(Post) Secular Discomforts: Religio-Secular Disclosures in the Indian Context

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ABSTRACT

The post-secular turn at the intersection of the fields of political philosophy, anthropology, religious, postcolonial and cultural studies has highlighted theological political formations which have informed differential histories of the secular. This essay examines how debates around the secular and the post-secular play out in the Indian context. Some questions that the essay addresses are: What does a reconsideration of the secular, a probing of its discomforts, offer in the Indian context? And what are the limits of a post-secular turn—in the sense of a reconsideration of spiritual belief or theological conventions as a resource for co-existence—if we think through the forms of power generated by this turn?

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Unlike in Western Europe, India's secularism doesn't mean hurting or hating religions in the name of artistic expression or freedom of speech. The reason why I cited Charlie Hebdo as an example in the previous post is because, Indians would not draw the Prophet as a human bomb or with sexual connotations [Jyllands-Posten Muhammad cartoons controversy], put Jesus Christ & holy cross in urine [Piss Christ] and so on. That is the French idea that as a part of Freedom of expression, you can insult religions and we can already see it is not working (attacks post the publish). Doing hateful spee