Secularism And Islam The Building Of Modern Turkey

Making a country great again is a theme for nationalist authoritarians. Across countries with past experience as great powers, nationalist politicians typically harken back to a golden age. In Nostalgia for Empire, Hakan Yavuz focuses on how this trend is playing out in Turkey, a nation that lost its empire a century ago and which is now ruled by a nationalist authoritarian who invokes nostalgia for the Ottoman era to buttress his power. Yavuz delves into the social and political origins of expressions of nostalgia for the Ottoman Empire among various groups in Turkey. Exploring why and how certain segments of Turkish society has selectively brought the Ottoman Empire back into public consciousness, Yavuz traces how memory of the Ottoman period has changed. He draws from Turkish literature, mainstream history books, and other cultural products from the 1940s to the twenty-first century to illustrate the transformation. He finds that two key aspects of Turkish literature are, on the one hand, its criticism of the Jacobin modernization of Turkey under Ataturk, and on the other a desire to search the Ottoman past for an alternative political language. Yavuz goes onto to explain how major political actors, including President Erdogan, utilize the concept of empire to craft distinctive conceptualizations of nationalism, Islam, and Ottomanism that exploit national nostalgia. As remembered today, the Ottoman past seems to be grounded in contemporary conservative Islamic values. The combination of these memories and values generates a portrait of Turkey as a victim of major powers, besieged by imagined enemies both internal and external. In mapping out how nostalgia is crafted and spread, this book not only sheds light on Turkey's unique case but also deepens our understanding of nationalism, religion, and modernity.

This book is a theoretically and historically informed exploration of 'secularism' in Muslim contexts. It does this through a critical assessment of an influential tradition of thinking about Islam and secularism, derived from the work of anthropologist Talal Asad and his followers. The study employs the tools of comparative historical sociology and sociology of knowledge to engage with the assumptions of Asadian theory. Ultimately, Enayat argues against nativist assertions drawn from the experience of Western modernity and provides a qualified defense of secularism.

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 Jurgën 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.

During the nineteenth century British officials in India decided that the education system should be exclusively secular. Drawing on sources from public and private archives, Ivermee presents a study of British/Muslim negotiations over the secularization of colonial Indian education and on the changing nature of secularism across space and time.

Secularization of Islam in Post-Revolutionary IranRoutledge

Islam, Populism and Regime Change in Turkey explores the role of religion (Sunni, Hanefi Islam) in the transformation of Turkey under the reign of President Recep Tayyip Erdo?an and his Justice and Development Party (Adalet ve Kalk?nma Partisi, AKP). The chapters argue that the Turkish understanding of secularism was also one of the building blocks and the constitutive elements of Turkey's modernization until the rise of the AKP. Currently, however, it seems that religion has become a new or re-born element of the new Turkey and has been transforming many areas such as: the media, the Kurdish issue, implementation of the rule of law, foreign policy and gender issues. This book therefore aims to scrutinize the question: how does a religion-based transformation in Turkey influence the raison d'etat of the state, and effect in various ways different areas such as gender, foreign policy, economy and socio-political relations of various power groups within the society? Islam, Populism and Regime Change in Turkey will be of great interest to scholars of Religion and Politics, and governance in Turkey. It was originally published as a special issue of Southeast European and Black Sea Studies.

Textbook Islam, nation building, and the question of violence / Gregory Starrett and Eleanor Abdella Doumato -- Egypt : promoting tolerance, defending against Islamism / James A. Toronto and Muhammad S. Eissa -- Iran : a Shi'ite curriculum to serve the Islamic state / Golnar Mehran -- Jordan : prescription for obedience and conformity / Betty Anderson -- Kuwait : striving to align Islam with Western values / Taghreed Alqudsi-Ghabra -- Oman : cultivating good citizens and religious virtue / Mandana E. Limbert -- The Palestinian national authority : the politics of writing and interpreting curricula. Genesis of a new curriculum / Nathan Brown ; A conflict of historical narratives / Seif Da'Na -- Saudi Arabia : from "Wahhabi" roots to contemporary revisionism / Eleanor Abdella Doumato -- Syria : secularism, Arabism, and Sunni orthodoxy / Joshua Landis -- Turkey : sanctifying a secular state / Ozlem Altan -- Textbook meanings and the power of interpretation / Gregory Starrett -- Conclusion : tailor-made Islam / Eleanor Abdella Doumato and Gregory Starrett.

This book describes the Islamisation process that has unfolded in Malaysia over the last fifty years and provides feedback from in-depth interviews with 100 individuals from Malaysia's "educated classes", or the "elite", regarding their reactions to the changes that have accompanied Islamisation and how they feel it has impacted them. It includes a brief overview of Islamisation globally and a brief history of Malaysia, focusing especially on those aspects relevant to the book's subject. The book gives a comprehensive explanation of how and why Islamisation occurred in Malaysia and illustrates the extent of change that has accompanied it. The feedback from the research participants includes special analysis of reactions from Muslim women and non-Muslims. The reasons behind there being so little public debate about Islamisation and the concerns that this group of people have about what is happening is also explained. Finally, the author gives his opinion on the impact the change in government in May 2019 is likely to have.

Western civilization tends to view secularism as a positive achievement. From this perspective, benefits of secularizing trends include the separation of church and state, the rule of law, and freedom from organized religion. In the Arab Middle East, however, Islamist intellectuals increasingly cite Western-inspired secularism as the source of the region's social dislocation and political instability. While secularism in the West led to the spread of democratic values, in the Muslim world it has been associated with dictatorship, the violation of human rights, and the abrogation of civil liberties. Islam and Secularism in the Middle East examines the origins and growth of the movement to abolish the secularizing reforms of the past century by creating a political order guided by Shariah law. Contributors explain the Islamic rejection of secularism as a failed Western Christian ideal and also discuss how secularization was pioneered by those who thought Muslims could only advance politically by emulating Western practices,

including the renunciation of religion.

It is commonly believed that during the interwar period, Kemalist secularism successfully eliminated religion from the public sphere in Turkey, leaving Turkish national identity devoid of religious content. However, through its examination of the impact of the Ottoman millet system on Turkish and Balkan nationalisms, this book presents a different view point. Cagaptay demonstrates that the legacy of the Ottomon millet system which divided the Ottoman population into religious compartments called millets, shaped Turkey's understanding of nationalism in the interwar period. Providing a compelling examination of why and how religion shapes national identity in Turkey and the Balkans the book covers topics including: * Turkish nationalism * the Ottoman legacy * Kemalist citizenship policies and immigration * Kurds, Muslims and Jews and the ethno-religious limits of Turkishness. Incorporating documents from untapped Turkish archives, this book is essential reading for scholars and students with research interests in Turkey, Turkish nationalism and Middle East history.

Since the formation of the Republic in 1923, Friday sermons (hutbe) have been an important platform that allows the state to engage and communicate with the Turkish people. Sermon topics vary from religious and ethical issues to matters concerning family, women, health, education, business and the environment. Even if politics, in the name of secularism, has been banned from mosques and sermons, questions of how to be a good citizen and honour the Turkish nation have been of utmost importance. With an all-pervading sermon theme of social, national and political unity, Elisabeth Özdalga explores how long-standing religious rituals are utilised and mobilised in the formation of modern political loyalties and national identities.

Comparing policy in America, France, and Turkey, this book analyzes the impact of ideological struggles on public policies toward religion.

Kishwar Rizvi, drawing on the multifaceted history of the Middle East, offers a richly illustrated analysis of the role of transnational mosques in the construction of contemporary Muslim identity. As Rizvi explains, transnational mosques are structures built through the support of both government sponsorship, whether in the home country or abroad, and diverse transnational networks. By concentrating on mosques--especially those built at the turn of the twenty-first century--as the epitome of Islamic architecture, Rizvi elucidates their significance as sites for both the validation of religious praxis and the construction of national and religious ideologies. Rizvi delineates the transnational religious, political, economic, and architectural networks supporting mosques in Saudi Arabia, Iran, Turkey, and the United Arab Emirates, as well as in countries within their spheres of influence, such as Pakistan, Syria, and Turkmenistan. She discerns how the buildings feature architectural designs that traverse geographic and temporal distances, gesturing to far-flung places and times for inspiration. Digging deeper, however, Rizvi reveals significant diversity among the mosques--whether in a Wahabi-Sunni kingdom, a Shi&8219;i theocratic government, or a republic balancing secularism and moderate Islam--that repudiates representations of Islam as a monolith. Mosques reveal alliances and contests for influence among multinational corporations, nations, and communities of belief, Rizvi shows, and her work demonstrates how the built environment is a critical resource for understanding culture and politics in the contemporary Middle East and the Islamic world.

An investigation of the role of religion in the formation of secular-national public spheres in the Middle East and South Asia "Fundamentalism" and "authoritarian secularism" are commonly perceived as the two mutually exclusive paradigms available to Muslim majority countries. Recent political developments, however, have challenged this perception. Formerly associated with a fundamentalist outlook, mainstream Islamist groups, such as the Muslim Brotherhood and Al-Nahda, have adopted a distinctly secular-democratic approach to the state re-building process. Their success or failure in transitioning to democracy remains to be seen, but the political position these Islamic groups have carved out suggests the viability of a third way. Naser Ghobadzadeh examines the case of Iran, which has a unique history with respect to the relationship of religion and politics. The country has been subject to both authoritarian secularization and authoritarian Islamization over the last nine decades. While politico-religious discourse in Iran is articulated in response to the Islamic state, it also bears the scars of Iran's history of authoritarian secularization-the legacy of the Pahlavi regime. Ghobadzadeh conceptualizes this politico-religious discourse as "religious secularity". He uses this apparent oxymoron to describe the Islamic quest for a democratic secular state, and he demonstrates how this concept encapsulates the complex characteristics of the Shiite religious reformation movement.

In Islamic Exceptionalism, Brookings Institution scholar and acclaimed author Shadi Hamid offers a novel and provocative argument on how Islam is, in fact, "exceptional" in how it relates to politics, with profound implications for how we understand the future of the Middle East. Divides among citizens aren't just about power but are products of fundamental disagreements over the very nature and purpose of the modern nation state—and the vexing problem of religion's role in public life. Hamid argues for a new understanding of how Islam and Islamism shape politics by examining different models of reckoning with the problem of religion and state, including the terrifying—and alarmingly successful—example of ISIS. With unprecedented access to Islamist activists and leaders across the region, Hamid offers a panoramic and ambitious interpretation of the region's descent into violence. Islamic Exceptionalism is a vital contribution to our understanding of Islam's past and present, and its outsized role in modern politics. We don't have to like it, but we have to understand it—because Islam, as a religion and as an idea, will continue to be a force that shapes not just the region, but the West as well in the decades to come.

A critical examination of the history of US-Palestinian relations The United States has invested billions of dollars and countless diplomatic hours in the pursuit of Israeli-Palestinian peace and a two-state solution. Yet American attempts to broker an end to the conflict have repeatedly come up short. At the center of these failures lay two critical factors: Israeli power and Palestinian politics. While both Israelis and Palestinians undoubtedly share much of the blame, one also cannot escape the role of the United States, as the sole mediator in the process, in these repeated failures. American peacemaking efforts ultimately ran aground as a result of Washington's unwillingness to confront Israel's ever-deepening occupation or to come to grips with the realities of internal Palestinian politics. In particular, the book looks at the interplay between the U.S.-led peace process and internal Palestinian politics—namely, how a badly flawed peace process helped to weaken Palestinian leaders and institutions and how an increasingly dysfunctional Palestinian leadership, in turn, hindered prospects for a diplomatic resolution. Thus, while the peace process was not necessarily doomed to fail, Washington's management of the process, with its built-in blind spot to Israeli power and Palestinian politics, made failure far more likely than a negotiated breakthrough. Shaped by the pressures of American domestic politics and the special relationship with Israel, Washington's distinctive "blind spot" to Israeli power and Palestinian politics has deep historical roots, dating back to the 1917 Balfour Declaration and the British Mandate. The size of the blind spot has varied over the years and from one administration to another, but it is always present.

Turkey is ninty-nine per cent Muslim, its ruling party, Justice and Development Party (JDP), comes from but denies its Islamist pedigree and has a very secular feel. However, the deeply secular regime distrusts the JDP with regard to its 'true' colours. This book makes sense of these paradoxical perceptions which have characterized Turkey's politics since the JDP has come to power in 2002. The key momentum for shaping the nature and trajectories of the ruling party of Turkey since 2002, the JDP, has been the 'identity' question. The JDP's commitment to transform Turkey's politics was part of its engagement to remake its own identity. The JDP's adoption of a conservative-democrat identity has rested on a new understanding of Westernization, secularism, democracy and the role and relevance of Islam in politics. The book's central problematic is to explain both the politics of change the JDP initiated and sustained in the first three years in office and the politics of retreat it has made from its reformist discourse since 2005. The book analyzes not just the catalysts for its reformist discourse of the first 3 years but tries to explain its reversal to an inward-looking conservative nationalist course. By approaching this topical debate from the conceptual stance rather than a party-centered approach, Ümit Cizre identifies that the change the JDP has initiated within Turkey's political Islam and in Turkish politics is the product of an interactive process between many levels, actors, forces and historical periods. The forces and actors covered include: global forces of Islam the secular establishment and its popular extensions the past and present Islamic actors in political and non-political spheres the changing balance of forces in the region which frame the EU and the US policies toward the JDP. Secular and Islamic Politics in Turkey is a valuable contribution to the study of globalization and 'change' in contemporary political Islam, the relationship between religion and politics, and secularism and political Islam. As such, it will be of interest to students and researchers alike in the area of Islamic politics, democratization, European Union and political Islam, and globalization.

Islam in the Post-Secular Society offers an interpretation of the struggles that Muslims face within secular western society, and attempts to find a path for a future reconciliation.

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, and religion. The individual contributions, written by a new generation of scholars with decisively interdisciplinary approaches, examine the processes of translation and globalization of historically specific concepts and practices of religion - and its dialectical counterpart, the secular - into new contexts. This volume contributes to the relatively new field of thought that aspires to unravel the thoroughly intertwined relationships between religion and secularism as modern concepts.

Despite being only 30,000 words, this is the most original and groundbreaking work I have read on Turkey in a decade. It sidesteps the endless polarizations and repetitions that characterize analysis of Turkeys politics by providing a fresh way of understanding the foundational features of the Kemalist revolution that have endured over the course of the Republic. It also introduces and defines a new term that appears to have real analytic power in understanding non-theocratic politics in many places around the world. On top of this it is beautifully written and very, very clear. Kenan Cayr, Director, Center for Sociology and Education Studies, Istanbul Bilgi University, Turkey, and Professor in the Department of Sociology, Istanbul Bilgi University, Turkey In this novel and lucid work, Christopher Houston clarifies a particular modern style and practice of politics that he calls anthropocracy. In the name of popular sovereignty, anthropocracies de-legitimize the rule of God(s) even as they re-deploy it to stabilize the rule of the representatives of the people, all the while obfuscating their political conscription of the divine. In distinguishing anthropocracy from varieties of other secular and laicist political arrangements, as well as from theocracy, this book also gives readers a brilliant solution to what it calls the Turkish puzzle, the dilemma over how to best describe and analyze state-religion and state-society relations in the Turkish Republic. This work convincingly undermines two orthodox presumptions about Turkish politics: the claim that Turkish modernity should be considered an example of secularity; and the accusation that the current AKP government should be interpreted as Islamic. On the contrary, it argues that both Kemalism and the AKP continue to institute an anthropocratic Republic Christopher Houston is Discipline Chair of Anthropology at Macquarie University, Sydney. He has carried out extensive fieldwork in Turkey on Islamic social movements, nationalism, urban processes in Istanbul, and on the Kurdish issue. His most recent book is titled Istanbul, City of the Fearless: Urban Activism, Coup detat, and Memory in Turkey (California University Press, 2020). He was President of the Australian Anthropological Society in 2014/2015.

"This is an excellent book which will have a major impact on the current debate about the relationship between Islam and politics in Indonesia. Its greatest strength is its innovative characterization of three Indonesian Muslim models of polity, as opposed to the normal two, Islamic state and secular state. Assyaukanie brilliantly delineates a third model, which he calls the Religious Democratic State, in the process greatly clarifying our understanding of the previous models, which he now proposes to label the Islamic Democratic State and the Liberal Democratic State. Another strength of the book is methodological. Each of its arguments is solidly grounded in the thoughts and actions of particular players, Indonesian Muslim thinkers and activists." - Professor William R. Liddle, The Ohio State University, USA

In Unveiling the French Republic, Per-Erik Nilsson engages in a critical analysis of national identity, secularism, and Islam in France. He argues that secular ideology has been used to justify religious intolerance, mask ethnic prejudice, and reify French national identity.

A fascinating look at the relation between Islam and modernity.

In the face of Islam's own internal struggles, it is not easy to see who we should support and how. This report provides detailed descriptions of subgroups, their stands on various issues, and what those stands may mean for the West. Since the outcomes can matter greatly to international community, that community might wish to influence them by providing support to appropriate actors. The author recommends a mixed approach of providing specific types of support to those who can influence the outcomes in desirable ways.

State and Sufism in Iraq is the first comprehensive study of the Iraqi Ba?th regime's (r. 1968–2003) entanglement with Sufis and of Sunn? Sufi Islam in Iraq from the late Ottoman period until 2003 and beyond. For far too long, the secular and authoritarian Ba?th regime has been reduced to the dictator Saddam Husayn and portrayed as antireligious. It's growing political employment of Islam during the 1990s, in turn, has been interpreted either as an abstract Ba?thist-nationalist Islam or as an ideological U-turn from secularism to a form of Islamism that ultimately contributed to the spread of Islamist terrorism after 2003. Broadening the narrow focus on Saddam Husayn, this book analyses other leading regime figures, their close entanglement with Sufis, and Ba?th religious politics of a state-sponsored revival of Sufi Islam and

Iraq's broad and distinct Sufi culture. It is the story of a secular regime's search for "moderate" Islam in order to overcome the challenges of radical Islamism and sectarianism in Iraq. The book's two-pronged interdisciplinary approach that deals equally with politics and Sufi Islam in Iraq makes it a valuable contribution to scholars and students in Islamic and Middle Eastern Studies, Religious Anthropology and Sociology, Political Science, and International Relations.

While Turkey has grown as a world power, promoting the image of a progressive and stable nation, several policy choices have strained its relationship with the East and the West. Providing social, historical, and religious context for Turkey's singular behavior, the essays in Democracy, Islam, and Secularism in Turkey examine issues relevant to Turkish debates and global concerns, from the state's position on religion and diversity to its involvement in the European Union. Written by experts in a range of disciplines, the chapters explore the Ottoman toleration of diversity during its classical period; the erosion of ethno-religious diversity in modern, pre-democratic times; Kemalism and its role in modernization and nation building; the changing political strategies of the military; and the effect of possible EU membership on domestic reforms. They also conduct a cross-Continental comparison of "multiple secularisms" as well as political parties, considering the Justice and Development Party in Turkey in relation to Christian Democratic parties in Europe. The contributors tackle central research questions, such as what is the legacy of the Ottoman Empire's ethno-religious plurality and how can Turkey's assertive secularism be softened to allow greater space for religious actors. They address the military's "guardian" role in Turkey's secularism, the implications of recent constitutional amendments for democratization, and the consequences and benefits of Islamic activism's presence within a democratic system. No other collection confronts Turkey's contemporary evolution so vividly and thoroughly or offers such expert analysis of its crucial social and political systems.

Examining the trajectory of the secularization of Islam in Iran, this book explains how efforts to Islamize society led, self-destructively, to its secularization. The research engages a range of debates across different fields, emphasizing the political and epistemological instability of the basic categories such as Islam, Sharia, and secularism. The volume is an interdisciplinary study of both the history of Islamic revival and Khomeini's very specific merger of Islamic law and mysticism. It traces back the process of secularization to the early encounter of Iranian intellectuals with Europeans and adoption of their fundamental framework in an Islamic guise. The process continued until the Islamic Revolution of Iran in 1979, when Khomeini tried to substantively de-secularize Iranian social imaginaries. His attempts were not followed up by his followers, who vigorously reinstated the previous trend, after his death, resulting in a polity that is mostly secular but with Islamic ornaments. Bringing together area studies (Iran), religious studies (Islam), and political theory (secularism), this interdisciplinary volume places findings in a broader narrative that is both specific to Iran and broad enough to engage a global readership.

This book examines the process of secularization in the Middle East in the late 19th and early 20th century through an analysis of the transformation and abolition of Islamic Caliphate. Focusing on debates in both the center of the Caliphate and its periphery, the author argues that the relationship between Islam and secularism was one of accommodation, rather than simply conflict and confrontation, because Islam was the single most important source of legitimation in the modernization of the Middle East. Through detailed analysis of both official documents and the writings of the intellectuals who contributed to reforms in the Empire, the author first examines the general secularization process in the Ottoman Empire from the late 18th century up to the end of the 1920s. He then presents an in-depth analysis of a crucial case of secularization: the demise of Islamic Caliphate. Drawing upon a wide range of secondary and primary sources on the Caliphate and the wider process of political modernization, he employs discourse analysis and comparative-historical methods to examine how the Caliphate was first transformed into a "spiritual" institution and then abolished in 1924 by Turkish secularists. Ardç also demonstrates how the book's argument is applicable to wider secularization and modernization processes in the Middle East. Deriving insights from history, anthropology, Islamic law and political science, the book will engage a critical mass of scholars interested in Middle Eastern studies, political Islam, secularization and the near-global revival of religion as well as the historians of Islam and late-Ottoman Empire, and those working in the field of historical sociology and the sociology of religion as a case study.

Over the past two decades secular polities across the globe have witnessed an increasing turn to religion-based political movements, such as the rise of political Islam and Hindu nationalism, which have been fueling new and alternative notions of nationhood and national ideologies. The rise of such movements has initiated widespread debates over the meaning, efficacy, and normative worth of secularism. Visualizing Secularism and Religion examines the constitutive role of religion in the formation of secular-national public spheres in the Middle East and South Asia, arguing that in order to establish secularism as the dominant national ideology of countries such as Turkey, Lebanon, and India, the discourses, practices, and institutions of secular nation-building include rather than exclude religion as a presence within the public sphere. The contributors examine three fields---urban space and architecture, media, and public rituals such as parades, processions, and commemorative festivals---with a view to exploring how the relation between secularism, religion, and nationalism is displayed and performed. This approach demands a reconceptualization of secularism as an array of contextually specific practices, ideologies, subjectivities, and "performances" rather than as simply an abstract legal bundle of rights and policies.

Contemporary studies on Syria assume that the country's Ba'thist regime has been effective in subduing its Islamic opposition, placing Syria at odds with the Middle East's larger trends of rising Islamic activism and the eclipse of secular ideologies as the primary source of political activism. Yet this assumption founders when confronted with the clear resurgence in Islamic militantism in the country since 2004. This book examines Syria's current political reality as regards its Islamic movement, describing the country's present day Islamic groups – particularly their social profile and ideology – and offering an explanation of their resurgence. The analysis focuses on: Who are today's Syrian Islamic groups? Why and how are they re-emerging after 22 years of relative silence as an important socio-economic and political force? How is the Syrian state dealing with their re-emergence in light of Syria's secularism and ideologically diverse society? Bridging area studies, Islamic studies, and political science, this book will be an important reference for those working within the fields of Comparative Politics, Political Economy, and Middle Eastern Studies.

Questions of secularity and modernity have become globalized, but most studies still focus on the West. This volume breaks new ground by comparatively exploring developments in five areas of the world, some of which were hitherto situated at the margins of international scholarly discussions: Africa, the Arab World, East Asia, South Asia, and Central and Eastern Europe. In theoretical terms, the book examines three key dimensions of modern secularity: historical pathways, cultural meanings, and global entanglements of secular formations. The contributions show how differences in these dimensions are linked to specific histories of religious and ethnic diversity, processes of state-formation and nation-building. They also reveal how secularities are critically shaped through civilizational encounters, processes of globalization, colonial conquest, and missionary movements, and how entanglements between different territorially grounded notions of secularity or between local cultures and transnational secular arenas unfold over time.

Owning the Secular examines three case studies dealing with religious symbols and cultural identity, including two public controversies over the veil in Canada – at the federal level and in the province of Québec – and an ex-Muslim podcaster rethinking her atheist identity in the era of Donald Trump and the alt-right. Drawing on theories of discourse analysis and ideology critique, this study calls attention to an evolution in how secularism, nationalism, and multiculturalism in Euro-Western states are debated and understood as competing groups contest and rearrange the meaning of these terms. This is especially true in the digital age as online cultures have transformed how information is spread, how we imagine

our communities, build alliances, and produce shared meaning. From recent attempts to prohibit religious symbols in public, to Trump's so-called Muslim bans, to growing disenchantment with the promises of digital media, this study turns the lens how nation-states, organizations, and individuals attempt to "own" the secular to manage cultural differences, shore up group identity, and stake a claim to some version of Western values amidst the growing uncertainties of neoliberal capitalism.

Secular Power Europe and Islam argues that secularism is not the central principle of international relations but should be considered as one belief system that influences international politics. Through an exploration of Europe's secular identity, an identity that is seen erroneously as normative, author Sarah Wolff shows how Islam confronts the EU's existential anxieties about its security and its secular identity. Islam disrupts Eurocentric assumptions about democracy and revolution and human rights. Through three case studies, Wolff encourages the reader to unpack secularism as a bedrock principle of IR and diplomacy. This book argues that the EU's interest and diplomacy activities in relation to religion, and to Islam specifically, are shaped by the insistence on a European secular identity that should be reconsidered.

Seminar paper from the year 2016 in the subject Cultural Studies - Miscellaneous, University of Vienna (Kultur- und Sozialanthropologie), course: Balkanism, Orientalism, Occidentalism, language: English, abstract: I like to illustrate the development of the discussion of the others within the context of the recent decades and I would like to focus on the development of these hegemonic discourses like the construction of the Muslims. I would like to illustrate that the Islam cannot be accepted by the majority of the middle European populations for several reasons. One important factor is the authoritarian history of Germany and the follow-ups for the society. Another reason are principals of xenophobic characteristics, which relate to specific discourses in the media, are connected to the intensity of the relation towards Muslims, the knowledge about the Islam in general and politicians which instrumentalize islamistic terrorism to marginalize Muslims at all. The Islam is often opposed to Europe rather than to the analogues religious term Christianity. In the medial, political and in less reflected sciences a dualism is constructed, opposing the European secularism towards the Islamic orientalism. Islam is seen as an anti-modern, anti-educational fundamentalism and become the ideological and cultural antithesis of the West. The recent, so called, refugee crisis had become a political unit and politicizes the masses. Right wing politicians and organizations exploit the origin of their electors as well as the otherness of the refugees to get power. Topics concerning values and norms of ours (the western) societies are keywords in the mainstream discussion within media, the political sphere of discussion and always issued at the Stammtisch (regular table talks).

Words in both law and religion can shape power relationships and are often highly disputed. Shari`a lies within the overlap of these two spheres and provides a unique subject for the study of meaning in that liminal space. This book contributes important insights related to Islamic jurisprudence and secularism in the Turkish context and regarding the role of language in contested legal and religious contexts. The study begins by providing a historical framework for the ideas and terms covered, including concepts of religion in general, Shari`a in particular, and secularism in the Turkish state. It goes on to examine empirical research to describe and analyze contemporary Turkish understandings of religion and Shari`a. The author's research indicates that there is often a disconnect between supporting the adoption of Shari`a and supporting the regulation of everyday behavior through civil codes. Thus, "Shari`a" seems to have taken on new meanings as groups have sought either to appropriate or criticize it. It is a quintessential example of fractured and contextual meaning at the center of both religious and legal traditions. This book is essential reading for both academics and those interested in law, linguistics, history, political science, anthropology, sociology, religious studies, or Near Eastern studies.

While Turkey has grown as a world power, promoting the image of a progressive and stable nation, several choices in policy have strained its relationship with the East and the West. Providing historical, social, and religious context for this behavior, the essays in Democracy, Islam, and Secularism in Turkey examine issues relevant to Turkish debates and global concerns, from the state's position on religion to its involvement with the European Union. Written by experts in a range of disciplines, the chapters explore the toleration of diversity during the Ottoman Empire's classical period; the erosion of ethno-religious heterogeneity in modern, pre-democratic times; Kemalism and its role in modernization and nation building; the changing political strategies of the military; and the effect of possible EU membership on domestic reforms. The essays also offer a cross-Continental comparison of "multiple secularisms," as well as political parties, considering especially Turkey's Justice and Development Party in relation to Europe's Christian Democratic parties. Contributors tackle critical research questions, such as the legacy of the Ottoman Empire's ethno-religious plurality and the way in which Turkey's assertive secularism can be softened to allow greater space for religious actors. They address the military's "guardian" role in Turkey's secularism, the implications of recent constitutional amendments for democratization, and the consequences and benefits of Islamic activism's presence within a democratic system. No other collection confronts Turkey's contemporary evolution so vividly and thoroughly or offers such expert analysis of its crucial social and political systems. Contributors: Karen Barkey (Columbia University) Ümit Cizre (Istanbul Sehir University) M. Sükrü Hanioglu (Princeton University) Stathis N. Kalyvas (Yale University) Ahmet T. Kuru (San Diego State University) Joost Lagendijk (Sabanc University) Ergun Özbudun (Bilkent University) Alfred Stepan (Columbia University)

Sonja Luehrmann explores the Soviet atheist effort to build a society without gods or spirits and its afterlife in post-Soviet religious revival. Combining archival research on atheist propaganda of the 1960s and 1970s with ethnographic fieldwork in the autonomous republic of Marij El in Russia's Volga region, Luehrmann examines how secularist culture-building reshaped religious practice and interreligious relations. One of the most palpable legacies of atheist propaganda is a widespread didactic orientation among the population and a faith in standardized programs of personal transformation as

solutions to wider social problems. This didactic trend has parallels in globalized forms of Protestantism and Islam but differs from older uses of religious knowledge in rural Russia. At a time when the secularist modernization projects of the 20th century are widely perceived to have failed, Secularism Soviet Style emphasizes the affinities and shared histories of religious and atheist mobilizations.

"State and Sufism in Iraq is the first comprehensive study of the Iraqi Ba°th regime's (r. 1968-2003) entanglement with Sufis and of Sunnåi Sufi Islam in Iraq from the late Ottoman period until 2003 and beyond. For far too long, the secular and authoritarian Ba°th regime has been reduced to the dictator Saddam Husayn and portrayed as antireligious. Its growing political employment of Islam during the 1990s, in turn, has been interpreted either as an abstract Ba°thist-nationalist Islam or as an ideological U-turn from secularism to a form of Islamism that ultimately contributed to the spread of Islamist terrorism after 2003. Broadening the narrow focus on Saddam Husayn, this book analyses other leading regime figures, their close entanglement with Sufis, and Ba°th religious politics of a state-sponsored revival of Sufi Islam and Iraq's broad and distinct Sufi culture. It is the story of a secular regime's search for "moderate" Islam in order to overcome the challenges of radical Islamism and sectarianism in Iraq. The book's two-pronged interdisciplinary approach that deals equally with politics and Sufi Islam in Iraq makes it a valuable contribution to scholars and students in Islamic and Middle Eastern Studies, Religious Anthropology and Sociology, Political Science, and International Relations"--

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