

# Genealogies Of Religion Discipline And Reasons Power In Christianity Islam Talal Asad

"The Naked Man is the fourth and final volume [of Mythologies], written by the most influential and probably the most controversial anthropologist of our time. . . . Myths from North and South America are set side by side to show their transformations: in passing from person to person and place to place, a myth can change its content and yet retain its structural principles. . . . Apart from the complicated transformations discovered and the fascinating constructions placed on these, the stories themselves provide a feast."—Betty Abel, Contemporary Review "Lévi-Strauss uses the structural method he developed to analyze and 'decode' the mythology of native North Americans, focusing on the area west of the Rockies. . . . [The author] takes the opportunity to refute arguments against his method; his chapter 'Finale' is a defense of structural analysis as well as the closing statement of this four-volume opus which started with an 'Overture' in The Raw and the Cooked."—Library Journal "The culmination of one of the major intellectual feats of our time."—Paul Stuewe, Quill and Quire

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 comparative method is an integral part of religious studies. All the technical terms that scholars of religion use on a daily basis, such as ritual, hagiography, shrine, authority, fundamentalism, hybridity, and, of course, religion, are comparative terms. Yet comparison has been subject to criticism, including postcolonialist and postmodernist critiques. Older approaches are said to have used comparison primarily to confirm preconceptions about religion. More recently, comparison has been criticized as an act of abstraction that does injustice to the particular, neglects differences, and establishes a mostly Western power of definition over the rest of the world. In this book, Oliver Freiberger takes a closer look at how comparison works. Revisiting critical debates and examining reflections in other disciplines, including comparative history, sociology, comparative theology, and anthropology, Freiberger proposes a model of comparison that is based on a thorough epistemological analysis and that takes both the scholar's situatedness and his or her agency seriously. Examining numerous examples of comparative studies, *Considering Comparison* develops a methodological framework for conducting and evaluating such studies. Freiberger suggests a comparative approach - which he calls discourse comparison - that confronts the omnipresent risks of decontextualization,

essentialization, and universalization. This book makes a case for comparison, arguing that it is indispensable for a deeper analytical understanding of what we call religion. The book is intended to enrich the practice of both aspiring and seasoned comparativists, stimulate much-needed further discussions about comparative methodology, and encourage more scholars to produce responsible comparative studies.

Honorable Mention, PROSE Award A Choice  
Outstanding Academic Title of the Year A Junto  
Favorite Book of the Year Beginning with  
metaphysical debates in the sixteenth century over  
the nature of Christ ' s presence in the host, the  
distinguished historian and scholar of religion  
Robert Orsi imagines an alternative to the future of  
religion that early moderns proclaimed was  
inevitable. " This book is classic Orsi: careful,  
layered, humane, and subtle... If reformed theology  
has led to the gods ' ostensible absence in modern  
religion, History and Presence is a sort of counter-  
reformation literature that revels in the excesses of  
divine materiality: the contradictions, the  
redundancies, the scrambling of borders between  
the sacred and profane, the dead and the living, the  
past and the present, the original and the  
imitator...History and Presence is a thought-  
provoking, expertly arranged tour of precisely those  
abundant, excessive phenomena which scholars

have historically found so difficult to think. ”

—Sonja Anderson, *Reading Religion* “ With reference to Marian apparitions, the cult of the saints and other divine–human encounters, Orsi constructs a theory of presence for the study of contemporary religion and history. Many interviews with individuals devoted to particular saints and relics are included in this fascinating study of how people process what they believe. ” —Catholic Herald

Structure, Meaning, Rhetoric

The Bible and the Qur'an

Christianity, Islam, Modernity

Genealogy and Knowledge in Muslim Societies

History and Presence

Biblical Figures in the Islamic Tradition

Women, Prayer, and Poetry in Iran

This volume interrogates settled ways of thinking about the seemingly interminable 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

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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.

"Spiritual Despots" by historian of religion J. Barton Scott zeroes in on the quaint term priestcraft to track anticlerical polemics in Britain and South Asia during the colonial period. Scott's aim is to show how anticlerical rhetoric spread through the colonies alongside ideas about modern secular subjectivity. Through close readings of texts in English, Hindi, and Gujarati, he shows in compelling detail how the critique of priestly conspiracy gave rise to a new ideal of the self-disciplining subject and a vision of modern Hinduism that was based on unmediated personal experience and self-regulation rather than priestly tutelary power.

"Spiritual Despots" offers a new perspective on what some scholars have called Protestant Hinduism, and, more broadly, contributes to the emerging field of post-secular studies by shedding light on the colonial genealogy of secular subjectivity."

A classic essay on the distortions of history that occur when historians impose a rigid point of view on the study of the past.

Ewing examines the competing forces behind the formation of a modern western subjectivity in the context of Sufi religious meanings and practices in Pakistan.

A Magic Still Dwells

The Kababish Arabs

Religious Difference in a Secular Age

Balkan Family Structure and the European Pattern

Genealogies of Orientalism

An Essay on Religious Unbelief and Political Activism in

**"This eloquent, lucid, and complex work is the product of remarkable intelligence and erudition; it is a profound contribution to the understanding of the cultural hegemony of the West."--Ralph M. Coury, Religious Studies Review. "All articles are extremely well written, exhibit impressive scholarship, and are thoughtful and are thoughtful and stimulating. Asad's criticisms are neither judgmental nor self-righteous but are generally driven by the will to understand."--James R. Wood, Contemporary Sociology.**

**This study, which is an updated, extended, and revised version of the out-of-print 1993 edition, reassesses the traditional stereotype of the place of the Balkans in the model of the European family in the nineteenth century on the basis of new source material and by synthesizing existing research. The work first analyzes family structure and demographic variables as they appear in population registers and other sources, and the impact of these findings on theoretical syntheses of the European**

**family pattern. On most features, such as population structure, marriage and nuptiality, birth and fertility, death and mortality rates, family and household size and structure, as well as inheritance patterns, the Balkans show an enormous deal of internal variety. This variability is put in a comparative European context by matching the quantifiable results with comparable figures and patterns in other parts of Europe. The second section of the book is a contribution to the long-standing debate over the**

**Jamal al-Din al-Afghani (1838-1897) and his well-known Egyptian disciple Muhammad Abduh (1849-1905), the Mufti of Egypt and Lord Cromer's friend, have been generally considered pious and devoted Muslims who initiated the reform and rejuvenation of Islam after a stagnation of centuries. In this classic essay, reissued in hardback and paperback some thirty years after its first appearance, Elie Kedourie argues that Afghani and Abduh should be considered subverters rather than reformers of Islam. Kedourie addresses the spread of concealed unbelief and atheism in Muslim society towards the end of the**

**nineteenth century, and shows how both Afghani and Abduh, while making a show of their piety, really held esoteric beliefs quite incompatible with orthodox and traditional Islam. Professor Kedourie also discusses the two men's political activities in Egypt before and during Urabi's revolt and in the process throws new light on the parties and factions which were involved in Egyptian politics in the 1870s. He also gives a summary account of Afghani's relations with the European Powers, an account which shows him to have been a Russian agent and possibly a French one - and to have offered his services to the British, which, in view of his anti-British record and reputation, adds piquancy to this man's strange career.**

**Like many people in America and around the world, Talal Asad experienced the events of September 11, 2001, largely through the media and the emotional response of others. For many non-Muslims, "the suicide bomber" quickly became the icon of "an Islamic culture of death" a conceptual leap that struck Asad as problematic. Is there a "religiously-motivated terrorism?" If so,**

**how does it differ from other cruelties? What makes its motivation "religious"? Where does it stand in relation to other forms of collective violence? Drawing on his extensive scholarship in the study of secular and religious traditions as well as his understanding of social, political, and anthropological theory and research, Asad questions Western assumptions regarding death and killing. He scrutinizes the idea of a "clash of civilizations," the claim that "Islamic jihadism" is the essence of modern terror, and the arguments put forward by liberals to justify war in our time. He critically engages with a range of explanations of suicide terrorism, exploring many writers' preoccupation with the motives of perpetrators. In conclusion, Asad examines our emotional response to suicide (including suicide terrorism) and the horror it invokes. On Suicide Bombing is an original and provocative analysis critiquing the work of intellectuals from both the left and the right. Though fighting evil is an old concept, it has found new and disturbing expressions in our contemporary "war on terror." For Asad, it is critical that we**

**remain aware of the forces shaping the discourse surrounding this mode of violence, and by questioning our assumptions about morally good and morally evil ways of killing, he illuminates the fragile contradictions that are a part of our modern subjectivity.**

**Nation-State, Modern Self, and Calculative Reason**

**The Birth of the Prison**

**The Manichaean Body**

**The Naked Man**

**Comparative Religion in the Postmodern Age**

**Before Religion**

**Discipline and Reasons of Power in Christianity and Islam**

What is Islam? How do we grasp a human and historical phenomenon characterized by such variety and contradiction? What is "Islamic" about Islamic philosophy or Islamic art? Should we speak of Islam or of islams? Should we distinguish the Islamic (the religious) from the Islamicate (the cultural)? Or should we abandon "Islamic" altogether as an analytical term? In *What Is Islam?*, Shahab Ahmed presents a bold new conceptualization of Islam that challenges dominant understandings grounded in the categories of "religion" and "culture" or those that

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privilege law and scripture. He argues that these modes of thinking obstruct us from understanding Islam, distorting it, diminishing it, and rendering it incoherent. What Is Islam? formulates a new conceptual language for analyzing Islam. It presents a new paradigm of how Muslims have historically understood divine revelation—one that enables us to understand how and why Muslims through history have embraced values such as exploration, ambiguity, aestheticization, polyvalence, and relativism, as well as practices such as figural art, music, and even wine drinking as Islamic. It also puts forward a new understanding of the historical constitution of Islamic law and its relationship to philosophical ethics and political theory. A book that is certain to provoke debate and significantly alter our understanding of Islam, What Is Islam? reveals how Muslims have historically conceived of and lived with Islam as norms and truths that are at once contradictory yet coherent.

[The papers in this book analyse and document ways in which anthropological thinking and practice have been affected by British colonialism. They approach this topic from different points of view and at different levels. Each stands as an original contribution to an argument which is only just beginning].

Abu Hamid al-Ghazali, a Muslim jurist-theologian and polymath who lived from the

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mid-eleventh to the early twelfth century in present-day Iran, is a figure equivalent in stature to Maimonides in Judaism and Thomas Aquinas in Christianity. He is best known for his work in philosophy, ethics, law, and mysticism. In an engaged re-reading of the ideas of this preeminent Muslim thinker, Ebrahim Moosa argues that Ghazali's work has lasting relevance today as a model for a critical encounter with the Muslim intellectual tradition in a modern and postmodern context. Moosa employs the theme of the threshold, or dihliz, the space from which Ghazali himself engaged the different currents of thought in his day, and proposes that contemporary Muslims who wish to place their own traditions in conversation with modern traditions consider the same vantage point. Moosa argues that by incorporating elements of Islamic theology, neoplatonic mysticism, and Aristotelian philosophy, Ghazali's work epitomizes the idea that the answers to life's complex realities do not reside in a single culture or intellectual tradition. Ghazali's emphasis on poesis--creativity, imagination, and freedom of thought--provides a sorely needed model for a cosmopolitan intellectual renewal among Muslims, Moosa argues. Such a creative and critical inheritance, he concludes, ought to be heeded by those who seek to cultivate Muslim intellectual traditions in today's tumultuous world. Across much of the postcolonial world,

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Christianity has often become inseparable from ideas and practices linking the concept of modernity to that of human emancipation. To explore these links, Webb Keane undertakes a rich ethnographic study of the century-long encounter, from the colonial Dutch East Indies to post-independence Indonesia, among Calvinist missionaries, their converts, and those who resist conversion. Keane's analysis of their struggles over such things as prayers, offerings, and the value of money challenges familiar notions about agency. Through its exploration of language, materiality, and morality, this book illuminates a wide range of debates in social and cultural theory. It demonstrates the crucial place of Christianity in semiotic ideologies of modernity and sheds new light on the importance of religion in colonial and postcolonial histories.

The Illusion of Power

Power, Authority and Consent in a Nomadic Tribe

Islam and Revolution in the Middle East

Powers of the Secular Modern

The Meaning and End of Religion

The Importance of Being Islamic

Lifeworlds

**The Bible and the Qur'an provides an overview of all the figures and groups who are mentioned in both the Bible and the Qur'an. Principal focus centres on the similarities and differences between the presentations of these characters in the two texts, with special**

emphasis placed on how they appear in the Islamic text. References are also included to how many of the individuals/groups discussed are treated in other Islamic sources. Each figure or group includes: (1) a list of relevant Qur'an passages; (2) a description of how the individual/group is presented in the Islamic Texts; (3) questions and issues to consider; (4) suggestions for further readings. An introductory section provides a basic orientation to the Qur'an and other Islamic sources.

The Discipline of Religion is a lively critical journey through religious studies today, looking at its recent growth as an academic discipline, and its contemporary political and social meanings. Focusing on the differences between religious belief and academic religious discourse, Russell T. McCutcheon argues that the invention of religion as a discipline blurs the distinction between criticism and doctrine in its assertion of the relevance of faith as a credible object of study. In the leap from disciplinary criticism to avowal of actual cosmic and moral meaning, schools of religious studies extend their powers far beyond universities and into the everyday lives of those outside, managing and curtailing specific types of speech and dissent.

Wilfred Cantwell Smith, maintained in this vastly important work that Westerners have misperceived religious life by making "religion" into one thing. He shows the inadequacy of "religion" to capture the living, endlessly variable ways and traditions in which religious faith presents itself in the world.

Analyzes the role of Islam in Middle Eastern society and politics, addresses the differences between the Sunni and Shi'i sects, and discusses why an "Islamic revolution" occurred only in Iran

Secular Faith

A Minority Report

Spiritual Despots

Afghani and 'Abduh

Understanding the Past

Blasphemy, Injury, and Free Speech

Arguing Sainthood

*Religion, Theory, Critique is an essential tool for learning about theory and method in the study of religion. Leading experts engage with contemporary and classical theories as well as non-Western cultural contexts. Unlike other collections, this anthology emphasizes the dynamic relationship between "religion" as an object of study and different methodological approaches and openly addresses the question of the manifold ways in which "religion," "secular," and "culture" are imagined within different disciplinary horizons. This volume is the first textbook which seeks to engage discussion of classical approaches with contemporary cultural and critical theories. Contributors write on the influence of the natural sciences in the study of religion; the role of European Christianity in modeling theories of religion; religious experience and the interface with cognitive science; the structure and function of religious language; the social-scientific study of religion; ritual in religion; the phenomenology of religion; critical theory and*

*religion; embodiment and religion; the impact of colonialism and modernity; theorizing religion in terms of race and ethnicity; links among religion, nationalism, and globalization; the interplay of gender, sex, and religion; and religion and the environment. Each chapter introduces the topic, identifies key theorists and issues, and respects the pluralistic nature of the scholarship in the field. Altogether, this collection scrutinizes the explicit and implicit assumptions theorists make about religion as an object of analysis.*

*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."*

*Following the 1979 revolution, the Iranian government set out to Islamize society. Muslim piety had to be visible, in personal appearance and in action. Iranians were told to pray, fast, and attend mosques to be true Muslims. The revolution turned questions of what it means to be a true Muslim into a matter of public debate, taken up widely outside the exclusive realm of male clerics and intellectuals. *Say What Your Longing Heart Desires* offers an elegant ethnography of these debates among a group of educated, middle-class women whose voices are often muted in studies of Islam. Niloofar Haeri follows them in their daily lives as they engage with the classical poetry of Rumi, Hafez, and Saadi, illuminating a long-standing mutual inspiration between prayer and poetry. She recounts how different forms of prayer may transform into dialogues with God,*

*and, in turn, Haeri illuminates the ways in which believers draw on prayer and ritual acts as the emotional and intellectual material through which they think, deliberate, and debate.*

*A century that began with modernism sweeping across Europe is ending with a remarkable resurgence of religious beliefs and practices throughout the world. Wherever one looks today, from headlines about political turmoil in the Middle East to pop music and videos, one cannot escape the pivotal role of religious beliefs and practices in shaping selves, societies, and cultures. Following in the very successful tradition of *Critical Terms for Literary Studies* and *Critical Terms for Art History*, this book attempts to provide a revitalized, self-aware vocabulary with which this bewildering religious diversity can be accurately described and responsibly discussed. Leading scholars working in a variety of traditions demonstrate through their incisive discussions that even our most basic terms for understanding religion are not neutral but carry specific historical and conceptual freight. These essays adopt the approach that has won this book's predecessors such widespread acclaim: each provides a concise history of a critical term, explores the issues raised by the term, and puts the term to use in an analysis of a religious work, practice, or event. Moving across Judaism, Christianity, Hinduism, Buddhism, Islam, and Native American and Mayan religions, contributors explore terms ranging from experience, territory, and image, to God, sacrifice, and transgression. The result is an essential reference that will reshape the field of religious*

*studies and transform the way in which religion is understood by scholars from all disciplines, including anthropology, sociology, psychology, cultural studies, gender studies, and literary studies.*

*Secular Translations*

*Considering Comparison*

*What Is Islam?*

*Demographic Developments in Ottoman Bulgaria*

*Ghazali and the Poetics of Imagination*

*The Whig Interpretation of History*

*Orientalism and Religion*

**Examining a wide array of ancient writings, Brent Nongbri dispels the commonly held idea that there is such a thing as ancient religion. Nongbri shows how misleading it is to speak as though religion was a concept native to pre-modern cultures.**

**This book presents a set of critical engagements by writers from a variety of disciplines with the work of noted anthropologist Talal Asad.**

**Describes the role of the theatre in forming Renaissance royalty's conception of itself, especially in the cases of James I and Charles I. Bibliogs**

**Reconstructing Manichaeism from scraps of ancient texts and the ungenerous polemic of its enemies (such as the ex-Manichaean Augustine of Hippo), BeDuhn reveals for the**

**first time the religion as it was actually practiced. He describes the Manichaeans' daily ritual meal, their stringent disciplinary codes (intended to prevent humans from harming plants and animals), and their secretive religious procedures designed to transform the cosmos and bring about the salvation of all living beings. Overturning long-held assumptions about Manichaean dualism, asceticism, spirituality, and the pursuit of salvation, The Manichaean Body changes completely how we look at this ancient religion and the environment in which Christianity arose. BeDuhn's conclusions revolutionize our understanding of the Manichaeans, clearly distinguishing them from Gnostics and other early Christian heretics and revealing them to be practitioners of a unique world religion.**

**History, Theory, Politics**

**Is Critique Secular?**

**Mythologies, Volume 4**

**Discipline and Punish**

**On Suicide Bombing**

**Talal Asad and His Interlocutors**

**Modernity, Psychoanalysis, and Islam**

**Transformational festivals, from Burning Man to**

**Lightning in a Bottle, Bhakti Fest, and**

**Wanderlust, are massive events that attract**

thousands of participants to sites around the world. In this groundbreaking book, Amanda J. Lucia shows how these festivals operate as religious institutions for "spiritual, but not religious" (SBNR) communities. Whereas previous research into SBNR practices and New Age religion has not addressed the predominantly white makeup of these communities, *White Utopias* examines the complicated, often contradictory relationships with race at these events, presenting an engrossing ethnography of SBNR practices. Lucia contends that participants create temporary utopias through their shared commitments to spiritual growth and human connection. But they also participate in religious exoticism by adopting Indigenous and Indic spiritualities, a practice that ultimately renders them exclusive, white utopias. Focusing on yoga's role in disseminating SBNR values, Lucia offers new ways of comprehending transformational festivals as significant cultural phenomena.

In this assessment of the field of comparative religion, this text surmounts the seemingly intractable division between postmodern scholars who reject the comparative endeavour and those who affirm it. It brings together leading historians of religion from a range of

**backgrounds and vantage points.**

**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-Ghazali to Walter Benjamin, Secular Translations points toward new possibilities for intercultural communication, seeking a language for our time beyond the language of the state.**

**Is faith a necessary virtue in the contemporary world? May it be, or must it be, detached from religious commitment? What do genealogies of the secular tell us about faith? Does religion need secular faith? Secular Faith brings together leading and emerging scholars to reflect on the apparent paradox of "secular faith." Ranging over anthropology, religious studies, political science, history, and literature, from Muslims in China to Pentecostals in South Africa to a prison chapel in Texas, this collection of essays is as engaging and accessible as it is penetrating and rigorous. Communism was once labeled "the god that failed." Like Christianity, Communism involves faith in a superhuman endeavor, conversion, myth, discipline, and salvation--and, from the perspective of secular liberalism, both are unjustified and false. In recent years, scholars have begun to investigate whether secularism is itself based on faith in a god that failed, or is failing. Nevertheless, many still embrace such a faith, finding in the spirit of democracy an ethos of eternal renewal. Secular**

**Faith enters and broadens this conversation, interrogating secular faith in a global context, tapping new theoretical resources, and grappling provocatively with the tragedies and opportunities of today's profane pantheon of beliefs.**

**Classic and Contemporary Approaches and Methodologies**

**Christian Moderns**

**The Discipline of Religion**

**In Discipline and Ritual**

**White Utopias**

**Essays in Existential Anthropology**

**Freedom and Fetish in the Mission Encounter**

Orientalism, as explored by Edward Said in 1978, was a far more complex phenomenon than many suspected, being homogenous along the lines of neither culture nor time. Instead, it is deeply embedded in the collective reimaginings that were?and are?nationalism. The dozen essays in *Genealogies of Orientalism* argue that the critique of orientalism, far from being exhausted, must develop further. To do so, however, a historical turn must be made, and the ways in which modernity itself is theorized and historicized must be rethought. ø According to Joan

W. Scott, author of *The Politics of the Veil*, the essays in this collection develop a remarkable perspective on Edward Said's *Orientalism*, placing it in a long historical context of critiques of colonial representations, and deepening our understanding of the very meaning of modernity. Looking beyond the usual geography of colonial theory, this work broadens the focus from the Middle East and India to other Asian societies. By exploring orientalism in literary and artistic representations of colonial subjects, the authors illuminate the multifaceted ways in which modern cultures have drawn on orientalist images and indigenous self-representations. It is in this complex, cross-cultural collision that the overlapping of orientalism and nationalism can be found.

In this brilliant work, the most influential philosopher since Sartre suggests that such vaunted reforms as the abolition of torture and the emergence of the modern penitentiary have merely shifted the focus of punishment from the prisoner's body to

Michael Jackson's *Lifeworlds* is a masterful collection of essays, the culmination of a career aimed at understanding the relationship between anthropology and philosophy. Seeking the truths that are found in the interstices between examiner and examined, world and word, and body and mind, and taking inspiration from James, Dewey, Arendt, Husserl, Sartre, Camus, and, especially, Merleau-Ponty, Jackson creates in these chapters a distinctive anthropological pursuit of existential inquiry. More important, he buttresses this philosophical approach with committed empirical research. Traveling from the Kuranko in Sierra Leone to the Maori in New Zealand to the Warlpiri in Australia, Jackson argues that anthropological subjects continually negotiate—imaginatively, practically, and politically—their relations with the forces surrounding them and the resources they find in themselves or in solidarity with significant others. At the same time that they mirror facets of the larger world, they also help shape it.

Stitching the themes, peoples, and locales of these essays into a sustained argument for a philosophical anthropology that focuses on the places between, Jackson offers a pragmatic understanding of how people act to make their lives more viable, to grasp the elusive, to counteract external powers, and to turn abstract possibilities into embodied truths.

Orientalism and Religion offers us a timely discussion of the implications of contemporary post-colonial theory for the study of religion. Richard King examines the way in which notions such as mysticism, religion, Hinduism and Buddhism are taken for granted. He shows us how religion needs to be reinterpreted along the lines of cultural studies. Drawing on a variety of post-structuralist and post-colonial thinkers, such as Foucault, Gadamer, Said, and Spivak, King provides us with a challenging series of reflections on the nature of Religious Studies and Indology.

The Religious Exoticism of  
Transformational Festivals  
A History of a Modern Concept

Political Theater in the English

Renaissance

Say What Your Longing Heart Desires

Modern Hinduism and the Genealogies of  
Self-Rule

Critical Terms for Religious Studies

Formations of the Secular

*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.*

*These case studies link genealogical knowledge to particular circumstances in which it was created,*

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*circulated and promoted. They stress the malleability of kinship and memory, and the interests this malleability serves. From the Prophet's family tree to the present, ideas about kinship and descent have shaped communal and national identities in Muslim societies. So an understanding of genealogy is vital to our understanding of Muslim societies, particularly with regard to the generation, preservation and manipulation of genealogical knowledge.*

*Anthropology & the Colonial Encounter*

*Genealogies of Religion*

*Religion, Theory, Critique*

*A Method for Religious Studies*