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Nota di contenuto	Front Matter -- Copyright -- Contents -- Acknowledgements -- Foreword -- Introduction: The Critical Analysis of Religious Diversity / Lene Kühle and William Hoverd -- Part 1: Theoretical and Methodological Issues -- Introduction to Part 1 -- Religious Diversity, Institutionalized Religion, and Religion That is Not Religion / Peter Beyer -- Counting and Mapping Religious Diversity: Methodological Challenges, Unintended Consequences, and Political Implications* / Mar Grier -- Constructing and Deconstructing Religious Diversity: The Measurement of Religious Affiliation in Denmark and New Zealand / William Hoverd and Lene Kühle -- Globally Modern, Dynamically Diverse: How Global Modernity Engenders Dynamic Diversity / Andrew Dawson -- Part 2: Religious Diversity in Non-modern and Non-western Contexts -- Introduction to Part 2 -- Religious Diversity and Discourses of Toleration in Classical Antiquity / Mar Marcos -- Managing and Negotiating Asian Religious Unities and Diversities / Jørn Borup -- A Harmonious Plurality of 'Religious' Expressions: Theories and Case Studies from the Chinese Practice of (Religious) Diversity / Stefania Travagnin -- Part 3: Religious Diversity in Societal Contexts -- Introduction to Part 3 -- Constructing and Representing the New Religious Diversity with Old Classifications: 'World Religions' as an Excluding Category in Interreligious Dialogue in Switzerland / Martin Baumann and Andreas Tunger-Zanetti -- He Said, We Said: Religion in

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-- Conclusion: The Problems of Religious Diversity.

Sommario/riassunto

Drawing on international and thematic case studies, *The Critical Analysis of Religious Diversity* asks its readers to pay attention to the assumptions and processes by which scholars, religious practitioners and states construct religious diversity. The study has three foci: theoretical and methodological issues; religious diversity in non-Western contexts; and religious diversity in social contexts. Together, these trans-contextual studies are utilised to develop a critical analysis exploring how agency, power and language construct understandings of religious diversity. As a result, the book argues that reflexive scholarship needs to consider that the dynamics of diversification and homogenisation are fundamental to understanding social and religious life, that religious diversity is a Western concept, and that definitions of 'religious diversity' are often entangled by and within dynamic empirical realities.
