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The idea that religion has undergone a radical change since the Christian Reformationâ€”from totalitarian and socially repressive to private and relatively benignâ€”is a familiar part of the story of secularization. It is often invoked to explain and justify the liberal politics and world view of modernity.

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Talal Asad: Genealogies of Religion, and Formations of the Secular Discipline and Reasons of Power in Christianity and Islam. There is no cumulative bibliography, but there is a decent index, and the essays show signs of careful revision at their beginnings and ends to clarify the scope of the local argument and hint at their place in the book ...

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He argues that "religion" is a construction of European modernity, a construction that authorizesâ€”for Westerners and non-Westerners alikeâ€”particular forms of "history making." Talal Asad is a professor of anthropology at the Johns Hopkins University.

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THE CONSTRUCTION OF RELIGION AS AN ANTHROPOLOGICAL CATEGORY 117 The Concept of Symbol as a Clue to the Essence of Religion Geert7. sees his first task as the definition of symbol: "any object, act, event, quality, or relation which serves as a vehicle for a conception - the conception is the s)'Inbol's 'meaning'" (91).

The Construction of Religion as an Anthropological Category

â€œreligionâ€• that refers to religious institutions, actors, and practices in their complexity, and different groups emphasize those aspects which are most relevant to their social location. For example, intellectuals might emphasize religion as cosmology, ethics, or doctrine.

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