

# Formations Of The Secular Christianity Islam Modernity Talal Asad

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*Secularism and Cosmopolitanism* - Étienne Balibar 2018-06-19

What is the relationship between cosmopolitanism and secularism—the worldwide and the worldly? While cosmopolitan politics may seem inherently secular, existing forms of secularism risk undermining the universality of cosmopolitanism because they privilege the European tradition over all others and transform particular historical norms into enunciations of truth, valid for all cultures and all epochs. In this book, the noted philosopher Étienne Balibar explores the tensions lurking at this troubled nexus in order to advance a truly democratic and emancipatory cosmopolitanism, which requires a secularization of secularism itself. Balibar argues for the idea of the universal against its particular dominant institutions. He questions the assumptions that underlie popular ideas of secularism and religion and outlines the importance of a new critique for the contemporary world. Balibar holds that conflicts between religious and secular discourses need to be reframed from a point of view that takes into account the cultural hybridization, migration and mobility, and transformation of borders that have reshaped the postcolonial age. Among the topics discussed are the uses and misuses of the category of religion and the religious, the paradoxical genealogy of

monotheism, French laïcité's identitarian turn, and the implications of the responses to the Charlie Hebdo attacks for an extended definition of free speech. Going beyond circumscribed notions of religion and the public sphere, *Secularism and Cosmopolitanism* is a profound rethinking of identity and difference that seeks to make room for a renewed political imagination.

**The Politics of the Veil** - Joan Wallach Scott 2010-08-22

In 2004, the French government instituted a ban on the wearing of "conspicuous signs" of religious affiliation in public schools. Though the ban applies to everyone, it is aimed at Muslim girls wearing headscarves. Proponents of the law insist it upholds France's values of secular liberalism and regard the headscarf as symbolic of Islam's resistance to modernity. *The Politics of the Veil* is an explosive refutation of this view, one that bears important implications for us all. Joan Wallach Scott, the renowned pioneer of gender studies, argues that the law is symptomatic of France's failure to integrate its former colonial subjects as full citizens. She examines the long history of racism behind the law as well as the ideological barriers thrown up against Muslim assimilation. She emphasizes the conflicting approaches to sexuality that lie at the heart of the debate—how French supporters of

the ban view sexual openness as the standard for normalcy, emancipation, and individuality, and the sexual modesty implicit in the headscarf as proof that Muslims can never become fully French. Scott maintains that the law, far from reconciling religious and ethnic differences, only exacerbates them. She shows how the insistence on homogeneity is no longer feasible for France--or the West in general--and how it creates the very "clash of civilizations" said to be at the root of these tensions. The Politics of the Veil calls for a new vision of community where common ground is found amid our differences, and where the embracing of diversity--not its suppression--is recognized as the best path to social harmony. **From the Margins** - Brian Keith Axel 2002-06-07 DIVState-of-the-art volume by the major voices in historical anthropology./div

**Secularism in the Arab World** - Aziz al-Azmeh 2020-03-18

This book is a translation of Aziz al-Azmeh's seminal work *Al-'Ilmaniya min mandhur mukhtalif* that was first published in Beirut in 1992. Both celebrated and criticised for its reflections on Arab secularisation and secularism in the modern history of the Arab World, it is the only study to date to approach its subject as a set of historical changes which affected the regulation of the social, political and cultural order, and which permeated the concrete workings of society, rather than as an ideological discussion framed from the outset by the assumed opposition between Islam and secularism. The author takes a comprehensive analytical perspective to show that an almost imperceptible yet real, multi-faceted and objective secularising process has been underway in the Arab world since the 1850s. The early onset was the result of adapting to systemic novelties introduced at the time and a reaction to the perceived European advance and local retardation. The need for meaningful reform, and the actions taken in order to put in place a new organisation of state and society based on modern organisational and educational criteria, rather than older, religious traditions, stemmed from the perceived weakness of Arab polities and from an internal drive to overcome this situation. The book follows these themes into the close of the 20th century, marked with the rise of Islamism. A preface to the English

translation takes a retrospective look at the theme from the vantage point of social, political and intellectual issues of relevance today. **Radical Equality** - Aishwary Kumar 2015-06-17 B.R. Ambedkar, the architect of India's constitution, and M.K. Gandhi, the Indian nationalist, two figures whose thought and legacies have most strongly shaped the contours of Indian democracy, are typically considered antagonists who held irreconcilable views on empire, politics, and society. As such, they are rarely studied together. This book reassesses their complex relationship, focusing on their shared commitment to equality and justice, which for them was inseparable from anticolonial struggles for sovereignty. Both men inherited the concept of equality from Western humanism, but their ideas mark a radical turn in humanist conceptions of politics. This study recovers the philosophical foundations of their thought in Indian and Western traditions, religious and secular alike. Attending to moments of difficulty in their conceptions of justice and their languages of nonviolence, it probes the nature of risk that radical democracy's desire for inclusion opens within modern political thought. In excavating Ambedkar and Gandhi's intellectual kinship, **Radical Equality** allows them to shed light on each other, even as it places them within a global constellation of moral and political visions. The story of their struggle against inequality, violence, and empire thus transcends national boundaries and unfolds within a universal history of citizenship and dissent.

**Secular Translations** - Talal Asad 2018-12-04 In **Secular Translations**, the anthropologist Talal Asad reflects on his lifelong engagement with secularism and its contradictions. He draws out the ambiguities in our concepts of the religious and the secular through a rich consideration of translatability and untranslatability, exploring the circuitous movements of ideas between histories and cultures. In search of meeting points between the language of Islam and the language of secular reason, Asad gives particular importance to the translations of religious ideas into nonreligious ones. He discusses the claim that liberal conceptions of equality represent earlier Christian ideas translated into secularism; explores the ways

that the language and practice of religious ritual play an important but radically transformed role as they are translated into modern life; and considers the history of the idea of the self and its centrality to the project of the secular state. Secularism is not only an abstract principle that modern liberal democratic states espouse, he argues, but also a range of sensibilities. The shifting vocabularies associated with each of these sensibilities are fundamentally intertwined with different ways of life. In exploring these entanglements, Asad shows how translation opens the door for—or requires—the utter transformation of the translated. Drawing on a diverse set of thinkers ranging from al-Ghazālī to Walter Benjamin, *Secular Translations* points toward new possibilities for intercultural communication, seeking a language for our time beyond the language of the state.

**Religion** - James Thrower 1999

This comprehensive introduction to theories of religion is the first single-volume exploration of ideas put forward by both believers and non-believers. James Thrower analyzes the different types of explanations of religion, not just the thoughts of individuals, advanced primarily—but not exclusively—from within the Western tradition. He begins by looking at religious explanations of religion, which define religion as revelation, experience or philosophy (Plato, Kant, and Hegel). He then examines the naturalist, or nonreligious, explanations, from the disciplines of anthropology, psychology, and sociology, including the "masters of suspicion" (including Feurbach, Nietzsche, Marx, Tylor, Frazer, and Freud). The scope of this book ranges from the classical, Semitic, and Indian religious traditions through contemporary thinkers. Thrower concludes by considering the future of the religions of the world in light of the increasingly close inter-religious encounters that are becoming a feature of the global village of the twenty-first century.

**Becoming Sinners** - Joel Robbins 2004-04-12

A study of cultural change through the study of the Christianization of the Urapmin, a Melanesian society in Papua New Guinea.

**The Sociology of Islam** - Armando Salvatore 2016-05-02

The Sociology of Islam provides an accessible introduction to this emerging field of inquiry,

teaching and debate. The study is located at the crucial intersection between a variety of disciplines in the social sciences and the humanities. It discusses the long-term dynamics of Islam as both a religion and as a social, political and cultural force. The volume focuses on ideas of knowledge, power and civility to provide students and readers with analytic and critical thinking frameworks for understanding the complex social facets of Islamic traditions and institutions. The study of the sociology of Islam improves the understanding of Islam as a diverse force that drives a variety of social and political arrangements. Delving into both conceptual questions and historical interpretations, *The Sociology of Islam* is a transdisciplinary, comparative resource for students, scholars, and policy makers seeking to understand Islam's complex changes throughout history and its impact on the modern world.

**Secularism and Religion-Making** - Markus Dressler 2011-10-03

This book conceives of "religion-making" broadly as the multiple ways in which social and cultural phenomena are configured and reconfigured within the matrix of a world-religion discourse that is historically and semantically rooted in particular Western and predominantly Christian experiences, knowledges, and institutions. It investigates how religion is universalized and certain ideas, social formations, and practices rendered "religious" are thus integrated in and subordinated to very particular - mostly liberal-secular - assumptions about the relationship between history, politics, and religion. The individual contributions, written by a new generation of scholars with decisively interdisciplinary approaches, examine the processes of translation and globalization of historically specific concepts and practices of religion - and its dialectical counterpart, the secular - into new contexts. This volume contributes to the relatively new field of thought that aspires to unravel the thoroughly intertwined relationships between religion and secularism as modern concepts.

**Europe's Encounter with Islam** - Luca Mavelli 2013-03-01

In the last few years, the Muslim presence in Europe has been increasingly perceived as 'problematic'. Events such as the French ban on

headscarves in public schools, the publication of the so-called 'Danish cartoons', and the speech of Pope Benedict XVI at the University of Regensburg have hit the front pages of newspapers the world over, and prompted a number of scholarly debates on Muslims' capacity to comply with the seemingly neutral and pluralistic rules of European secularity. Luca Mavelli argues that this perspective has prevented an in-depth reflection on the limits of Europe's secular tradition and its role in Europe's conflictual encounter with Islam. Through an original reading of Michel Foucault's spiritual notion of knowledge and an engagement with key thinkers, from Thomas Aquinas to Jürg n Habermas, Mavelli articulates a contending genealogy of European secularity. While not denying the latter's achievements in terms of pluralism and autonomy, he suggests that Europe's secular tradition has also contributed to forms of isolation, which translate into Europe's incapacity to perceive its encounter with Islam as an opportunity rather than a threat. Drawing on this theoretical perspective, Mavelli offers a contending account of some of the most important recent controversies surrounding Islam in Europe and investigates the 'postsecular' as a normative model to engage with the tensions at the heart of European secularity. Finally, he advances the possibility of a Europe willing to reconsider its established secular narratives which may identify in the encounter with Islam an opportunity to flourish and cultivate its democratic qualities and postnational commitments. This work will be of great interest to students and scholars of religion and international relations, social and political theory, and Islam in Europe.

**Powers of the Secular Modern** - David Scott  
2006

This book presents a set of critical engagements by writers from a variety of disciplines with the work of noted anthropologist Talal Asad.

Nation and Religion - Peter van der Veer  
1999-05-02

4. Race in Britain and India, Susan Bayly  
Formations of the Secular - Talal Asad  
2003-02-03

Opening with the provocative query "what might an anthropology of the secular look like?" this

book explores the concepts, practices, and political formations of secularism, with emphasis on the major historical shifts that have shaped secular sensibilities and attitudes in the modern West and the Middle East. Talal Asad proceeds to dismantle commonly held assumptions about the secular and the terrain it allegedly covers. He argues that while anthropologists have oriented themselves to the study of the "strangeness of the non-European world" and to what are seen as non-rational dimensions of social life (things like myth, taboo, and religion), the modern and the secular have not been adequately examined. The conclusion is that the secular cannot be viewed as a successor to religion, or be seen as on the side of the rational. It is a category with a multi-layered history, related to major premises of modernity, democracy, and the concept of human rights. This book will appeal to anthropologists, historians, religious studies scholars, as well as scholars working on modernity.

*History and Presence* - Robert A. Orsi  
2018-05-11

Honorable Mention, PROSE Award A Choice Outstanding Academic Title of the Year A Junto Favorite Book of the Year Beginning with metaphysical debates in the sixteenth century over the nature of Christ's presence in the host, the distinguished historian and scholar of religion Robert Orsi imagines an alternative to the future of religion that early moderns proclaimed was inevitable. "This book is classic Orsi: careful, layered, humane, and subtle... If reformed theology has led to the gods' ostensible absence in modern religion, *History and Presence* is a sort of counter-reformation literature that revels in the excesses of divine materiality: the contradictions, the redundancies, the scrambling of borders between the sacred and profane, the dead and the living, the past and the present, the original and the imitator... *History and Presence* is a thought-provoking, expertly arranged tour of precisely those abundant, excessive phenomena which scholars have historically found so difficult to think." —Sonja Anderson, *Reading Religion* "With reference to Marian apparitions, the cult of the saints and other divine-human encounters, Orsi constructs a theory of presence for the study of contemporary religion and

history. Many interviews with individuals devoted to particular saints and relics are included in this fascinating study of how people process what they believe.” —Catholic Herald  
*Is Critique Secular?* - Talal Asad 2013-05-09

This volume interrogates settled ways of thinking about the seemingly interminable conflict between religious and secular values in our world today. What are the assumptions and resources internal to secular conceptions of critique that help or hinder our understanding of one of the most pressing conflicts of our times? Taking as their point of departure the question of whether critique belongs exclusively to forms of liberal democracy that define themselves in opposition to religion, these authors consider the case of the “Danish cartoon controversy” of 2005. They offer accounts of reading, understanding, and critique for offering a way to rethink conventional oppositions between free speech and religious belief, judgment and violence, reason and prejudice, rationality and embodied life. The book, first published in 2009, has been updated for the present edition with a new Preface by the authors.

**The Republic Unsettled** - Mayanthi L. Fernando 2014-08-27

In 1989 three Muslim schoolgirls from a Paris suburb refused to remove their Islamic headscarves in class. The headscarf crisis signaled an Islamic revival among the children of North African immigrants; it also ignited an ongoing debate about the place of Muslims within the secular nation-state. Based on ten years of ethnographic research, *The Republic Unsettled* alternates between an analysis of Muslim French religiosity and the contradictions of French secularism that this emergent religiosity precipitated. Mayanthi L. Fernando explores how Muslim French draw on both Islamic and secular-republican traditions to create novel modes of ethical and political life, reconfiguring those traditions to imagine a new future for France. She also examines how the political discourses, institutions, and laws that constitute French secularism regulate Islam, transforming the Islamic tradition and what it means to be Muslim. Fernando traces how long-standing tensions within secularism and republican citizenship are displaced onto France's Muslims, who, as a result, are rendered

illegitimate as political citizens and moral subjects. She argues, ultimately, that the Muslim question is as much about secularism as it is about Islam.

*Public Religions in the Modern World* - José Casanova 2011-08-29

In a sweeping reconsideration of the relation between religion and modernity, José Casanova surveys the roles that religions may play in the public sphere of modern societies. During the 1980s, religious traditions around the world, from Islamic fundamentalism to Catholic liberation theology, began making their way, often forcefully, out of the private sphere and into public life, causing the “deprivatization” of religion in contemporary life. No longer content merely to administer pastoral care to individual souls, religious institutions are challenging dominant political and social forces, raising questions about the claims of entities such as nations and markets to be “value neutral”, and straining the traditional connections of private and public morality. Casanova looks at five cases from two religious traditions (Catholicism and Protestantism) in four countries (Spain, Poland, Brazil, and the United States). These cases challenge postwar—and indeed post-Enlightenment—assumptions about the role of modernity and secularization in religious movements throughout the world. This book expands our understanding of the increasingly significant role religion plays in the ongoing construction of the modern world.

**The Anthropology of Christianity** - Fenella Cannell 2006-10-17

This collection provides vivid ethnographic explorations of particular, local Christianities as they are experienced by different groups around the world. At the same time, the contributors, all anthropologists, rethink the vexed relationship between anthropology and Christianity. As Fenella Cannell contends in her powerful introduction, Christianity is the critical “repressed” of anthropology. To a great extent, anthropology first defined itself as a rational, empirically based enterprise quite different from theology. The theology it repudiated was, for the most part, Christian. Cannell asserts that anthropological theory carries within it ideas profoundly shaped by this rejection. Because of this, anthropology has been less successful in

considering Christianity as an ethnographic object than it has in considering other religions. This collection is designed to advance a more subtle and less self-limiting anthropological study of Christianity. The contributors examine the contours of Christianity among diverse groups: Catholics in India, the Philippines, and Bolivia, and Seventh-Day Adventists in Madagascar; the Swedish branch of Word of Life, a charismatic church based in the United States; and Protestants in Amazonia, Melanesia, and Indonesia. Highlighting the wide variation in what it means to be Christian, the contributors reveal vastly different understandings and valuations of conversion, orthodoxy, Scripture, the inspired word, ritual, gifts, and the concept of heaven. In the process they bring to light how local Christian practices and beliefs are affected by encounters with colonialism and modernity, by the opposition between Catholicism and Protestantism, and by the proximity of other religions and belief systems. Together the contributors show that it not sufficient for anthropologists to assume that they know in advance what the Christian experience is; each local variation must be encountered on its own terms. Contributors. Cecilia Busby, Fenella Cannell, Simon Coleman, Peter Gow, Olivia Harris, Webb Keane, Eva Keller, David Mosse, Danilyn Rutherford, Christina Toren, Harvey Whitehouse

**Religion as Critique** - Irfan Ahmad 2017-11-20  
Irfan Ahmad makes the far-reaching argument that potent systems and modes for self-critique as well as critique of others are inherent in Islam--indeed, critique is integral to its fundamental tenets and practices. Challenging common views of Islam as hostile to critical thinking, Ahmad delineates thriving traditions of critique in Islamic culture, focusing in large part on South Asian traditions. Ahmad interrogates Greek and Enlightenment notions of reason and critique, and he notes how they are invoked in relation to "others," including Muslims. Drafting an alternative genealogy of critique in Islam, Ahmad reads religious teachings and texts, drawing on sources in Hindi, Urdu, Farsi, and English, and demonstrates how they serve as expressions of critique. Throughout, he depicts Islam as an agent, not an object, of critique. On a broader level, Ahmad expands the idea of

critique itself. Drawing on his fieldwork among marketplace hawkers in Delhi and Aligarh, he construes critique anthropologically as a sociocultural activity in the everyday lives of ordinary Muslims, beyond the world of intellectuals. Religion as Critique allows space for new theoretical considerations of modernity and change, taking on such salient issues as nationhood, women's equality, the state, culture, democracy, and secularism.

*Rethinking Religion and World Affairs* - Timothy Samuel Shah 2012-02-29

In recent years, the role of religion in the study and conduct of international affairs has become increasingly important. The essays in this volume seek to question and remedy the problematic neglect of religion in extant scholarship, grappling with puzzles, issues, and questions concerning religion and world affairs in six major areas. Contributors critically revisit the "secularization thesis," which proclaimed the steady erosion of religion's public presence as an effect of modernization; explore the relationship between religion, democracy, and the juridico-political discourse of human rights; assess the role of religion in fomenting, ameliorating, and redressing violent conflict; and consider the value of religious beliefs, actors, and institutions to the delivery of humanitarian aid and the fostering of socio-economic development. Finally, the volume addresses the representation of religion in the expanding global media landscape, the unique place of religion in American foreign policy, and the dilemmas it presents. Drawing on the work of leading scholars as well as policy makers and analysts, *Rethinking Religion and World Affairs* is the first comprehensive and authoritative guide to the interconnections of religion and global politics.

On Suicide Bombing - Talal Asad 2007-05-11  
Like many people in America and around the world, Talal Asad experienced the events of September 11, 2001, largely through the media and the emotional response of others. For many non-Muslims, "the suicide bomber" quickly became the icon of "an Islamic culture of death" a conceptual leap that struck Asad as problematic. Is there a "religiously-motivated terrorism?" If so, how does it differ from other cruelties? What makes its motivation "religious"? Where does it stand in relation to other forms of

collective violence? Drawing on his extensive scholarship in the study of secular and religious traditions as well as his understanding of social, political, and anthropological theory and research, Asad questions Western assumptions regarding death and killing. He scrutinizes the idea of a "clash of civilizations," the claim that "Islamic jihadism" is the essence of modern terror, and the arguments put forward by liberals to justify war in our time. He critically engages with a range of explanations of suicide terrorism, exploring many writers' preoccupation with the motives of perpetrators. In conclusion, Asad examines our emotional response to suicide (including suicide terrorism) and the horror it invokes. *On Suicide Bombing* is an original and provocative analysis critiquing the work of intellectuals from both the left and the right. Though fighting evil is an old concept, it has found new and disturbing expressions in our contemporary "war on terror." For Asad, it is critical that we remain aware of the forces shaping the discourse surrounding this mode of violence, and by questioning our assumptions about morally good and morally evil ways of killing, he illuminates the fragile contradictions that are a part of our modern subjectivity.

**Recalling the Caliphate** - S. Sayyid 2022-06-13  
As late as the last quarter of the twentieth century, there were expectations that Islam's political and cultural influence would dissipate as the advance of westernization brought modernisation and secularisation in its wake. Not only has Islam failed to follow the trajectory pursued by variants of Christianity, namely confinement to the private sphere and depoliticisation, but it has also forcefully re-asserted itself as mobilisations in its name challenge the global order in a series of geopolitical, cultural and philosophical struggles. The continuing (if not growing) relevance of Islam suggests that global history cannot simply be presented as a scaled up version of that of the West. Quests for Muslim autonomy present themselves in several forms — local and global, extremist and moderate, conservative and revisionist — in the light of which the recycling of conventional narratives about Islam becomes increasingly problematic. Not only are these accounts inadequate for understanding Muslim experiences, but by

relying on them many Western governments pursue policies that are counter-productive and ultimately hazardous for Muslims and non-Muslims alike. Recalling the Caliphate engages critically with the interaction between Islam and the political in context of a post colonial world that continues to resist profound decolonisation. In the first part of this book, Sayyid focuses on how demands for Muslim autonomy are debated in terms such as democracy, cultural relativism, secularism, and liberalism. Each chapter analyses the displacements and evasions by which the decolonisation of the Muslim world continues to be deflected and deferred, while the latter part of the book builds on this critique and attempts to accelerate the decolonisation of the Muslim Ummah.

**Roman Catholicism and Political Form** - Carl Schmitt 1996

A translation of Carl Schmitt's classic explanation of the nature and historical/sociological significance of political Catholicism.

**Formations of the Secular** - 2003

**Religious Difference in a Secular Age** - Saba Mahmood 2015-11-03

How secular governance in the Middle East is making life worse—not better—for religious minorities The plight of religious minorities in the Middle East is often attributed to the failure of secularism to take root in the region. *Religious Difference in a Secular Age* challenges this assessment by examining four cornerstones of secularism—political and civil equality, minority rights, religious freedom, and the legal separation of private and public domains. Drawing on her extensive fieldwork in Egypt with Coptic Orthodox Christians and Bahais—religious minorities in a predominantly Muslim country—Saba Mahmood shows how modern secular governance has exacerbated religious tensions and inequalities rather than reduced them. Tracing the historical career of secular legal concepts in the colonial and postcolonial Middle East, she explores how contradictions at the very heart of political secularism have aggravated and amplified existing forms of Islamic hierarchy, bringing minority relations in Egypt to a new historical impasse. Through a close examination of

Egyptian court cases and constitutional debates about minority rights, conflicts around family law, and controversies over freedom of expression, Mahmood invites us to reflect on the entwined histories of secularism in the Middle East and Europe. A provocative work of scholarship, *Religious Difference in a Secular Age* challenges us to rethink the promise and limits of the secular ideal of religious equality. *The Making of Indian Secularism* - N. Chatterjee 2011-01-26

A unique study of how a deeply religious country like India acquired the laws and policies of a secular state, highlighting the contradictory effects of British imperial policies, the complex role played by Indian Christians, and how this highly divided community shaped its own identity and debated that of their new nation.

**Questioning Secularism** - Hussein Ali Agrama 2012-11-02

What, exactly, is secularism? What has the West's long familiarity with it inevitably obscured? In this work, Hussein Ali Agrama tackles these questions. Focusing on the fatwa councils and family law courts of Egypt just prior to the revolution, he delves deeply into the meaning of secularism itself and the ambiguities that lie at its heart.

Relations - Marilyn Strathern 2020-04-24

The concept of relation holds a privileged place in how anthropologists think and write about the social and cultural lives they study. In *Relations*, eminent anthropologist Marilyn Strathern provides a critical account of this key concept and its usage and significance in the English-speaking world. Exploring relation's changing articulations and meanings over the past three centuries, Strathern shows how the historical idiosyncrasy of using an epistemological term for kinspersons ("relatives") was bound up with evolving ideas about knowledge-making and kin-making. She draws on philosophical debates about relation—such as Leibniz's reaction to Locke—and what became its definitive place in anthropological exposition, elucidating the underlying assumptions and conventions of its use. She also calls for scholars in anthropology and beyond to take up the limitations of Western relational thinking, especially against the background of present ecological crises and interest in multispecies relations. In weaving

together analyses of kin-making and knowledge-making, Strathern opens up new ways of thinking about the contours of epistemic and relational possibilities while questioning the limits and potential of ethnographic methods.

**Freedom of Religion, Secularism, and Human Rights** - Nehal Bhuta 2019-01-24

This interdisciplinary volume examines the relationship between secularism, freedom of religion and human rights in legal, theoretical, historical and political perspective. It brings together chapters from leading scholars of human rights, law and religion, political theory, religious studies and history, and provides insights into the state of the debate about the relationship between these concepts.

Comparative in orientation, its chapters draw on constitutional and political discourses and experience not only from Western Europe and the United States, but also from India, the Arab world, and Malaysia.

**Tradition and Modernity** - David Marshall 2013-05-20

*Tradition and Modernity* focuses on how Christians and Muslims connect their traditions to modernity, looking especially at understandings of history, changing patterns of authority, and approaches to freedom. The volume includes a selection of relevant texts from 19th- and 20th-century thinkers, from John Henry Newman to Tariq Ramadan, accompanied by illuminating commentaries.

Christian Moderns - Webb Keane 2007-01-03

Across much of the postcolonial world, Christianity has often become inseparable from ideas and practices linking the concept of modernity to that of human emancipation. To explore these links, Webb Keane undertakes a rich ethnographic study of the century-long encounter, from the colonial Dutch East Indies to post-independence Indonesia, among Calvinist missionaries, their converts, and those who resist conversion. Keane's analysis of their struggles over such things as prayers, offerings, and the value of money challenges familiar notions about agency. Through its exploration of language, materiality, and morality, this book illuminates a wide range of debates in social and cultural theory. It demonstrates the crucial place of Christianity in semiotic ideologies of modernity and sheds new light on the

importance of religion in colonial and postcolonial histories.

**Genealogies of Religion** - Talal Asad  
1993-08-18

He argues that "religion is a construction of European modernity, a construction that authorizes—for Westerners and non-Westerners alike—particular forms of "history making."

**Anthropology & the Colonial Encounter** -  
Talal Asad 1973-01-01

[The papers in this book analyse and document ways in which anthropological thinking and practice have been affected by British colonialism. They approach this topic from different points of view and at different levels. Each stands as an original contribution to an argument which is only just beginning].

**Formations of the Secular** - Talal Asad  
2003-02-03

Opening with the provocative query "what might an anthropology of the secular look like?" this book explores the concepts, practices, and political formations of secularism, with emphasis on the major historical shifts that have shaped secular sensibilities and attitudes in the modern West and the Middle East. Talal Asad proceeds to dismantle commonly held assumptions about the secular and the terrain it allegedly covers. He argues that while anthropologists have oriented themselves to the study of the "strangeness of the non-European world" and to what are seen as non-rational dimensions of social life (things like myth, taboo, and religion), the modern and the secular have not been adequately examined. The conclusion is that the secular cannot be viewed as a successor to religion, or be seen as on the side of the rational. It is a category with a multi-layered history, related to major premises of modernity, democracy, and the concept of human rights. This book will appeal to anthropologists, historians, religious studies scholars, as well as scholars working on modernity.

**Indigenous Movements and Their Critics** -  
Kay B. Warren 2021-02-09

In this first book-length treatment of Maya intellectuals in national and community affairs in Guatemala, Kay Warren presents an ethnographic account of Pan-Maya cultural activism through the voices, writings, and actions of its participants. Challenging the belief

that indigenous movements emerge as isolated, politically unified fronts, she shows that Pan-Mayanism reflects diverse local, national, and international influences. She explores the movement's attempts to interweave these varied strands into political programs to promote human and cultural rights for Guatemala's indigenous majority and also examines the movement's many domestic and foreign critics. The book focuses on the years of Guatemala's peace process (1987--1996). After the previous ten years of national war and state repression, the Maya movement reemerged into public view to press for institutional reform in the schools and courts and for the officialization of a "multicultural, ethnically plural, and multilingual" national culture. In particular, Warren examines a group of well-known Mayanist antiracism activists--among them, Demetrio Cojt!, Mart!n Chacach, Enrique Sam Colop, Victor Montejo, members of Oxlajuuj Keej Maya' Ajtz'iib', and grassroots intellectuals in the community of San Andr s--to show what is at stake for them personally and how they have worked to promote the revitalization of Maya language and culture. Pan-Mayanism's critics question its tactics, see it as threatening their own achievements, or even as dangerously polarizing national society. This book highlights the crucial role that Mayanist intellectuals have come to play in charting paths to multicultural democracy in Guatemala and in creating a new parallel middle class.

**Secularisms** - Ann Pellegrini 2008-02-19

At a time when secularism is put forward as the answer to religious fundamentalism and violence, *Secularisms* offers a powerful, multivoiced critique of the narrative equating secularism with modernity, reason, freedom, peace, and progress. Bringing together essays by scholars based in religious studies, gender and sexuality studies, history, science studies, anthropology, and political science, this volume challenges the binary conception of "conservative" religion versus "progressive" secularism. With essays addressing secularism in India, Iran, Turkey, Great Britain, China, and the United States, this collection crucially complicates the dominant narrative by showing that secularism is multifaceted. How secularism is lived and experienced varies with its national,

regional, and religious context. The essays explore local secularisms in relation to religious traditions ranging from Islam to Judaism, Hinduism to Christianity. Several contributors explicitly take up the way feminism has been implicated in the dominant secularization story. Ultimately, by dislodging secularism's connection to the single (and singular) progress narrative, this volume seeks to open spaces for other possible narratives about both secularism and religion—as well as for other possible ways of inhabiting the contemporary world.

Contributors: Robert J. Baird, Andrew Davison, Tracy Fessenden, Janet R. Jakobsen, Laura Levitt, Molly McGarry, Afsaneh Najmabadi, Taha Parla, Geeta Patel, Ann Pellegrini, Tyler Roberts, Ranu Samantrai, Banu Subramaniam, Rajeswari Sunder Rajan, Angela Zito

What is Modernity? - Yoshimi Takeuchi 2005

Regarded as one of the foremost thinkers in postwar Japan, Takeuchi Yoshimi (1910-1977) questioned traditional Japanese thought and radically reconfigured an understanding of the subject's relationship to the world. His works were also central in drawing Japanese attention to the problems inherent in western colonialism and to the cultural importance of Asia, especially China. Takeuchi's writings synthesized philosophy, literature, and history, focusing not simply on Japan and the West but rather on the triangular relationship between Japan, the West, and China. This book, which represents the first appearance of Takeuchi's essays in English translation, explores Japanese modernity, literature, and nationalism as well as Chinese intellectual history. Takeuchi's research demonstrates how Asians attempted to make sense of European modernity without sacrificing their own cultural histories. An authentic method of modernity for Asia, Takeuchi concludes, needs to stress difference and plurality as opposed to the homogenizing force of westernization.

**Restating Orientalism** - Wael B. Hallaq  
2018-07-03

Since Edward Said's foundational work, Orientalism has been singled out for critique as the quintessential example of Western intellectuals' collaboration with oppression. Controversies over the imbrications of knowledge and power and the complicity of

Orientalism in the larger project of colonialism have been waged among generations of scholars. But has Orientalism come to stand in for all of the sins of European modernity, at the cost of neglecting the complicity of the rest of the academic disciplines? In this landmark theoretical investigation, Wael B. Hallaq reevaluates and deepens the critique of Orientalism in order to deploy it for rethinking the foundations of the modern project. Refusing to isolate or scapegoat Orientalism, Restating Orientalism extends the critique to other fields, from law, philosophy, and scientific inquiry to core ideas of academic thought such as sovereignty and the self. Hallaq traces their involvement in colonialism, mass annihilation, and systematic destruction of the natural world, interrogating and historicizing the set of causes that permitted modernity to wed knowledge to power. Restating Orientalism offers a bold rethinking of the theory of the author, the concept of sovereignty, and the place of the secular Western self in the modern project, reopening the problem of power and knowledge to an ethical critique and ultimately theorizing an exit from modernity's predicaments. A remarkably ambitious attempt to overturn the foundations of a wide range of academic disciplines while also drawing on the best they have to offer, Restating Orientalism exposes the depth of academia's lethal complicity in modern forms of capitalism, colonialism, and hegemonic power.

**The Production of Hindu-Muslim Violence in Contemporary India** - Paul R. Brass

2011-05-01

Chronic Hindu-Muslim rioting in India has created a situation in which communal violence is both so normal and so varied in its manifestations that it would seem to defy effective analysis. Paul R. Brass, one of the world's preeminent experts on South Asia, has tracked more than half a century's riots in the north Indian city of Aligarh. This book is the culmination of a lifetime's thinking about the dynamics of institutionalized intergroup violence in northern India, covering the last three decades of British rule as well as the entire post-Independence history of Aligarh. Brass exposes the mechanisms by which endemic communal violence is deliberately provoked and sustained.

He convincingly implicates the police, criminal elements, members of Aligarh's business community, and many of its leading political actors in the continuous effort to produce communal violence. Much like a theatrical production, specific roles are played, with phases for rehearsal, staging, and interpretation. In this way, riots become key historical markers in the struggle for political, economic, and social dominance of one community over another. In the course of demonstrating how riots have been

produced in Aligarh, Brass offers a compelling argument for abandoning or refining a number of widely held views about the supposed causes of communal violence, not just in India but throughout the rest of the world. An important addition to the literature on Indian and South Asian politics, this book is also an invaluable contribution to our understanding of the interplay of nationalism, ethnicity, religion, and collective violence, wherever it occurs.