

Read Free Powers Of The Secular Modern Talal Asad And His Interlocutors Cultural Memory In The Present

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From Caliphate to Secular State
The Foundations of Modern Political Thought: Volume 2, The Age of Reformation
Secularism and Freedom of Conscience
Powers of the Secular Modern
The Modern Spirit of Asia
The Struggle for Power in Early Modern Europe
Church and State in Early Modern England, 1509-1640
Secular Powers
Secularism and Religion-Making
Varieties of Secularism in Asia
Readings in Modern European History: Europe since the Congress of Vienna
Rethinking Secularism
Questioning Secularism
Religious Difference in a Secular Age
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Religion, the Secular, and the Politics of Sexual Difference
Supernatural and Secular Power in Early Modern England
State, Power and Politics in the Making of the Modern Middle East
Human Nature, Interest, and Power
Challenging the Secular State
Producing Spoilers
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Powers of Distinction
The Power of Religion in the Public Sphere
A Companion to Moral Anthropology
Charity and Power in Early Modern Italy
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A Companion to Modern African Art
On Historicizing Epistemology
The Secular Revolution
The Oxford Handbook of Medieval Christianity
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The Oxford Handbook of the History of Consumption
Secular Powers
No Longer

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Invisible Learning Lessons from Waco The Catholic Church and the Modern State Education and Modern Secularism Atheist Awakening Religion and International Relations Theory

From Caliphate to Secular State

Varieties of Secularism is an ethnographically rich, theoretically well-informed, and intellectually coherent volume which builds off the work of Talal Asad, Charles Taylor, and others who have engaged the issue of secularism(s) and in socio-political life. The volume seeks to examine theories of secularism/secularity and examine concrete ethnographic cases in order to further the theoretical discussion. Whereas Taylor's magisterial work draws up the conditions and problems of a belief in God in Western modernity, it leaves unexplored the challenges posed by the spiritual in modernity outside of the North Atlantic rim. This anthology seeks to begin that task. It does so by suggesting that the kind of secularity described by Taylor is only one amongst others. By attending to the shifting relationship between proper religion and 'bad faiths'; between politically valorised and embarrassing spiritual phenomena; between the new visibilities and silences of magic, ancestors, and religion in democratic politics, this book seeks to outline the particular formations of secularism that have become possible in Asia from China to Indonesia and from Bahrain to Timor-Leste. This book will appeal to students and scholars of Asian religion, politics and anthropology.

The Foundations of Modern Political Thought: Volume 2, The Age of Reformation

“What does it mean to say that we live in a secular age?” This apparently simple question opens into the massive, provocative, and complex *A Secular Age*, where Charles Taylor positions secularism as a defining feature of the modern world, not the mere absence of religion, and casts light on the experience of transcendence that scientific explanations of the world tend to neglect. In *Varieties of Secularism in a Secular Age*, a prominent and varied group of scholars chart the conversations in which *A Secular Age* intervenes and address wider questions of secularism and secularity. The distinguished contributors include Robert Bellah, José Casanova, Nilüfer Göle, William E. Connolly, Wendy Brown, Simon During, Colin Jager, Jon Butler, Jonathan Sheehan, Akeel Bilgrami, John Milbank, and Saba Mahmood. *Varieties of Secularism in a Secular Age* succeeds in conveying to readers the complexity of secularism while serving as an invaluable guide to a landmark book.

Secularism and Freedom of Conscience

Powers of the Secular Modern

Secularism is usually thought to contain the project of self-deification, in which humans attack God’s authority in order to take his place, freed from all constraints. Julie E. Cooper overturns this conception

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through an incisive analysis of the early modern justifications for secular politics. While she agrees that secularism is a means of empowerment, she argues that we have misunderstood the sources of secular empowerment and the kinds of strength to which it aspires. Contemporary understandings of secularism, Cooper contends, have been shaped by a limited understanding of it as a shift from vulnerability to power. But the works of the foundational thinkers of secularism tell a different story. Analyzing the writings of Hobbes, Spinoza, and Rousseau at the moment of secularity's inception, she shows that all three understood that acknowledging one's limitations was a condition of successful self-rule. And while all three invited humans to collectively build and sustain a political world, their invitations did not amount to self-deification. Cooper establishes that secular politics as originally conceived does not require a choice between power and vulnerability. Rather, it challenges us—today as then—to reconcile them both as essential components of our humanity.

The Modern Spirit of Asia

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

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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 Struggle for Power in Early Modern Europe

Secularism is usually thought to contain the project of self-deification, in which humans attack God's authority in order to take his place, freed from all constraints. Julie E. Cooper overturns this conception through an incisive analysis of the early modern justifications for secular politics. While she agrees that secularism is a means of empowerment, she argues that we have misunderstood the sources of secular empowerment and the kinds of strength to which it aspires. Contemporary understandings of secularism, Cooper contends, have been shaped by a

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Church and State in Early Modern England, 1509-1640

This collection of essays presents groundbreaking work from an interdisciplinary group of leading theorists and scholars representing the fields of history, philosophy, political science, sociology, and anthropology. The volume will introduce readers to some of the most compelling new conceptual and theoretical understandings of secularism and the secular, while also examining socio-political trends involving the relationship between the religious and the secular from a variety of locations across the globe. In recent decades, the public has become increasingly aware of the important role religious commitments play in the cultural, social, and political dynamics of domestic and world affairs. This so called "resurgence" of religion in the public sphere has

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elicited a wide array of responses, including vehement opposition to the very idea that religious reasons should ever have a right to expression in public political debate. The current global landscape forces scholars to reconsider not only once predominant understandings of secularization, but also the definition and implications of secular assumptions and secularist positions. The notion that there is no singular secularism, but rather a range of multiple secularisms, is one of many emerging efforts to reconceptualize the meanings of religion and the secular. Rethinking Secularism surveys these efforts and helps to reframe discussions of religion in the social sciences by drawing attention to the central issue of how "the secular" is constituted and understood. It provides valuable insight into how new understandings of secularism and religion shape analytic perspectives in the social sciences, politics, and international affairs.

Secular Powers

The principle of modernity -- A history of religion -- Artificial populations -- The collective -- Images of truth from Anselm to Badiou -- The radical enlightenment of Spinoza and Kant -- Modernity as ground zero -- Of gods, laws, rabbis, and ends

Secularism and Religion-Making

The two volumes of The Foundations of Modern Political Thought are intended as both an introduction to the period for students, and a presentation and

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justification of a particular approach to the interpretation of historical texts. -- Book Cover.

Varieties of Secularism in Asia

Winner of a 2013 American Educational Studies Association Critics' Choice Award Drawing on conversations with hundreds of professors, co-curricular educators, administrators, and students from institutions spanning the entire spectrum of American colleges and universities, the Jacobsens illustrate how religion is constructively intertwined with the work of higher education in the twenty-first century. No Longer Invisible documents how, after decades when religion was marginalized, colleges and universities are re-engaging matters of faith-an educational development that is both positive and necessary. Religion in contemporary American life is now incredibly complex, with religious pluralism on the rise and the categories of "religious" and "secular" often blending together in a dizzying array of lifestyles and beliefs. Using the categories of historic religion, public religion, and personal religion, No Longer Invisible offers a new framework for understanding this emerging religious terrain, a framework that can help colleges and universities-and the students who attend them-interact with religion more effectively. The stakes are high: Faced with escalating pressures to focus solely on job training, American higher education may find that paying more careful and nuanced attention to religion is a prerequisite for preserving American higher education's longstanding commitment to personal,

Read Free Powers Of The Secular Modern Talal Asad And His Interlocutors Cultural Memory In The Present social, and civic learning.

Readings in Modern European History: Europe since the Congress of Vienna

Rethinking Secularism

It was an impossible crime: knock off an entire North Dakota town called Copper Canyon—clean out the plant payroll, both banks, and all the stores in one night. Parker called it "science fiction," but with the right men (a score of them), he could figure it out to the last detail. It could work. If the men behaved like pros, cool and smart; if they didn't get impatient, start chasing skirts, or decide to take the opportunity to settle secret old scores they just might pull it off.

Questioning Secularism

Religious Difference in a Secular Age

For the people of early modern England, the dividing line between the natural and supernatural worlds was both negotiable and porous - particularly when it came to issues of authority. Without a precise separation between 'science' and 'magic' the realm of the supernatural was a contested one, that could be used both to bolster and challenge various forms of authority and the exercise of power in early modern England. In order to better understand these issues, this volume addresses a range of questions regarding

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the ways in which ideas, beliefs and constructions of the supernatural threatened and conflicted with authority, as well as how the power of the supernatural could be used by authorities (monarchical, religious, legal or familial) to reinforce established social norms. Drawing upon a range of historical, literary and dramatic texts the collection reveals intersecting early modern anxieties in relation to the supernatural, issues of control and the exercise of power at different levels of society, from the upper echelons of power at court to local and domestic spaces, and in a range of publication contexts - manuscript sources, printed prose texts and the early modern stage. Divided into three sections - 'Magic at Court', 'Performance, Text and Language' and 'Witchcraft, the Devil and the Body' - the volume offers a broad cultural approach to the subject that reflects current research by a range of early modern scholars from the disciplines of history and literature. By bringing scholars into an interdisciplinary dialogue, the case studies presented here generate fresh insights within and between disciplines and different methodologies and approaches, which are mutually illuminating.

Readings in Modern Europe History

Jocelyn Maclure and Charles Taylor provide a clearly reasoned, articulate account of the two main principles of secularism—equal respect, and freedom of conscience—and argue that in our religiously diverse, politically interconnected world, secularism, properly understood, may offer the only path to

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Religion, the Secular, and the Politics of Sexual Difference

Offering a wealth of perspectives on African modern and Modernist art from the mid-nineteenth century to the present, this new Companion features essays by African, European, and North American authors who assess the work of individual artists as well as exploring broader themes such as discoveries of new technologies and globalization. A pioneering continent-based assessment of modern art and modernity across Africa Includes original and previously unpublished fieldwork-based material Features new and complex theoretical arguments about the nature of modernity and Modernism Addresses a widely acknowledged gap in the literature on African Art

Supernatural and Secular Power in Early Modern England

State, Power and Politics in the Making of the Modern Middle East

Human Nature, Interest, and Power

Roger Owen has fully revised and updated his authoritative text to take into account the latest developments in the Middle East. This book continues

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to serve as an excellent introduction for newcomers to the modern history and politics of this fascinating region. This third edition continues to explore the emergence of individual Middle Eastern states since the fall of the Ottoman Empire at the end of the First World War and the key themes that have characterized the region since then.

Challenging the Secular State

Scholars have long argued over whether the 1648 Peace of Westphalia, which ended more than a century of religious conflict arising from the Protestant Reformations, inaugurated the modern sovereign-state system. But they largely ignore a more fundamental question: why did the emergence of new forms of religious heterodoxy during the Reformations spark such violent upheaval and nearly topple the old political order? In this book, Daniel Nexon demonstrates that the answer lies in understanding how the mobilization of transnational religious movements intersects with--and can destabilize--imperial forms of rule. Taking a fresh look at the pivotal events of the sixteenth and seventeenth centuries--including the Schmalkaldic War, the Dutch Revolt, and the Thirty Years' War--Nexon argues that early modern "composite" political communities had more in common with empires than with modern states, and introduces a theory of imperial dynamics that explains how religious movements altered Europe's balance of power. He shows how the Reformations gave rise to crosscutting religious networks that undermined the ability of early modern

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European rulers to divide and contain local resistance to their authority. In doing so, the Reformations produced a series of crises in the European order and crippled the Habsburg bid for hegemony. Nexon's account of these processes provides a theoretical and analytic framework that not only challenges the way international relations scholars think about state formation and international change, but enables us to better understand global politics today.

Producing Spoilers

The first thorough study of charity, and medical and poor relief, in post-Renaissance Italy.

Formations of the Secular

This insightful analysis looks at the power struggles of 1920–1926, a time during which the Ottoman Empire was replaced by a secular and modernist Turkish nationalist regime. * A bibliography of archival sources from the United States, Britain, the Ottoman Empire, and Turkey, as well as other primary and secondary sources in the Turkish, English, and Ottoman languages

Powers of Distinction

The Power of Religion in the Public Sphere represents a rare opportunity to experience a diverse group of preeminent philosophers confronting one pervasive contemporary concern: what role does or should religion play in our public lives? Reflecting on her

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recent work concerning state violence in Israel-Palestine, Judith Butler explores the potential of religious perspectives for renewing cultural and political criticism, while Jürgen Habermas, best known for his seminal conception of the public sphere, thinks through the ambiguous legacy of the concept of "the political" in contemporary theory. Charles Taylor argues for a radical redefinition of secularism, and Cornel West defends civil disobedience and emancipatory theology. Eduardo Mendieta and Jonathan VanAntwerpen detail the immense contribution of these philosophers to contemporary social and political theory, and an afterword by Craig Calhoun places these attempts to reconceive the significance of both religion and the secular in the context of contemporary national and international politics.

The Power of Religion in the Public Sphere

Global struggles over women's roles, rights, and dress increasingly cast the secular and the religious in tense if not violent opposition. When advocates for equality speak in terms of rights and modern progress, or reactionaries ground their authority in religious and scriptural appeals, both tend to presume women's emancipation is ineluctably tied to secularization. Religion, the Secular, and the Politics of Sexual Difference upsets this certainty by drawing on diverse voices and traditions in studies that historicize, question, and test the implicit links between secularism and expanded freedoms for women.

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Rather than position secularism as the answer to conflicts over gender and sexuality, this volume shows both religion and the secular collaborate in creating the conditions that generate them.

A Companion to Moral Anthropology

The relationship between church and state, indeed between religion and politics, has been one of the most significant themes in early modern English history. While scores of specialized studies have greatly advanced scholars' understanding of particular aspects of this period, there is no general overview that takes into account current scholarship. This volume discharges that task. Solt seeks to provide the main contours of church-state connections in England from 1509 to 1640 through a selective narration of events interspersed with interpretive summaries. Since World War II, social and economic explanations have dominated the interpretation of events in Tudor and early Stuart England. While these explanations continue to be influential, religious and political explanations have once again come to the fore. Drawing extensively from both primary and secondary sources, Solt provides a scholarly synthesis that combines the findings of earlier research with the more recent emphasis on the impact of religion on political events and vice versa.

Charity and Power in Early Modern Italy

The term 'consumption' covers the desire for goods

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and services, their acquisition, use, and disposal. The study of consumption has grown enormously in recent years, and it has been the subject of major historiographical debates: did the eighteenth century bring a consumer revolution? Was there a great divergence between East and West? Did the twentieth century see the triumph of global consumerism? Questions of consumption have become defining topics in all branches of history, from gender and labour history to political history and cultural studies. The Oxford Handbook of the History of Consumption offers a timely overview of how our understanding of consumption in history has changed in the last generation, taking the reader from the ancient period to the twenty-first century. It includes chapters on Asia, Europe, Africa, and North America, brings together new perspectives, highlights cutting-edge areas of research, and offers a guide through the main historiographical developments. Contributions from leading historians examine the spaces of consumption, consumer politics, luxury and waste, nationalism and empire, the body, well-being, youth cultures, and fashion. The Handbook also showcases the different ways in which recent historians have approached the subject, from cultural and economic history to political history and technology studies, including areas where multidisciplinary approaches have been especially fruitful.

Readings in Modern European History: the French revolution and the Napoleonic period

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Supporters of Hamas and radical religious Israeli settlers seem to serve one purpose in the international peace process: to provide an excuse for its failure. High-level diplomatic negotiators and grassroots peace activists alike blame religious extremists for acting as "spoilers" of rational negotiation, and have often attempted to neutralize, co-opt, or marginalize them. In *Producing Spoilers*, Joyce Dalsheim explores the problem of stalled peacemaking by viewing spoilers not as the cause, but as a symptom of systemic malfunctions within the concept of the nation-state itself, and the secular constructs of historicism that support it. She argues that spoilers are generated as internal enemies in the course of conflict and used to explain why processes of peace and reconciliation fail. In other words, peacemaking efforts can work to produce enmity. Focusing on the case of Israel and Palestine, Dalsheim shows how processes of conflict resolution, diplomacy, dialogue, education, and social theorizing about liberation, peace, and social justice actually participate in constructing enemies, thus limiting the options for peaceful outcomes. Dalsheim examines the work of politicians and diplomats as well as scholars and grass-roots level peacemakers, drawing on her research and her own experience as an activist for peace. She identifies a number of common techniques and assumptions that help to produce spoilers, among them the constraints of the narrative form and how storytelling is employed in conflict resolution, and the idea of anachronism, which prevents theorists and activists from seeing creative possibilities for peaceful coexistence. Dalsheim also looks at the limits of territorial solutions and the

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consequences of nationalism-the context in which spoilers of the Israeli-Palestinian conflict are produced. She contrasts that nationalism with current theorizing on flexible citizenship and diasporic identity. The book culminates by moving beyond national enmity and outside conventional peacemaking to clear a space in which to think about alternative forms of negotiation, exchange, community, and coexistence.

A Companion to Modern African Art

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.

On Historicizing Epistemology

Religious concerns stand at the center of international politics, yet key paradigms in international relations, namely realism, liberalism, and constructivism, barely consider religion in their analysis of political subjects. The essays in this collection rectify this. Authored by leading scholars, they introduce models that integrate religion into the study of international politics and connect religion to a rising form of populist politics in the developing world. Contributors identify religion as pervasive and distinctive, forcing a reframing of international relations theory that reinterprets traditional paradigms. One essay draws on both realism and constructivism in the examination of religious discourse and transnational networks. Another positions secularism not as the opposite of religion but as a comparable type of worldview drawing on and competing with religious ideas. With the secular state's perceived failure to address popular needs, religion has become a banner for movements that demand a more responsive government. The contributors to this volume recognize this trend and propose structural and theoretical innovations for future advances in the discipline.

The Secular Revolution

The central question of the Arab Spring—what democracies should look like in the deeply religious countries of the Middle East—has developed into a vigorous debate over these nations' secular identities.

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But what, exactly, is secularism? What has the West's long familiarity with it inevitably obscured? In *Questioning Secularism*, 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. Drawing on a precedent-setting case arising from the family law courts—the last courts in Egypt to use Shari'a law—Agrama shows that secularism is a historical phenomenon that works through a series of paradoxes that it creates. Digging beneath the perceived differences between the West and Middle East, he highlights secularism's dependence on the law and the problems that arise from it: the necessary involvement of state sovereign power in managing the private spiritual lives of citizens and the irreducible set of legal ambiguities such a relationship creates. Navigating a complex landscape between private and public domains, *Questioning Secularism* lays important groundwork for understanding the real meaning of secularism as it affects the real freedoms of a citizenry, an understanding of the utmost importance for so many countries that are now urgently facing new political possibilities.

The Oxford Handbook of Medieval Christianity

This book criticizes three basic concepts in Reinhold Niebuhr's social thought: his views of human nature, interest, and power. Attention is directed especially at the way Niebuhr's concepts lack sufficient historicity,

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obscure social and political dynamics, and, finally, lack adequate descriptive power. An alternative to each of these concepts is offered and used as a way to open up social thought to more complex analysis, more concrete and material uses, and a discussion of implications for alternative direction and action.

Varieties of Secularism in a Secular Age

The Oxford Handbook of Medieval Christianity takes as its subject the beliefs, practices, and institutions of the Christian Church between 400 and 1500AD. It addresses topics ranging from early medieval monasticism to late medieval mysticism, from the material wealth of the Church to the spiritual exercises through which certain believers might attempt to improve their souls. Each chapter tells a story, but seeks also to ask how and why 'Christianity' took particular forms at particular moments in history, paying attention to both the spiritual and otherworldly aspects of religion, and the material and political contexts in which they were often embedded. This Handbook is a landmark academic collection that presents cutting-edge interpretive perspectives on medieval religion for a wide academic audience, drawing together thirty key scholars in the field from the United States, the UK, and Europe. Notably, the Handbook is arranged thematically, and focusses on an analytical, rather than narrative, approach, seeking to demonstrate the variety, change, and complexity of religion throughout this long period, and the numerous different ways in which modern scholarship can approach it. While providing a very

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wide-ranging view of the subject, it also offers an important agenda for further study in the field.

The Oxford Handbook of the History of Consumption

A Companion to Moral Anthropology is the first collective consideration of the anthropological dimensions of morals, morality, and ethics. Original essays by international experts explore the various currents, approaches, and issues in this important new discipline, examining topics such as the ethnography of moralities, the study of moral subjectivities, and the exploration of moral economies. Investigates the central legacies of moral anthropology, the formation of moral facts and values, the context of local moralities, and the frontiers between moralities, politics, humanitarianism Features contributions from pioneers in the field of moral anthropology, as well as international experts in related fields such as moral philosophy, moral psychology, evolutionary biology and neuroethics

Secular Powers

Surveys over the last twenty years have seen an ever-growing number of Americans disclaim religious affiliations and instead check the "none" box. In the first sociological exploration of organized secularism in America, Richard Cimino and Christopher Smith show how one segment of these "nones" have created a new, cohesive atheist identity through

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activism and the creation of communities. According to Cimino and Smith, the new upsurge of atheists is a reaction to the revival of religious fervor in American politics since 1980. Feeling overlooked and underrepresented in the public sphere, atheists have employed a wide variety of strategies-some evangelical, some based on identity politics-to defend and assert themselves against their ideological opponents. These strategies include building and maintaining communities, despite the absence of the kinds of shared rituals, texts, and laws that help to sustain organized religions. Drawing on in-depth interviews with self-identified atheist, secularist, and humanist leaders and activists, as well as extensive observations and analysis of secular gatherings and media, Cimino and Smith illustrate how atheists organize and align themselves toward common goals, and how media-particularly web-based media-have proven invaluable in connecting atheists to one another and in creating a powerful virtual community. Cimino and Smith suggest that secularists rely not only on the Internet for community-building, but on their own new forms of ritual. This groundbreaking study will be essential reading for anyone seeking to understand the growing atheist movement in America.

No Longer Invisible

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

Learning Lessons from Waco

Epistemology, as generally understood by philosophers of science, is rather remote from the history of science and from historical concerns in general. Rheinberger shows that, from the late nineteenth through the late twentieth century, a parallel, alternative discourse sought to come to terms with the rather fundamental experience of the thoroughgoing scientific changes brought on by the revolution in physics. Philosophers of science and historians of science alike contributed their share to what this essay describes as an ongoing quest to historicize epistemology. Historical epistemology, in this sense, is not so concerned with the knowing subject and its mental capacities. Rather, it envisages science as an ongoing cultural endeavor and tries to assess the conditions under which the sciences in all their diversity take shape and change over time.

The Catholic Church and the Modern State

"Smith provides the reader with a powerful new framework for assessing the secularization of American public life, including a wealth of new insights and historical evidence on religion in American institutions. For those interested in religion's changing role in the public arena, this is essential reading, certain to have tremendous impact."—Roger Finke, Professor of Sociology and Religious Studies at Penn State and coauthor of *Acts of Faith: Explaining the Human Side of Religion*

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"Finally a much welcome sociological study of secularization that eschews assumptions of inevitability in favor of flesh-and-blood institutional histories, from the fields of education, journalism, and law to science, medicine, and even religion itself."—Ronald L. Numbers, Hilldale and William Coleman Professor of the History of Science and Medicine, University of Wisconsin-Madison, and author of *The Creationists* "Secularization has long been talked about as if it were the inevitable product of vast impersonal forces operating above our heads. In this fascinating collection, the authors descend from the stratosphere to investigate the power struggles that actually brought about secularization in education, law, and journalism. A wonderful, arresting book that gives secularization a human face."—Nicholas Wolterstorff, author of *John Locke and the Ethics of Belief* "This book is sure to evoke debate, agreement, contention, and future research by historians, sociologists, political scientists, and scholars of American religion."—Rhys H. Williams, editor, *Journal for the Scientific Study of Religion*

Education and Modern Secularism

Presents a conceptual model of worldview conflict, using the example of Waco to extract principles for negotiating with communities motivated by unconventional beliefs. The author argues that parties with fundamentally different worldviews must first deal with reality, or "worldnaming," before they can begin to confront the issues, and suggests that because they used different "naming, framing, and

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blaming" language, the two sides in the Waco negotiation were destined to fail. While the Branch Davidians' reality was based on values and spirituality, that of the FBI was scientific and goal-centered, and it dismissed the Davidians' attempts to communicate as "Bible babble." She concludes with 14 lessons for future crisis negotiators dealing with such groups.

Atheist Awakening

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.

Religion and International Relations Theory

The Modern Spirit of Asia challenges the notion that modernity in China and India are derivative imitations of the West, arguing that these societies have transformed their ancient traditions in unique and distinctive ways. Peter van der Veer begins with nineteenth-century imperial history, exploring how Western concepts of spirituality, secularity, religion, and magic were used to translate the traditions of India and China. He traces how modern Western notions of religion and magic were incorporated into the respective nation-building projects of Chinese and Indian nationalist intellectuals, yet how modernity in China and India is by no means uniform. While religion is a centerpiece of Indian nationalism, it is viewed in China as an obstacle to progress that must be marginalized and controlled. The Modern Spirit of Asia moves deftly from Kandinsky's understanding of spirituality in art to Indian yoga and Chinese qi gong, from modern theories of secularism to histories of Christian conversion, from Orientalist constructions of religion to Chinese campaigns against magic and superstition, and from Muslim Kashmir to Muslim Xinjiang. Van der Veer, an outspoken proponent of the importance of comparative studies of religion and society, eloquently makes his case in this groundbreaking examination of the spiritual and the secular in China and India.

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