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**Questioning Secularism**

Hussein Ali Agrama 2012-11-02 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. 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.

**Secularism in India**

M. S. Gore 1991

**India International Centre Quarterly**-India International Centre 1995

**At the Crossroads of Secularism and Islamism**

Soon-Yong Pak 2002

Religious Difference in a Secular Age

Saba Mahmood 2015-11-03 The plight of religious minorities in the Middle East is often attributed to the failure of secularism to take root in the region. Religious Difference in a Secular Age challenges this assessment by examining four cornerstones of secularism—political and civil equality, minority rights, religious freedom, and the legal separation of private and public domains. Drawing on her extensive fieldwork in Egypt with Coptic Orthodox Christians and Bahais—religious minorities in a predominantly Muslim country—Saba Mahmood shows how modern secular governance has exacerbated religious tensions and inequalities rather than reduced them. Tracing the historical career of secular legal concepts in the colonial and postcolonial Middle East, she explores how contradictions at the very heart of political secularism have aggravated and amplified existing forms of Islamic hierarchy, bringing minority relations in Egypt to a new historical impasse. Through a close examination of Egyptian court cases and constitutional debates about minority rights, conflicts around family law, and controversies over freedom of expression, Mahmood invites us to reflect on the entwined histories of secularism in the Middle East and Europe. A provocative work of scholarship, Religious Difference in a Secular Age challenges us to rethink the promise and limits of the secular ideal of religious equality.

**The Post-secular in Question**

Philip S. Gorski 2012-03-12 The Post-secular in Question considers whether there has in fact been a religious resurgence of global dimensions in recent decades. This collection of original essays by leading academics represents an interdisciplinary intervention in the continuing and ever-transforming discussion of the role of religion and secularism in today’s world. Foregrounding the most urgent and compelling questions raised by the place of religion in the social sciences, past and present, The Post-secular in Question explores religion to a more central place in social scientific thinking about the world, helping to move scholarship “beyond belief.” Contributors: Courtenay Bender, Craig Calhoun, Michele Dillon, Philip S. Gorski, Richard Madsen, Kathleen Mahoney, Tomoko Masuzawa, Eduardo Mendieta, John Schmalzbauer, James K. A. Smith, John Torpey, Bryan S. Turner, Hent de Vries.

**An Islam of Her Own**

Sherine Hafez 2011-04-11 As the world grapples with issues of religious fanaticism, extremist politics, and rampant violence that seek justification in either OC religiousOCo or OC secularOCO discourses, women who claim Islam as a vehicle for individual and social change are often either regarded as pious subjects who subscribe to an ideology that denies them many modern freedoms, or as feminist subjects who seek empowerment only through rejecting religion and adopting secularist discourses. Such assumptions emerge from a common trend in the literature to categorize the OCyOsecularOCO and the OCyOreligiousOCO as polarizing categories, which in turn mitigates the identities, experiences and actions of women in Islamic societies. Yet in actuality Muslim women whose activism is grounded in Islam draw equally on principles associated with secularism. An In Islam of Her Own, Sherine Hafez focuses on womenOCOs Islamic activism in Egypt to challenge these binary representations of religious versus secular subjectivities. Drawing on six non-consecutive years of ethnographic fieldwork within a women’s Islamic movement in Cairo, Hafez analyzes the ways in which women who participate in Islamic activism narrate their selfhood, articulate their desires, and embody discourses in which the boundaries are blurred between the religious and the secular.
French Populism and Discourses on Secularism - Per-Erik Nilsson
2018-12-27 Per-Erik Nilsson takes a religious studies approach to analyse the intersections of secularism, nationhood and populism in contemporary France. This book provides insight into the French and European radical-nationalist ideology and activism, and contributes to our understanding of the complex relationship between religion and the state in contemporary Europe and beyond. When Marine Le Pen became the leader of the radical nationalist and populist party National Front in 2011, she made clear that secularism was a core value of party. This signalled a significant shift in the party’s rhetorical strategies and previous reluctance to embrace secularism. Nilsson argues that this conspicuous appropriation first came about as a logical result of the obsession of the established mainstream political parties and news media with questions of secularism, national identity and Islam. He shows that a key player in understanding the National Front’s change is the web-based journal Riposte Laïque, which has become a central actor in French radical-nationalist and anti-Muslim web and street-based activism. For the first time, this source is examined in order to understand French radical nationalists’ recent appropriation of secularism, as well as debates on secularism, national identity and Islam in France more broadly.

Process Studies: 1975

Religion, the Secular, and the Politics of Sexual Difference - Linell E. Cady
2013-11-12 Global struggles over women’s roles, rights, and dress have taken center stage in a drama that casts the secular and the religious in tense if not violent opposition. Advocates for equality speak of the issue in terms of rights and modern progress while reactionaries ground their authority in religious and scriptural appeals. Both sides presume women’s emancipation is a secularization. This book scrutinizes these certainties by blending diverse voices and traditions, both secular and religious, in studies historicizing, questioning, and testing the implicit links between secularism and expanded freedoms for women. Rather than treat secularism as the answer to conflicts over gender and sexuality, these essays show how it structures the conditions generating them.

Economic and Political Weekly: 2004

Is Critique Secular? - Talal Asad
2013-05-09 This volume interrogates settled ways of thinking about the seemingly inextricable conflict between religious and secular values in our world today. What are the assumptions and resources internal to secular conceptions of critique that help or hinder our understanding of one of the most pressing conflicts of our times? Taking as their point of departure the question of whether critique belongs exclusively to forms of liberal democracy that define themselves in opposition to religion, these authors consider the case of the “Danish cartoon controversy” of 2005. They offer accounts of reading, understanding, and critique for offering a way to rethink conventional oppositions between free speech and religious belief, judgment and violence, reason and prejudice, rationality and embodied life. The book, first published in 2009, has been updated for the present edition with a new Preface by the authors.

Religion and Caste Politics - Shyam S. Agarwalla
1998

In Good Faith - Scott A. Shay
2018-09-04 Prominent atheists claim the Bible is a racist text. Yet Dr. Martin Luther King Jr. read it daily. Then again, so did many ardent segregationists. Some atheists claim religion serves to oppress the masses. Yet the classic text of the French Revolution, What is the Third Estate?, was written by a priest. On the other hand, the revolutionaries ended up banning religion. What do we make of religion’s confusing role in history? And what of religion’s relationship to science? Some scientists claim that we have no free will. Others argue that advances in neurobiology and physics disprove determinism. As for whispering to the universe, an absurd habit say the skeptics. Yet prayer is a transformative practice for millions. This book explores the most common atheistic critiques of the Bible and religion, incorporating Jewish, Christian, and Muslim voices. The result is a fresh, modern re-evaluation of religion and of atheism. Scott A. Shay is a Co-Founder and Chairman of Signature Bank and a longstanding Jewish community activist. Shay started a Hebrew school, an adult educational program, and chaired several Jewish educational programs. He is the author of Getting our Groove Back: How to Energize American Jewry and has been thinking about religion, reason, and modernity since wondering why his parents sent him to Hebrew school.

In the Name of the Secular - Rustom Bharucha

Juridical Humanity - Samera Esmeir
2012-06-20 In colonial Egypt, the state introduced legal reforms that claimed to liberate Egyptians from the inhumanity of pre-colonial rule and elevate them to the status of human beings. These legal reforms intersected with a new historical consciousness that distinguished freedom from force and the human from the pre-human, endowing modern law with the power to accomplish but never truly secure this transition. Samera Esmeir offers a historical and theoretical account of the colonizing operations of modern law in Egypt. Investigating the law, both on the books and in practice, she underscores the centrality of the “human” to Egyptian legal and colonial history and argues that the production of “juridical humanity” was a constitutive force of colonial rule and subjugation. This original contribution queries long-held assumptions about the entanglement of law, humanity, violence, and nature, and thereby develops a new reading of the history of colonialism.

The Republic Unsettled - Mayanthi L. Fernando
2014-08-27 In 1989 three Muslim schoolgirls from a Paris suburb refused to remove their Islamic headscarves in class. The headscarf crisis signaled an Islamic revival among the children of North African immigrants; it also ignited an ongoing debate about the place of Muslims within the secular nation-state. Based on ten years of ethnographic research, The Republic Unsettled alternates between an analysis of Muslim French religiosity and the contradictions of French secularism that this emergent religiosity precipitated. Mayanthi L. Fernando explores how Muslim French draw on both Islamic and secular-republican traditions to create novel modes of ethical and political life, reconfiguring those traditions to imagine a new future for France. She also examines how the political discourses, institutions, and laws that constitute French secularism regulate Islam, transforming the Islamic tradition and what it means to be Muslim. In long-standing tensions within secularism and republican citizenship are displaced onto France’s Muslims, who, as a result, are rendered illegitimate as political citizens and moral subjects. She argues, ultimately, that the Muslim question is as much about secularism as it is about Islam.

Secularism in Question - Artur Józkwicz
2015-06-18 Recent decades have seen the strengthening of Orthodox movements in the US and in Israel; religious Zionism has grown and radically changed since the 1960s, and new and vibrant non-denominational Jewish movements have emerged. This volume examines the ways these contemporary revivals of religion prompt a reconsideration of many issues concerning Jews and Judaism from the early modern era to the present. Bringing together scholars from several disciplines, it illustrates how the categories of religious and secular have frequently proven far more permeable than fixed; challenges problematic assumptions about the development of secularism that emerge from Protestant European and American perspectives; and demonstrates that global Jewish experiences necessitate a reappraisal of conventional narratives of secularism.

The Resurgence of Religion - David Zeidan
2003 A comparative study of basic themes in Christian and Islamic fundamentalist discourses, analyzing texts from a wide variety of leaders and movements. It looks for “family resemblances” and significant differences in order to better understand the contemporary phenomenon of religious resurgence.

Secularism and Development - Puran Chandra Joshi
1995

The Limits of Secular Criticism - Michael Allan
2008

Questioning the Secular State - David Westerlund
1996 In recent decades, secularism, or the separation of religion and state, has been increasingly questioned by various religious movements and organizations. This book examines how Christian, Muslim, Hindu, Buddhist and Sikh fundamentalists are seeking to overthrow established political, religious and social norms in their quest for a religiously based form of government. The coverage of the work is global and includes studies of all world's major religions, thus providing the reader with a comprehensive introduction to a subject of growing importance.
**Was Nazism a Secular Religion?**  
Alan D. Krinsky 1995

**Secularism: Its Implications for Law and Life in India**  
G. S. Sharma 1966

**Outlawed Pigs**  
Daphne Barak-Erez 2007-07-15  
The prohibition against pigs is one of the most powerful symbols of Jewish culture and collective memory. Outlawed Pigs explores how the historical sensitivity of Jews to the pig prohibition was incorporated into Israeli law and culture. Daphne Barak-Erez specifically traces the course of two laws, one that authorized municipalities to ban the possession and trading in pork within their jurisdiction and another law that forbids pig breeding throughout Israel, except for areas populated mainly by Christians. Her analysis offers a comprehensive, decade-by-decade discussion of the overall relationship between law and culture since the inception of the Israeli nation-state. By examining ever-fluctuating Israeli popular opinion on Israel's two laws outlawing the trade and possession of pigs, Barak-Erez finds an interesting and accessible way to explore the complex interplay of law, religion, and culture in modern Israel, and more specifically a microcosm for the larger question of which lies more at the foundation of Israeli state law: religion or cultural tradition.

**Political Secularism, Religion, and the State**  
Jonathan Fox 2015-04-16  
This book examines 111 types of state religion policy in 177 countries between 1990 and 2008. Jonathan Fox argues that policy is largely a result of the competition between political secular actors and religious actors, both of which try to influence state religion policy. While there are other factors that influence state religion policy and both the secular and religious camps are divided, Fox offers that the secular-religious competition perspective provides critical insight into the nature of religious politics across the globe. While many states have both increased and decreased their involvement in religion, Fox demonstrates that states which have become more involved in religion are far more common.

**The Indian Publisher and Bookseller**  
1966

**Secularism and Revivalism in Turkey**  
Andrew Davison 1998-01-01  
In this new interpretation of the modernization & secularization of Turkey, Andrew Davison demonstrates the usefulness of hermeneutics in political analysis, illuminating the complex relations between religion & politics in post-Ottoman Turkey.

**Secularization and the University**  
Harry E. Smith 1968

**Indian Theological Studies**  
1992

**Religious Identity and Political Destiny**  
Deepa S. Reddy 2006  
Religious Identity and Political Destiny: ‘Hindutva’ in the Culture of Ethnicism is an ethnography of a contentious on-going debate about the place of religion in Indian civic life. Exploring Hindu nationalism from the varied perspectives of its critics in women's activist and Left intellectual circles, its ideologues, supporters, and sympathizers, Deepa S. Reddy locates 'Hindutva' in a broader culture of critique in which identity movements of all kinds compete for recognition, representation, and rights. This book will be of interest to anthropologists, historians, and sociologists, as well as readers of ethno-nationalist movements, religion, activism, global feminisms, and all matters Indian/South Asian.

**Scaling the Secular City**  
J. P. Moreland 1987-02-01  
This volume offers up-to-date arguments for God's existence and for Jesus's deity and resurrection, answers to objections to Christian theism, and discussions of four key issues.

**Guide to Indian Periodical Literature**  
1998

**Jewish Currents**  
1979

**Theology and Social Theory**  
John Milbank 2008-04-15  
This is a revised edition of John Milbank's masterpiece, which sketches the outline of a specifically theological social theory. The Times Higher Education Supplement wrote of the first edition that it was "a tour de force of systematic theology. It would be churlish not to acknowledge its provocation and brilliance". Featured in The Church Times "100 Best Christian Books" Brings this classic work up-to-date by reviewing the development of modern social thought. Features a substantial new introduction by Milbank, clarifying the theoretical basis for his work. Challenges the notion that sociological critiques of theology are 'scientific'. Outlines a specifically theological social theory, and in doing so, engages with a wide range of thinkers from Plato to Deleuze. Written by one of the world’s most influential contemporary theologians and the author of numerous books.