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Nota di contenuto	1. Introduction: Secularities, Religiosities, and Subjectivities; José Mapril, Ruy Blanes, Emerson Giumbelli, Erin K. Wilson -- 2. Secular Selves and Bodies: The Case of State Agents in Charge of Implementing the Fight Against Marriages of Convenience in Brussels; Maïté Maskens -- 3. A Secular Religion within an Atheist State: The Case of Afro-Cuban Religiosity and the Cuban State; Anastasios Panagiotopoulos -- 4. Practicing Secularism in Dutch Mosque Issues: Constitutional Versus Nativist Secularism; Oskar Verkaaik and Pooyan Tamimi Arab -- 5. Governing the Poor: Secular and Religious Practices in Debate; Patrícia Birman -- 6. Islam and the Tablighi Jama'at in Spain: Ghosts of the Past, Limits of Representation, and New Developments; Guillermo Martín Sáiz -- 7. The 'Culture of Justification' In the Production of Public Religiosities In Brazil; Paula Montero -- 8. Transformations in Argentinean Catholicism, from the Second Half of the Twentieth

Century to Pope Francis; Gustavo Morello -- 9. Caregiving as Spiritual Expertise: Spirituality and Lived Religion among Portuguese Hospital Chaplains; Luis Pais Bernardo -- 10. Embodying Religiosities and Subjectivities: The Responses of Young Spanish Muslims to Violence and Terrorism in the Name of Islam; Virtudes Tellez Delgado -- 11. What is Spirituality for? New Relations between Religion, Health, and Public Spaces; Emerson Giumbelli And Rodrigo Toniol -- 12. Public Renderings of Islam and the Jihadi Threat: Political, Social, and Religious Critique in Civil Society in Flanders, Belgium; Nella Van Den Brandt.

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Sommario/riassunto

This volume ethnographically explores the relation between secularities and religious subjectivities. As a consequence of the demise of secularization theory, we live in an interesting intellectual moment where the so-called 'post-secular' coexists with the secular, which in turn has become pluralized and historicized. This cohabitation of the secular and post-secular is revealed mainly through political dialectical processes that overshadow the subjective and inter-subjective dimensions of secularity, making it difficult to pinpoint concrete sites, agents, and objects of expression. Drawing on cases from South America, Africa, and Europe, contributors apply key insights from religious studies debates on the genealogies and formations of both religion and secularism. They explore the spaces, persons, and places in which these categories emerge and mutually constitute one another.

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