

1. Record Nr.	UNINA9910781648603321
Titolo	Secularism and religion-making [[electronic resource] /] / edited by Markus Dressler and Arvind-Pal S. Mandair
Pubbl/distr/stampa	New York, : Oxford University Press, 2011
ISBN	0-19-991129-0 1-283-26970-8 9786613269706 0-19-978302-0
Descrizione fisica	1 online resource (286 p.)
Collana	Reflection and theory in the study of religion series
Altri autori (Persone)	DresslerMarkus MandairArvind-pal Singh
Disciplina	211/.6
Soggetti	Secularism Religion and sociology
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; Contents; Acknowledgments; Contributors List; 1. Introduction: Modernity, Religion-Making, and the Postsecular; 2. Imagining Religions in India: Colonialism and the Mapping of South Asian History and Culture; 3. Translations of Violence: Secularism and Religion-Making in the Discourses of Sikh Nationalism; 4. On the Apocalyptic Tones of Islam in Secular Time; 5. Secularism, "Religious Violence," and the Liberal Imaginary; 6. The Politics of Spirituality: Liberalizing the Definition of Religion 7. Comparative Religion and the Cold War Transformation of Indo-Persian "Mysticism" into Liberal Islamic Modernity 8. Apache Revelation: Making Indigenous Religion in the Legal Sphere; 9. Making Religion through Secularist Legal Discourse: The Case of Turkish Alevism; 10. Bloody Boundaries: Animal Sacrifice and the Labor of Religion; 11. Religion-Making and Its Failures: Turning Monasteries into Schools and Buddhism into a Religion in Colonial Burma; 12. Precarious Presences, Hallucinatory Times: Configurations of Religious Otherness in German Leitkulturalist Discourse; Index
Sommario/riassunto	This book conceives of "religion-making" broadly as the multiple ways

in which social and cultural phenomena are configured and reconfigured within the matrix of a world-religion discourse that is historically and semantically rooted in particular Western and predominantly Christian experiences, knowledges, and institutions. It investigates how religion is universalized and certain ideas, social formations, and practices rendered "religious" are thus integrated in and subordinated to very particular - mostly liberal-secular - assumptions about the relationship between history, politics, an
