

Sacred And Secular Cambridge University Press

This book examines the intersection between religious belief, dynastic ambitions, and late Renaissance court culture within the main branches of Germany's most storied ruling house, the Wittelsbach dynasty. Their influence touched many shores from the "coast" of Bohemia to Boston.

This book develops a theory of existential security. It demonstrates that the publics of virtually all advanced industrial societies have been moving toward more secular orientations during the past half century, but also that the world as a whole now has more people with traditional religious views than ever before. This second edition expands the theory and provides new and updated evidence from a broad perspective and in a wide range of countries. This confirms that religiosity persists most strongly among vulnerable populations, especially in poorer nations and in failed states. Conversely, a systematic erosion of religious practices, values and beliefs has occurred among the more prosperous strata in rich nations.

O'Halloran provides a comparative evaluation of contemporary law as it relates to religion in six developed nations.

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.

How are time-honored tenets of faith, different ritual sensibilities, and newly emerging eschatological imaginaries articulated with other normative registers and moral susceptibilities in disputes? This book examines such questions through cases in Europe, the United States, Israel, Africa, and South and Southeast Asia.

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 restores religion to a more central place in social scientific thinking about the world, helping to move scholarship "beyond unbelief." Contributors: Courtney 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 interdisciplinary study of Romanticism which focuses on the reception of the Biblical canon in poetry, art and theory.

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Machiavelli and Mystery of State studies the intersection of sacred and secular conceptions of kingship in the Renaissance by documenting in detail six instances of the attempt to connect Machiavelli's thought to an ancient and secret tradition of political counsel, the *arcana imperii* or mysteries of state. This book illuminates an important and neglected dimension of Machiavelli's powerful influence on Renaissance political discourse.

Edward Said's Rhetoric of the Secular provides an important new reading of Edward W. Said's work, emphasizing not only the distinction but also the fuzzy borders between representations of 'the religious' and 'the secular' found within and throughout his oeuvre and at the core of some of his most customary rhetorical strategies. Mathieu Courville begins by examining Said's own reflections on his life, before moving on to key debates about Said's work within Religious Studies and Middle Eastern Studies, and his relationship to French critical theorists. Through close attention to Said's use of the literal and the figurative when dealing with religious, national and cultural matters, Courville discerns a pattern that illuminates what Said means by secular. Said's work shows that the secular is not the utter opposite of religion in the modern globalized world, but may exist in a productive tension with it.

Argues that practices of the sacred have shaped the frames of modern secular politics.

International intervention is not just about 'saving' human lives: it is also an attempt to secure humanity's place in the universe. This book explores the Western secular beliefs that underpin contemporary practices of intervention—most importantly, beliefs about life, death and the dominance of humanity. These beliefs shape a wide range of practices: the idea that human beings should intervene when human lives are at stake; analyses of violence and harm; practices of intervention and peace-building; and logics of killing and letting die. Ironically, however, the Western secular desire to ensure the meaningfulness of human life at all costs contributes to processes of dehumanization, undercutting the basic goals of intervention. To explore this paradox, *International Intervention in a Secular Age* engages with examples from around the world, and draws on interdisciplinary sources: anthropologies of secularity and IR, posthumanist political philosophy, ontology and the sociology of death. This book offers new insight into perennial problems, such as the reluctance of intervenors to incur fatalities, and international inaction in the face of escalating violence. It also exposes new dilemmas, such as the dehumanizing effects of quantifying casualties, Western secular logics of killing, and the appropriation of lives and deaths through peace-building processes. It will be of great interest to students and scholars of international relations, political philosophy, international ethics and social anthropology.

A powerful new exploration of the sacred, from many distinguished theologians, that speaks to a postsecular context and its challenges.

As we enter the twenty-first century, the role of religion within civic society has become an issue of central concern across the world. The complex trends of secularism, multiculturalism and the rise of religiously motivated violence raise fundamental questions about the relationship between political institutions, civic culture and religious groups. *Contesting Secularism* represents a major intervention into this debate. Drawing together contributions from leading scholars from across the world it analyses how secularism functions as a political doctrine in different national contexts put under pressure by globalisation. In doing so it presents different models for the relationship between political institutions and religious groups, challenging the reader to be more aware of assumptions within their own cultural context, and raises alternative possibilities for the structure of democratic, multi-faith societies. Through its inter-disciplinary and comparative approach, *Contesting Secularism* sets a new agenda for thinking about the place of religion in the public sphere of twenty-first century societies. It is essential reading for policymakers, as well as for scholars and students in political science, law, sociology and religious studies.

The Toronto 2018 Symposium on Christian Higher Education provided an opportunity for leaders in the Canadian Christian higher education movement to reflect deeply on its development, current reality, and future possibilities. The Canadian Christian higher education scene

comprises a wide range of institutions, including Christian universities, Bible colleges, and seminaries and graduate schools. Each type has its own distinctive history and likewise represents both challenges and opportunities. Even though they are intertwined in their common purpose, these higher educational institutions express this purpose in various ways. This volume is a collection of the papers and plenary talks designed to share the content of the symposium with a wider audience. The papers are all written by active scholars and researchers who are connected to the member institutions of Christian Higher Education Canada (CHEC). They not only illustrate the quality of the scholarship at these institutions, but they make their own critical contribution to an ongoing discussion regarding the role and place of Christian higher education within the wider society. This volume is intended to be helpful to students, faculty, staff, board members, and supporters of Canadian and other Christian higher education institutions, as well as interested individuals and scholars.

"This book develops a theory of secularization and existential security, demonstrating that the publics of virtually all advanced industrial societies have been moving toward more secular orientations during the past fifty years, but also that the world as a whole now has more people with traditional religious views than ever before"--

Explores the persistence of 'blasphemy' in modern secular democracies and examines ways of talking and thinking about the Bible.

As recent headlines reveal, conflicts and debates around the world more and more frequently involve secularism. National borders and traditional religions can no longer keep people in tidy boxes anymore as political struggles, doctrinal divergences, and demographic trends sweep across regions and entire continents. Secularity is increasing in society, with a growing number of people in many regions having no religious affiliation or lacking interest in religion. Simultaneously, there is a resurgence of religious participation in the politics of many countries. How might these diverse phenomena be interrelated, and better understood? 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. Long-reigning theories about the pace of secularization, and ideal church-state relations, are here scrutinized by a new generation of scholars studying secularism with new questions, better data, and fresh perspectives. This is the essential volume for comprehending the core issues and methodological approaches to the demographics and sociology of secularity; the history and variety of political secularisms; the comparison of constitutional secularisms across countries spanning from America to Asia; the key problems now convulsing church-state relations; the intersections of liberalism, multiculturalism, and religion; the latest psychological research into secular lives and lifestyles; and the naturalistic and humanistic worldviews available to nonreligious people. The Oxford Handbook of Secularism addresses a wide breadth of interrelated issues and problems from multi-disciplinary stances, covering scholarly territory not addressed previously.

Sacred and Secular Religion and Politics Worldwide Cambridge University Press

Moving from monasticism to constitutionalism, and from antinomianism to anarchism, this book reveals law's connection with love and freedom.

This book demonstrates that people's basic values and beliefs are changing, in ways that affect their political, sexual, economic, and religious behaviour. These changes are roughly predictable: to a large extent, they can be interpreted on the basis of a revised version of modernisation theory presented here. Drawing on a massive body of evidence from societies containing 85 percent of the world's population, the authors demonstrate that modernisation is a process of human development, in which economic development gives rise to cultural changes that make individual autonomy, gender equality, and democracy increasingly likely. The authors present a model of social change that predicts how the value systems play a crucial role in the emergence and flourishing of democratic institutions - and that modernisation brings coherent cultural changes that are conducive to democratisation.

In this powerful and timely book, one of the most admired and authoritative religious leaders of our time tackles the phenomenon of religious extremism and violence committed in the name of God. If religion is perceived as being part of the problem, Rabbi Sacks argues, then it must also form part of the solution. When religion becomes a zero-sum conceit--i.e., my religion is the only right path to God, therefore your religion is by definition wrong--and when individuals are motivated by what Rabbi Sacks calls "altruistic evil," violence between peoples of different beliefs appears to be the inevitable outcome. But through an exploration of the roots of violence and its relationship to religion, and employing groundbreaking biblical analysis and interpretation, Rabbi Sacks shows that religiously inspired violence has as its source misreadings of biblical texts at the heart of all three Abrahamic faiths. By looking anew at the book of Genesis, with its foundational stories of Judaism, Christianity, and Islam, Rabbi Sacks offers a radical rereading of many of the Bible's seminal stories of sibling rivalry: Cain and Abel, Isaac and Ishmael, Jacob and Esau, Joseph and his brothers, Rachel and Leah. Here is an eloquent call for people of goodwill from all faiths and none to stand together, confront the religious extremism that threatens to destroy us all, and declare: Not in God's Name.

This book illuminates the pervasive interplay of 'sacred' and 'secular' phenomena in the literature, history, politics, and religion of the Middle Ages and Early Modern periods. The essays gathered here constitute a new way of applying a classic dichotomy to major cultural phenomena of the pre-modern era.

As a distinct scholarly contribution to law, feminist legal theory is now well over three decades old. Those three decades have seen consolidation and renewal of its central concerns as well as remarkable growth, dynamism and change. This Companion celebrates the strength of feminist legal thought, which is manifested in this dynamic combination of stability and change, as well as in the diversity of perspectives and methodologies, and the extensive range of subject-matters, which are now included within its ambit. Bringing together contributors from across a range of jurisdictions and legal traditions, the book provides a concise but critical review of existing theory in relation to the core issues or concepts that have animated, and continue to animate, feminism. It provides an authoritative and scholarly review of contemporary feminist legal thought, and seeks to contribute to the ongoing development of some of its new approaches, perspectives,

and subject-matters. The Companion is divided into three parts, dealing with 'Theory', 'Concepts' and 'Issues'. The first part addresses theoretical questions which are of significance to law, but which also connect to feminist theory at the broadest and most interdisciplinary level. The second part also draws on general feminist theory, but with a more specific focus on debates about equality and difference, race, culture, religion, and sexuality. The 'Issues' section considers in detail more specific areas of substantive legal controversy.

The belief that religion was dying became the conventional wisdom in the social sciences during most of the 20th century. However, religion has not disappeared and is unlikely to do so, and the secularization thesis needs updating. This text develops a theory of secularization and existential security.

Religion is now high on the public agenda, with recent events focusing the world's attention on Islam in particular. This book provides a unique historical and comparative analysis of the place of religion in the emergence of modern secular society. Bryan S. Turner considers the problems of multicultural, multi-faith societies and legal pluralism in terms of citizenship and the state, with special emphasis on the problems of defining religion and the sacred in the secularisation debate. He explores a range of issues central to current debates: the secularisation thesis itself, the communications revolution, the rise of youth spirituality, feminism, piety and religious revival. Religion and Modern Society contributes to political and ethical controversies through discussions of cosmopolitanism, religion and globalisation. It concludes with a pessimistic analysis of the erosion of the social in modern society and the inability of new religions to provide 'social repair'.

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.

The term "secular" inspires thinking about disenchantment, periodization, modernity, and subjectivity. The essays in Sacred and Secular Transactions in the Age of Shakespeare argue that Shakespeare's plays present "secularization" not only as a historical narrative of progress but also as a hermeneutic process that unleashes complex and often problematic transactions between sacred and secular. These transactions shape ideas about everything from pastoral government and performative language to wonder and the spatial imagination. Thinking about Shakespeare and secularization also involves thinking about how to interpret history and temporality in the contexts of Shakespeare's medieval past, the religious reformations of the sixteenth century, and the critical dispositions that define Shakespeare studies today. These essays reject a necessary opposition between "sacred" and "secular" and instead analyze how such categories intersect. In fresh analyses of plays ranging from Hamlet and The Tempest to All's Well that Ends Well and All Is True, secularization emerges as an interpretive act that explores the cultural protocols of representation within both Shakespeare's plays and the critical domains in which they are studied and taught. The volume's diverse disciplinary perspectives and theoretical approaches shift our focus from literal religion and doctrinal issues to such aspects of early modern culture as theatrical performance, geography, race, architecture, music, and the visual arts.

Shaped by five hundred years of Lutheran impact and with a strong influence of big majority churches, Scandinavian secularity is a very interesting and fruitful material for the historical and contemporary theoretical debate on the secular. It can be discussed, for example, whether the strong position of Human Rights and of the Scandinavian welfare state might be interpreted in continuity with the historical influence of Protestant traditions. Is there something like a hidden sacrality implicit in the Scandinavian secular? John Cox tells the intriguing story of stage devils from their earliest appearance in English plays to the closing of the theatres by parliamentary order in 1642. The book represents a major revision of E. K. Chambers' ideas of stage devils in The Medieval Stage (1903), arguing that this is not a history of gradual secularization, as scholarship has maintained for the last century, but rather that stage devils were profoundly shaped from the outset by the assumptions of sacred drama and retained this shape virtually unchanged until the advent of permanent commercial theatres near London. The book spans both medieval and Renaissance drama including the medieval Mystery cycles on the one hand, through to plays by Greene, Marlowe, Shakespeare (1 and 2 Henry VI), Jonson, Middleton and Davenant. An appendix lists all known devil plays in English from the beginning to 1642.

Sacred Scripture and Secular Struggles shows how early Christians employed biblical texts in addressing wider societal issues of imperial power, slavery, the use of wealth, suicide and other fundamental issues brought about by the convergence of empire and ecclesia.

Informative and provocative, this book introduces readers to debates in the contemporary study of religion and suggests future research possibilities.

This book, first published in 2005, explains why radical right parties have advanced in a diverse array of democracies.

"If our present phase of late modernity is its own Götterdämmerung, playing out the final act of a perpetual cycle, then its libretto must consist of that still persistent antagonism that sets "religion" against "the secular". The drama, in the fading light of the gods, finds its dynamic in religion's fight for survival, even if the secular too betrays its own fallibility. That fight is the West's fight; but then, the antagonism is the West's antagonism. As Nietzsche said, "'World' is a Christian term of abuse". But if, in the idolisation of this world, the secular has now too become an idol, then the passage from Götter to Götzen is circular, insofar as the movement of the one seems to inhere in the movement of the other, just as the twilight of the one seems to invoke the twilight of the other. All religions will at some point succumb to idolatry; all idolatries will at some point succumb to religion. Nietzsche saw this right at the beginning of positivism: "I am told that that cleverest of Jesuits, A. Comte, who wanted to lead his Frenchmen to Rome via the detour of science, found his inspiration in this book [De Imitatione Christi]. I believe it: 'the religion of the heart'--

Religious nationalists and women's activists have transformed India over the past century. They debated the idea of India under colonial rule, shaped the constitutional structure of Indian democracy, and questioned the legitimacy of the postcolonial consensus, as they politicized one dimension of identity. Using a historical comparative approach, the book argues that external events, activist agency in strategizing, and the political economy of transnational networks explain the relative success and failure of Hindu nationalism and the Indian women's movement rather than the ideological claims each movement makes. By focusing on how particular activist strategies lead to increased levels of public support, it shows how it is these strategies rather than the ideologies of Hindutva and feminism that mobilize people. Both of these social movements have had decades of great power and

influence, and decades of relative irrelevance, and both challenge postcolonial India's secular settlement – its division of public and private. The book goes on to highlight new insights into the inner dynamics of each movement by showing how the same strategies - grassroots education, electoral mobilization, media management, donor cultivation - lead to similarly positive results. Bringing together the study of Hindu nationalism and the Indian women's movement, the book will be of interest to students and scholars of South Asian Religion, Gender Studies, and South Asian Politics.

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.

The book offers a nuanced and innovative analyses of the emergence of an inclusive secular democratic state paradigm which incorporates the sacred within the framework of secular democracy in the Muslim World.

This book examines the post-secular idea of 'religion for non-believers'. The new form of unbelief which is dubbed as 'tourist atheism' is not based on absolute rejection of religion as a 'dangerous illusion' or 'mere prejudice'. Tourist atheists instead consider religion as a cultural heritage and a way of seeking perfection. What are the origins of these new forms of atheism? What are the implications of the emergence of a type of atheism which is more open toward religious teachings, rituals, arts, and world views? Hashemi argues that public intellectuals must consider that it is a sign of a post-secular age in which believers and non-believers go beyond mere tolerance and engage in a creative process of co-practice and co-working.

This book provides a distinctive account of Edward Said's critique of modern culture by highlighting the religion-secularism distinction on which it is predicated. It refers to religious and secular traditions and to tropes that extend the meaning and reference of religion and secularism in indeterminate ways. It covers Said's heterogeneous corpus--from Joseph Conrad and the Fiction of Autobiography, his first book, to Orientalism, his most influential book, to his recent writings on the Palestinian question. The religion-secularism distinction lies behind Said's cultural criticism, and his notion of intellectual responsibility.

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