life in which there is a shift of ideas from religion to the rational basis of politics. In the process of secularization and industrialization toleration is supposed to be good because the importance of religion becomes marginal which produces the desire to repress others faith. As I have mentioned in the philosophy of Locke, when he wrote *Letter Concerning Toleration*, in that period religious persecution, chaos, conflicts prevailed in whole of the Europe. There were conflicts among different churches like Protestants, Anglicans and Catholics and the conflicts came to end with Glorious Revolution of 1688. So Locke advocated the doctrine of toleration as a solution for religious conflicts. The main point which Locke mentioned in that letter was separation between church and state. To avoid such

further disputes Locke concluded that the state needs to be secularized. In process of secularization, rights played a significant role, in which right to life, freedom and property became important for the individuals. Religious values of virtue transformed in terms of rights, recognition of others, citizenships etc. The decline of religion was peculiarly a Western development. The historical process of secularization, which had created separate domains of the sacred and secular in the Western society, confining the former to the privacy of human lives, had been subsequently presented as a thesis of historical inevitability, that is, a precondition of modernity everywhere.<sup>2</sup>

The significant development in the process of secularism was that every citizen had been given the rights by the secular state and these rights created an atmosphere of tolerance which was substantially different from earlier occasions of human history. The principle of toleration holds the values like peace, diversity, autonomy or the integrity of individual conscience mattered more than religious values that one might be inclined to uphold through the agency of state and law.<sup>3</sup> Toleration became a principle grounded in a specific view of the state and its separation from religion and in the emerging concept of individual citizens having inalienable rights as individuals. In a secular state, toleration is mainly extended at the level of equal concern and respect. So secularism gave new dimension to tolerance because at that time importance was given to individual rights and there evolved the notion of humanity, human freedom which was not developed in religion. In spite of that, there are certain discrepancies in secularism, because virtues like love, compassion and fraternity are lacking which one substantially finds in religion. We are not going to revive religiosity because we have repudiated it earlier, rather we must revive the feeling of love, compassion and fraternity in secularism. In order to gain these feelings and to resolve the

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<sup>2</sup> Madan, T.N., *Images of the World-Essay on Religion, Secularism and Culture*, Oxford University Press, New Delhi, 2006, p.23.

<sup>3</sup> William S.M & Waldron Jeremy (ed.), *Toleration and its limits*, New York University Press, London, 2008, p.9

discrepancies that arise in religion and secularism, philosophical analysis of tolerance is needed.

The notion of tolerance becomes more concrete and substantive at the level of human rights because in this phase importance is given to human being and his/her rights. 'Toleration has led to the creation of a system of human rights (both individual and communal)'.<sup>4</sup> Human being cannot be treated as means but he/she is to be considered as an end. Citizens acting individually or in groups tolerate one another if they refrain from interfering with one another's practices or beliefs, even when they are convinced that these are wrong. Within the framework of pluralism, toleration is an attitude of individuals towards each other, exercised in their attempt to achieve their competing goals like peace, harmony, fraternity, etc.

The laws made by secular state should be entirely neutral on the matter of religion, that there should be a wall of separation between the state and religion, and the freedom of worship and belief should be regarded as human rights and secured at the national level by a constitutional guarantee. In the eyes of state or of the law, all groups and individuals are entitled to equal concern and respect regardless of their political ideologies, religious faith or moral commitments.

The subject of human rights entered a new era after the Second World War; the United Nation ratified the Universal Declaration of Human Rights. These universal rights include right to live in freedom, right to work, right to education, right to participate in government. This ever expanding concept of human rights has led to the creation of countless human rights organizations whose aim is to monitor the state of human rights around the world and prevent human rights exploitation. Human rights constitute individuals as particular kind of political subject that is free and equal rights bearing citizens. The notion of tolerance becomes more substantive and significant at the level of human rights where importance is been given to human being. The notion of tolerance as it is exposed

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<sup>4</sup>Heyd, David, "Is Toleration a Political Virtue?" in *Toleration and its limits*, (ed.) Melliss S. William & Jeremy Waldron, p.183

in modern western thought is grounded in the rights of human reason rather than spiritual or religious. There is a shift in the meaning of tolerance from tradition to modern. The traditional meaning of tolerance, understood as endurance, giving way to the more positive understanding of the concept did not give importance to values of universal rights, freedom and reason. Tolerance often makes stronger claim that the law should be entirely neutral on the matter of religion, that there should be a wall of separation between church and state, and the freedom of worship and belief should be regarded as human rights and secured at the national level by a constitutional guarantee.

Tolerance is essentially a human virtue because it belongs to all human being, in all place and time. A society is based on human laws established by human to create and maintain social harmony. The question of tolerance arises when there are diversities in society. The diversity is a necessary part of human life and if we do not respect and recognize the diversity and if we unlikely desire to unify all people under one religion or culture then there will be conflict because there are different beliefs, races, customs and traditions, all have their own identities. A peaceful society is only possible when there is tolerance and respect for diversity. Toleration among different beliefs, traditions, customs etc is needed in order to bring harmony in the society. A society is based on the constitutions which give certain freedom and that freedom is to be recognized by the individuals in order to have peace and coexistence in the society. People must have a sense of themselves as citizens with rights and obligation to each other and their community, otherwise there will be fragmentation within society. The notion of tolerance has flourished through human rights and recognition of diversity as well as that of others. Tolerance is rooted in the sense of respect for each human being and so we must nourish it as a universal value.

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