

Power Politics And Religion In Timurid Iran

This collection provides interdisciplinary study of sport in the Middle East in the context of history, politics, policies, gender, religion, ideology and international relations. The chapters examine the role of the Pan-Arab Games in strengthening the bonds of Arab identity in Qatar, the contribution of sport to the building of nationhood and cultural image in Lebanon and Turkey, female involvement in the Olympic movement in Middle Eastern countries, how sport has facilitated the promotion of gender equality and how sport has served the social and cultural transformation of the Islamic world. Study of the role and functions of sport in the Middle East in its historical, political and cultural context is long overdue. Based on recent research conducted by prominent young scholars in this field, this collection will inspire and stimulate the future development of research in the Islamic world. This book was originally published as a special issue of The International Journal of the History of Sport.

In this book David Martin argues, against Juergen Habermas, that religion and politics share a common mythic basis and that it is misleading to contrast the rationality of politics with the irrationality of religion. In contrast to Richard Dawkins (and New Atheists generally), Martin argues that the approach taken is brazenly unscientific and that the proclivity to violence is a shared feature of religion, nationalism and political ideology alike rooted in the demands of power and social solidarity.

The racialized and exoticized cult of Voodoo occupies a central place in the popular image of the Crescent City. But as Kodi A. Roberts argues in Voodoo and Power, the religion was not a monolithic tradition handed down from African ancestors to their American-born descendants. Instead, a much more complicated patchwork of influences created New Orleans Voodoo, allowing it to move across boundaries of race, class, and gender. By employing late nineteenth and early twentieth-century first-hand accounts of Voodoo practitioners and their rituals, Roberts provides a nuanced understanding of who practiced Voodoo and why. Voodoo in New Orleans, a *mélange* of religion, entrepreneurship, and business networks, stretched across the color line in intriguing ways. Roberts's analysis demonstrates that what united professional practitioners, or "workers," with those who sought their services was not a racially uniform folk culture, but rather the power and influence that Voodoo promised. Recognizing that social immobility proved a common barrier for their patrons, workers claimed that their rituals could overcome racial and gendered disadvantages and create new opportunities for their clients. Voodoo rituals and institutions also drew inspiration from the surrounding milieu, including the privations of the Great Depression, the city's complex racial history, and the free-market economy. Money, employment, and business became central concerns for the religion's practitioners: to validate their work, some began operating from recently organized "Spiritual Churches," entities that were tax exempt and thus legitimate in the eyes of the state of Louisiana. Practitioners even leveraged local figures like the mythohistoric Marie Laveau for spiritual purposes and entrepreneurial gain. All the while, they contributed to the cultural legacy that fueled New Orleans's tourist industry and drew visitors and their money to the Crescent City.

"This work fills an important gap in Spanish American history by presenting, in vivid detail, the dynamic religious life of the principal settlement and capital of Florida."--BOOK JACKET.

Power, Politics and Religion in Timurid Iran Cambridge University Press

A study of the new religious right in America exposes the hypocrisy of the movement, focusing on its attempted breakdown of the separation of church in states, involvement in politics, struggle for power, and its leaders

The rise of communalism in recent years as the major claimant to power in Indian politics has posed a serious challenge to the survival of democracy and is even threatening the fabric of the Constitution. Coupled with the fact that political discourse in the international arena has been increasingly using the language of religion, this phenomenon has posed a serious challenge to human rights movements worldwide. The seventeen original essays in this volume traverse a large canvas and critically interrogate Hindutva from multiple vantage points in the light of recent national and international political events. This exciting collection explores the interplay of religion and politics in the precolumbian Americas. Each thought-provoking contribution positions religion as a primary factor influencing political innovations in this period, reinterpreting major changes through an examination of how religion both facilitated and constrained transformations in political organization and status relations. Offering unparalleled geographic and temporal coverage of this subject, Religion and Politics in the Ancient Americas spans the entire precolumbian period, from Preceramic Peru to the Contact period in eastern North America, with case studies from North, Middle, and South America. Religion and Politics in the Ancient Americas considers the ways in which religion itself generated political innovation and thus enabled political centralization to occur. It moves beyond a "Great Tradition" focus on elite religion to understand how local political authority was negotiated, contested, bolstered, and undermined within diverse constituencies, demonstrating how religion has transformed non-Western societies. As well as offering readers fresh perspectives on specific archaeological cases, this book breaks new ground in the archaeological examination of religion and society.

Appealing to just war thinkers, international relations scholars, policymakers, and the public, this book claims that the historical Christian, Islamic, and Hindu just war traditions reflect political concerns with domestic and international order. This underlying realism serves to counterbalance the overly optimistic approach of contemporary liberal just war approaches.

The expectations that economic leaders and politicians have of religions and their leaders as guardians of the moral and ethical traditions of humanity, and of their ability to mediate in the current situations of conflict, requires religions, and not least Christian churches, to engage in critical self-reflection about their action in the public space. -- Konrad Raiser *** Religion pervades today's headlines, yet not always in a positive way. Is there a positive role for religion in the future? Focusing on the global picture and on all religions, not the least Christianity, in this book author Konrad Raiser closely probes the relationship between religion and politics in all its rich, promising, and sometimes deadly combinations. As a Christian theologian with decades of international and interreligious experience, Raiser's enlightening book wrestles with: the most contentious questions posed by the ambiguous status of religion in a post-secular world * the advent of a global economic order that leaves whole regions behind * the rise of fundamentalism in religious traditions * religion and violence * religiously-motivated terrorism. Anchored in fundamental considerations about how religion and politics relate to each other in both practice and in theory, Raiser searches for a positive cultural role for religion in today's emerging global culture and in the path to peace and justice.

This book explores the interaction between two of the most charged topics in the modern world, religion and politics. It shows the inextricable connection between religious attitudes and representations, and political activities. After an introductory chapter explores theoretically the religious articulations of political power, the authors examine the role played by religion in the current political situation in several countries. Approaching these cases as anthropologists, historians, sociologists, and political scientists, the authors make visible the dialectical relationship between religion and the pursuit of political power—on the one hand, the political significance of religious choices, and on the other, the almost unavoidable need to articulate in religious terms a group's attempt to acquire, maintain, or expand political power.

The discursive study of religion is a growing field that attracts increasing numbers of students and researchers from a wide variety of disciplinary backgrounds. This volume is the first systematic presentation of the research into religion and discourse. Written by experts from various disciplines, each chapter offers an integrative overview of theory, method, and contextual studies by focusing on a specific

approach, interdisciplinary relationship, controversy, or theme in the field. Taking the discursive dimension in the production of knowledge seriously, the book also provides a critical analysis of academic practice and explores new forms of scholarly communication, including open peer-review. The collected volume will appeal to scholars and postgraduate students across a variety of disciplines, including religious studies, history of religion, sociology of religion, discourse studies, cultural studies, and area studies.

Kenneth J. Collins tells the narrative history of the political and cultural fortunes of American evangelicalism from the late nineteenth century through the contemporary era. He traces the establishment of the evangelical enterprise in American culture and its influences on the political and social values of the American landscape throughout the twentieth century, as well as its fragmentation into competing ideological camps. Underlining how both sides of the liberal-conservative divide have diluted their message through political idioms, Collins suggests a way forward for evangelical political identity that avoids the pitfalls of fundamentalism and liberalism. Will American evangelicalism outlive its partisan history? As Kenneth Collins tells the story, there is reason to think so.

This book introduces political science of religion – a coherent approach to the study of the political role of religion grounded in political science. In this framework, religion is viewed as a political ideology providing legitimation for power and motivating political attitudes and behaviors of the public. Religious organizations are political actors negotiating the political system in the pursuit of their faith-based objectives. Religion is thus interpreted as a power resource and religious groups as political players. The theoretical framework developed in the first part is applied to the study of theocracies and contemporary democracies, based on the case studies of Poland and the USA. The empirical analysis of resources, strategies and opportunities of religious actors demonstrates their ability to influence the politics of democracies and non-democracies alike. Using a multilevel approach, the book seeks to explain this tremendous political potential of religion.

Late Antiquity witnessed a dramatic recalibration in the economy of power, and nowhere was this more pronounced than in the realm of religion. The transformations that occurred in this pivotal era moved the ancient world into the Middle Ages and forever changed the way that religion was practiced. The twenty eight studies in this volume explore this shift using evidence ranging from Latin poetic texts, to Syriac letter collections, to the iconography of Roman churches and Merovingian mortuary goods. They range in chronology from the late third through the early seventh centuries AD and apply varied theories and approaches. All converge around the notion that religion is fundamentally a discourse of power and that power in Late Antiquity was especially charged with the force of religion. The articles are divided into eight sections which examine the power of religion in literature, theurgical power over the divine, emperors and the deployment of religious power, limitations on the power of the ecclesiastical hierarchy, the use of the cross as a symbol of power, Rome and its transformation as a center of power, the power of religion in the barbarian west, and religious power in the communities of the east. This kaleidoscope of perspectives creates a richly illuminating volume that add a new social and political dimension to current debates about religion in Late Antiquity.

Cold Anger is an important book about the empowerment of working-class communities through church-based social activism. Such activism is certainly not new, but the conscious merger of community organizing tactics with religious beliefs may be. The organizing approach comes from Aul Alinsky and his Industrial Areas Foundations (IAF). . . . The book is structured around the political life of Ernesto Cortes Jr., the lead IAF organizer who has earned recognition as one of the most powerful individuals in Texas (and who has been featured on Bill Moyers' "World of Ideas"). . . . Cortes fashioned a hard-ball Alinsky approach onto the natural organizing ground of church-based communities. The experiment began in San Antonio . . . and was successful in the transformation of San Antonio politics. Such dramatic success . . . led to similar efforts in Houston, Fort Worth, El Paso, the Rio Grande Valley, Phoenix, Los Angeles, and New York, to mention only a few sites. Expansion beyond San Antonio meant organizing among Protestant churches, among African American and white, and among middle-class communities. In short, these organizing efforts have transcended the particularistic limits of religion, ethnicity, and class while maintaining a church base and sense of spiritual mission. . . . Rogers's clearly written book will be of great value to the scholar, student, and layperson interested in urban politics, ethnic relations, social movements, or church activism.

This volume picks up a rather uninvested field of international relations theory: the influence of religion on Realism as well as the power of Realism to address religious issues in world politics. Although classical scholars of Realism rarely mention religion explicitly in their well-known work, this volume suggests that Realism offers serious ground for taking religion and faith into account as well as evaluating the impact of religion on its theoretical framework: how religion and religious worldviews influence and affect the theoretical framework of Realism, and how Realism approach religious issues in international relations as a relatively new field of international studies. Although international relations scholars now widely deal with issues of religion, large portions of the theoretical underpinning are missing. In addressing this lack, the volume illustrates the possibility of reform and change in Realism. Furthermore, the chapters reach out to normative statements. The contributors offer a theoretical view on religion in international relations in the context of Realism but always connect this with actual, real-world related political problems. The volume takes into account not only classical thinkers and approaches of Realism but also present-day authors dealing with ethical and normative questions of international relations in the aftermath of 9/11. Offering a fresh perspective on the influence of religion on international relations theory, this work will be of great interest to scholars of religion and international relations, international relations theory, and political philosophy

Power, Politics & Society: An Introduction to Political Sociology discusses how sociologists have organized the study of politics into conceptual frameworks, and how each of these frameworks foster a sociological perspective on power and politics in society. This includes discussing how these frameworks can be applied to understanding current issues and other "real life" aspects of politics. The authors connect with students by engaging them in activities where they complete their own applications of theory, hypothesis testing, and forms of inquiry.

"This book ... focuses on the European invasion of the GLR. It analyses the factors that underlay the invasion, the demarcation process that followed and the indigenous people's responses to it. What is worth noting is that most of the anti-colonial struggles in the GLR were anchored in religion. Reference is made to the Maji Maji Rebellion, the Nyabingi Movement, the Lamogi Movement, Dini Ya Misambwa and the different independent churches that arose in the GLR during colonialism. Even the more secular Mau Mau Movement integrated religious cultural practices in its bondings through oath taking. The most pronounced was the Nyabingi Movement, which covered almost the whole region – Tanzania, Rwanda, Burundi, DRC and Uganda ... This work investigates why [the groups] resisted, the nature of their resistance and the reasons why they were defeated. It explains why and how the European colonisation of this region created material conditions and seeds for the subsequent recurrent conflicts in the GLR."--Page 6.

This book examines the role religion played in the dismantling of Yugoslavia; addressing practical concerns of inter-ethnic fighting, religiously-motivated warfare, and the role

religion played within the dissolution of the nation.

This account of state-systems, which derives not from theoretical models but from the study of state-systems that have actually existed, emphasizes their moral or normative bases. It argues that a system of states presupposes a common culture. The essays deal with the concept of systems of states: the state-systems of Hellas; Hellas and Persia; the geographical and chronological boundaries of the modern states-system; international legitimacy; and triangles and duels. An introductory chapter by Hedley Bull draws the essays together and provides an account of Martin Wright's life and thought.

Religion has power structures that require and justify collaboration with empires. Concentrating on Christianity, Hinduism and Buddhism, this book also asserts that religion has subversive energies that undermine its power plays.

Power, Politics, and the Missouri Synod follows the rise of two Lutheran clergymen - Herman Otten and J. A. O. Preus - who led different wings of a conservative movement that seized control of a theologically conservative but socially and politically moderate church denomination (LCMS) and drove "moderates" from the church in the 1970s. The schism within what was then one of the largest Protestant denominations in the United States ultimately reshaped the landscape of American Lutheranism and fostered the polarization that characterizes today's Lutheran churches.

Scholars have long argued over whether the 1648 Peace of Westphalia, which ended more than a century of religious conflict arising from the Protestant Reformations, inaugurated the modern sovereign-state system. But they largely ignore a more fundamental question: why did the emergence of new forms of religious heterodoxy during the Reformations spark such violent upheaval and nearly topple the old political order? In this book, Daniel Nexon demonstrates that the answer lies in understanding how the mobilization of transnational religious movements intersects with--and can destabilize--imperial forms of rule. Taking a fresh look at the pivotal events of the sixteenth and seventeenth centuries--including the Schmalkaldic War, the Dutch Revolt, and the Thirty Years' War--Nexon argues that early modern "composite" political communities had more in common with empires than with modern states, and introduces a theory of imperial dynamics that explains how religious movements altered Europe's balance of power. He shows how the Reformations gave rise to crosscutting religious networks that undermined the ability of early modern European rulers to divide and contain local resistance to their authority. In doing so, the Reformations produced a series of crises in the European order and crippled the Habsburg bid for hegemony. Nexon's account of these processes provides a theoretical and analytic framework that not only challenges the way international relations scholars think about state formation and international change, but enables us to better understand global politics today.

"The Egyptian gods" mattered greatly to many kings, emperors, cities and elites in the Hellenistic and Roman world. Power, politics & the cults of Isis provides the first overview of this important phenomenon and shows how this happened, and why.

For readers of Democracy in Chains and Dark Money, a revelatory investigation of the Religious Right's rise to political power. For too long the Religious Right has masqueraded as a social movement preoccupied with a number of cultural issues, such as abortion and same-sex marriage. But in her deeply reported investigation, Katherine Stewart reveals a disturbing truth: America's Religious Right has evolved into a Christian nationalist movement. It seeks to gain political power and to impose its vision on all of society. It isn't fighting a culture war, it is waging a political war on the norms and institutions of American democracy. Stewart shows that the real power of the movement lies in a dense network of think tanks, advocacy groups, and pastoral organizations, embedded in a rapidly expanding community of international alliances with likeminded, anti-democratic religious nationalists around the world, including Russia. She follows the money behind the movement and traces much of it to a group of super-wealthy, ultraconservative donors and family foundations. The Christian nationalist movement is far more organized and better funded than most people realize. It seeks to control all aspects of government and society. Its successes have been stunning, and its influence now extends to every aspect of American life, from the White House to state capitols, from our schools to our hospitals. The Power Worshippers is a brilliantly reported book of warning and a wake-up call. Stewart's probing examination demands that Christian nationalism be taken seriously as a significant threat to the American republic and our democratic freedoms.

Bernard Lewis is recognized around the globe as one of the leading authorities on Islam. Hailed as "the world's foremost Islamic scholar" (Wall Street Journal), as "a towering figure among experts on the culture and religion of the Muslim world" (Baltimore Sun), and as "the doyen of Middle Eastern studies" (New York Times), Lewis is nothing less than a national treasure, a trusted voice that politicians, journalists, historians, and the general public have all turned to for insight into the Middle East. Now, Lewis has brought together writings on religion and government in the Middle East, so different than in the Western world. The collection includes previously unpublished writings, English originals of articles published before only in foreign languages, and an introduction to the book by Lewis. Acclaim for What Went Wrong? A New York Times Bestseller "Replete with the exceptional historical insight that one has come to expect from the world's foremost Islamic scholar." --Karen Elliott House, Wall Street Journal Lewis has done us all--Muslim and non-Muslim alike--a remarkable service.... The book's great strength, and its claim upon our attention, [is that] it offers a long view in the midst of so much short-term and confusing punditry on television, in the op-ed pages, on campuses and in strategic studies think tanks." --Paul Kennedy, The New York Times Book Review Acclaim for From Babel to Dragomans "Lewis has long been considered the West's leading interpreter of Mideast culture and history, and this collection only solidifies his reputation."--National Review "For more than four decades, Lewis has been one of the most respected scholars and prolific writers on the history and politics of the Middle East. In this compilation of more than 50 journal articles and essays, he displays the full range of his eloquence, knowledge, and insight regarding this pivotal and volatile region."--Booklist

The Power of Religion in the Public Sphere represents a rare opportunity to experience a diverse group of preeminent philosophers confronting one pervasive contemporary concern: what role does or should religion play in our public lives? Reflecting on her recent work concerning state violence in Israel-Palestine, Judith Butler explores the potential of religious perspectives for renewing cultural and political criticism, while Jürgen Habermas, best known for his seminal conception of the public sphere, thinks through the ambiguous legacy of the concept of "the political" in contemporary theory. Charles Taylor argues for a radical redefinition of secularism, and Cornel West defends civil disobedience and emancipatory theology. Eduardo Mendieta and Jonathan VanAntwerpen detail the immense contribution of

these philosophers to contemporary social and political theory, and an afterword by Craig Calhoun places these attempts to reconceive the significance of both religion and the secular in the context of contemporary national and international politics.

Konrad Raiser proposes a transformation of those processes of globalisation which have brought into being a complex system of mutual interdependence as well as mutual suspicions that often end in violence. Beginning with an examination of the root causes and long-term implications of international cooperation and cross-cultural hostility, he argues for the creation of an 'ecumenical space' for dialogue and the building of community. Recognising that religious sentiments and affiliations underlie many contemporary conflicts, Raiser challenges any attempt to co-opt the teachings of 'peace, shalom and salaam' as justifications for violence. Noting the complexity of humanitarian intervention by military powers, he opposes the return to a 'logic of war' and calls for the strengthening of peaceful, political means of conflict resolution. Developing themes suggested in his earlier Risk book, *To Be the Church*, Raiser calls on the ecumenical movement and its partners to demonstrate through their witness, service and ministry of reconciliation a caring for life in an age of globalization

How does our faith affect how we think about and respond to climate change? *Climate Politics and the Power of Religion* is an edited collection that explores the diverse ways that religion shapes climate politics at the local, national, and international levels. Drawing on case studies from across the globe, it stands at the intersection of religious studies, environment policy, and global politics. From small island nations confronting sea-level rise and intensifying tropical storms to high-elevation communities in the Andes and Himalayas wrestling with accelerating glacial melt, there is tremendous variation in the ways that societies draw on religion to understand and contend with climate change. *Climate Politics and the Power of Religion* offers 10 timely case studies that demonstrate how different communities render climate change within their own moral vocabularies and how such moral claims find purchase in activism and public debates about climate policy. Whether it be Hindu nationalists in India, Catholic priests in Peru, or working-class activists concerned about an injured Gaia in Trinidad--religion affects how they all are making sense of and responding to this escalating global catastrophe.

Based on extensive original research at the local level, this book explores the relationship between Russian Orthodoxy and politics in contemporary Russia. It reveals close personal links between politicians at the local, regional and national levels and their counterparts at the equivalent level in the Russian Orthodox Church – priests and monks, bishops and archbishops – who are extensively consulted about political decisions. It outlines a convergence of conservative ideology between politicians and clerics and also highlights that, despite working closely together, there are nevertheless many tensions. The book examines in detail particular areas of cooperation and tension: reform to religious education and a growing emphasis on traditional moral values, the restitution of former church property and the introduction of new festive days. Overall, the book concludes that there is much uncertainty, ambiguity and great local variation.

Beatrice Forbes Manz uses the history of Iran under the Timurid ruler Shahrukh (1409–1447) to analyse the relationship between government and society in the medieval Middle East. She provides a rich portrait of Iranian society over an exceptionally broad spectrum - the dynasty and its servitors, city elite and provincial rulers, and the religious classes, both ulama' and Sufi. The work addresses two issues central to pre-modern Middle Eastern history: how a government without the monopoly of force controlled a heterogeneous society, and how a society with diffuse power structures remained stable over long periods. Written for an audience of students as well as scholars, this book provides a broad analysis of political dynamics in late medieval Iran and challenges much received wisdom about civil and military power, the relationship of government to society, and the interaction of religious figures with the ruling class.

The Catholic Church acted as a mediator during social and political change in several Latin American countries from the 1960s through the 1990s: the Dominican Republic, Bolivia, Guatemala, Nicaragua, and El Salvador. Although the Catholic clergy was called to mediate in political crises in all five countries, in the Dominican Republic the Church's role as mediator was eventually institutionalized. A historical examination of church-state relations and case study of the Dominican Republic leads into important regional comparisons that broaden our understanding of the Catholic Church in the whole of Latin America.

Whereas many textbooks treat the subject of world religions in an apolitical way, as if each religion were a path for individuals seeking wisdom and not a discourse intimately connected with the exercise of power, James W. Laine treats religion and politics as halves of the same whole, tracing their relationship from the policies of Alexander the Great to the ideologies of modern Europe secularists, with stops in classical India, China, and the Islamic world. *Meta-Religion* is a groundbreaking text that brings power and politics to the fore of our understanding of world religions, placing religion at the center of world history. This synthetic approach is both transformative and enlightening as it presents a powerful model for thinking differently about what religion is and how it functions in the world. With images and maps to bring the narrative to life, *Meta-Religion* combines sophisticated scholarly critique with accessibility that students and scholar alike will appreciate.

This volume aims to reconstruct and debate a contemporary Christian realist framework, while also applying such a perspective to the issues of contemporary politics such as the Bush Doctrine, the laws of war, democracy and democratization, U.S. participation in international institutions, and apocalyptic terrorism.

In this sequel to his *Morality, Politics, and Law*, Michael Perry addresses the proper relation of moral convictions to the politics of a morally pluralistic society. While his analysis focuses on religious morality, Perry's argument applies to morality generally. Contending that no justification of a contested political choice can be neutral among competing conceptions of human good, the author develops an ideal of "ecumenical politics" in which moral convictions about human good can be brought to bear in a productive way in political argument.

Catholic political identity and engagement defy categorization. The complexities of political realities and the human nature of such institutions as church and government often produce a more fractured reality than the pure unity depicted in doctrine. Yet, in 2003 under the leadership of then-pope Joseph Cardinal Ratzinger (now Pope Benedict XVI), the Congregation for the Doctrine of the Faith issued a "Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life." The note explicitly asserts, "The Christian faith is an integral unity, and thus it is incoherent to isolate some particular element to the detriment of the whole of Catholic doctrine. A political commitment to a single isolated aspect of the Church's social doctrine does not exhaust one's responsibility toward the common good." *Catholics and Politics* takes up the political and theological significance of this "integral unity," the universal scope of Catholic concern that can make for strange political bedfellows, confound predictable voting patterns, and leave the church poised to critique narrowly partisan agendas across the spectrum. *Catholics and Politics* depicts the ambivalent character of Catholics' mainstream "arrival" in the U.S. over the past forty years, integrating social scientific, historical and moral accounts of persistent tensions between faith and power. Divided into four parts—Catholic Leaders in U.S. Politics; The Catholic Public; Catholics and the Federal Government; and International Policy and the Vatican—it describes the implications of Catholic universalism for voting patterns, international policymaking, and partisan alliances. The book reveals complex intersections of Catholicism and

politics and the new opportunities for influence and risks of cooptation of political power produced by these shifts. Contributors include political scientists, ethicists, and theologians. The book will be of interest to scholars in political science, religious studies, and Christian ethics and all lay Catholics interested in gaining a deeper understanding of the tensions that can exist between church doctrine and partisan politics.

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