

The Future Of Secularism Oxford India Collection

Empirically thorough and conceptually clear, *Crafting State-Nations* will have a substantial impact on the study of comparative political institutions and the conception and understanding of nationalism and democracy.

How can religion contribute to democracy in a secular age? What can the millennia-old Catholic tradition say to Church-state controversies in the United States and globally? This volume, sponsored by the inter-disciplinary Institute for Advanced Catholic Studies at the University of Southern California, is a dialogue between Douglas W. Kmiec, a leading scholar of American constitutional law and Catholic legal thought, and experts from a range of fields and countries.

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.

Can secularism continue to provide a foundation for political legitimacy? It is often claimed that one of the cultural achievements of the West has been its establishment of secular democracy, wherein religious belief is respected but confined to the sphere of private belief. In more recent times, however, political secularism has been increasingly called into question. Religious believers, in numerous traditions, have protested against the distortion and confinement that secularism imposes on their faith. Others have become uneasily aware of the way in which secularism no longer commands universal assent in the way it once did. *Confronting Secularism in Europe and India* adds to this debate by staging a creative encounter between European and Indian conceptions of secularism with a view to continuing new and distinctive trajectories of thought about the place and role of secularism in contemporary times. Looking at political secularism, the relationship between secularism and religion, and religious and secular violence, this book considers whether there are viable alternatives to secularism in Europe and in India.

Applying an intercultural and comparative theoretical approach across Asia and Africa, this book analyses the rise and moderation of political movements in developing societies which mobilise popular support with references to conceptions of cultural identity. The author includes not only the Hindu nationalist movement but also many Islamist political movements in a single category – New Cultural Identitarian Political Movements (NCIPM). Demonstrating significant similarities in the pattern of evolution between these and European Christian Democracy, the book provides an instrument for the analysis of these movements outside the parameters of the fundamentalism debate. The book looks at a number of key variables for understanding the evolution of NCIPM, and it goes on to analyse the transition of developing societies from rent-based political economies to capitalism and the (partial) failure of this transition process. It argues that there is a need to incorporate economic and class analysis in the study of political processes in developing societies against the continuing emphasis on cultural factors associated with the "cultural turn" of social sciences. The book is an interesting contribution to studies in South Asian Politics, as well as Comparative Politics.

Sociological Traditions book looks at the sociology of India from two perspectives: first, understanding the cultural traditions of India with special reference to religious and ethical values; and second, exploring the growth of the sociological traditions of India. Divided in two parts, the book goes beyond mere description of the main religious traditions and looks at the ethical values that are embedded in the religio-secular traditions of India. It also projects the sociological traditions of India as a historical process, a process of growth of sociological knowledge. The basic premise of the discussion is not one dominant cultural tradition but the plurality that characterizes the cultural, religious and value traditions of India, and pluralism that characterizes the sociology of India.

In contrast with the progressive dilution of religions predicted by traditional liberal and Marxist approaches, religions remain important for many people, even in Europe, the most secularised continent. In the context of increasingly culturally diverse societies, this calls for a reinterpretation of the secular legacy of the Enlightenment and also for an updating of democratic institutions. This book focuses on a central question: are the classical secularist arrangements well equipped to tackle the challenge of fast-growing religious pluralism? Or should we move to new post-secular arrangements when dealing with pluralism in Europe? Offering an interdisciplinary approach that combines political theory and legal analysis, the authors tackle two interrelated facets of this controversial question. They begin by exploring the theoretical perspective, asking what post-secularism is and looking at its relation to secularism. The practical consequences of this debate are then examined, focusing on case-law through four empirical case studies. This book will be of interest to students and scholars of political theory, philosophy, religion and politics, European law, human rights, legal theory and socio-legal studies.

If the secular university by definition is non-sectarian or non-denominational, then how can it accommodate a discipline like Christian theology? Doesn't the traditional goal of theological study, which is to attain knowledge of the divine, fundamentally conflict with the main goal of secular academic study, which is to attain knowledge about ourselves

and the world in which we live? So why should theology be admitted, or even care about being admitted, into secular academic life? And even if theology were admitted, what contribution to secular academic life could it make? Working from a Christian philosophical and theological perspective but also engaging a wide range of theologians, philosophers, and religious studies scholars, *Christian Theology and the Secular University* takes on these questions, arguing that Christian theology does belong in the secular university because it provides distinct resources that the secular university needs if it is going to fulfill what should be its main epistemic and educative ends. This book offers a fresh and unique perspective to scholars working in the disciplines of theology, philosophy, and religious studies, and to those in other academic disciplines who are interested in thinking critically and creatively about the place and nature of theological study within the secular university.

Tariq Ramadan is very much a public figure, named one of *Time* magazine's most important innovators of the twenty-first century. He is among the leading Islamic thinkers in the West, with a large following around the world. But he has also been a lightning rod for controversy. Indeed, in 2004, Ramadan was prevented from entering the U.S. by the Bush administration and despite two appeals, supported by organizations like the American Academy of Religion and the ACLU, he was barred from the country until spring of 2010, when Secretary of State Hillary Clinton finally lifted the ban. In *What I Believe*, Ramadan attempts to set the record straight, laying out the basic ideas he stands for in clear and accessible prose. He describes the book as a work of clarification, directed at ordinary citizens, politicians, journalists, and others who are curious (or skeptical) about his positions. Aware that that he is dealing with emotional issues, Ramadan tries to get past the barriers of prejudice and misunderstanding to speak directly, from the heart, to his Muslim and non-Muslim readers alike. In particular, he calls on Western Muslims to escape the mental, social, cultural, and religious ghettos they have created for themselves and become full partners in the democratic societies in which they live. At the same time, he calls for the rest of us to recognize our Muslim neighbors as citizens with rights and responsibilities the same as ours. His vision is of a future in which a shared and confident pluralism becomes a reality at last.

This handbook is a pioneering edited volume, exploring atheism - understood in the broad sense of 'an absence of belief in the existence of a God or gods' - in its historical and contemporary expressions. It probes the varied manifestations and implications of unbelief from an array of disciplinary perspectives and in a range of global contexts.

The *Oxford Handbook of the Study of Religions* provides a comprehensive overview of the academic study of religions. Written by an international team of leading scholars, its fifty-one chapters are divided thematically into seven sections. The first section addresses five major conceptual aspects of research on religion. Part two surveys eleven main frameworks of analysis, interpretation, and explanation of religion. Reflecting recent turns in the humanities and social sciences, part three considers eight forms of the expression of religion. Part four provides a discussion of the ways societies and religions, or religious organizations, are shaped by different forms of allocation of resources (i.e., economy). Other chapters in this section consider law, the media, nature, medicine, politics, science, sports, and tourism. Part five reviews important developments, distinctions, and arguments for each of the selected topics. The study of religion addresses religion as a historical phenomenon and part six looks at seven historical processes. Religion is studied in various ways by many disciplines, and this Handbook shows that the study of religion is an academic discipline in its own right. The disciplinary profile of this volume is reflected in part seven, which considers the history of the discipline and its relevance. Each chapter in the Handbook references at least two different religions to provide fresh and innovative perspectives on key issues in the field. This authoritative collection will advance the state of the discipline and is an invaluable reference for students and scholars.

Strengthening local humanitarian engagement demands not only rethinking dominant understandings of religion, but also revisiting the principles and practices of humanitarianism. This book articulates key aspects of the 'transborder discourse' necessary for humanitarian dialogue in the 21st century.

The *Oxford Handbook of European Islam* is the first comprehensive approach to the multiple ways Islam has been studied across European countries. It is not a compilation of country profiles but rather a unique analytical review of the state of knowledge about Islam and Muslim in different European countries, as well as on thematic issues such as Hijab, Sharia, or Islamophobia.

For this reason, it will remain relevant beyond the continuous flow of events that rapidly make obsolete other sorts of compilation. It is also the first time, that Western and Eastern Europe are systematically analyzed together in one volume on the question of Islam, bringing to light similarities and also differences in the status of Muslims in these different parts of Europe.

This book highlights the relationship between the state and religion in India and Europe. It problematizes the idea of secularism and questions received ideas about secularism. It also looks at how Europe and India can learn from each other about negotiating religious space and identity in this globalised post-9/11 world.

This book attempts to articulate the nature of a secular society, describe its benefits, and suggests the conditions under which such a society could emerge. To become secular, argues Fenn, is to open oneself and one's society to a wide range of possibilities, some interesting and exciting, some burdensome and dreadful. While some sociologists have argued that a "Civil Religion" is necessary to hold together our newly "religionless" society, Fenn urges that there is nothing to fear--and everything to gain--from living in a society that is not bound together by sacred memories and beliefs, or by sacred institutions and practices.

Oxford Handbooks of Political Science are the essential guide to the state of political science today. With engaging contributions from 51 major international scholars, the *Oxford Handbook of Political Theory* provides the key point of reference for anyone working in political theory and beyond.

Are we still secular? If not, what can one possibly mean by "post-secular"? The answers depend on what one considers secular as well as the people, societies, and institutions that one considers. *Post-Secular Society* argues for the experience of living in a secular world and a secular age and the experience of living without religion as a normal condition. Religion in the Western world is often described as being marked to some degree by both innovation and disarray. The past couple of decades have seen the emergence of reformulated versions of theories of secularization, variants of rational choice and supply-side models of religion, and new theoretical perspectives on de-secularization of religion. In spite of these different approaches and perspectives, a majority of scholars agree that the West is experiencing a general "resurgence" of religion and that the public visibility of religious actors and discourses is on the rise across most Western societies. *Post-Secular Society* discusses the changes in religion related to globalization, as well as New Age and other forms of popular religion. The contributors review

religion that is rooted in the globalized political economy, and the relationship of post-secularism to popular and consumer culture. They also detail current innovative discourse as a religious belief system; discuss theories of the post-secular, religious, and spiritual well-being; and consider healing practices in Finland and environmentalism.

Sonja Luehrmann explores the Soviet atheist effort to build a society without gods or spirits and its afterlife in post-Soviet religious revival. Combining archival research on atheist propaganda of the 1960s and 1970s with ethnographic fieldwork in the autonomous republic of Marij El in Russia's Volga region, Luehrmann examines how secularist culture-building reshaped religious practice and interreligious relations. One of the most palpable legacies of atheist propaganda is a widespread didactic orientation among the population and a faith in standardized programs of personal transformation as solutions to wider social problems. This didactic trend has parallels in globalized forms of Protestantism and Islam but differs from older uses of religious knowledge in rural Russia. At a time when the secularist modernization projects of the 20th century are widely perceived to have failed, *Secularism Soviet Style* emphasizes the affinities and shared histories of religious and atheist mobilizations.

The *Oxford Handbook of Secularism* offers a wide-ranging examination of secularism on a global scale, bringing together an international collection of views from prominent experts in a variety of fields. This volume reflects the impressive level of academic attention now given to secularism across the humanities, social sciences, law and public policy, and international relations.

The *Postsecular Imagination* presents a rich, interdisciplinary study of postsecularism as an affirmational political possibility emerging through the potentials and limits of both secular and religious thought. While secularism and religion can foster inspiration and creativity, they also can be linked with violence, civil war, partition, majoritarianism, and communalism, especially within the framework of the nation-state. Through close readings of novels that engage with animism, Buddhism, Christianity, Hinduism, Islam, and Sikhism, Manav Ratti examines how questions of ethics and the need for faith, awe, wonder, and enchantment can find expression and significance in the wake of such crises. While focusing on Michael Ondaatje and Salman Rushdie, Ratti addresses the work of several other writers as well, including Shauna Singh Baldwin, Mahasweta Devi, Amitav Ghosh, and Allan Sealy. Ratti shows the extent of courage and risk involved in the radical imagination of these postsecular works, examining how writers experiment with and gesture toward the compelling paradoxes of a non-secular secularism and a non-religious religion. Drawing on South Asian Anglophone literatures and postcolonial theory, and situating itself within the most provocative contemporary debates in secularism and religion, *The Postsecular Imagination* will be important for readers interested in the relations among culture, literature, theory, and politics.

This volume engages with Jürgen Habermas's political theory from critical perspectives beyond its Western European origins. In particular, it explores the challenges of democratizing, decolonizing and desecularizing his theory for global contexts, and proposes 'deprovincializing' reformulations for contemporary political and social issues.

From the founding of Harvard College in 1636 as a mission for training young clergy to the landmark 1968 Supreme Court decision in *Epperson v. Arkansas*, which struck down the state's ban on teaching evolution in schools, religion and education in the United States have been inextricably linked. Still today new fights emerge over the rights and limitations of religion in the classroom. The *Oxford Handbook of Religion and American Education* brings together preeminent scholars from the fields of religion, education, law, and political science to craft a comprehensive survey and assessment of the study of religion and education in the United States. The essays in the first part develop six distinct conceptual lenses through which to view American education, including Privatism, Secularism, Pluralism, Religious Literacy, Religious Liberty, and Democracy. The following four parts expand on these concepts in a diverse range of educational frames: public schools, faith-based K-12 education, higher education, and lifespan faith development. Designed for a diverse and interdisciplinary audience, this addition to the *Oxford Handbook* series sets for itself a broad goal of understanding the place of religion and education in a modern democracy.

This book examines a selection of themes that have become salient in contemporary debates on constitutional democracies. It focuses in particular on the experiences of India and Germany as examples of post-war and post-colonial constitutional democracies whose trajectories illustrate democratic transitions and transformative constitutionalism. While transformative constitutionalism has come to be associated specifically with the post-apartheid experience in South Africa, this book uses the transformative as an analytical framework to transcend the dichotomy of west and east and explore how temporally coincident constitutions have sought to install constitutional democracies by breaking with the past. While the constitution-making processes in the two countries were specific to their political contexts, the constitutional promises and futures converged. In this context, the book explores the themes of Constitutionalism, Nationalism, Secularism, Sovereignty and Rule of Law, Freedoms and Rights, to investigate how the contestations over democratic transitions and democratic futures have unfolded in the two democracies. It offers readers valuable insights into how the normative frameworks of constitutional democracy take concrete form at specific sites of democratic and constitutional imagination in Dalit and Islamic writings, as well as the relationship between state and religion in the writings of public intellectuals, political and legal philosophers. The book also focuses on specific sites of contestation in democracies including the relationship between sovereignty and citizenship in post-colonial India, free speech and sedition in liberal democracies, questions of land rights in connection with economic and political changes in contemporary contexts, and the rights of indigenous communities with regard to international conventions and domestic law. Given its scope, it will be of interest to students and scholars of political theory, political philosophy, comparative constitutionalism, law and human rights.

The concept of a secular state is important in many parts of Asia and how this is resolved has important implications for the social, economic and political development of various Asian countries. Unfortunately, problems of the secular state have all along been studied based on the historical experience of state formation in Europe, with little (or no) input from the Asian perspective. This book will for the very first time, present mainly Asian perspectives, while drawing on Western experience as well. Conceptual issues are discussed together with detailed accounts on how different countries and traditions understand and seek to implement the ideas of a secular state.

This volume provides a comprehensive and interdisciplinary account of the scholarship on religion, conflict, and peacebuilding. Looking far beyond the traditional parameters of the field, the contributors engage deeply with the legacies of colonialism, missionary activism, secularism, orientalism, and liberalism as they relate to the discussion of religion, violence, and nonviolent transformation and resistance. Featuring numerous case studies from various contexts and traditions, the volume is organized thematically into five different parts. It begins with an up-to-date mapping of scholarship on religion and violence, and religion and peace. The second part explores the challenges related to developing secularist theories on peace and nationalism,

broadening the discussion of violence to include an analysis of cultural and structural forms. In the third section, the chapters explore controversial topics such as religion and development, religious militancy, and the freedom of religion as a keystone of peacebuilding. The fourth part locates notions of peacebuilding in spiritual practice by focusing on constructive resources within various traditions, the transformative role of rituals, youth and interfaith activism in American university campuses, religion and solidarity activism, scriptural reasoning as a peacebuilding practice, and an extended reflection on the history and legacy of missionary peacebuilding. The volume concludes by looking to the future of peacebuilding scholarship and the possibilities for new growth and progress. Bringing together a diverse array of scholars, this innovative handbook grapples with the tension between theory and practice, cultural theory, and the legacy of the liberal peace paradigm, offering provocative, elastic, and context-specific insights for strategic peacebuilding processes.

Long recognized as one of the main branches of political science, political theory has in recent years burgeoned in many different directions. Close textual analysis of historical texts sits alongside more analytical work on the nature and normative grounds of political values. Continental and post-modern influences jostle with ones from economics, history, sociology, and the law. Feminist concerns with embodiment make us look at old problems in new ways, and challenges of new technologies open whole new vistas for political theory. This Handbook provides comprehensive and critical coverage of the lively and contested field of political theory, and will help set the agenda for the field for years to come. Forty-five chapters by distinguished political theorists look at the state of the field, where it has been in the recent past, and where it is likely to go in future. They examine political theory's edges as well as its core, the globalizing context of the field, and the challenges presented by social, economic, and technological changes.

Humans have been uttering profane words and incurring the consequences for millennia. But contemporary events—from the violence in 2006 that followed Danish newspaper cartoons depicting the Prophet Mohammed to the 2012 furor over the Innocence of Muslims video—indicate that controversy concerning blasphemy has reemerged in explosive transnational form. In an age when electronic media transmit offense as rapidly as profane images and texts can be produced, blasphemy is bracingly relevant again. In this volume, a distinguished cast of international scholars examines the profound difficulties blasphemy raises for modern societies. Contributors examine how the sacred is formed and maintained, how sacrilegious expression is conceived and regulated, and how the resulting conflicts resist easy adjudication. Their studies range across art, history, politics, law, literature, and theology. Because of the global nature of the problem, the volume's approach is comparative, examining blasphemy across cultural and geopolitical boundaries.

With the theory of secularization increasingly contested as a plausible development at a global scale, this book focuses on the changing significance of the religious element within a context of complex diversity. This concept reflects the rationale behind the deep transformations that have taken place in the dynamics of social change, giving way to a recombination of social, political and cultural cleavages that overlap and compete for legitimacy at a national and supranational level. Far from disappearing with modernization, new forms of religious diversity have emerged that continue to demand specific policies from the state, putting pressure on the established practices of religious governance while creating a series of normative dilemmas. European societies have been a testing ground for many of these changes, but for decades Canada has been viewed as a pioneering country in the management of diversity, thus offering some interesting similarities and contrasts with the former. Accordingly, the book deals with the diverging routes that political secularization has followed in Europe and Canada, the patterns of religious governance that can be recognized in each region, and the practices for accommodating the demands of religious minorities concerning their legal regulation, the management of public institutions, and the provision of social services.

This collection of essays examines how "the secular" is constituted and understood, and how new understandings of secularism and religion shape analytic perspectives in the social sciences, politics, and international affairs.

Chiefly with reference to India and also on Islam and secularism; papers presented at a seminar organized by the South Asian Studies Council, Yale University during March 26-27, 2004.

Although Indonesia is generally considered to be a Muslim state, and is indeed the world's most populous Muslim-majority nation, it has a sizeable Christian minority as a legacy of Dutch colonialism, with Christians often occupying relatively high social positions. This book examines the management of religion in Indonesia. It discusses how Christianity has developed in Indonesia, how the state, though Muslim in outlook and culture, is nevertheless formally secular, and how the principal Christian church, the Java Christian Church, has adapted its practices to fit local circumstances. It examines religious violence and charts the evolution of the state's religious policies, analysing in particular the impact of the 1974 Marriage Law showing how it enabled extensive state regulation, but how in practice, rather than reinforcing religious divisions, inter-religious marriage, involving the conversion of one party, is widespread. Overall, the book shows how Indonesia is developing its own brand of secularism, neither a full-blooded Islamic state like Saudi Arabia, nor an outright secular state like Turkey.

The Oxford Handbook of Postcolonial Studies is a major reference work, which aims to provide informed insights into the possible future of postcolonial studies as well as a comparative overview of the latest developments in the field.

Atheist Secularism and Its Discontents takes a comparative approach to understanding religion under communism, arguing that communism was integral to the global experience of secularism. Bringing together leading researchers whose work spans the Eurasian continent, it shows that appropriating religion was central to Communist political practices.

How can religion contribute to democracy in a secular age? And what can the millennia-old Catholic tradition say to church-state controversies in the United States and around the world? Secularism, Catholicism, and the Future of Public Life, organized through the work of the Institute for Advanced Catholic Studies (www.ifacs.com), responds to these questions by presenting a dialogue between Douglas W. Kmiec, a leading scholar of American constitutional law and Catholic legal thought, and an international cast of experts from a range of fields, including legal theory, international relations, journalism, religion, and social science.

Until the modern period the integration of church (or other religion) and state (or political life) had been taken for granted. The political order was always tied to an official religion in Christian Europe, pre-Christian Europe, and in the Arabic world. But from the eighteenth century onwards, some European states began to set up their political order on a different basis. Not religion, but the rule of law through non-religious values embedded in constitutions became the foundation of some states -- a movement we now call secularism. In others, a de facto secularism emerged as political values and civil and criminal law altered their professed foundation from a shared religion to a non-religious basis. Today secularism is an increasingly hot topic in public, political, and religious debate across the globe. It is embodied in the

conflict between secular republics -- from the US to India -- and the challenges they face from resurgent religious identity politics; in the challenges faced by religious states like those of the Arab world from insurgent secularists; and in states like China where calls for freedom of belief are challenging a state imposed non-religious worldview. In this short introduction Andrew Copson tells the story of secularism, taking in momentous episodes in world history, such as the great transition of Europe from religious orthodoxy to pluralism, the global struggle for human rights and democracy, and the origins of modernity. He also considers the role of secularism when engaging with some of the most contentious political and legal issues of our time: "blasphemy," "apostasy," religious persecution, religious discrimination, religious schools, and freedom of belief and thought in a divided world.

Islam's relationship to liberal-democratic politics has emerged as one of the most pressing and contentious issues in international affairs. In *Islam, Secularism, and Liberal Democracy*, Nader Hashemi challenges the widely held belief among social scientists that religious politics and liberal-democratic development are structurally incompatible. This book argues for a rethinking of democratic theory so that it incorporates the variable of religion in the development of liberal democracy. In the process, it proves that an indigenous theory of Muslim secularism is not only possible, but is a necessary requirement for the advancement of liberal democracy in Muslim societies.

As a system of thought that values human needs and experiences over supernatural concerns, humanism has gained greater attention amid the rapidly shifting demographics of religious communities. This outlook has taken on global dimensions, with activists, artists, and thinkers forming a humanistic response not only to religion, but to the pressing social and political issues of the 21st century. The *Oxford Handbook of Humanism* aims to explore the subject by analyzing its history, its philosophical development, and its influence on culture. It will also discuss humanism as a global phenomenon--an approach that has often been neglected in more Western-focused works.

How can differences be understood in social theory through comparisons, and how should social theory relate to regional studies to do so? This question has been prevalent within the sociological field for over a century, but is becoming increasingly important in a globalised age in which cultural borders are constantly challenged and rapidly changing. In this collection, Arjomand and Reis illuminate the importance of exploring spatial, cultural and intellectual differences beyond generalizations, attempting to understand diversity in itself as it takes shape across the world. With contributions from internationally renowned scholars, and a focussed emphasis upon sociological key themes such as modernization, citizenship, human rights, inequality and domination, this title provides a rich and convincing discussion that will add significant value to the ongoing debate about alternative modernities, diversity and change within the social sciences. *Worlds of Difference* constitutes an important and timely collection that will be of great inspiration for students and scholars alike.

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