

The culture is of course more secularized at certain elite levels. Secularized elites are often highly disconnected from a much more religious public but nonetheless operate upon and implement their secularized values as the culturally effective ones. On this phenomenon, see generally Stephen L Carter, *The Culture of Disbelief: How American Law and Politics Trivialize Religious Devotion* (New York: Basic Books, 1993). The claim that today's elite legal and political culture is highly secularized should not of course be taken to exclude the significant emergence of counterforces challenging that secularization. At the same moment when accommodation of religious Constitutional Forum constitutional practice is under intellectual challenge (e.g. Brian Leiter, *Why Tolerate Religion?* (Princeton: Princeton University Press, 2013)), as is religious belief itself (Richard Dawkins, *The God Delusion* (Boston: Houghton Mifflin, 2006)), there are important intellectual realizations otherwise. See e.g. Robert N Bellah, *Religion in Human Evolution: From the Paleolithic to the Axial Age* (Cambridge: Belknap Press, 2011) (putting an argument that the place of religion is an exogenous dimension of human history rather than an endogenous aspect determined by factors within); Jürgen Habermas et al, *An Awareness of What is Missing: Faith and Reason in a Post-Secular Age* (Cambridge: Polity Press, 2010) (beginning to abandon a long-standing exclusion of persons of faith from public reason within the Rawlsian-Habermasian traditions); Thomas Nagel, *Mind and Cosmos: Why the Materialist Neo-Darwinian Conception of Nature is Almost Certainly False* (Oxford: Oxford University Press, 2012) (leading philosopher of mind challenging inadequacies of materialist explanations of mind); Craig Calhoun, Mark Juergensmeyer & Jonathan VanAntwerpen, eds, *Rethinking Secularism* (Oxford: Oxford University Press, 2011) (group of leading intellectuals questioning claims to liberal public sphere as secular). Oxford. University Press, 2011) (group of leading (group of leading intellectuals questioning claims to liberal public sphere as secular).intellectuals questioning claims to liberal public sphere as secular).