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HUMAN RIGHTS AND RELIGION

W. Cole Durham, Jr.

Perspectives on Religious Liberty: A Comparative Framework 7

The author's aim is to elaborate a framework within one can see the range of institutional possibilities for implementing religious freedom in legal systems around the world, and to consider in the process a series of philosophical and practical issues raised as one considers various aspects of the framework. He begin describing the underlying cultural differences that create rifts and tensions wich can only be resolved by providing enhanced protection for religious freedom throughout the world. Finally, the author concludes by briefly summarizing some of the normative implications of emerging consensus on religious freedom.

John Witte, Jr.

Law, Religion and World Peace 50

Religion is an ineradicable condition of human lives and communities. The author develops this simple and counterintuitive argument, in three parts. First, he argues that all laws (including human rights laws) have necessary religious sources, dimensions, and analogues. Second, he argues that the modern movement for human rights law has impoverished, even bankrupted itself, by its conventional deprecation of the roles and rights of religion. Third, the author argues that religious ideas and institutions need to be drawn into a healthy regime of law, democracy and human rights, and gives illustrations from his own tradition of Christianity to illustrate this point.

Louis Henkin

Human Rights and Competing Ideas.

Religion and Other Traditional Ideologies. 70

According to the author, religion is not a single or simple idea, and its relation to the idea of rights is neither single nor simple. The major religions can fairly claim ancestry to values central to human rights: right and wrong; good and evil; justice and injustice: legality and illegality; the essential equality of human beings; the equal protection of the laws. The idea of rights reflects principles of interpersonal morality; the major religions reflected principles of interpersonal morality without an idea of rights.

Adamantia Pollis

Eastern Orthodoxy and Human Rights 80

This study scrutinises one aspect of the broad problem of a shared value system between western and eastern Europe; namely, the extent to which the religious heritage of Eastern Orthodoxy, practiced in the Balkans, Russia, and other East European states, is compatible with the Western conception of individual rights. The analysis will focus on, but not be limited to, Greece, the only Eastern Orthodox State currently a member of the European Community and never under communist rule.

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A debate organised by the Intercultural Center of the Pro Europa League on the occasion of the „Week of Tolerance” in Tîrgu-Mureş. The participants — representatives of different churches and NGOs — discussed the problem of religious tolerance/intolerance in Romania.

CASE STUDY

Attila Varga

Constitutional Regulations of the Churches in Romania after 1918 115

After 1918 due to the constitutional regulations the Hungarian religions from Transylvania became minorities. The present study analyses the situation of the churches in different historical periods.

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Witnesses of Jehova:

A Radiography of a Violation of the Religious Freedom 125

The Witnesses of Iehova were planning to organise an international congress in Bucharest between 19-21 July 1996. The Patriarch of the Romanian Orthodox Church, Teoctist sent a declaration to the press against this meeting. The General Secretary of the Romanian Government prohibited the meeting in Bucharest. The present essay describes the circumstances.

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The author explains the reasons behind the adopting of The Cairo Declaration on Human Rights by the Islamic states, comparing with other human rights documents.

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A description of the evolution of the philosophy of tolerance in Transylvania in the second part of the 16th Century. In January 1571 the principle of religious tolerance was proclaimed in Tîrgu-Mureş. Due to this, there were no religious wars in this part of Europe.

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The author presents the circumstances and consequences of the religious unification with Rome and the forming the Romanian Greek-Catholic Church in Transylvania.

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A study focusing on the Hungarian Historiography's positions concerning the birth of the Romanian Uniate Church in Transylvania.

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PRO EUROPE League

The PRO EUROPE League (Liga PRO EUROPA) is one of the most well-known civic NGOs in Romania, founded in the Transylvanian town of Tîrgu-Mureş (Marosvásárhely — Neumarkt), on 30 December 1989, immediately after the fall of the Ceauşescu's dictatorial regime.

The PEL has become respected due to its involvement in promoting human rights, pluralism and multicultural values. From the very beginning of the transition, the PEL has played a significant role in the political reality of Romania, joining different civic movements and alliances committed to mobilize public opinion against the restoration of the former communist structures. In the specific area of the multicultural society of Transylvania, the PEL has played an important role in monitoring discriminatory policies against minorities and in promoting tolerance between Romanians and Hungarians, a key issue for peace and democratic progress in Central Europe.

For more than six years, the PEL has organized an impressive number of workshops, seminars, round-table debates, summer camps, conflict resolution missions and meetings for teachers, local authorities, judges, prosecutors, students, political and civic leaders, has published an independent weekly and a series of booklets and brochures.

*The quartely **altera** is meant to promote the PEL's values among academics, policy makers and the large public in Romania. It is one of the few Romanian publication focusing on the issue of diversity, ethnic, religious and linguistic diversity in the Transylvanian area, as well as european integration.*

- *Acest număr a fost realizat cu sprijinul Fundațiilor Heinrich Böll (Germania) și BILANCE (Olanda), cărora editorii le adresează mulțumiri.*
- *Opțiunile exprimate în articolele publicate aparțin autorilor.*
 - *Articolele nepublicate nu se restituie.*
 - *Drepturile de publicare sînt rezervate.*

Grafica: Mana Bucur
Tehnoredactare: László Zsolt Pápai
Culegere: Mihaela Ignat, Judit-Andrea Kacsó
Tipărit la SC. MEDIAPRINT S. R. L. Tg.-Mureș
ISSN 1224-0338