

THE DIALECTICAL RECONCILIATION OF RELIGIOUS CONTRADICTIONS THROUGH PARACONSISTENT LOGIC: RETHINKING FAITH IN AN AGE OF GLOBAL INTERCONNECTIVITY

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Abstract: In this essay, I critically engaged with the paradoxical relationship between the forces of globalization and variegated religious ideologies. The 21st century has witnessed the inexorable forces of globalization which not only precipitates profound existential convergence, but also frames an interconnected world and dissolving conventional boundaries of politics, geography, regionalism and nationalism. Thus, it is incontrovertible that the forces of globalization have created a hyper-connected world. While this has fostered intercultural and cross-cultural understanding through the orchestrated global tableau of proximity it creates, it simultaneously engenders a state of ideological discord within the religious parlance, when different competing religions come into direct confrontation, giving rise to theological contradictions and interfaith strife. Beyond raising concerns about the veracity and logical validity of the theological foundations of these religions, the implications it has on social cohesion is also raised as it mares existential harmony and peaceful coexistence. Classical logic, with its foundation on Aristotle and his principle of non-contradiction (PNC), “ $\neg (P \wedge \neg P)$ ”, proves inadequate and incapacitated in resolving these tensions, since this axiom frames oppositions rather than coexistence. On this note, it will lead to theological collapse of religious doctrines, dissolution of doctrinal integrity and catalyzing religious sectarianism. Sequel to this, I used the expository method in exploring the dynamics of globalization, bringing to light how the transnational exchange of ideas, migration, and intercultural interactions heightened by technology exacerbates religious contradictions. The critical method is also used to help identify the causes of religious conflicts, significantly exploring the limitations of Aristotelian logic – including how and why it is ill-equipped to resolve, rather than contribute to, the tensions between religious. Through the lens of dialectical method and aligning with the Hegelian tradition, I propose paraconsistent logic and develop the axiom and the logical constant ‘Global G’, represented with G , as a viable heuristic, containing all religions without a logical collapse. The Global G framework is symbolized as:

$$G = \bigcup_{i=1}^n R_i$$

Within this logical framework, G = global set that contains all individual religions, R_i = distinct religious traditions (e.g., Christianity, Islam, Hinduism, Buddhism, etc.) \cup = aggregation of R_i into a single interconnected global system, while n = the total number of distinct religions considered in the global system (i.e., $n = |R_i|$, $R_i \in G$). The expression and logical formula (Global G) is a model for the coexistence of distinct religious systems within a unified broader global system, without leading to the collapse of the system. It is an inclusive and integrative paradigm, aimed at sustaining religious truths in a co-existential harmony without collapsing into logical and theological incoherence.

Keywords: Globalization, Dialectics, Religious Contradictions, Religious Conflict, Paraconsistent Logic, Religious Tolerance, Global G.

1. BACKGROUND TO THE STUDY

This work is profound in our era as an attempt to examine the dynamic relationship between faith and the process of globalization¹ which happens to be a transformative force of the 21st Century, shaping human societies and triggering the flow of people, ideas, economy and technology. This has led to the global interconnectedness of people (Stallings & Gwatkin, 2020; Naz & Ahmad, 2018). Globalization is indeed a dynamic vector that has altered some of our ways of life, economic activities, businesses, political orientations and religion². Sometimes, it causes obsessive-compulsive disorder (OCD)³ when one embraces religions that are in opposition to one's faith. Most times, this is faced by immigrants due to societal pressure from the host country.⁴ Thus, the global mobility of people coupled with the broadening of digital networks has reshaped religious identities and practices, with shared identities, transnational religious movements and new expressions of faith.

Beyond the benefit of cross-cultural learning and inclusiveness, the tragedy of intolerance also abounds when some religious groups reinforce their religious identity above others (Mishra 2019). In line with this, Kadir and Manfur (2011, p. 40) also write that, as a result of globalization, religious systems have a huge advantage opportunity of transforming themselves, but the paradox of clash constitutes a basic problem, since people are differentiated by their historical experiences, language, tradition and religion. The message conveyed centers around the acknowledgement of human variances with respect to faith and the expediency of tolerance to curb religion tensions and clashes. The problem⁵ identified revolves around how people reason about religious truths and doctrines in a way that propels religious

¹ Janssens, Maddux and Nguyen (2019) write that globalization is a major feature of the 21st century. According to Marsella (2012, pp. 460 – 461), the forces and drivers of globalization are; trade, transportation, telecommunications, international agencies, political and military alliances. Gelfand, Lyons and Lun (2011, p. 841) avers that globalization is the rapid diffusion of economic, political and cultural practices across borders. While my definition of globalization in this work is similar to the above ideas, I am of the opinion that globalization is triggered by the 'intergratedness' and 'interconnectedness' amongst the cultures, population and economies of the world, driven by the movement of people across borders, technological advancements, trade and communication. It is also founded on the ontology of complementarity and interdependence, where our insufficiencies require complementarity from "others".

² In this work, I am referring to both organized and unorganized religions.

³ The reason I hold the opinion that individuals may be exposed to OCD is because globalization has intensified interactions between different cultures, including their belief systems (religion). OCD is characterized by intrusive thoughts (obsessions) and repetitive behaviors (compulsions). It makes an individual feel compelled to perform an action or event in order to reduce anxiety or eliminate fear (Buchholz, et al., 2019). When people encounter new religious beliefs, they may experience conflict with their existing beliefs, and this may cause confusion and anxiety. Furthermore, being exposed to a variety of belief systems can lead people to worry excessively about whether they belong to the right religion (Rakesh, et al., 2021). They may start questioning their spiritual beliefs, and this may result in obsessive thoughts about whether they are doing enough to satisfy a higher power, or whether they have made a mistake that could result in a negative consequence. People are also prone to the fear of guilt, doubt or moral anxiety as a result of the clash between personal religious beliefs and unfamiliar practices. For example, people may be obsessed when considering whether they are morally correct in their actions in light of different religious perspectives. This fear of making moral or spiritual mistakes may lead to repetitive actions, aimed at reassuring them that their actions are not wrong (i.e., not antithetical to the perceived standards of their faith).

⁴ **Note:** Migration is one of the key drivers of globalization. In cases of immigration, coming in contact with the religious beliefs and practices of the host country can potentially contribute to Obsessive-Compulsive Disorder (OCD). This may occur when an immigrant feels pressured to conform to the religious practices of the host country in an effort to avoid persecution and discrimination, while simultaneously experiencing feelings of fear, guilt, doubt and moral anxiety. This is because such a person is deeply questioning their spiritual beliefs, leading to obsessive thoughts about whether they are doing enough to satisfy a higher power, or whether they have made a mistake that could result in a negative consequence.

⁵ **Statement of the Problem:** In this work, the statement of the problem is premised on the pluralistic nature of religious beliefs which has posed upheaval in the context of globalization in the 21st century. The forces of globalization have brought a rapid existential convergence amongst people. Though it fosters cross-cultural education with an informed orientation about "others" – (by others, I am referring to people, cultures, lifestyles, societies which we may not have known), making us familiar with what was strange to us, it poses a problem when viewed within the ambience of religion. This paradox reveals itself within conflicting religious paradigms, and it intensifies conflicts due to competition for dominance, religious influence and power, religious nationalism, and the existence of contradictory doctrines in various religions. The latter is particularly significant, as most religions are steadfast to their teachings, regarding them as ultimate truth. As a result, the teachings of other religions are perceived as competing doctrines and opposition, leading to clashes. This mirrors the classical logic and the principle of non-contradiction (PNC), which is a cornerstone of Aristotelian logic and indeed an axiom. Placed within the context of religious pluralism, it necessitates the extermination of a particular doctrine for another to be considered valid. If Christianity (C) believes in a Trinitarian divinity and Judaism (J) believes and teaches absolute monism that God is indivisibly one, for Judaism to be true (T); Christianity must be eliminated since their teachings contradicts Judaism. Thus; $C \rightarrow \neg J$ (If Christianity is true, then Judaism is false because their belief about God contradicts each other).

contradictions⁶, instigating dissensions, tensions and discord. This essay presents a renewed purview for addressing religious intolerance, elimination of religious sectarianism and reconciliation of contradictory religious positions into a unified theological praxis in the globalized theological landscape.

The philosophical methods I have used in this work are; expository⁷, critical⁸ and the dialectical method⁹. While other methods are necessary, the dialectical method (the Hegelian tradition) will greatly feature in this work because it symmetrically offers dimensions and insights attuned to the prospect of this work. Hence, I will take some time and explain this method. With it, a category becomes implicitly self-contradictory, develops into the next, forms a continuously connected series of hierarchy, culminating in an all-embracing idea which Hegel calls the Absolute idea. Forster (1993) opines that the method is tripartite, conceived as moments of each logical reality namely;

- i. Thought as the understanding sticks to the finite determinacy and their distinctness from another.
- ii. The dialectical moment, the self-sublation of such finite determinations and their transition into opposites.
- iii. The speculative moment or that of positive reason which apprehends the unity of the determination in their opposition.

J (Judaism is true).

$J \rightarrow \neg C$ (If Judaism is true, then Christianity must be false due to the contradiction).

$\therefore \neg C$ (Christianity must be eliminated for Judaism to be true).

However, this reasoning presupposes J with an apodictic certainty, meaning that Judaism's truth is taken as absolutely certain for the conclusion to follow logically. It forces you to eliminate Christianity for Judaism to be true; leading to the conclusion that Christianity must be false for Judaism to be true. This kind of reasoning abounds in so many religions and it is framed with adherence to the principle of non-contradiction (PNC) " $\neg (P \wedge \neg P)$ ". I argue that the PNC is ill-equipped in addressing this challenge since it frames opposition rather than coexistence. The dilemma of reconciling the varied religious paradigms without falling into the quandary of *reduction ad absurdum* does not require the logic of exclusivity (either/or logic) which forces a choice between two opposing ideas, instead a logic of inclusivity (both/and logic) which will permit contradictions exist without triviality. It is on this note that the problem addressed in this essay is informed by three (3) fundamental questions;

- i. In what way can we reconcile competing religious ideologies?
- ii. Can classical logic, with the principle of non-contradiction (PNC) " $\neg (P \wedge \neg P)$ " address the complexities of the pluralistic nature of religious beliefs in our globalized world?
- iii. How can we use paraconsistent logic to model an alternative heuristic, with an effective logical framework and inclusive paradigm, to manage religious contradictions without compromising their theological integrity (i.e., without collapsing into logical incoherence) in the interconnected global system?

⁶ My usage of religious contradiction in this work refers to the tensions and conflicts arising when the teachings, doctrines or practices of other religions directly or indirectly oppose that of another religion. This may be a result of varying interpretations, cultural influences and historical development. In *addendum* Sipe (2021) writes that the source of religious contradiction is their alleged characteristic of God.

⁷ The thrust of the expository method in philosophy is the provision of a detailed explanation of a concept or an idea. According to May (2024), this method requires an explanation of something in an organized and logical manner. I am using it in this work to offer detailed explanation regarding the dynamics of globalization and religious contradictions. It will also be used in revealing the inadequacies of the PNC. Thus, it has a tripartite purpose; revealing, explanation and clarification of the problem.

⁸ The word critical is originated from the Greek verb *krinein* (κρίνειν), denoting the act of judgment. In this context, it has to do with weighing evidence and arriving at conclusions. Often, this method is used by philosophers who strive to challenging an existing worldviews (weltanschauung), for a refined understanding through a logical critique and clear thinking, rather than accepting ideas uncritically. Oduor (2010) assert that it requires an original thinking. I am using this method in this work to evaluate things in the light of clear and distinct ideas, with the application of logical critique. Behind this is my unending strife to protect people from fanaticism, dogmatism, narrow-mindedness, hypocrisy and ultimately intolerance. This method will also evaluate the existing religious paradigms and the limitations of the PNC in light of the complexities introduced by globalization.

⁹ The dialectical method can be traced to the ancient works of Plato who happened to be *Socratis scriptor* (the writer of Socrates' work), he understood dialectics as a method of attaining knowledge, reached through the confrontation of various positions to overcome opinion and grasp forms (*Republic*, Bk. VI & VII). Interestingly, this method involves a process of questions and answers questions through argumentation (Sfetcu, 2022). It is also a fundamental aspect of the philosophies of Kant Hegel and Marx. However, the nature of this work entails that I follow the Hegelian dialectical tradition, since it has to do with reconciliation of contradictions into synthesis for a higher knowledge. Hegel wrote that this method is the "absolute method of knowing" and he crowns it as the only way philosophy can obtain objective knowledge (1972, pp. 17 – 48).

However, since Hegel conceives reality as a whole¹⁰, this process entails the development of understanding where contradictions are recognized, confronted and synthesized into “a higher form of truth”¹¹ (Hegel, 1812, pp. 675) unfolding through; **thesis** – an initial condition or concept, **antithesis** – negation of the thesis or contradiction of the thesis, and then **synthesis** – the resolution of the contradiction, “a higher unity and knowledge which transcends both thesis and antithesis” he calls this “*aufheben*” in German, translated as sublation in English (Hegel, 1812, pp. 80-81). For him, reality is not static, but evolving and propelled by a dynamic framework, through constant interaction and reconciliation of opposites. When placed concurrently with religion, globalization should drive an evolution of religion beyond the binary understanding to a universal grasp of religion, enveloped in an absolute truth, containing various perceptions without outright contradictions. This captures the Hegelian Self-sublation which is not just a negation, but transcendence, preserving the important aspects of the original while becoming complete (Hegel, 1812, p. 80 – 81). This is because the yearning for God is enveloped in an absolute reality, approached through varied understanding. These variances other than contradict each other, should be viewed as a contribution to the broader framework of “The Search for God”. In the *Phenomenology of the Spirit*, Hegel (1807) writes that the absolute is that which is present to itself in the certainty of unconditional self-knowing, implying that the existence of the absolute is indubitable, but we have a subjective knowledge of it. Applied to religion, a subjective knowledge should not be a paradigm to judge others.

I argue that, the opposing religious doctrines and ideologies causing collision and clash are synonymous with logical contradictions. Thus, the classical understanding of contradiction, rooted in the principle of non-contradiction¹² becomes inadequate for addressing the complexities of faith in a globalized context, since it will always lead to opposition, competing views and collisions¹³. However, by utilizing paraconsistent logic¹⁴, I aim at creating a conceptual space where religious contradictions do not lead to ontological, epistemological and logical collapse, but co-exist and be reconciled in a more expansive and integrative theological framework. Additionally, this will be a tool for a renewed understanding of religion, with a recalibrated model in tackling the persistent problem of religious conflicts and intolerance to foster peaceful coexistence.

¹⁰ He uses the term *Das Absolute* to explain this. This implies self-developing, perfect and self-sufficient and independent of anything external, encompassing all contradictions with their resolutions in a unified totality. This is not linear but spiral (Hegel, 1812, pp. 466 – 469).

¹¹ A higher form of truth within Hegelian purview could be understood as the absolute, it signifies an understanding that surpasses the finite limitations of human mind, whereby reality is not confined to internal conflicts. While Hegel calls this higher truth ‘Absolute’, religion calls this ‘God’. If God is really what is captured by various doctrines, such a being would not be revealed or manifest in conflict. Instead, by being one and universal, every religion strive to foster a unison and some sort of a synthesis, leading to an inclusive understanding of faith. This is because all within the broad spectrum of religion are in search of one reality and should be incorporated under one class, *G* which I term Global G, a set containing all that efforts to understand the ultimate being without conflict and antimonies. Thus, $\forall r \in G, r$ seeks *A*. where *r* = religions, *G* = the set of all religions seeking God, *A* = the Absolute also representing God. Thus, all religions are assembled into a single whole, and the reason for non-conflict is premised on the fact that all religious views and doctrines offer contribution to the understanding of the larger truth, “God”. Most times, it is an expression of how different people experienced the divine, and should not be a cause for conflict. They could be understood as single pieces of a puzzle where no piece represents the entire picture, but only contributing to the larger picture. Thus, no single religion can fully capture God; they are partial truths which are not opposites, but having a complementary insight. What should drive the unity is the fact that all of them are partial and not absolute truths.

¹² The principle of non-contradiction (PNC) holds that something cannot both be true and false at the same time and in the same sense. It is an axiom within the classical logic of Aristotle. This is found in Aristotle’s *Metaphysics*, he avers that “the same thing cannot at the same time belong and not belong to the same thing and in the same respect” (Meta. Γ , 1005b 18-20); he also formulated a doxastic one, “it is not possible to believe the same thing to be and not to be” (Meta. Γ , 1005b 23-24). In certain sections of this work, we use its abbreviation PNC for convenience.

¹³ Competing religious truths like Christianity and Islam are mutually exclusive. For example, Christianity has an exclusive path to salvation through Christ, while Islam’s path via submission to Allah. This is very similar amongst other religions and can steer conflict since members will be claiming the superiority of their religious doctrines to another.

¹⁴ Paraconsistent logic is a type of logic allowing the coexistence of contradictory propositions, where $A \wedge \neg A$ does not lead to trivialization (Carnielli, Coniglio & Rodrigues, 2018, p.70). Barrio, Pailos and Szmuc (2018) asserts that it rebels against the classical principle of explosion.

2. RELIGION AND GLOBALIZATION: A TWO WAY INTERACTION

Historically, there was an intrinsic link between religion and cultural identity since religion operated within a specific ambience within a specific locality. It is on this note that Woodring (2020) and Rivş-Tipei (2023) assert that it was a part of broader social fabric, tied to national identity and cultural tradition.¹⁵ Different from how it was and what it was, the advent of technology such as; internet, mass media, global travel and migration, religion has transcended its local boundaries (Zhao, 2019). There is a transnational diffusion of religious practices and hybridization of religious identities, making individuals and communities actively negotiate their religious identities.¹⁶ However, this gives rise to new models of faith expression, with an integration of elements from different religious traditions.

This dynamism is the reason behind the emergence of diverse and hybrid forms of religiosity, since people adapt their religious practices to fit both their local circumstances and the broader global context (Marimbe, 2024). The Pentecostal movements, the spread of Buddhism, New Age Spiritualities and others have witnessed an expansion beyond the geographical locations of their cultural origins, yielding practices detached from their cultural and traditional contexts.¹⁷ The migration of Muslims, Sikhs, Hindus and other religious groups into the Western countries has brought an increased religious pluralism, contributing to the diversification of religious practices around these urban environments (Modood & Ahmad, 2007).

This reorganization and transition leads to the decentralization of religious authority, challenging the traditional forms of religious authority (Tuner, 2007). Consequently, there are developments and modeling of new forms of religious authority, with a blend of different elements of various religious traditions¹⁸. With the presence of the internet space and social media, people can access information that may not originate from their traditional religious authorities. In lieu of this, the important questions raised concerns the preservation of traditional religious identities and traditional religious authenticity¹⁹ (Barman, 2023). Since religious contents are vast on the internet and social media, members find it unnecessary to approach religious authorities for questions and clarifications. The possibility of spreading fake information and extreme beliefs is high as more people keep turning to the internet and social media for lessons and spiritual advice, rather than seeking such information from their traditional religious authorities (Andok, 2024). Be that as it may, there is need for religious institutions to guide and control religious communities on religious information they should accept and those they should discard²⁰.

Battista (2024, p. 21) alludes that “in the current context where digitalization permeates all aspects of everyday life, the religious world is not immune to the influences associated with technological aspects”. This means that the wave of

¹⁵ This means that it happened within closed communities without much influence from the outside world.

¹⁶ What “negotiation of identity” within this context means is that immigrants through the exposure to diverse cultures and religions may adapt to practices to align with local norms, blending elements of their tradition with those of the host country.

¹⁷ A typical example is the change from the original and cultural understanding of as a religious practice in Buddhism into a secular form as a method of personal, reduction of stress, improved mental health, enhanced emotional regulation, well-being and mindfulness (McMahan, 2012, p. 89; Calderone, *et al.*, 2024). The West have also adopted the Hindu meditation practices and transformed it into self-care (Campbell & Tsuria, 2021, p. 21).

¹⁸ Religious boundaries become more fluid, religious communities increasingly engage in dialogue with one another, resulting in a blending of religious practices and beliefs. The internet and social media has greatly contributed in reshaping religious authority. The effects of this includes; deviation from the custody of religious doctrines, digression from teachings and control by institutional leaders and proliferation of authorities, with some not being institutionalized, but individualized

¹⁹ The reason why the question regarding the preservation of traditional religious identity and authenticity is relevant is that the coming into contact with new religious practices through social media, migration, internet, etc., can make people integrate their original religious traditions with that what they have discovered new. This is common in the context of immigration, where immigrants blend the practices of their ne country or community with their own native belief or traditions. Levitt (2007, p. 248) writes that Muslims migrating to the West may amend their religious practices to blend with that of the West. The important questions raised as these hybrid religious practices emerge concerns the preservation of traditional religious identities and traditional religious authenticity (Barman, 2023).

²⁰ Members of religious communities should be sensitized on effective ways to identify pseudo-information and pseudo-doctrines, since the floated religious information on the media space can reinforce prejudice, tampering with original religious teachings and traditions.

digitalization, technology and social media has challenged traditional and orthodox religious models. Many religious conservative traditions have argued against the digitalization of religious practices. Some have argued that it is not in tandem with their ritual aspect, which is integral to their religious observance (Kong, 2001; Operto, 2018). This argument is greatly promoted by faith communities where face-to-face interaction is considered an important aspect of religious life, ritual and worship.²¹ Ethical dilemmas may also be evident in relation to the usage of personal data and privacy, including the possibility of using such information for marketing. This brings the controversy between faith and consumerism in a digital age. Some of the problems faced as globalization builds interconnectivity includes; religious diversity, religious tolerance and intolerance.

3. RELIGIOUS DIVERSITY AND RELIGIOUS INTOLERANCE

Religious diversity happens to be one of the direct effects of globalization. The high level of interaction in the world has spurred a complex social fabric amongst people of varying religious traditions, backgrounds and culture. The positive effect of this mingle is cross-cultural exchange, epistemic openness, education and interreligious understanding. On the other hand, it becomes a solid foundation for interfaith conflict when communities seek to protect their religious identity in the midst of what they perceive foreign or what they conceive as an existential threat. Notwithstanding, in religiously diverse communities, the fight for superiority, with outright effort to erode perceived contradictory religious traditions is amongst the causes of this strife, and it can occur between two or more religious groups.²² Sometimes, religious conflicts happen within the context of politics, especially in religions where the boundaries between faith and politics are not clearly defined.²³

²¹ For example, in Judaism, physical presence is a necessity for some ritual practices like *Shabbat* services, prayer gatherings (*minyan*) and other important festivals (Summit, 2023). Gathering at the synagogue is also necessary, and some of their member hold that virtual worship lacks the communal and spiritual connection that physical gathering fosters. The practice of face-to-face worship is integral in Islam (Ansari & Nawwab, 2016). Thus, Islam emphasizes in-person prayers at mosques. Some conservative Christian denominations like the Catholic Church and Eastern Orthodox requires face-to-face gathering for the purpose of certain rituals like baptism. For example, during worship, the physical presence is needed to receive the communion. For these religious sects, digitalization and the trend of virtual worship lead to loss of personal connection amongst member of the religious community which is central to their religious practice.

²² In Nigeria, peace is traduced by the lasting effect of the missionaries who catalyzed the spread of Christianity and Islam (Njoku, 1995). A prominent example is the Jihadist terrorist movement in Nigeria, '*Boko Haram*' meaning – "Western education is prohibited" (Afzal, 2020; Crowley & Wilkinson, 2013). The thrust of this terrorist group is the redefinition of the political life of Nigeria by eliminating western education which in their view, fosters secularism, and replacing it with *Sharia* law. Since about fourteen states in Nigeria had adopted *Sharia* law, there is fear regarding the plot to Islamize Nigeria. This is also applicable to other neighbouring countries in Africa like the Cameroon's far North, Western Chad and Southeast Niger (Ibrahim & Bala, 2018; Apard, 2020). Ele (2018, p. 14) cited Onotu (1988) in discussing the earlier plot of Ahmadu Bello who stated: "I have earlier spoken of conversion of non-Muslims to Islam. I would like to say that this is only a beginning as there are other areas we have not yet tapped. I hope when we claim Nigeria, we will go further afield in Africa". Enwerem (1995) also attests that Ahmadu Bello made frantic efforts to position Nigeria as an Islamic Country. Kolawole (2024) also highlights these attempts. Though he had died long ago, the followers of Islam still hold that this course should be vigorously and consistently pursued, regardless of the conflict which may abound in the country. The presence of far-right nationalist movement in Europe and America has fuelled tensions by promoting ideologies that renounces pluralism but advocating homogeneity, resulting in marginalization (EconPol Europe, 2024).

²³ Islam happens to be an example of a religion that does not separate faith from politics (Platteau, 2007; Pandimakil, 215). Strife happens when some religions want to influence the national affairs with religious principles and ideologies. It is very typical in this era to find religious groups attempting to assert their values in the political arena (Bahri, Naldi al-Mujtahid & Rambe, 2024; Oke, 2024). Sometimes, they aim to challenge the secular lifestyles by redefining political and social life with religious values. As a corollary, there has been a rise in religiously political movements like Christian nationalism, Islamic fundamentalism and Hindu political movements towards influencing government policies with religious and cultural norms. The Islamic brotherhood (also known as al-Ikhwan al-Muslimun), a political and religious organization founded in 1928 (by Hassan al-Banna) has the primary goal of promoting the core values of Islam (Alam, 2007). Their core ideology revolves around; Islamic governance, Islamic social justice, political activism and opposition to Western influence. Refer to: <https://ikhwanweb.com/>. Also, the ISIS (Islamic State of Iraq and Syria), a group designated as terrorist group by the United States on December 17, 2004 have agitated for the necessity of Islamic religion in shaping governance (Bunzel, 2015, Aly, 2018). Refer to: <https://www.state.gov/foreign-terrorist-organizations/>. Beyond Islamic religion, we also have Christian nationalist movements in the United States having the intention of reframing the identity of the country and placing religious values. This is the reason we have two opposing sects in the United States namely; the liberals and the conservatives. Also, Evangelical Nationalism in the United States advocates for the integration of the national identity of the country with Christian faith, claiming that America is a Christian nation (Zhou 2023; Everton, 2024). Hindu nationalism, represented by their political party Bharatiya Janata

In Africa, specifically Nigeria, the threat of terrorism by *Boko Haram* carries both political and religious undertone. Nevertheless, the benefit of this amalgamation lies in their active role in promoting human rights, peace-building and sustainability.²⁴This raises questions concerning; minority rights, religious freedom and identity politics (Galbraith, Carlisle & White, 2020). The implication is that religion can serve both as a symbol of solidarity and a bulwark against intrusion (Inokoba & Johnson, 2022; Nsed & Eke, 2023). Thus, as groups are resolute over defending their religious heritage, it leads to the paradox of intolerance which is lies at the heart of discussion about religious diversity. While the respect for one's faith and belief without discrimination, hindrances and prejudices are characteristics of religious tolerance (Hidayat, Eriswandi & Bakhtiar, 2019; Oyetoro & Talabi, 2023), religious intolerance constitutes all policies that are exclusionary, including acts of violence aimed at eliminating a perceived, incompatible, or opposing religious belief²⁵ (Jacob, Oche & Jacob, 2024). Another strand of conflict has to do with education. For example, in the West, there is a persistent tension regarding the teaching of creationism and evolution in schools, sparking controversies between the secular and the religious (Arnold, 2024).

While the younger generation is making possible efforts to reconcile traditional beliefs with modernism; this has become controversial since the elderly renounce such paradigm shift, being resistant to change, holding that tolerance should have its limits.²⁶Religious intolerance, being a long-standing problem, had been the focus of various thinkers. Remarkable efforts can be found in the contribution of Thomas Jefferson (1786, p. 2) who wrote in the *Virginia Statute for Religious Freedom*, that government should not regulate religious opinion. Religious beliefs are personal and there should be non-interference. In *A Letter Concerning Toleration*, Locke (1689, p. 11) posited that faith is a private affair and has nothing to do with the authority of the state. Mill (1859, p. 16) in his work *On Liberty* advocated for religious freedom amongst citizens, insofar as their actions breeds no harm on others. Rousseau (1762, p. 93) in *The Social Contract* introduced a distinct element which he termed "civil religion" – a set of shared beliefs uniting citizens without the enforcement of specific religious doctrines. The Indian lawyer and scholar Mahatma Gandhi (1909, p. 52) in his work *Hind Swaraj* (Indian Home Rule) argued that non-violence (*ahimsa*) and truth should be the fundamental values of all religions. Voltaire (1763, p. 10) was of the opinion that an unchecked religious power can propel violence. He advocated for a separation between the church and the state, and tolerance towards all religions. The unjust execution of the French protestant Jean Calas led him to declare that religious persecution justified by blind faith can ruin both the individual and society.

The problem in the attempts of these thinkers is their monolithic approach, since they find religious intolerance as being solely a problem of the fusion of religious and political power, i.e., fusion of church and state; hence there should be a division or separation between both. I argue that their approach brings a reductive understanding to the problem. While their ideas may have mirrored their peculiar experiences at that time, since history has consequences, nevertheless, their ideas were also as their ideas featured divisive tendencies - "dividing church and state". Instead, they should have

Party (BJP), which is resident in India, has aimed at building political systems on the religious values of Hinduism (Vaishnav, 2019; Savariyar, 2022). These movements are seen as counter forces to the secularism and liberalizing trends of globalization.

²⁴ Religion is also relevant in the society, at the forefront of humanitarian aid worldwide. Some of this movements challenge capitalism, which emphasizes interest without the concerns of the poor masses. For example, the Islamic Finance makes provision for alternative models that challenge the global capitalist system, significantly prohibiting unnecessary interest and advocating ethical investment. This provides a distinct approach towards global economic systems, one that prioritizes fairness and social justice over profit maximization (Akintan, Dabiri & Salaudeen, 2021). Also, attempts have been made by Christian movements to foster economic justice through advocating for labour rights, fair wage and alleviation of extreme poverty. Pope Leo XIII (1891) in his encyclical entitled *Rerum Novarum* challenged neo-liberal economies that were focused on maximization of profit, advocating a just wage for workers.

²⁵ Most times, this is caused by the fear of "the other". This is faced especially by immigrants when considered if their acceptance will erode the cultural and religious heritage of the society. Sometimes, most of these issues revolve around their dressing like the hijabs or burqas etc., which may be seen incompatible with the host culture.

²⁶ Sometimes, this kind of tolerance can be a "bounded tolerance" (i.e., boundaries of accepted diversity). Bounded tolerance refers to the limits, to how much diversity can be accepted, especially if some values and behaviours pose threat to the core and foundational principles of a society.

proffered an informed perspective on “how people should think”²⁷ about religion, some sort of an orientation and a paradigm shift, which will bring an epistemic transformation on how individuals engage with religious differences.

For example, the Global G proposed in this work can facilitate an epistemic transformation in aiding religious inclusivity. This is because, despite bifurcation of church and state, religious intolerance may still abound because of “how people think” about religious contradictions. It is on this note that I argue that the basis of this problem should be examined from “how people think” about these things to “how we ought to think” about it. This paradigm shift is necessary in eliminating the cognitive schema that sees religious differences as threats.

4. RESPONDING TO THE GLOBAL SOCIETAL TRANSFORMATION AND RELIGIOUS DYNAMICS IN THE ERA OF GLOBALIZATION

Given the abounding strife in our contemporary society, the dynamics of religion in the context of globalization requires a response, especially as interreligious wars continue to claim lives in many parts of the world. In this section, the goal is to develop an argument against religious intolerance from the definition of globalization itself. After highlighting the “key drivers”, I will prove the necessity of intergratedness and interconnectedness as a quintessential element towards global development. This will underscore the need for tolerance, peace oriented environment and inclusive coexistence. In a prior section of this work, I defined globalization as ‘intergratedness’ and ‘interconnectedness’ amongst the cultures, population and economies of the world, driven by the movement of people across borders, technological advancements, trade and communication. My understanding of globalization is captured in two concepts “intergratedness” and “interconnectedness”.

Intergratedness: This means that everyone is inter-connected. From this perspective, we could conceive the world as a cell phone which will serve as a great example. Within a cell phone, there are all kinds of individual parts that make it function. Nonetheless, we do not look at the cell phone as a collection of individual parts; we look at it as an integrated piece of technology, with thousands of parts that have come from several countries or companies, forming it as an integrated single product. In the same way, the world we live is fully integrated. As a matter of fact, you cannot have the world as it is today, then you take some pieces or parts out and expect the world to function properly. This will not work because the world has become so integrated such that if you take out one or two little pieces, it collapses and dysfunctions. This brings us to the idea of interdependence.

²⁷ The reason I argue that the approach of some of those thinkers, which focused on the separation of church and state, is not a viable approach to solve this problem is that people conceptualize religion differently, and this determines how they treat religious diversity. People who conceive religion as binary, conflicting and contradictory will always approach it in that way, seeking to eliminate other religions which they perceive as threats. If we focus on “how people ought to think” using the Global G framework which I have developed, there will be a paradigm shift from focusing on institutional separation of church and state, to the development of a thinking pattern or an epistemological transformation about religion, where everyone sees other religions not as threat, but part of “Global System of Belief Systems”. The idea of separating church from state was an attempt to prevent the imposition of religious beliefs on people, and to protect religious freedom. In most of the societies where the fusion of state and religious powers was evident, the moral norms and religious sanctions of such religion were forced on the people as an attempt to make the religion dominant. However, with this epistemic transformation, we will not need to over-accentuate the separation between church and state since this epistemic transformation eliminates religious dominance. Also, no leader will want to fight for the dominance of his religion, as doing so would likely compel him to impose religious laws on the people instead of national laws. What this implies is that the rationale for the separation of the church from the state is already contained in this idea of epistemic transformation. Following hypothetical syllogism;

$E \rightarrow \neg I$: If people adopt an epistemic transformation that leads to seeing religions as part of “Global System of Belief Systems” and not as threat to each other, then they will not seek to impose religious laws on others. (Where E = epistemic transformation, and I = imposition of religious laws)

$\neg I \rightarrow \neg D$: If people do not seek to impose religious laws on others, they will not seek to fight for the dominance of their religion over others. (Where D = fighting for dominance of one’s religion)

$\neg D \rightarrow \neg S$: If people do not fight for the dominance of their religion, then the institutional separation between church and state will not be necessary. (Where S = institutional separation between church and state)

Conclusion: $E \rightarrow \neg S$: Therefore, if people should adopt an epistemic transformation that leads to seeing religions as part of “Global systems of Belief Systems”, the institutional separation between the church and state will not be necessary, as the rationale for such separation is already embedded in the epistemic transformation. A ruler who has embraced this transformation will not impose religious laws on people, since he has no aim of dominating his religion over others, having embraced the global framework (Global G).

Interdependence: This implies that in the world today, we need everyone to come together since we do not completely have the ability or capacity to make anything, or provide any meaningful service without the help of other countries, their economies, their work force, raw materials, resources, technologies etc. The idea here is that the economy does not recognize borders. We are all one world and we have a shared relationship. Since everyone is interconnected, it also means that humans have to recognize the fundamental shared responsibility which should transcend bias. The idea of intergratedness and interconnectedness implies that we should not think about ourselves alone, but others as well. If we should reason this way, we should always consider the harm that will surface if we hamper the effectiveness of our interconnectedness and intergratedness. However, in order to advance our argument, let us now examine the key drivers of intergratedness, interdependence and interconnectivity in our globalized world:

DRIVERS	INTERCONNECTEDNESS
Trade	Trade happens to be one of the drivers of interconnectedness. This is because so many continents rely on each other in one way or the other for either import or exports. Europe places some level of reliance on Africa for the importation of raw materials, such as oil and minerals for the manufacturing of goods. Africa's exports flows primarily to Europe and America. America imports raw goods from Africa and exports machinery and technology globally. Asia, particularly Japan and China exports several forms of electronics and textiles to all regions (European Commission, 2024; World Trade Organization, 2024; Asian Development Bank, 2024).
Investment	It is evident that there is a flow of investment across several regions and continents of the world, with the United States and Europe investing in Africa's infrastructure and energy sectors. Asian nations like Japan and China have increased investments globally (MFA, People's Republic of China, 2024; World Trade Organization, 2024). Sometimes, the idea of investment is not only limited to the areas of monetary and infrastructural areas, the scholarship and learning opportunities that citizens of various countries benefit from are also academic, educational and intellectual investments.
Labour Migration	Migration for the purpose of labour has also strengthened ties. In recent times, we have witnessed a lot of African professionals migrating to Europe and the United States. Also, those from Asia have also contributed significantly to the workforce of these economies. Thus, Europe and America has attracted workforce and labour from Africa and Asia (International Labour Organization, 2024).
Technology	The area of technology is another crucial driver of interconnectedness and exchange. For example, Africa's digital transformation and sustenance rely on the technological support of Europe, Asia and America, with many of these regions investing in Africa. Companies like Huawei and Samsung have made significant investments in African telecommunications (World Trade Organization, 2024; Asian Development Bank, 2024; MFA, People's Republic of China, 2024; World Trade Organization, 2024).

The above is an illustration of how globalization has increasingly led to an interconnected and interdependent world, where the significance of all regions and sectors becomes essential, as none can operate in isolation. While there are numerous key drivers of interconnectedness, we have identified trade, investments, labour migration and technology – factors that are visibly present in our daily experiences and pivotal to the functioning of global economy. These elements or key drivers have made it impossible for people remain confined within a particular region; instead, they are spread across various parts of the world, with each playing a crucial role. These drivers have created a system where people rely on one another for the sustenance of the global framework.

5. HOW RELIGIOUS INTOLERANCE CAN TRADUCE GLOBAL INTERCONNECTEDNESS

Having seen the reality of “intergratedness” and “interconnectedness”, its speed and importance to global development, if we pave way for religious differences to determine participation in critical global sectors, the tragedy will be the threatening of this interconnectedness. This will affect global economy and development. Although most people view religion as a fundamental part of human existence, identity and culture, it should not be utilized as a weapon to steer marginalization and exclusion of individuals from full participation in the global economy. If religion is used to limit labour migration, investment opportunities, trade or technological exchange, there could be significance disruption that

affects the functioning of the entire global system. If some countries begin to place restriction of labour migration based on religious affiliations, preventing skilled workers from certain faith or religious background from contributing to the global workforce, it could result in loss of expertise and talents in key sectors, slowing global and economic development on a greater scale. It will bring a disruption to the harmonious flow of resources, labour and technology. This will potentially lead to an exclusive disjunction, limiting the effectiveness of the global economy. Embracing diversity and inclusivity is crucial towards maintaining the strength of global interconnectedness.

The fact remains that all the key drivers we had mentioned; trade, investments, labour migration and technology can work, operate and thrive effectively without the influence, usage or relevance of religion. But without doubt, religion cannot do without these sectors since it depends on these drivers. For instance, there is a dependence of religion on trade for importation of essential materials like gold, metal and fabrics for the creation of religious artifacts, clothing and other objects that are relevant to religious worship. There is also reliance on labour migration as religious workers such as priests, imams and other vital workers in the religious field often travel to serve specific communities or fill roles having shortage of supply. A clear example is the shortage of Catholic priests in Europe and America, which has made a lot of Catholic priests from Africa migrate into Europe and America to address the shortage.

Additionally, technology plays an important role in religious practices, with tools such as microphones, streaming equipment, and religious apps expanding the reach and experience of worship. This allows religious communities to stay connected digitally. Furthermore, religious organizations often rely on investments to fund and maintain their infrastructures, including churches, schools, hospitals, and charities. This highlights the extent to which religion depends on wider social mechanisms for its continued functioning. In a concise logical framework, this can be argued as follows:

Definition of Propositions:

R – Religious tolerance, G – Global Interconnectedness, P – Participation in Global Sector, GD – Global Development and Z – Religion

The logical structure of the argument proceeds as follows:

P1: Religious intolerance traduces global interconnectedness} $R(x) \rightarrow \neg G(x) \ R(x)$

P2: When interconnectedness wanes, it stunts global development} $\neg G(x) \rightarrow \neg GD(x)$

P3: Discriminating based on religion hinders global participation} $(R(x) \wedge P(x)) \rightarrow \neg G(x) \ (R(x))$

P4: Religion must not hinder participation in global sector} $\forall x(R(x) \rightarrow \neg P(x))$

P5: Global sectors are independent of religion, but religion relies on them} $(T(x) \vee L(x) \vee I(x) \vee M(x)) \rightarrow \neg Z(x) \ (T(x))$

P6: Religion relies on global sectors for its functionality, including trade, migration, investment and technology} $(T(x) \wedge Z(x)) \vee (L(x)) \vee (I(x)) \vee (M(x) \wedge Z(x)) \ (T(x))$

Conclusion of the argument ↓

P7: Restricting economic participation based on religion damaged global development

$\exists x(R(x) \wedge \neg P(x)) \rightarrow \neg (GD(x))$

Religion should not be leveraged for divisions, nor used as a catalyst for strife since it is just one aspect of human life. Thus, religious intolerance and inequality must be abolished.

6. EXPLORING RELIGIOUS TOLERANCE THROUGH PARAconsistent LOGIC: COEXISTENCE AMIDST CONTRADICTIONARY BELIEFS

The aim is to use paraconsistent logic to address and navigate the quandary of religious intolerance. Paraconsistent logic allows the coexistence of mutually exclusive and ostensibly contradictory propositions without collapsing into a logical dissonance. The principle of non-contradiction (PNC) holds that a thing cannot both be and not be at the same time, $\neg (P \wedge \neg P)$, and it is built on the explosive principle $P \wedge \neg P \rightarrow B$ (If P and $\neg P$ are true, any statement B can be derived). Paraconsistent logic allows contradictions coexist without falling into an explosion ($P \wedge \neg P \neq \perp$). This means that we cannot infer any arbitrary statement B, and the contradictions do not collapse because paraconsistent logic holds contradictions in a controlled way, without adhering to the explosion rule.

There are numerous religions in the world, symbolized as follows:

Major Word Religions: $R_1 = Christianity$, $R_2 = Islam$, $R_3 = Hinduism$, $R_4 = Buddhism$, $R_5 = Judaism$, $R_6 = Sikhism$, $R_7 = Baha'i Faith$.

Indigenous and Traditional Faiths: $R_8 = Shinto$, $R_9 = Confucianism$, $R_{10} = Taoism$, $R_{11} = Zoroastrianism$, $R_{12} = Animism$, $R_{13} = Shamanism$.

Other Notable Faiths and Philosophies: $R_{14} = Jainism$, $R_{15} = Unitarian Universalism$, $R_{16} = New Age$, $R_{17} = Paganism$, $R_{18} = Rastafari$, $R_{19} = Scientology$

Secular and Non-Theistic Systems: $R_{20} = Atheism$, $R_{21} = Agnosticism$, $R_{22} = Humanism$, $R_{23} = Deism$

Most times, there are contradictions within religious systems because of their unique doctrines about the nature of God, the purpose of life and after life.²⁸ Although Judaism is monotheistic like Christianity, the divinity of Jesus is rejected²⁹ since the Jews believe that the Messiah has not yet come, and salvation is only gained through following God's commandment. Islam has a different teaching about the nature of God and Salvation. In Islam, the achievement of salvation is through the submission to Allah's will as revealed in the Quran also by good deeds rather than through the sacrifice of a divine figure like Christianity³⁰. Hindu, salvation is achieved through spiritual growth and liberation from this cycle³¹. Buddhism, with a less focus on god, teaches that the goal of life is to achieve enlightenment and end the cycle of suffering (*samsara*) through practices like meditation and adherence to the Eightfold Path.³² These are only samples of such contradictions. Across other religious systems and beliefs, there exist other contradictory teachings, doctrines and beliefs that are in opposition with each other, and when placed side by side, they lack some form of uniformity.

- i. In classical logic, the occurrence of a contradiction leads to explosion, implying that anything can follow from it. This means that $P_i \wedge \neg P_j$, where $P_i = \text{God is a Trinity}$ and $\neg P_j = \text{God is not a Trinity}$ (as in Islam). Classical logic would want to treat this contradiction as explosive.
- ii. Paraconsistent logic differs from classical logic in the sense that it allows contradiction to coexist without explosion. On this note, $P_i \wedge \neg P_j$ can coexist, where $P_i = \text{God is a trinity}$, and $\neg P_j = \text{God is a singular entity}$, but no explosion occurs. The contradiction remains logically contained and does not lead to triviality.
- iii. This implies that any religion, i and j can coexist validly without explosion. In other words, they are logically contained.

²⁸ John 3:16: asserts that salvation is gained through the death of Jesus, stating thus "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." A similar idea is found in John 14:6: "Jesus said, 'I am the way and the truth and the life. No one comes to the Father except through me.'" These portions tailor salvation to Christ being the savior. But Judaism rejects this.

²⁹ Deuteronomy 6:4: "Hear, O Israel: The Lord our God, the Lord is one." Another portion is found in Isaiah 45:5 "I am the Lord, and there is no other" This reinforces the singularity and exclusivity of God as the only sovereign, denying any other entity, authority or divine being. $\forall x (\text{God}(x) \rightarrow \text{Only God}(x))$

³⁰ He is Allah, (Who is) One, Allah, the Eternal Refuge. He begets not, nor is there to Him any equivalent (Quran 112:1-4). "Indeed my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds" (Quran 6:162). Contradicts the Christian teaching on Christ's death, "For God so loved the world, that he gave his only begotten son, that whosoever believed in him shall not perish, but have everlasting life" (John 3:16). "He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world" (1 John 2:2)

³¹ Bhagavad Gita 4:7-8: "Whenever there is a decline in righteousness and an increase in unrighteousness, O Arjuna, at that time I manifest myself on earth. To protect the righteous, to annihilate the wicked, and to reestablish the principles of dharma, I appear millennium after millennium." Upanishads (Mundaka Upanishad 3.1.5): "Brahman is the ultimate reality, the unchanging, infinite, and transcendent".

³² Dhammapada 183: "As rain does not penetrate a well-thatched house, truth does not penetrate an unenlightened mind." Heart Sutra: "Form is emptiness, emptiness is form."

⊗

I, j - This symbol³³ represents the coexistence of contradictory religions being logically contained.

iv. The synthesis of this contradiction can now be formulated as:

$S_{ij} = (P_i \wedge \neg P_j)$ where S_{ij} is the synthesis that allows both P_i and $\neg P_j$ to coexist.

Thus; $\forall i, j \in 1, 2, \dots, 23$, $(P_i \wedge \neg P_j)$ is valid, $S_{ij} = (P_i \wedge \neg P_j)$ such that $S_{ij} \in G$

This means that the claim of a religion and the negation of another can coexist, and ideas must not necessarily contradict each other for them to exist.

In explaining this formula;

$\forall i, j \in 1, 2, \dots, 23$: This part is any pair of religion indexed 1 to 23, this includes; Christianity, Islam, Hinduism, Buddhism etc.

P_i : This represents the truth claim of religion i (e.g., Jesus is Divine as in Christianity).

$\neg P_j$: This is the negation of the truth claim of religion j (e.g., Quran is the final revelation as in Islam).

$\neg (P_i \wedge \neg P_j)$: This means that the truth claims of religious i and the negation j can be valid together.

S_{ij} : This is the symbolic representation, indicating the synthesized contradictions between the truth claims of religion i and j, reconciled within the framework of Global G in a non-explosive way.

$S_{ij} \in G$: This means that the contradictory beliefs are valid within the Global system (Global G), accommodating the coexistence of multiple religions.

Paraconsistent logic provides an ideal framework to demonstrate the interconnectedness seen in the world, necessary for a global coexistence of different faiths in an interaction and validity despite their unique traditions. The Global G symbolized as G contains all individual religions; R_1, R_2, \dots, R_{23} represents the space of mutual respect and coexistence within the G , a global set of religions which contains all individual religions.

$$G = \bigcup_{i=1}^n R_i$$

The usage of the union symbol \cup represents the union, inclusion and coexistence of all religions, without the necessity of forcing a single unified belief. Since $S_{ij} \in G$ implies that even if religions i and j hold contradictory truth claims, they do not invalidate the entire claims or the entire religions. This can be symbolized as;

$(P_i \wedge \neg P_j) \neq \perp$ (This means, no logical collapse or no *falsum*)

7. CONCLUSION

In this work, I have explored the intricate issues revolving around religious tolerance within our epoch which is characterized by globalization, with a rapid interconnectedness with divergent religious ideologies which sometimes, are seemingly competing with each other and forming opposing. The problem of religious intolerance is multifaceted since includes factors such as; lack in proper understanding of other religious practices can cause inter-religious conflict, since it may breed fear and mistrust, dogmatism and rigid belief systems where adherents may hold absolute and rigid beliefs about their religion as an exclusionary truth. This may make them demonize the beliefs, practices and doctrines of other religions.

There are also cases of historical conflicts which have perpetuated a long standing animosity and scars on interfaith relations. Others includes; cultural superiority and ethnocentrism, political and power struggles, fear of the "other", religious extremism, identity politics and nationalism, exclusionary and condemnatory interpretation of teachings. The silent whispers of these problems reveals that the problem could stem from "how we think about religion" in

³³⊗ (tensor product) stands for the coexistence of beliefs that are contradictory in paraconsistent logic. Irrespective of their contradictions, they do not go into triviality. It recognizes that different religions hold contradictory beliefs, but not necessarily in conflict when seen in a proper context.

contradictory terms, using either/or logic which creates a binary framework, leading to rigid and dogmatic beliefs, mistrust, conflict and intolerance.

Since globalization is rapid and ever increasing, and unending, we will always come in contact with diverse religious views and teachings that are contradictory. In other words, religious contradictions will always abound. What will make this turn into clash and upheaval is our way of understanding these contradictions, and how we handle them. That is why I have sought to prove that religious contradiction, rather viewed as being inherently conflicting and inherently divisive can coexist in a logically consistent framework, preserving the integrity of each religious belief, which will in turn inform religious tolerance.

The formula and symbolic expression $\forall i, j \in 1, 2, \dots, 23, (P_i \wedge \neg P_j)$ is valid, $S_{ij} = (P_i \wedge \neg P_j)$ such that $S_{ij} \in G$ demonstrates the validity of pluralism and the possibility of two (and many religions) which may be seen as incompatible to coexist under the Global system below:

$$G = \bigcup_{i=1}^n U R_i$$

S_{ij} ensures that there is no invalidation of one belief by another, but all religious beliefs maintain their validity and doctrinal integrity without logical invalidity, chaos or logical collapse.

That is why we arrived at $(P_i \wedge \neg P_j) \neq \perp$.

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