

# Contents

<i>Acknowledgments</i>	<i>page viii</i>
<b>1 Religious Actors and Conflict Transformation: Theory and Practice</b>	<b>1</b>
Communities of Expertise and Religion	2
Religious Actors as Epistemic Communities in Conflict Transformation	7
Investigating Religious Epistemic Communities: The Case of Northern Ireland	17
Structure of the Book	20
<b>2 Situating Religious Actors in Irish Political History</b>	<b>23</b>
The Ulster Plantation and Challenges to Gaelic Christianity	23
The Irish Confederate Wars and the Williamite War	26
The United Irishmen Uprising and the Catholic Emancipation Movement	30
Home Rule and the Establishment of the Irish State	33
Northern Ireland and the Beginning of the Troubles	35
Religious Actors, Conflict, and Governance	41
Contemporary Religious Actors in Northern Ireland: Churches and Other Organizations	42
<b>3 Churches in “Troubles”: Leaders, Institutions, and Political Involvement</b>	<b>48</b>
Religious or Not? Defining the Conflict	53
A Question of Means: Religious Perspectives on Terrorism and Violence	60

	The Politics of Conflict: Internment, Sunningdale, and Beyond	66
	The Sunningdale Agreement: First Steps toward Peace	68
<b>4</b>	<b>From Diagnosis to Treatment: Devising an Inclusive Public Theology of Citizenship</b>	<b>72</b>
	The Anglo-Irish Agreement: A Step Forward?	74
	Religious Actors in Action: Redefinition of Religious Identities	77
	Conversion: Challenging Exclusive Theological Premises	78
	Agenda Setting, Religious Actors, and Politics	83
	Reinforcement and Expressing Grievances: Issues of Representation and Religious Actors	88
	Empowerment: Providing Communities with Political Tools	90
<b>5</b>	<b>Public Theology of Inclusive Governance: Peace Deals and Political Agreements</b>	<b>93</b>
	Initial Challenges: Political Deadlocks, Violence, and Secularism	95
	Toward the Agreement: Cease-fires and Brooke-Mayhew Talks	98
	Roadblocks and Challenges: Canary Wharf Bombing and Drumcree	105
	The Belfast Agreement: Reclaiming the Peace	111
<b>6</b>	<b>Religious Epistemic Communities in a Postconflict Setting</b>	<b>116</b>
	Churches Coming Along? Institutionalization of the Epistemic Communities	117
	Relinquishing Arms: Decommissioning and Public Order	123
	The State of Violence and Sectarianism in Postagreement Northern Ireland	127
	Toward Institutionalizing Religious Peacebuilding? Peace Offices in Northern Ireland	130
<b>7</b>	<b>Beyond Northern Ireland: Religious Expertise and Conflict Transformation</b>	<b>134</b>
	Why Epistemic Communities Framework?	135
	South Africa: Changing the Public Theology of Apartheid	137
	Colombia: Religious Epistemic Communities and Displaced People	138
	Sierra Leone: Religious Epistemic Communities and Interreligious Reconciliation	142

The Philippines: Interfaith Religious Epistemic Communities in Conflict Mediation	145
Other Examples of Religious Epistemic Communities and Further Directions in Application	147
Religious Epistemic Communities in Conflict Resolution: Lessons and Policy Implications	150
<i>Notes</i>	155
<i>Bibliography</i>	182
<i>Index</i>	195