

Dante Poet Of The Secular World

Formations of the Secular Making Sense of the Secular Encountering the Secular The Secular City The Secular in South, East, and Southeast Asia Praise of the Secular Rethinking Secularism The Secular Paradox In Praise of the Secular Secularisation Performing the Secular At the Limits of the Secular How (Not) to Be Secular A Short History of Secularism Beyond the Secular West The Secular Outlook Recognizing the Non-religious The Secular as Methodology Social Identities Between the Sacred and the Secular Unquiet Things Talal Asad Ranjan Ghosh J. Heath Atchley Harvey Cox Kenneth Dean Gabriel Vahanian Craig Calhoun Joseph Blankholm Lloyd Geering Christopher Hartney Milija Gluhovic William A. Barbieri Jr. James K. A. Smith Graeme Smith Akeel Bilgrami Paul Cliteur Lois Lee Robert L. Montgomery Abby Day Colin Jager

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a dark but brilliantly original work one of the most important books on religion and the modern in recent years h net reviews 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 a difficult if stunningly eloquent book a response both elusive and forthright to the many shelves of books on terrorism which this country s trade publishers are rushing into print bryn mawr review of comparative literature this wonderfully illuminating book should be read alongside the author s genealogies of religion religion one of the most interesting scholars of religious writing today christian scholar s review asad s brilliant study remains a defining piece of intellectual and scholarly contribution for all of those interested in exploring the religious and the secular in the modern era the american journal of islamic social sciences

this book offers a wide range of critical perspectives on how secularism unfolds and has been made sense of across europe and asia the book evaluates secularism as it exists today its formations and discontents within contemporary discourses of power terror religion and cosmopolitanism and the focus on these two continents gives critical attention to recent political and cultural developments where secularism and multiculturalism have impinged in deeply problematical ways raising bristling ideological debates within the functioning of modern state bureaucracies examining issues as controversial as the state of islam in europe and china s encounters with religion secularism and modernization provides incisive and

broader perspectives on how we negotiate secularism within the contemporary threats of terrorism and other forms of fundamentalism and state politics however amidst the discussions of various versions of secularism in different countries and cultural contexts this book also raises several other issues relevant to the antitheocratic and theocratic alike such as is secularism is merely a nonreligious establishment is secularism a kind of cultural war how is it related to terror the book at once makes sense of secularism across cultural religious and national borders and puts several relevant issues on the anvil for further investigations and understanding

in encountering the secular j heath atchley proposes an alternative to the understanding of the secular as that which opposes the religious and he turns to american and continental philosophy to support his critique drawing from thinkers as disparate as ralph waldo emerson and gilles deleuze and engaging with contemporary literature and film atchley shows how the division of experience individual cultural political into the distinct realms of the religious and the secular overlooks the subtle ways in which value can emerge far from arguing that the religious and the secular are the same he means instead to suggest that the dogmatic separation between these two realms gets in the way of experiencing an immanent value a kind of value tied neither to a transcendent reality e g a god or an ideal nor to a self centered reality e g pleasure or knowledge each chapter cultivates a particular concept that challenges the breach between the secular and the religious rendering that breach ambiguous such ambiguity the author affirms is relevant to a time when rigid and simplistic notions of religion and secularity are used to justify thoughtlessness and even violence all too often the secular is thought of either as a triumph in overcoming the presumed irrationality and oppression of religion or as lament in losing the meaning religion is thought once to have offered atchley suggests a view of the secular as an opportunity to experience an immanent value that is neither controlled by the human self nor conferred by a divine entity written in a prose that is lucid lively and provocative encountering the secular shows how a philosophical endeavor might be understood as a spiritual practice

since its initial publication in 1965 the secular city has been hailed as a classic for its nuanced exploration of the relationships among the rise of urban civilization the decline of hierarchical institutional religion and the place of the secular within society now half a century later this international best seller remains as relevant as when it first appeared the book's arguments that secularity has a positive effect on institutions that the city can be a space where people of all faiths fulfill their potential and that god is present in both the secular and formal religious realms still resonate with readers of all backgrounds for this brand new edition harvey cox provides a substantial and updated introduction he reflects on the book's initial stunning success in an age of political and religious upheaval and makes the case for its enduring relevance at a time when the debates that the secular city helped ignite have caught fire once again

this innovative edited collection provides a comprehensive analysis of modern secularism across asia which contests and expands prevailing accounts that have predominantly focused on the west its authors highlight that terms like secular secularization and secularism do not carry the same meanings in the very different historical and cultural contexts of asia critiquing charles taylor's account of secularism this book examines what travelled and what not in the imperial encounter between western secular modernity and other traditions outside of the west throughout the book state responses to religion at different points in chinese and south east asian history are carefully considered providing a nuanced and in depth understanding of post secular strategies and relations in these areas particular attention is given to catholicism in the philippines vietnam and singapore and hinduism and chinese religion in malaysia singapore and india this theoretically engaged work will appeal to students and scholars of asian studies anthropology religious studies history sociology and political science

conservative religious figures routinely warn against the dangers of secularization just as proponents of the modern secular state decry the theocratic tendencies of religion both sides assume that the sacred and the secular are diametrically opposed gabriel vahanian rightly

calls such misbegotten assumptions into question the problem lies elsewhere in the light of the biblical dialectic of holiness and the secular praise of the secular deftly vindicates the secular weaving together philosophy history and theology in fine derridean yet reinforced deconstructionist fashion vahanian argues that religion far from being opposed to the secular finds its fulfillment in the secular world armed with a compelling interpretation of christ s incarnation he claims that we have not grasped john s notion of the word become flesh even of god as wording until or unless we realize it must so expand as to demand the worlding of that very word extending it into secular relevance in other words the holy if not the sacred demands its own secularization in this poetically written and profoundly life affirming work vahanian reinvigorates the secular against the claims of fundamentalism which makes the relative absolute and against the ideology of a kind of atheism secularism is his term which makes the absolute relative

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 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

living in a culture saturated with christian language and ideas america s nonbelievers struggle to define themselves on their own terms they face the difficult choice of avoiding religion completely or embracing parts of religion and living with contradictions in the secular paradox joseph blankholm explores what it feels like to be secular and live with this ambivalence relying on several years of ethnographic research among secular activists and organized nonbelievers in the united states the volume shows how secular people are both absolutely not religious and part of a religion like secular tradition the secular paradox focuses heavily on nonbelievers who don t fit easily within secularism because they are the ones who tell its story best the challenges faced by people of color women and those who have left non christian religions shed light on what secularism is and how it works by revealing its limits and contradictions placing them front and center unveils a new landscape of american religion and offers a view into what american secularism is becoming book jacket

with his inimitable ability to take us on whirlwind trips through religious history geering traces the process of secularisation he sees within earlier forms of judaism and christianity the seeds of secular thought emerging from the margins of previous dominant faith systems lloyd geering is a presbyterian minister former professor of old testament studies in brisbane and dunedin and currently special lecturer for the st andrews trust for the study of religion and society

secularisation new historical perspectives unveils an exciting range of case studies exploring emerging research in secularisation with an international outlook inspired by scholarship conducted by the religious history association this collected volume questions the paradigm

of secularisation by exploring its historical manifestations and making projections as to the future divide between religious life and the secular world a must read for anyone interested in events and personalities that shaped the religious landscape of the present this volume contains meticulous historical research it also presents a strong focus on the southern hemisphere which is often largely absent in discussions of secularity topics covered here include schisms between secularism and christianity in australia and on a global scale jesuit frontier missions in ibero america the publically religious displays of the salvation army competition between church life and emerging recreational pursuits at the turn of the century joseph fletcher s contributions ethical secularity the privileged place of christianity within the queensland educational system notions of religiously justified violence amongst the anzac forces and the ongoing debate between constitutional secularity and christian nationhood in the united states of america from its foundation up until the present day the latter part of the volume explores the secularisation paradigm as a cultural creation in its own right an important consideration for any scholar in this field to this end the authors explore the mythic status of secularisation as a social and historical concept question the validity of historical approaches to this discourse explore whether or not definitions of religion are too conservative to be workable and pose the question of whether or not secular institutions like state museums are really what they claim to be the role of religion in public life is a fascinating question to explore and one that must be tackled via a truly international exploration of secularisation so too must the inquisitive scholar consider the very nature of the terms employed in research secularisation new historical perspectives is the perfect toolkit for such investigations

with a foreword from rustom bharucha this book is a timely anthology which aims to unsettle our habituated modes of thinking about the place of the secular in cultural productions the last decade alone has witnessed many religious protests against cultural productions which have led in some cases to the closure of theatre and opera performances threats to artists led to the exile of indian painter mf husain and murder of dutch film maker theo van gogh the

controversy over the depiction of the islamic prophet muhammad in the danish newspaper jyllands posten in 2005 led to the cancellation of performances of mozart s idomeneo for the season offering fresh and provocative readings that probe the limits and promise of secularity in relation to questions of performance politics and the public sphere this book will be invaluable to scholars who seek to understand the dramatic rise of politicized theology in our new century

this volume presents an integrated collection of constructive essays by eminent catholic scholars addressing the new challenges and opportunities facing religious believers under shifting conditions of secularity and post secularity using an innovative keywords approach at the limits of the secular is an interdisciplinary effort to think through the implications of secular consciousness for the role of religion in public affairs the book responds in some ways to charles taylor s magnum opus a secular age although it also stands on its own it features an original essay by david tracy the most prominent american catholic theologian writing today and groundbreaking contributions by influential younger theologians such as peter casarella william cavanaugh and vincent miller contributors william a barbieri jr peter casarella william t cavanaugh michele dillon mary doak anthony j godzieba slavica jakelic j paul martin vincent j miller philip j rossi robert j schreiter david tracy

how not to be secular is what jamie smith calls your hitchhiker s guide to the present it is both a reading guide to charles taylor s monumental work a secular age and philosophical guidance on how we might learn to live in our times taylor s landmark book a secular age 2007 provides a monumental incisive analysis of what it means to live in the post christian present a pluralist world of competing beliefs and growing unbelief jamie smith s book is a compact field guide to taylor s insightful study of the secular making that very significant but daunting work accessible to a wide array of readers even more though smith s how not to be secular is a practical philosophical guidebook a kind of how to manual on how to live in our secular age it ultimately offers us an adventure in self understanding and maps out a way to get our bearings in today s secular culture no matter who we are whether believers or

skeptics devout or doubting self assured or puzzled and confused this is a book for any thinking person to chew on

what does it mean to call western society secular what is secularism and how should we understand the concept of secularism in international relations particularly the clash between radical islam and the west the latin term from which the word secular is derived saeculum means generation or age and came to mean that which belongs to this life to the here and now in this world it is widely used as a shorthand for the ideology which shapes contemporary society without reference to the divine however according to graeme smith secularism represents a great deal more he offers a radical reappraisal of the notion of secularism and its history beginning with the greeks and proceeding to modernity and the contemporary period the assumption that the west is becoming increasingly secular is often unquestioned by contrast dr smith discerns a different kind of society one informed by a historical legacy which makes sense only when it is appreciated that it is religious secularism was born of christianity daringly and very originally smith argues that it is impossible to understand the idea of the secular without appreciating that at root it is christian a short history of secularism will fundamentally reshape discussions of western culture religion and politics it will have strong appeal to students of religion political philosophy and the history of ideas

what is the character of secularism in countries that were not pervaded by christianity such as china india and the nations of the middle east to what extent is the secular an imposition of colonial rule how does secularism comport with local religious cultures in africa and how does it work with local forms of power and governance in latin america has modern secularism evolved organically or is it even necessary and has it always meant progress a vital extension of charles taylor s a secular age in which he exhaustively chronicled the emergence of secularism in latin christendom this anthology applies taylor s findings to secularism s global migration abdullahi ahmed an na im rajeev bhargava akeel bilgrami souleymane bachir diagne sudipta kaviraj claudio lomnitz alfred stepan charles taylor and

peter van der veer each explore the transformation of western secularism beyond europe and the collection closes with taylor s response to each essay what began as a modern reaction to as well as a stubborn extension of latin christendom has become a complex export shaped by the world s religious and political systems brilliantly alternating between intellectual and methodological approaches this volume fosters a greater engagement with the phenomenon across disciplines

the secular outlook in defense of moral and political secularism shows how people can live together and overcome the challenge of religious terrorism by adopting a secular outlook on life and politics shows how secularism can answer the problem of religious terrorism provides new perspectives on how religious minorities can be integrated into liberal democracies reveals how secularism has gained a new political and moral significance also examines such topics as atheism religious criticism and free speech

in recent years the extent to which contemporary societies are secular has come under scrutiny at the same time many countries especially in europe have increasingly large nonaffiliate subjectively secular populations whilst nonreligious cultural movements like the new atheism and the sunday assembly have come to prominence making sense of secularity irreligion and the relationship between them has therefore emerged as a crucial task for those seeking to understand contemporary societies and the nature of modern life drawing on ethnographic fieldwork in southeast england recognizing the non religious develops a new vocabulary theory and methodology for thinking about the secular it distinguishes between separate and incommensurable aspects of so called secularity as insubstantial involving merely the absence of religion and substantial involving beliefs ritual practice and identities that are alternative to religious ones recognizing the cultural forms that present themselves as non religious therefore opens up new more egalitarian and more theoretically coherent ways of thinking about people who are not religious it is also argued that recognizing the nonreligious allows us to reimagine the secular itself in new and productive ways this book is part of a fast growing area of research that builds upon and contributes to theoretical debates

concerning secularization desecularization religious change postsecularity and postcolonial approaches to religion and secularism as well as presenting new research this book gathers insights from the wider studies of nonreligion atheism and secularism in order to consolidate a theoretical framework conceptual foundation and agenda for future research

secularization is a process that has been taking place throughout the world but especially in the west it refers to limitations of various types to religious thoughts activities ownership and power but does not necessarily mean limitation on religious freedom because of this contested double effect secularization is perceived both negatively and positively i propose that the secular be viewed primarily as a methodology in various areas of life beginning most clearly with science but extending to many other areas of thought and activity when this is done i believe people then have the clear option to apply their faith to all of their thought and action and at the same time to allow for correction and improvement to their thought and action these corrections and improvements will be debated but in the end for christians they are dependent on interpretations of the bible furthermore i believe the broad result for all people is to clarify the choice to believe in god or rather that we are chosen by god revealed in the bible who is seeking to have fellowship with us

focusing on the important relationship between the sacred and the secular this book demonstrates that it is not paradoxical to think in terms of both secular and sacred or neither in different times and places international experts from a range of disciplinary perspectives draw on local national and international contexts to provide a fresh analytical approach to understanding these two contested poles exploring such phenomena at an individual institutional or theoretical level each chapter contributes to the central message of the book that the in between is real embodied and experienced every day and informs and is informed by intersecting social identities social identities between the sacred and the secular provides an essential resource for continued research into these concepts challenging us to re think where the boundaries of sacred and secular lie and what may lie between

in great britain during the romantic period governmental and social structures were becoming more secular as religion was privatized and depoliticized if the discretionary nature of religious practice permitted spiritual freedom and social differentiation however secular arrangements produced new anxieties unquiet things investigates the social and political disorders that arise within modern secular cultures and their expression in works by jane austen horace walpole samuel taylor coleridge lord byron and percy shelley among others emphasizing secularism rather than religion as its primary analytic category unquiet things demonstrates that literary writing possesses a distinctive ability to register the discontent that characterizes the mood of secular modernity colin jager places romantic era writers within the context of a longer series of transformations begun in the reformation and identifies three ways in which romanticism and secularism interact the melancholic mood brought on by movements of reform the minoritizing capacity of literature to measure the disturbances produced by new arrangements of state power and a prospective romantic thinking jager calls after the secular the poems novels and letters of the romantic period reveal uneasy traces of the spiritual past haunted by elements that trouble secular politics at the same time they imagine new and more equitable possibilities for the future in the twenty first century jager contends we are still living within the terms of the romantic response to secularism when literature and philosophy first took account of the consequences of modernity

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