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LAM BURCH

Men, Masculinities and the Modern Career University of Michigan Press

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, Jos Casanova, Nilfer Gle, 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. *American Journal of Islam and Society (AJIS) - Volume 39 Issues 1-2* Walter de Gruyter GmbH & Co KG

In *Genealogies of Religion*, Talal Asad explores how religion as a historical category emerged in the West and has come to be applied as a universal concept. The idea that religion has undergone a radical change since the Christian Reformation—from totalitarian and socially repressive to private and relatively benign—is a familiar part of the story of secularization. It is often invoked to explain and justify the liberal politics and world view of modernity. And it leads to the view that "politicized religions" threaten both reason and liberty. Asad's essays explore and question all these assumptions. He argues that "religion" is a construction of European modernity, a construction that authorizes—for Westerners and non-Westerners alike—particular forms of "history making."

The Hebrew Republic BRILL

The place of religion in society has changed profoundly in the last few centuries, particularly in the West. In what will be a defining book for our time, Taylor takes up the question of what these changes mean, and what, precisely, happens when a society becomes one in which faith is only one human possibility among others.

Beyond the Secular JHU Press

This collection explores the relationships between acts of translation and the movement of peoples across linguistic, cultural, and physical borders, centering the voices of migrant writers and translators in literatures and language cultures of the Global South. To offer a counterpoint to existing scholarship, this book examines translation practices as forms of both home-building and un-homing for communities in migration. Drawing on scholarship from translation studies as well as eco-criticism, decolonial thought, and gender studies, the book's three parts critically reflect on different dimensions of the intersection of translation and migration in a diverse range of literary genres and media. Part I looks at self-translation, collaboration, and cocreation as modes of expression born out of displacement and exile. Part II considers radical strategies of literary translation and the threats and opportunities they bring in situations of detention and border policing. Part III looks ahead to the ways in which translation can act as a powerful means of fostering responsibility, solidarity, and community in building an inclusive, multilingual public sphere even in the face of climate crisis. This dynamic volume will be of particular interest to students and scholars in translation studies, migration and mobility studies, postcolonial studies, and comparative literature.

Religious Difference in a Secular Age Routledge

Combining anthropological observation with textual and genealogical analysis, Fabio Vicini's *Reading Islam* offers a journey within the intimate relations, reading practices, and forms of intellectual engagement that regulate Muslim life in two enclosed religious communities in contemporary Istanbul.

Analytic Theology and the Academic Study of Religion Harvard University Press

The secular world may have thought it was done with theology, but theology was not done with it. Recent decades have seen a resurgence of religion on the social and political scene, which have driven thinkers across many disciplines to grapple with the Christian theological inheritance of the modern world. Adam Kotsko provides a unique guide to this fraught terrain. The title essay establishes a fresh and unexpected redefinition of theology and its complex and often polemical relationship with its sister discipline of philosophy. Subsequent essays build on this framework from three different perspectives. In the first part, Kotsko demonstrates the continued vibrancy of Christian theology as a creative and constructive pursuit outside the walls of the church, showing that theological concepts can underwrite a powerful critique of the modern world. The second approaches Christian theology from the perspective of a range of contemporary philosophers, showing how philosophical thought is drawn to theology even despite itself. The concluding section is devoted to the unexpected theological roots of the modern world-system, making a case that the interplay of state and economy and the structure of modern racial oppression both build on theological patterns of thought. Kotsko's book ultimately shows that theology is not a scholarly game or an edifying spiritual discipline, but a world-shaping force of great power. Lives are at stake when we do theology—and if we don't do it, someone else will.

Catholic Modern Fordham Univ Press

This translation of the introduction to Wang Hui's *Rise of Modern Chinese Thought* (2004) makes part of his four-volume masterwork available to English readers for the first time. A leading public intellectual in China, Wang charts the historical currents that have shaped Chinese modernity from the Song Dynasty to the present day.

Can Muslims Think? Central European University Press

What has happened to religion in its present manifestations? Containing contributions from distinguished scholars from disciplines, such as: philosophy, political theory, anthropology, classics, and religious studies, this book seeks to address this question.

Religion in the New Europe Princeton University Press

This open access book argues that contrary to dominant approaches that view nationalism as unaffected by globalization or globalization undermining the nation-state, the contemporary world is actually marked by globalization of the nation form. Based on fieldwork in Africa, Asia, Europe and the Middle East and drawing, among others, on Peter van der Veer's comparative work on religion and nation, it discusses practices of nationalism vis-a-vis migration, rituals of sacrifice and prayer, music, media, e-commerce, Islamophobia, bare life, secularism, literature and atheism. The volume

offers new understandings of nationalism in a broader perspective. The text will appeal to students and researchers interested in nationalism outside of the West, especially those working in anthropology, sociology and history.

Say What Your Longing Heart Desires Columbia University Press

In *Wild Experiment*, Donovan O. Schaefer challenges the conventional wisdom that feeling and thinking are separate. Drawing on science studies, philosophy, affect theory, secularism studies, psychology, and contemporary literary criticism, Schaefer reconceptualizes rationality as defined by affective processes at every level. He introduces the model of "cogency theory" to reconsider the relationship between evolutionary biology and secularism, examining mid-nineteenth-century Darwinian controversies, the 1925 Scopes Trial, and the New Atheist movement of the 2000s. Along the way, Schaefer reappraises a range of related issues, from secular architecture at Oxford to American eugenics to contemporary climate denialism. These case studies locate the intersection of thinking and feeling in the way scientific rationality balances excited discovery with anxious scrutiny, in the fascination of conspiracy theories, and in how racist feelings assume the mantle of rational objectivity. The fact that cognition is felt, Schaefer demonstrates, is both why science succeeds and why it fails. He concludes that science, secularism, atheism, and reason itself are not separate from feeling but comprehensively defined by it.

Translating Home in the Global South Rowman & Littlefield

The articles in this volume deal with the role of Christianity in the definition of European identity. Europeans often identify advanced civilizations with secularity. But religion is very much alive in other fast developing countries of the world. In Europe, nevertheless, the organized churches very much wanted to stress the Christian character of European identity, and this engendered a lively protest focusing on the perceived threat to the secular European tradition. Also, Europe is facing its greatest cultural challenge in the demand of Turkey to be admitted as a member, and in the demand of many Muslims in Europe, often citizens of the countries in which they live, to be recognized in their difference and at the same time integrated in the European national and supranational institutions.

On Suicide Bombing Fordham University Press

Catholic antimodern, 1920-1929 -- Anti-communism and paternal Catholicism, 1929-1944 -- Anti-fascism and fraternal Catholicism, 1929-1944 -- Rebuilding Christian Europe, 1944-1950 -- Christian democracy and Catholic innovation in the long 1950s -- The return of heresy in the global 1960s

What Is Theology? Columbia University Press

Ernest Renan was one of the leading lights of the Parisian intellectual scene in the second half of the nineteenth century. A philologist, historian, and biblical scholar, he was a prominent voice of French liberalism and secularism. Today most familiar in the English-speaking world for his 1882 lecture "What Is a Nation?" and its definition of a nation as an "everyday plebiscite," Renan was a major figure in the debates surrounding the Franco-Prussian War, the Paris Commune, and the birth of the Third Republic and had a profound influence on thinkers across the political spectrum who grappled with the problem of authority and social organization in the new world wrought by the forces of modernization. *What Is a Nation? and Other Political Writings* is the first English-language anthology of Renan's political thought. Offering a broad selection of Renan's writings from several periods of his public life, most previously untranslated, it restores Renan to his place as one of France's major liberal thinkers and gives vital critical context to his views on nationalism. The anthology illuminates the characteristics that distinguished nineteenth-century French liberalism from its English and American counterparts as well as the more controversial parts of Renan's legacy, including his analysis of colonial expansion, his views on Islam and Judaism, and the role of race in his thought. The volume contains a critical introduction to Renan's life and work as well as detailed annotations that assist in recovering the wealth and complexity of his thought.

The Routledge Handbook of Translation and Religion University of Chicago Press

According to a commonplace narrative, the rise of modern political thought in the West resulted from secularization—the exclusion of religious arguments from political discourse. But in this pathbreaking work, Eric Nelson argues that this familiar story is wrong. Instead, he contends, political thought in early-modern Europe became less, not more, secular with time, and it was the Christian encounter with Hebrew sources that provoked this radical transformation. During the sixteenth and seventeenth centuries, Christian scholars began to regard the Hebrew Bible as a political constitution designed by God for the children of Israel. Newly available rabbinic materials became authoritative guides to the institutions and practices of the perfect republic. This thinking resulted in a sweeping reorientation of political commitments. In the book's central chapters, Nelson identifies three transformative claims introduced into European political theory by the Hebrew revival: the argument that republics are the only legitimate regimes; the idea that the state should coercively maintain an egalitarian distribution of property; and the belief that a godly republic would tolerate religious diversity. One major consequence of Nelson's work is that the revolutionary politics of John Milton, James Harrington, and Thomas Hobbes appear in a brand-new light. Nelson demonstrates that central features of modern political thought emerged from an attempt to emulate a constitution designed by God. This paradox, a reminder that while we may live in a secular age, we owe our politics to an age of religious fervor, in turn illuminates fault lines in contemporary political discourse.

American Nations Univ of California Press

How do secular Jewish Israeli millennials feel about the Israeli-Palestinian conflict, having come of age in the shadow of the Oslo peace process, when political leaders have used ethno-religious rhetoric as a dividing force? This is the first book to analyse blowback to Palestinian and Jewish-Israeli religious nationalism among this group in their own words, based on fieldwork, interviews and surveys conducted after the 2014 Gaza War. Offering a close reading of the lived experience and generational memory of participants, Stacey Gutkowski offers a new explanation for why attitudes to Occupation have grown increasingly conservative over the past two decades. Examining the intimate emotional ecology of Occupation, this book offers a new argument about neo-Romantic conceptions of citizenship among this group. Beyond the case study, Religion, war and Israel's secular millennials also provides a new theoretical framework and research methods for researchers and students studying emotion, religion, nationalism, secularism and political violence around the world.

Secular Translations Duke University Press

Through an in-depth, critical analysis of Jacques Derrida's later writings, *Beyond the Secular* examines the contemporary nexus between religion and politics. Reconnecting these writings to his

early works, Andrea Cassatella explores distinctive topics that are thematically linked by the theological-political problematic and theoretically informed by Derrida's relational approach to language, time, religion and politics. The result is a critical investigation into under-examined assumptions of modern secular discourse that questions its binary logics and illuminates such discourse's exclusionary character by tracing its roots in racialized understandings about language, epistemology, politics and religion that travel worldwide through global processes of assimilatory translation. By exposing the discriminatory hierarchies that the Western-Christian, sexualized, and racialized presuppositions of secular discourse keep producing and maintaining, Cassatella ultimately sheds light on the deep entanglements of secularism with the legacy of race and colonialism.

The Changing Terrain of Religious Freedom Harvard University Press

This volume provides a comprehensive overview of the various features and challenges of the relationships between peace, state, law, and education in their transnational and international context.

Political Theologies University of Chicago Press

"Secular people are strangely ambiguous. They feel a tension between what they don't share and what they have in common-between avoiding religion and embracing something like it. An event as ordinary as a wedding can be uncomfortable if it feels too religious, and even for those who are indifferent to religion, a passing reference to God can be cringeworthy. And yet, religion is tough to avoid completely without living in its remainder. *The Secular Paradox* explains why. Relying on several years of ethnographic research among secular activists and organized nonbelievers in the United States, Blankholm shows how secular people are both absolutely not religious and part of a religion-like tradition, which includes beliefs and institutions, as well embodied practices. Recovering this tradition makes legible what secular people share with one another and explains why the secular movement in the United States remains predominately white and male. Humanistic Jews, Hispanic Freethinkers, Ex-Muslims, and black nonbelievers are secular misfits whose stories reveal the contours of the secular most clearly by proving to be more and less than what remains when Christianity is removed. *The Secular Paradox* offers a radically new way of understanding secularism and secular people by explaining the origins of their inherent contradiction and its awkward effects on their lives. This new understanding matters for anyone who has ever avoided something because it felt too religious, everyone who considers themselves secular, and all those who want to understand them better"--

The Invention of Religion in Japan University of Pennsylvania Press

"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

Owning the Secular NYU Press

In *Secular Translations*, the anthropologist Talal Asad reflects on his lifelong engagement with secularism and its contradictions. He draws out the ambiguities in our concepts of the religious and the secular through a rich consideration of translatability and untranslatability, exploring the circuitous movements of ideas between histories and cultures. In search of meeting points between the language of Islam and the language of secular reason, Asad gives particular importance to the translations of religious ideas into nonreligious ones. He discusses the claim that liberal conceptions of equality represent earlier Christian ideas translated into secularism; explores the ways that the language and practice of religious ritual play an important but radically transformed role as they are translated into modern life; and considers the history of the idea of the self and its centrality to the project of the secular state. Secularism is not only an abstract principle that modern liberal democratic states espouse, he argues, but also a range of sensibilities. The shifting vocabularies associated with each of these sensibilities are fundamentally intertwined with different ways of life. In exploring these entanglements, Asad shows how translation opens the door for—or requires—the utter transformation of the translated. Drawing on a diverse set of thinkers ranging from al-Ghazālī to Walter Benjamin, *Secular Translations* points toward new possibilities for intercultural communication, seeking a language for our time beyond the language of the state.