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PRESIDENCY UNIVERSITY BENGALURU

Department of Research & Development

Mid - Term Examinations - AUGUST 2024

Odd Semester: Ph.D. Course Work

Course Code: ENG882

Course Name: Introduction to Postsecular Studies

Department: Languages

Date: 12-08-2024

Time: 09.30am to 11.00am

Max Marks: 50

Weightage: 25%

Instructions:

- (i) Read the all questions carefully and answer accordingly.
 - (ii) Do not write any matter on the question paper other than roll number.
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PART A (THOUGHT PROVOKING)

Answer all the Questions. Each question carries 5 marks.

(4Qx 5M= 20M)

1. Critically examine Talal Asad's contention that the secular is not a universal phenomenon but rather a product of specific historical and cultural contexts. (CO:01 BL: Analyze)
2. What does Charles Taylor mean by the "nova effect"? How does it contribute to the conditions of belief in a secular age? (CO:01 BL: Understand)
3. According to Shuhita Bhattacharjee, "A final motive for postsecular theory is the dismantling of global assumptions surrounding religious fundamentalism". How does Bhattacharjee shed light on the biases of "secular" liberalism and democracy? (CO:01 BL: Understand)
4. What does Charles Taylor mean by the "buffered self"? How does this concept affect religious experience and identity in contemporary societies? (CO:01 BL: Understand)

PART B (PROBLEM SOLVING)

Answer all the Questions. Each question carries 10 marks.

(3Qx 10M= 30M)

5. Compare and contrast Charles Taylor's approach to secularism with Talal Asad's critique. How do they differ in their assessments of secularization, the relationship between religion and the secular, and the historical contingencies of secular formations? (CO:04 BL: Analyze)

6. In his book "A Secular Age", Charles Taylor writes about a particular "malaise" that has crept into the everyday lives of people. Discuss and examine in detail the various solutions explored by him in the chapter "The Malaises of Modernity". (CO:04 BL: Analyze)
7. Write a descriptive account of a post-secular society as delineated by Jürgen Habermas in his paper "A "post-secular" society – what does that mean?" (CO:04 BL: Analyze)