

1. Record Nr.	UNINA9910457672803321
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Titolo	Europe's Encounter with Islam : The Secular and the Postsecular // by Luca Mavelli
Pubbl/distr/stampa	Boca Raton, FL : , : Routledge, , [2013] ©2012
ISBN	1-280-66556-4 9786613642493 1-136-44844-6 0-203-12512-6
Edizione	[First edition.]
Descrizione fisica	1 online resource (185 p.)
Collana	Interventions
Disciplina	303.48/2401767
Soggetti	Muslims - Europe Islam and secularism - Europe Postsecularism - Europe Other (Philosophy) Electronic books. Europe Ethnic relations
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Cover; Europe's Encounter with Islam; Copyright; Contents; Acknowledgements; Introduction; 1. Theorizing the Secular: Modernity and the Separation of Reason and Faith; Introduction; Contending Conceptions of the Secular: the Asad-casanova Debate; Religion Within the Boundaries of the Secular: Casanova's 'modern Public Religions' and Kant's 'rational Faith'; The Exclusionary Character of the Secular Notion of Faith: Asad's Critique of Kant's 'rational Religion'; The Constitution of the Subject in the Secular Episteme: Foucault's Critique of Modern Subjectivity and the 'analytic of Finitude' Conclusion2. from Autonomy to Isolation: a Genealogy of European Secularity; Introduction; Aquinas' Ladders of Individuation; Descartes' Withdrawal in the Cogito; Kant's Faith in the Transcendental Subject; Durkheim's Society of Individuals; Weber's Iron Cage of Secular Subjectivity; Conclusion; 3. the Withdrawal from the Muslim Other;

Introduction; The Secular Political Theology of the Headscarf; The Appropriation of Secularism; The Redemption of the Muslim Other; The Paradigm of Immunization; Conclusion; 4. Islam and the European Search for Co-immunity; Introduction
Beyond the Paradigm of Immunization (i): Habermas' Intersubjective Proceduralism Procedural Europe; Political Church; Conclusion; 5. Imagining the Postsecular; Introduction; Beyond the Paradigm of Immunization (ii): Connolly's Postsecular Philosophy of Becoming; Habermas' Postsecular Turn; Beyond the Paradigm of Immunization (iii): Buber's Philosophy of Life as Encounter; Conclusion; Conclusion; A Personal Note; Notes; References; Index

Sommario/riassunto

In the last few years, the Muslim presence in Europe has been increasingly perceived as 'problematic'. Events such as the French ban on headscarves in public schools, the publication of the so-called 'Danish cartoons', and the speech of Pope Benedict XVI at the University of Regensburg have hit the front pages of newspapers the world over, and prompted a number of scholarly debates on Muslims' capacity to comply with the seemingly neutral and pluralistic rules of European secularity. Luca Mavelli argues that this perspective has prevented an in-depth reflection on the limits of Europe's secular tradition and its role in Europe's conflictual encounter with Islam. Through an original reading of Michel Foucault's spiritual notion of knowledge and an engagement with key thinkers, from Thomas Aquinas to Jürgen Habermas, Mavelli articulates a contending genealogy of European secularity. While not denying the latter's achievements in terms of pluralism and autonomy, he suggests that Europe's secular tradition has also contributed to forms of isolation, which translate into Europe's incapacity to perceive its encounter with Islam as an opportunity rather than a threat. Drawing on this theoretical perspective, Mavelli offers a contending account of some of the most important recent controversies surrounding Islam in Europe and investigates the 'postsecular' as a normative model to engage with the tensions at the heart of European secularity. Finally, he advances the possibility of a Europe willing to reconsider its established secular narratives which may identify in the encounter with Islam an opportunity to flourish and cultivate its democratic qualities and postnational commitments. This work will be of great interest to students and scholars of religion and international relations, social and political theory, and Islam in Europe.
