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Selection of Titles from the Interdisciplinary Research Field of Colonialism, Orientalism, and Imperialism[1]

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Decolonisation of the Study of Religions

Borup, J. (2023). ***Decolonising the Study of Religion: Who Owns Buddhism?*** **London – New York: Routledge.**
ISBN 978-1-032-59339-5

The monograph offers a case-based perspective with which to examine the general study of religion, where new challenges require reflection and prospects for new directions. It focuses on Buddhism, one religion which has been studied in the West for centuries. Building on postcolonial theories and supplemented with a critical analysis of identity and postsecular engagement, the book offers new possibilities and challenges to the study of religion. It critically investigates decolonisation in the study of religion, subscribing to a third way between 'objectivist' and 'subjectivist' positions.

Borup, J. (2021). Identity Turn: Managing Decolonialization and Identity Politics in the Study of Religion. ***Method & Theory in the Study of Religion*****,** ***34*****(1–2), pp. 162–181.**
DOI 10.1163/15700682-bja10069

The academic study of religion, with its concepts and theories that originate in a Western, Protestant context, has justly been criticized in postmodern and identity-focused discourses, in recent years under the umbrella of decolonization and social justice activism. It has been suggested that allegedly universally-applicable theories and methodologies are relativized and revealed as particularized Eurocentrism in the hegemonic representations of "white" or "Western" power regimes. While acknowledging such reorientations in the philosophy, sociology, psychology, and history of religion, this article also critically investigates and discusses the "critical study of religion." It is suggested that the revisionist deconstruction emphasized by contemporary identity perspectives, with their discourses of difference and re-essentialized understandings of religion and culture, are not only problem-

[1] The annotations are taken from the publishers and official distributors of the book. They are also edited and shortened according to the needs of the journal.

atic as theoretical orientations. Radical identity politics also imply methodological constraints on the academic study of religion, where comparison, analytical categories, and reflexive emic–etic distinctions must remain key factors.

Hoel, N. (2025). Decolonizing Knowledges, Undisciplining Religion.
***Religions*, *16*(3), pp. 374.**
DOI 10.3390/rel16030374

The article engages in the undisciplining of the study of religion and proposes two central concepts/approaches for how to do so: the pluriverse and materiality. But what is undisciplining? And is it needed? To frame the undisciplining of the study of religion and render visible how I conceive of it as a needed practice, the article discusses the relationship between knowledge, materiality, power, and transformation. This relationship is concretized by prioritizing critical decolonial perspectives from the South African context. Here, I center materiality and the material effects of colonial discourse and epistemology as critical entry points. I also highlight the importance of embodied approaches to knowledge, illustrated through decolonial feminist engagements with post-qualitative methodologies. Informed by these critical insights, I unpack the concept of the pluriverse and highlight its epistemic and methodological relevance for the undisciplining of the study of religion. (Re-)turning to materiality, I foreground materiality as a creative and critical knowledge framework and argue for the varying ways it may function for rethinking and undisciplining the study of religion.

Nye, M. (2019). Decolonizing the Study of Religion.
***Open Library of Humanities 5*(1), pp. 1–43.**
DOI 10.16995/olh.421

As with many other subject areas within the humanities, the contemporary study of religion is the product of European colonial history and remains firmly embedded in what Aníbal Quijano (2007) described as the 'colonial matrix of power'. This article explores questions about how to respond to these structures of history—in particular what the concept of 'decolonization' may mean and how it may be applied within the context of the study of religion. Such decolonization should be approached as not simply an exercise in 'diversity' but rather as a challenge to (and potentially a dismantling of) the field of study. Such an approach is relevant not only to those scholars who identify within the disciplinary boundaries of the 'study of religion' (or religious studies), but much wider to the broad academic study of (what is thought of as) 'religion' within humanities and social sciences. This article is, in short, an attempt to map out some of the key points about such a decolonization, in terms of curriculum and research practice, on the disciplinary level and within the wider institutional structures of the academy.

Yountae, A. (2020). A Decolonial Theory of Religion: Race, Coloniality, and Secularity in the Americas. *Journal of the American Academy of Religion*, *88*(4), pp. 947–980. DOI 10.1093/jaarel/lfaa057

This article offers a transatlantic, decolonial theory (or method for the study) of religion by insisting on the need to resituate the Americas and the transatlantic historical experience as primary sites for theorizing modern religion. Despite the surging interest in decolonial theory, its concrete connection with key topics and issues in the field of religious studies has not been systematically theorized, while decolonial theorists working outside the field of religious studies show little or no interest in the formative role of religion in the constitution of the system of modernity/coloniality. This article seeks to build a cohesive framework for a decolonial theory of religion in conversation with various decolonial, anti-racist thinkers writing from Latin American, Caribbean, and US contexts. By pointing at secularity as a key element of modernity/coloniality, the medium through which religion enacts coloniality, it raises critical questions regarding method and theory in the study of Latin American/Caribbean religions.

Decolonial Methodologies

Denscombe, M. (2025). Decolonial Research Methodology: An Assessment of the Challenge to Established Practice. *International Journal of Social Research Methodology*, *28*(2), pp. 231–240. DOI 10.1080/13645579.2024.2357558

The decolonization project challenges the hegemony of Western knowledge and colonial ways of thinking. This article explores this challenge specifically in relation to research methodology. It notes how decolonization focuses on exposing the inappropriate use of positivistic/modernist/universalist approaches by Western researchers, and how it proposes alternative approaches that better protect the interests of indigenous and 'Other' minority groups. These alternative approaches are generally based on constructivist principles, and typically involve the use of qualitative methods such as participatory action research within a transformational paradigm. The degree to which these represent a new and/or distinct challenge to Western research methodology is discussed noting, in particular, the challenge posed by research involving Indigenous communities.

Jaramillo-Aristizabal, A. (2022). Critical Theory and Academia: Ontological Im/possibilities for Upholding Plural Worlds. *Knowledge Cultures*, *10*(3), pp. 126–149. DOI 10.22381/kc10320228

In this paper, I address the paradoxes that accompany the adoption and expansion of critical theory (CT) in Latin America, paying attention to the dis/continuities between Euro-American and Latin American critical theorising as well as what remains common to both. The first of these paradoxes is defined by the tensions

between the emancipatory ethos of CT and its colonising dimension when adopted in the Global South, which results from its unexamined ontological assumptions. While Latin American CT inherits modernist ontological commitments, the grassroots (Black, Indigenous, peasant, popular) sources that nurture Latin American social thinking introduce an ontological diversity that produces generative tensions making Latin American CT more responsive to ontological difference. The limitations of academic modes of knowledge production are highlighted, and, yet, thinking through the works of Marisol de la Cadena, Arturo Escobar and Silvia Rivera Cusicanqui, encourages and hints towards new pathways for more hopeful engagements with plural knowledges and plural worlds.

Mignolo, W. D. & Walsh, C. E. (2018). *On Decoloniality: Concepts, Analytics, Praxis.* Durham: Duke University Press.
ISBN 9780822371779

In *On Decoloniality* Walter D. Mignolo and Catherine E. Walsh explore the hidden forces of the colonial matrix of power, its origination, transformation, and current presence, while asking the crucial questions of decoloniality's how, what, why, with whom, and what for. Interweaving theory-praxis with local histories and perspectives of struggle, they illustrate the conceptual and analytic dynamism of decolonial ways of living and thinking, as well as the creative force of resistance and re-existence. This book speaks to the urgency of these times, encourages delinkings from the colonial matrix of power and its „universals" of Western modernity and global capitalism, and engages with arguments and struggles for dignity and life against death, destruction, and civilizational despair.

Smith, L. T. (2021). *Decolonizing Methodologies: Research and Indigenous Peoples* (3rd ed). London: Zed Books.
ISBN 978 1 85649 623 0

To the colonized, the term ‚research' is conflated with European colonialism; the ways in which academic research has been implicated in the throes of imperialism remains a painful memory. This essential volume explores intersections of imperialism and research - specifically, the ways in which imperialism is embedded in disciplines of knowledge and tradition as ‚regimes of truth.' Concepts such as ‚discovery' and ‚claiming' are discussed and an argument presented that the decolonization of research methods will help to reclaim control over indigenous ways of knowing and being.

Postcolonial Theories and Intersectional Looks at Decoloniality

An-Naim, A. A. (2021). *Decolonizing Human Rights.* Cambridge: Cambridge University Press.
ISBN 9781108417136

In his extensive body of work, Professor Abdullahi Ahmed An-Naim challenges both historical interpretations of Islamic Sharia and neo-colonial understanding of human rights. To advance the rationale of scholarship for social change, An-Naim

proposes advancing the universality of human rights through internal discourse within Islamic and African societies and cross-cultural dialogue among human cultures. This book proposes a transformation from human rights organized around a state determined practice to one that is focused on a people-centric approach that empowers individuals to decide how human rights will be understood and integrated into their communities. Decolonizing Human Rights aims to illustrate the decisive role of human agency on the subject of change, without implying that Islamic or any other society are exceptionally disposed to politically motivated violence and consequent profound political instability.

Postkoloniální myšlení I. - V. **[Postcolonial Thinking Edition I. - V. Volume]. Praha: Tranzit.cz.**[2]

Postkoloniální teorie se stala důležitým rámcem pro úvahy a kritiku proměny společnosti a světa v kontextu bývalých impérií a jejich kolonií, ale i tzv. východního bloku. tranzit.cz vydal všechny klíčové texty postkoloniálních studií v jednotné edici. Tyto texty zásadně ovlivnily uvažování současnosti, zejména pak v otázkách dekolonizace.

I. Fanon Frantz – Černá kůže bílé masky (2011)
II. Anour Abdel-Malek, Chinua Achebe, Aimé Césaire, Achille Mbembe, Edward W. Said, Ngũgĩ Wa Thiong'o (2011)
III. Bhabha Homi K. – Místa kultury (2012)
IV. Arjun Appadurai, Ramón Grosfoguel, Stuart Hall, Dipesch Chakrabarty, Partha Chatterjee, Gayatri Chakravorty Spivak (2013)
V. Fanon Frantz – Psanci této země (2015)

Saleem, A. (Ed.). (2024). ***Queer Jews, Queer Muslims: Race, Religion, and Representation.*** **Detroit: Wayne State University Press.**
ISBN 9780814350881

Through a curated selection of scholarship, Adi Saleem demonstrates that representations of Muslim and Jewish sexuality are often racialized and gendered in parallel ways as non-Western, deviant, and dangerous within Euro-American modernity. Contributors reckon with the intertwined past and present of Islamophobia, antisemitism, racism, coloniality, misogyny, and homophobia through distinct and complementary perspectives. In the first of three sections, scholars investigate the construction and performance of multiple identities and the crossing of boundaries. Studies of scriptural texts and media discourse as they shape perceptions of Jewish and Muslim gender and sexual minorities follow, highlighting how these representations impact the lived experiences of queer Jews and Muslims. The final section examines the efforts of contemporary queer Jews and Muslims to organize and form communities to forge solidarity in the face of multiple forms of oppression

[2] This edition is a collection of the most influential postcolonial texts from various authors translated to the Czech language.

and marginalization. In conversation with Islamic studies, Jewish studies, and queer theory, this collection explores the interrelated experiences and representations of Jewish and Muslim minorities in Europe while triangulating the Jewish-Muslim dyad with a third variable: queerness.

History of Colonialism, Imperialism and Religion

Bens, J. (2020). *The Indigenous paradox: Rights, sovereignty, and culture in the Americas.* Philadelphia: University of Pennsylvania Press. ISBN 9780812252309

According to Jonas Bens, when native communities enter into legal relationships with postcolonial nation-states, they „become indigenous." Indigenous communities define themselves as separated from the settler nation-state and insist that their rights originate from within their own system of laws. At the same time, indigenous communities must argue that they are incorporated in the settler nation-state to be able to use its judiciary to enforce these rights. As such, they are simultaneously included into and excluded from the state. Tracing how the indigenous paradox is inscribed into the law by investigating several indigenous rights cases in the Americas, from the early nineteenth century to the early twenty-first, Bens illustrates how indigenous communities have managed—and continue to manage—to navigate this paradox by developing lines of legal reasoning that mobilize the concepts of sovereignty and culture.

Bouwman, B. (2018). From Religious Freedom to Social Justice: The Human Rights Engagement of the Ecumenical Movement from the 1940s to the 1970s. *Journal of Global History*, *13*(2), pp. 252–273. DOI 10.1017/S1740022818000074

This article contributes to the historiography on human rights and (religious) internationalism by tracing how the ecumenical movement in the post-war decades sought to protect the religious freedom of its co-religionists in Catholic and Muslim countries, specifically Italy, Nigeria, and Indonesia. In cooperation with local actors, the Commission of the Churches on International Affairs worked to anchor international human rights in the domestic sphere through constitutional provisions. These activities constituted a significant strand of Christian human rights engagement from the 1940s to the 1960s, which intersected with the Cold War and decolonization. The article then contrasts this with the turn to a more pluralistic and communitarian conception of human rights in the 1970s, animated by liberation theologies. As the World Council of Churches embraced a 'revolutionary' tradition and worked to resist military dictatorships in Latin America, racism, and global inequality, it gravitated towards Marxism-inflected and anti-colonial strands of human rights discourse.

Labelle, M. J. (2023). ***The Boomerang Effect of Decolonization Post-orientalism and the Politics of Difference.*** **Montreal: McGill-Queen's University Press.**
ISBN 9780228014386

This volume draws on the reception and critique of Said's ideas as well as his own attempts to appropriate the boomerang's recursive nature and empower decolonial processes that aimed to transform everyone, regardless of differences both imagined and real, for the betterment of all. Reflecting upon Orientalism, its legacies, and the myriad conversations it has generated, scholars from various disciplines examine acts of anti-racism and liberation through the lens of critical race theory. Covering topics including Said's anti-Orientalist world, Metis/Michif consciousness, writing by the French scholar Jacques Berque, the politics of allyship in the Israeli-Palestinian conflict, and the convergence between healthcare and settler-colonialism in Northwestern Ontario, contributors explore the different paths critiques of imperial cultures and their politics of difference have travelled in Canada and abroad. Said's Orientalism reoriented both decolonization itself and his readers' imaginations. By redefining post-Orientalism as a relational and inclusive mode of liberation, this volume offers tools to think about difference differently, centring its anti-racist framework on the relationship between misrepresented people and their rewritten histories

Omer, A. (2020). ***Decolonizing Religion and Peacebuilding.*** **Oxford: Oxford University Press.**
ISBN 9780197683026

An investigation of what consolidating religion as a technology of peacebuilding and development does to people's accounts of their religious and cultural traditions and why interreligious peacebuilding entrenches colonial legacies in the present. Throughout the global south, local and international organizations are frequent participants in peacebuilding projects that focus on interreligious dialogue. Yet as Atalia Omer argues in *Decolonizing Religion and Peacebuilding*, the effects of their efforts are often perverse, reinforcing neocolonial practices and disempowering local religious actors. Based on empirical research of inter and intra-religious peacebuilding practices in Kenya and the Philippines, Omer identifies two paradoxical findings: first, religious peacebuilding practices are both empowering and depoliticizing and, second, more doing of religion does not necessarily denote deeper or more critical religious literacy. Hence, religion's occasional usefulness in peacebuilding does not necessarily mean justice-oriented outcomes.

Omer, A. & Lupo, J. (Eds.). (2024). ***Religion, Modernity, and the Global Afterlives of Colonialism.*** **Notre Dame: University of Notre Dame Press.**
ISBN 9780268208479

Even though the formal structures of colonialism have crumbled, with a few notable exceptions, European colonial ideology continues to operate across the globe, resulting in limited, nationalistic conceptualizations of religion and politics. *Religion, Modernity, and the Global Afterlives of Colonialism* shows convincingly

that not only has colonialism had a devastating impact on the colonized, but its reach has turned inward to erode the colonizer's own social and political systems. By examining the colonial violence constitutive of liberal political ideology, the continued oppression of Muslims in Europe in the name of security, and the way neoliberal economics bends religious hermeneutics to its will, the authors call attention to the threats that face our world today. They also point to potential sites of hope – for example, the work of a priest in the Balkans who seeks to build solidarity across religious differences; groups in Africa who are constructing decolonial religious imaginaries; and the Islamo-futurism of Dune, which haltingly imagines a form of modernity beyond the West.

Veracini, L. (2024). ***Settler Colonialism: A Theoretical Overview*****.**
London: Palgrave Macmillan.
ISBN 978-3-031-63925-8

A vivid exploration of the history of a very powerful and long lasting idea: building European worlds outside of Europe. Veracini outlines how the founding of new societies was envisaged and practiced and explores the specific ways in which settler colonial projects tried to establish ideal and regenerated political bodies.

Wolfe, P. (2016). ***Traces of history: Elementary Structures of Race*****.**
London – New York: Verso Books.
ISBN 978-1-78168-917-2

Traces of History presents a new approach to race and to comparative colonial studies. Bringing a historical perspective to bear on the regimes of race that colonizers have sought to impose on Aboriginal people in Australia, on Blacks and Native Americans in the United States, on Ashkenazi Jews in Western Europe, on Arab Jews in Israel/Palestine, and on people of African descent in Brazil, this book shows how race marks and reproduces the different relationships of inequality into which Europeans have coopted subaltern populations: territorial dispossession, enslavement, confinement, assimilation, and removal.

Roma People and White Supremacy

Hancock, I. (1997). The Struggle for the Control of Identity. ***Transitions*****,**
4**(4), pp. 36–44.**
For a very long time, Gypsy identity has been in the hands of the non-Gypsy specialist, especially politicians and academics, whose ideas about who and what we are have given sustenance to the Gypsy Image. [...] Conferences on Romani issues have been organized without any Romani participation whatsoever — reminiscent of meetings of the U.S. Bureau of Indian Affairs in the early 1900s where Native American issues were discussed in the absence of any Indian participation or representation; a Black Studies conference with no African American presence would be unthinkable; a Jewish policy symposium with no Jewish voice would be an outrage.[...] I call for a new respect and a new cooperation between Romanies

and gadje, and an end to the 19th century cultural colonialism that lives on in only slightly modified guise.

Shmidt, V. & Jaworsky, B. N. (2020). ***Historicizing Roma in Central Europe: Between Critical Whiteness and Epistemic Injustice.*** **London: Routledge.**
ISBN 9780367546168

The authors trace the long-term interrelation between racializing Roma and the adaptation by Central European scholars of theories legitimizing segregation against those considered non-white, conceived as unable to become educated or 'civilized'. Along with legitimizing segregation, sterilization and even extermination, theorizing ineducability has laid the groundwork for negating the capacity of Roma as subjects of knowledge. Such negation has hindered practices of identity and quite literally prevented Roma in Central Europe from becoming who they are. This systematic epistemic injustice still echoes in contemporary attempts to historicize Roma in Central Europe. The authors critically investigate contemporary approaches to historicize Roma as reproducing whiteness and inevitably leading to various forms of epistemic injustice. The methodological approach herein conceptualizes critical whiteness as a practice of epistemic justice targeted at providing a sustainable platform for reflecting upon the impact of the past on the contemporary situation of Roma.

Zăloagă, M. (2022). The Religious Affiliations of the Romanies from Post-Socialist Romania. Considerations Concerning the In-Group Academic Productions. ***Review of Ecumenical Studies*****,** ***14*****(3), pp. 431–460.**
DOI 10.2478/ress-2022-0116

After the fall of communist regime, religion returned to play a significant role both in public life and the research agenda in Romania. Admittedly disadvantaged by many factors, Romanian Roma intellectual elites addressed the topic as part of an effort to give voice to their ethnic group. Their writing back to the negative profiling of the ethnic group involved confrontation of the anti-gypsist narratives produced and shared by non-Roma academics, which reflected the power relations between the majority population and the Roma minority. Some of the narratives were articulated and culturally reproduced in religious terms. Like the other ethnic groups living in post-communist Romania, Romanian Roma intellectuals have not missed their chance to address religion as an element in the identity politics they take part in. In this paper, I examine the manners in which the first generation of post-communist Romanian Roma intellectuals addressed the religious profile and religious affiliation and/or affinities of their ethnic group. I will also try to highlight whether there are consonances or, on the contrary, dissonances between the Western Roma and Romanian Roma narratives in this matter.

Books Focusing on the African Region

Adamson, P. & Jeffers, C. (2025). ***Africana Philosophy from Ancient Egypt to the Nineteenth Century: A history of philosophy without any gaps*** **(Vol. 7). Oxford: Oxford University Press.**
ISBN 9780198927174

This diverse topic is defined as philosophy emerging from and distinctively related to Africa or the African diaspora. The story starts at the very beginning by asking what it would mean to engage philosophically with evidence left by prehistoric peoples of Africa, and proceeds to discuss the philosophical traditions of ancient Egypt, late ancient and early modern Ethiopia, and Islamic philosophy in West Africa. A number of chapters then explore the idea of philosophy in African oral traditions, considering the methodological debates that have raged between African philosophers like John Mbiti, Paulin Hountondji, and Henry Odera Oruka. Peter Adamson and Chike Jeffers also consider philosophical responses to the situation brought about by the transatlantic slave trade and the early colonization of Africa. Significant attention is given to female thinkers like Maria W. Stewart, Sojourner Truth, Anna Julia Cooper, and Ida B. Wells.

Fontaine, D. (2016). ***Decolonizing Christianity: Religion and the End of Empire in France and Algeria*****. Cambridge: Cambridge University Press.**
ISBN 9781107118171

Decolonizing Christianity traces the dramatic transformation of Christianity from its position as the moral foundation of European imperialism to its role as a radical voice of political and social change in the era of decolonization. As Christians renegotiated their place in the emerging Third World, they confronted the consequences of racism and violence that Christianity had reinforced in European colonies. This book tells the story of Christians in Algeria who undertook a mission to ‚decolonize the Church' and ensure the future of Christianity in postcolonial Algeria. But it also recovers the personal aspects of decolonization, as many of these Christians were arrested and tortured by the French for their support of Algerian independence. The consequences of these actions were immense, as the theological and social engagement of Christians in Algeria then influenced the groundbreaking reforms developing within global Christianity in the 1960s.

Ndlovu-Gatsheni, S. J. (2020). ***Decolonization, Development and Knowledge in Africa: Turning Over a New Leaf*****. London: Routledge.**
ISBN 9780367505950

With a focus on Africa and its Diaspora, the author calls for a radical turning over of a new leaf, predicated on decolonial turn and epistemic freedom. The key themes subjected to decolonial analysis include: (1) decolonization/decoloniality – articulating the meaning and contribution of the decolonial turn; (2) subjectivity/identity – examining the problem of Blackness (identity) as external and internal invention; (3) the Bandung spirit of decolonization as an embodiment of resistance and possibilities, development and self-improvement; (4) development and self-

improvement – of African political economy, as entangled in the colonial matrix of power, and the African Renaissance, as weakened by undecolonized political and economic thought; and (5) knowledge – the role of African humanities in the struggle for epistemic freedom.

Tamale, S. (2020). ***Decolonization and Afro-feminism.***
Québec: Daraja Press.
ISBN 978-1-988832-49-4

Why do so many Africans believe they cannot break the "One Step Forward, Two Steps Back" cycle? Six decades after colonial flags were lowered and African countries gained formal independence, the continent struggles to free itself from the deep legacies of colonialism, imperialism and patriarchy. Many intellectuals, politicians, feminists and other activists, eager to contribute to Africa's liberation, have frustratingly felt like they took the wrong path. Analyzed through the eyes of Afro-Feminism, this book revisits some of the fundamental preconditions needed for radical transformation. It challenges the traditional human rights paradigm and its concomitant idea of "gender equality," flagging instead, the African philosophy of Ubuntu as a serious alternative for reinvigorating African notions of social justice.

Books Focusing on India

Banerjee, M. (2025). ***The Disinherited: the Politics of Christian Conversion in Colonial India*****. Cambridge: Harvard University Press.**
ISBN 9780674268036

In 1813, the British Crown adopted a policy officially permitting Protestant missionaries to evangelize among the empire's Indian subjects. The ramifications proved enormous and long-lasting. While the number of conversions was small – Christian converts never represented more than 1.5 percent of India's population during the nineteenth century – Bengal's majority faith communities responded in ways that sharply politicized religious identity, leading to the permanent ejection of religious minorities from Indian ideals of nationhood.

Ibrahim, F. (Ed.). (2024). ***Studies in Religion and the Everyday.***
Oxford: Oxford University Press.
ISBN 9780198902782

The chapters, taken together, present a multidisciplinary approach to the study of religion in India that will enable a reconceptualization of religion – as both belief and practice – in a rapidly changing and modernizing postcolonial society that is also attentive to historical context. By bringing together studies that draw from diverse methodological and epistemological approaches in the social sciences, the book will serve as a useful introduction to the study of religion in India for the general reader and as an indispensable resource for students and researchers. The chapters focus on questions of religiosity, belief, law, civil society, worship, and

devotion as they are experienced and manifested in the context of the everyday. The ‚everyday' is a key conceptual and methodological tool that brings together this collection of essays that marks a departure from approaching the question of religion through the lens of identity and conflict alone.

Nag, S. & Satish-Kumar, M. (Eds.). (2024). ***Encounter and Interventions: Christian Missionaries in Colonial North-East India*****. London: Routledge.**
ISBN 9781032545875

The arrival of Christian missionaries has not only been coeval to colonial rule, but also associated with development in the region. Their encounter, critique, endeavour and intervention have been very critical in shaping South Asian society and culture, even where they did not succeed in converting people. Yet, this aspect has remained outside the scope of history books. Whatever reading material is available is pro-Christian, mainly because they are either sponsored by the church authorities or written by ecclesiastical scholars. Very little secular research was conducted for the hundred years of missionary endeavour in the region. The interpretations, which have emerged out of the little material available, are largely simplistic and devoid of nuances. This book is an effort to decenter such explanations by providing an informed historical and cultural appreciation of the role and contribution of missionary endeavors in British India.

Paul, N. (2022). ***Bengal Muslims and Colonial Education, 1854–1947: A Study of Curriculum, Educational Institutions, and Communal Politics.*** **London – New York: Routledge.**
ISBN 9781032229690

This book examines the impact of British education policies on the Muslims of Colonial Bengal. It evaluates the student composition and1 curriculum of various educational institutions for Muslims in Calcutta and Dacca to show how they produced the educated Muslim middle class. The author studies the role of Muslim leaders such as Abdul Latif and Fazlul Huq in the spread of education among Muslims and looks at how segregation in education supported by the British fueled Muslim anxiety and separatism. The book analyzes the conflict of interest between Hindus and Muslims over education and employment which strengthened growing Muslim solidarity and anti-Hindu feeling, eventually leading to the demand for a separate nation. It also discusses the experiences of Muslim women at Sakhawat Memorial School, Lady Brabourne College, Eden College, Calcutta, and Dacca Universities at a time when several Brahmo and Hindu schools did not admit them. An important contribution to the study of colonial education in India, the book highlights the role of discriminatory colonial education policies and pedagogy in amplifying religious separatism.