

Rethinking Religion And World Affairs

Islam in International Relations: Politics and Paradigms analyses the interaction between Islam and IR. It shows how Islam is a conceptualization of ideas that affect people's thinking and behaviour in their capacity to relate with IR as both discipline and practice. This approach challenges Western-based and defined epistemological and ontological foundations of the discipline, and by doing so contributes to worlding IR as a field of study and practice by presenting and discussing a broad range of standpoints from within Islamic civilization. The volume opens with the presentation and discussion of the international thought of a major Muslim leader, followed by a chapter that addresses the ethical practice of IR, from traditional pacifism to modern Arab political philosophy. It then switches to applying constructivism as a tool to understand Islam in world affairs and proceeds to address the issue of how the ethnocentric approach of Western academia has hindered our understanding of world affairs. The volume moves on to address the ISIS phenomenon, a current urgent issue in world affairs, and closes with a look at Islamic geopolitics. This comprehensive collection will be of great interest to students, scholars and policy-makers with a focus on the Muslim world.

Not so very long ago it seemed reasonable to assert that the influence of religion on global politics was on the wane. As the Western world became increasingly secular and the process of globalisation deepened, it seemed inevitable - on the surface at least - that the voice of religion was to be heard softly if it was to be heard at all. This has now changed, and changed perhaps irrevocably. As Jeff Haynes argues in this thought-provoking and important new book, various religious 'actors' are now significantly involved in international relations and have become a crucial influence on policy in a post-Westphalian world. International Relations and Religion guides the reader through the complex issues at the heart of this topic with clarity and insight. This updated second edition starts with a close reading of the many theoretical and analytical concepts - notably Huntington and the clash of civilisations - that have grown up around this area and then concludes with a summary of the issues under discussion and attempts to put into context what it means to live in a world that is increasingly shaped by a whole host of diverse religious groups. Essential reading for students of International Relations and Politics.

Faith, Nationalism, and the Future of Liberal Democracy highlights the use of religious identity to fuel the rise of illiberal, nationalist, and populist democracy. In Faith, Nationalism, and the Future of Liberal Democracy, David Elcott, C. Colt Anderson, Tobias Cremer, and Volker Haarmann present a pragmatic and modernist exploration of how religion engages in the public square. Elcott and his co-authors are concerned about the ways religious identity is being used to foster the exclusion of individuals and communities from citizenship, political representation, and a role in determining public policy. They examine the ways religious identity is weaponized to fuel populist revolts against a political, social, and economic order that values democracy in a global and strikingly diverse world. Included is a history and political analysis of religion, politics, and policies in Europe and the United States that foster this illiberal rebellion. The authors explore what constitutes a constructive religious voice in the political arena, even in nurturing patriotism and democracy, and what undermines and threatens liberal democracies. To lay the groundwork for a religious response, the book offers chapters showing how Catholicism, Protestantism, and Judaism can nourish liberal democracy. The authors encourage people of faith to promote foundational support for the institutions and values of the democratic enterprise from within their own religious traditions and to stand against the hostility and cruelty that historically have resulted when religious zealotry and state power combine. Faith, Nationalism, and the Future of Liberal Democracy is intended for readers who value democracy and are concerned about growing threats to it, and especially for people of faith and religious leaders, as well as for scholars of political science, religion, and democracy.

In this book, Julia Berger examines internal meaning-making structures and processes driving NGO behavior, identifying constructs from within a religious tradition that forge new ways of pursuing social change. She evaluates the operation of a distinct rationality, arguing that action is guided not simply by beliefs and values, but also by a combination of elements so intrinsic as to constitute an “organizational DNA.” These hidden structures and rationalities manifest themselves in new modes of engagement and agency; they help us to see the pivotal role of religion in shaping notions of peace, progress, and modernity. To demonstrate the operation and salience of such a rationality, Berger draws on the example of the worldwide Baha'i community. Emerging in 19th century Iran, the community's theological engagement with questions of justice, the unity of humankind, and the emerging global order, constitute one of the most distinct and compelling, yet least-researched examples of religious engagement with the pressing questions of our time. Analyzing events spanning a 75-year period from 1945-2020, this book provides a unique historical and contemporary perspective on the evolving role of religion and civil society in the modern world.

Since the end of the Cold War, religion has become an ever more explicit and systematic focus of US foreign policy across multiple domains. US foreign policymakers, for instance, have been increasingly tasked with monitoring religious freedom and promoting it globally, delivering humanitarian and development aid abroad by drawing on faith-based organizations, fighting global terrorism by seeking to reform Muslim societies and Islamic theologies, and advancing American interests and values more broadly worldwide by engaging with religious actors and dynamics. Simply put, religion has become a major subject and object of American foreign policy in ways that were unimaginable just a few decades ago. In *Finding Faith in Foreign Policy*, Gregorio Bettiza explains the causes and consequences of this shift by developing an original theoretical framework and drawing upon extensive empirical research and interviews. He argues that American foreign policy and religious forces have become ever more inextricably entangled in an age witnessing a global resurgence of religion and the emergence of a postsecular world society. He further shows how the boundaries between faith and state have been redefined through processes of desecularization in the context of American foreign policy, leading the most powerful state in the international system to intervene and reshape in increasingly sustained ways sacred and secular landscapes around the globe. Drawing from a rich evidentiary base spanning twenty-five years, *Finding Faith in Foreign Policy* details how a wave of religious enthusiasm has transformed not just American foreign policy, but the entire international system.

This pioneering handbook proposes an approach to pluralism that is relational, principled, and non-relativistic, going beyond banal calls for mere "tolerance." The growing religious diversity within societies around the world presents both challenges and opportunities. A degree of competition between deeply held religious/worldview perspectives is natural and inevitable, yet at the same time the world urgently needs engagement and partnership across lines of difference. None of the world's most pressing problems can be solved by any single actor, and as such it is not a question of if but when you partner with an individual or institution that does not think, act, or believe as you do. The authors argue that religious literacy—defined as a dynamic combination of competencies and skills, continuously refined through real-world cross-cultural engagement—is vital to building societies and states of neighborly solidarity and civic fairness. Through examination, reflection, and case studies across multiple faith traditions and professional fields, this handbook equips scholars and students, as well as policymakers and practitioners, to assess, analyze, and act collaboratively in a world of deep diversity.

Rival understandings of the meaning and practice of the religious and the secular lead to rival public perspectives about religion and religious freedom in North America. This book explores how debates over the American Office of Religious Freedom and its International Religious Freedom Act (IRFA, 1998) and very recent debates over the Canadian Office of Religious

Freedom (2013) have pitted at least six basic, but very different meanings of the religious and the secular against each other in often undisclosed and usually unproductive ways. Properly naming this 'religious problem' is a critical first step to acknowledging and conciliating their practically polar political prescriptions. It must be considered how we are to think about religion in political offices, both the Canadian and the American experience, as an essentially contested term, and one which demands better than postmodern paralysis, what the author terms political theology. This is especially critical since both of these cases are not just about how to deal with religion at home, but how to engage with religion abroad, where real peril, and real practical policy must be undertaken to protect increasingly besieged religious minorities. Finally, a principled pluralist approach to the religious and the secular suggests a way to think outside the 'religious problem' and productively enlist and engage the forces of religion resurging around the globe. The book will be of great use to scholars and students in religion and foreign affairs, secularization, political theology, and political theory, as well as professionals and policy makers working in issues relating to religion, religious freedom, and foreign affairs.

Mixing religion and public diplomacy can produce volatile results, but in a world in which the dissemination and influence of religious beliefs are enhanced by new communications technologies, religion is a factor in many foreign policy issues and must be addressed. Faith is such a powerful part of so many people's lives that it should be incorporated in public diplomacy efforts if they are to have meaningful resonance among the publics they are trying to reach. This book addresses key issues of faith in an increasingly connected and religious world and provides a better understanding of the role religion plays in public diplomacy.

Religion and democracy can make tense bedfellows. Secular elites may view religious movements as conflict-prone and incapable of compromise, while religious actors may fear that anticlericalism will drive religion from public life. Yet such tensions are not inevitable: from Asia to Latin America, religious actors coexist with, and even help to preserve, democracy. In *Faithful to Secularism*, David T. Buckley argues that political institutions that encourage an active role for public religion are a key part in explaining this variation. He develops the concept of "benevolent secularism" to describe institutions that combine a basic division of religion and state with extensive room for participation of religious actors in public life. He traces the impact of benevolent secularism on religious and secular elites, both at critical junctures in state formation and as politics evolves over time. Buckley shows how religious and secular actors build credibility and shared norms over time, and explains how such coalitions can endure challenges from both religious revivals and periods of anticlericalism. *Faithful to Secularism* tests this institutional theory in Ireland, Senegal, and the Philippines, using a blend of archival, interview, and public opinion data. These case studies illustrate how even countries with an active religious majority can become and remain faithful to secularism.

Until September 11th, 2001, few in the West fully appreciated the significance of religion in international politics. The terrible events of that day refocused our attention on how thoroughly religion and politics intermingle, sometimes with horrific results. But must this intermingling always be so deadly? *The Sacred and the Sovereign* brings together leading voices to consider the roles that religion should—and should not—play in a post-Cold War age distinguished by humanitarian intervention, terrorism, globalization, and challenges to state sovereignty. But these challenges to state sovereignty have deep and abiding roots in religion that invite us to revisit just what values we hold sacred. Offsetting the commonly shared idea that religion is politics'

perennial nemesis, this volume demonstrates that religious traditions, institutions, and ideas are essential elements of the political quest for human rights, peace, order, legitimacy, and justice. *The Sacred and the Sovereign* brings distinguished scholars of religious studies, theology, and politics together with ranking members of the military and government to reflect seriously about where—and if—safe boundaries can be drawn between religion and politics in the international arena.

This comprehensive collection offers a concise introduction to the institutional framework of the Holy See, conceptualizing papal agency and positions from a range of international theory perspectives. The authors – international scholars from political science, history, and religious studies – explore multiple fields of papal and Vatican influence, ranging from spy networks and inter-religious dialogue to social doctrine and religious freedom. This book demonstrates that, contrary to secularization theory, the papacy is not in decline in world politics. Since World War II, the Holy See has played a steadily increasing role in international relations. Globalization supports the role of the Catholic Church as a transnational actor not only in the advanced industrial societies of the West but also increasingly across the Global South. In this volume, the authors document the legacies of John Paul II and Benedict XVI as well as the current pontificate of Pope Francis from a range of contemporary perspectives. This book comprises research articles and commentary essays on the papacy in world politics originally published in *The Review of Faith & International Affairs*.

Religious concerns stand at the center of international politics, yet key paradigms in international relations, namely realism, liberalism, and constructivism, barely consider religion in their analysis of political subjects. The essays in this collection rectify this. Authored by leading scholars, they introduce models that integrate religion into the study of international politics and connect religion to a rising form of populist politics in the developing world. Contributors identify religion as pervasive and distinctive, forcing a reframing of international relations theory that reinterprets traditional paradigms. One essay draws on both realism and constructivism in the examination of religious discourse and transnational networks. Another positions secularism not as the opposite of religion but as a comparable type of worldview drawing on and competing with religious ideas. With the secular state's perceived failure to address popular needs, religion has become a banner for movements that demand a more responsive government. The contributors to this volume recognize this trend and propose structural and theoretical innovations for future advances in the discipline.

This volume stresses world Christianity as a form of public religion, identifying areas for intercultural engagement. Divided into five sections, each formed by two chapters, this volume covers themes such as the reimagining of theology, doctrine, and ecumenical dialogue in the context of world Christianity; Global South perspectives on pluralism and intercultural communication; how epistemological shifts promoted by liberation theology and its dialogue with cultural critical studies have impacted discourses on religion, ethics, and politics; conversations on gender and church from Brazilian and German perspectives; and intercultural proposals for a migratory epistemology that recenters the experience of migration as a primary location for meaning.

The *Wiley Blackwell Companion to Religion and Politics in the U.S.* provides a broad, inclusive, and rich range of chapters, in the study of religion and politics. Arranged in their historical context, chapters address themes of history, law, social and religious

movements, policy and political theory. Broadens the parameters of this timely subject, and includes the latest work in the field. Draws together newly-commissioned essays by distinguished authors that are cogent for scholars, while also being in a style that is accessible to students. Provides a balanced and inclusive approach to religion and politics in the U.S. Engages diverse perspectives from various discourses about religion and politics across the political and disciplinary spectra, while placing them in their larger historical context.

'... a very important book that marks a turning point in the way anthropologists think about religious ideas and practices.' Pascal Boyer, *American Anthropologist*

This volume focuses on issues that have only recently come to the forefront of the discipline such as freedom from religion, ordination of homosexuals, apostasy, security and fundamentalism, issues that are linked to the common themes of secularism and globalization. Although these subjects are not new to the academic debate, they have become prominent in law and religion circles as a result of recent and rapid changes in society. The essays in this volume present multiple points of view, facilitate scholars in understanding this evolving discipline and act as a stimulus for further research. This collection gives the reader a sense of the key topics and current debates in law and religion and is of interest to law, politics, human rights, and religion scholars.

Critically assesses recent debates about the colonial construction of Hinduism. Written by experts in their field, the chapters present historical and empirical arguments as well as theoretical reflections on the topic, offering new insights into the nature of the construction of religion in India.

In recent years, the role of religion in the study and conduct of international affairs has become increasingly important. The essays in this volume seek to question and remedy the problematic neglect of religion in extant scholarship, grappling with puzzles, issues, and questions concerning religion and world affairs in six major areas. Contributors critically revisit the "secularization thesis," which proclaimed the steady erosion of religion's public presence as an effect of modernization; explore the relationship between religion, democracy, and the juridico-political discourse of human rights; assess the role of religion in fomenting, ameliorating, and redressing violent conflict; and consider the value of religious beliefs, actors, and institutions to the delivery of humanitarian aid and the fostering of socio-economic development. Finally, the volume addresses the representation of religion in the expanding global media landscape, the unique place of religion in American foreign policy, and the dilemmas it presents.

Drawing on the work of leading scholars as well as policy makers and analysts, *Rethinking Religion and World Affairs* is the first comprehensive and authoritative guide to the interconnections of religion and global politics.

This book is designed to familiarise students with leading International Relations (IR) theories and their explanation of political events, phenomena, and processes which cross the territorial boundaries of the state. Thus, students will be exposed to the interplay between power, interest, ideas, identity, and resistance, in explaining continuity and change in international relations. Developed to provide students with the analytical tools and intellectual frameworks needed to

understand the behaviour of different international actors in contemporary global affairs. This textbook responds to the challenges of a dynamic job market by assisting students to gain both thorough theoretical knowledge and training them to apply this knowledge to real world problems. In short, this textbook delivers: A comprehensive and interdisciplinary approach to the examination of national, regional and global trends in politics, economics and socio-cultural developments allowing students to understand: ϕ the practice and theory of contemporary international relations ϕ the politics, culture, history, and economies of different regions around the world ϕ the role played by international interactions, culture, and government in local, national, and global settings. Equipping students with the proficiency: ϕ to understand and interpret the dynamics, patterns, and issues of global affairs ϕ to know how to get more information about particular questions ϕ to evaluate that information independently and effectively. To these ends, the textbook provides a number of features that will appeal to students and avoids overwhelming students with chapters on topics which (in practice) are rarely on courses, while nonetheless providing a comprehensive overview of the field. Introduces students to the main debates, topics, and terms in the field and allows them to decide which they would like to focus on in their further studies.

The effect of religious factors on politics has been a key issue since the end of the Cold War and the subsequent rise of religious terrorism. However, the systematic investigations of these topics have focused primarily on the effects of religion on domestic and international conflict. *Scriptures, Shrines, Scapegoats, and World Politics* offers a comprehensive evaluation of the role of religion in international relations, broadening the scope of investigation to such topics as the relationship between religion and cooperation, religion and conflict, and the relationship between religion and the quality of life. Religion is often manipulated by political elites to advance their principal goal of political survival. Zeev Maoz and Errol A. Henderson find that no specific religion is either consistently more bellicose or consistently more cooperative than other religions. However, religious similarity between states tends to reduce the propensity of conflict and increase the opportunity for security cooperation. The authors find a significant relationship between secularism and human security.

This book is about the global resurgence of culture and religion in international relations, and how these social changes are transforming our understanding of International Relation theory, and the key policy-related issue areas in world politics. It is evident in the on-going debates over the 'root causes' of 9/11 that there are many scholars, journalists and members of the public who still believe culture and religion can be explained away by appeals to more 'basic' economic, social or political forces in society. Therefore *The Global Resurgence of Religion and the Transformation of International Relations* presents an argument for taking culture - and particularly religion - as social forces that are important for understanding world politics in the post-Westphalian era.

Religion and Democratization is a comparative study of how regime types and

religion-state arrangements frame questions of religious and political identities in Muslim and Catholic societies. The book proposes a theory for modeling the dynamics of "religiously friendly democratization processes in which states institutionally favor specific religious values and organizations and allow religious political parties to contest elections. Religiously friendly democratization has a transformative effect on both the democratic politics and religious life of society. As this book demonstrates, it affects the political goals of religious leaders and the political salience of the religious identities of religious individuals. In a religiously charged national setting, religiously friendly democratization can generate more support for democracy among religious actors. By embedding religious ideas and values into its institutions, however, it also mediates the effects of secularization on national religious markets, creating more favorable conditions for the emergence of public religions and new trajectories of religious life. The book anchors its theoretical claims in case studies of Italy and Algeria, integrating original qualitative evidence and statistical data on voters' political and religious attitudes. It also considers the dynamics of religiously friendly democratization across the Muslim world today, through a comparative analysis of Tunisia, Morocco, Turkey and Indonesia. Finally, the book examines the theory's wider relevance through a large-N quantitative analysis, employing cross-national databases on religion-state relationships created by Grim and Finke and Fox.

This comprehensive Handbook examines the relationship between religion and international relations, mainly focusing on several world religions – Christianity, Islam, Hinduism, and Judaism. Providing a timely update on this understudied topic, it evaluates how this complex relationship has evolved over the last four decades, looking at a variety of political contexts, regions and countries.

No analysis of the Donald Trump phenomenon and American neo-nationalism is satisfactory without examining the impact of both the Christian Right and the secular nationalist right, both in the USA and abroad. This book analyses the political impact of both strands in relation to America's culture wars at home and the clash of civilisations in the USA's foreign policy. Each strand — religious and secular — has had different issues to pursue during the Trump presidency; religious liberty and associated issues, on the one hand, and 'America's place in the world', on the other. This book demonstrates how both strands overlap and draw on each other's concerns to exhibit a pronounced, multifaceted neo-nationalism which was ideologically important for the Trump presidency. The author emphasises that the Trump phenomenon has been building for decades, and the Trump presidency has used significant political, social, economic, and cultural disquiet, and the post-2008 economic crisis and associated global turmoil, to fashion and progress policies which appeal strongly to both the Christian Right and many secular nationalists. This book will be of interest to students, researchers, and policy-makers interested in American politics, American political history, religion and politics in America, and religion and IR

with a focus on the USA.

This volume provides a comprehensive and interdisciplinary account of the scholarship on religion, conflict, and peacebuilding. Looking far beyond the traditional parameters of the field, the contributors engage deeply with the legacies of colonialism, missionary activism, secularism, orientalism, and liberalism as they relate to the discussion of religion, violence, and nonviolent transformation and resistance. Featuring numerous case studies from various contexts and traditions, the volume is organized thematically into five different parts. It begins with an up-to-date mapping of scholarship on religion and violence, and religion and peace. The second part explores the challenges related to developing secularist theories on peace and nationalism, broadening the discussion of violence to include an analysis of cultural and structural forms. In the third section, the chapters explore controversial topics such as religion and development, religious militancy, and the freedom of religion as a keystone of peacebuilding. The fourth part locates notions of peacebuilding in spiritual practice by focusing on constructive resources within various traditions, the transformative role of rituals, youth and interfaith activism in American university campuses, religion and solidarity activism, scriptural reasoning as a peacebuilding practice, and an extended reflection on the history and legacy of missionary peacebuilding. The volume concludes by looking to the future of peacebuilding scholarship and the possibilities for new growth and progress. Bringing together a diverse array of scholars, this innovative handbook grapples with the tension between theory and practice, cultural theory, and the legacy of the liberal peace paradigm, offering provocative, elastic, and context-specific insights for strategic peacebuilding processes.

It has long been assumed that religion is in decline in the West: however it continues to have an important yet contested role in individual lives and in society at large.

Furthermore half a century or so in which religion and belief were barely talked about in public has resulted in a pressing lack of religious literacy, leaving many ill-equipped to engage with religion and belief when they encounter them in daily life – in relationships, law, media, the professions, business and politics, among others. This valuable book is the first to bring together theory and policy with analysis and expertise on practices in key areas of the public realm to explore what religious literacy is, why it is needed and what might be done about it. It makes the case for a public realm which is well equipped to engage with the plurality and pervasiveness of religion and belief, whatever the individual's own stance. It is aimed at academics, policy-makers and practitioners interested in the policy and practice implications of the continuing presence of religion and belief in the public sphere.

There has long been a debate about implications of globalization for the survival of the world of sovereign nation-states, and the role of nationalism as both an agent of and a response to globalization. In contrast, until recently there has been much less debate about the fate of religion. 'Globalization' has been viewed as part of the rationalization process, which has already relegated religion to the dustbin of history, just as it threatens the nation, as the world moves toward a cosmopolitan ethics and politics. The chapters in this book, however, make the case for the salience and resilience of religion, often in conjunction with nationalism, in the contemporary world in several ways. This book highlights the diverse ways in which religions first and foremost make use of the traditional power and communication channels available to them, like

strategies of conversion, the preservation of traditional value systems, and the intertwining of religious and political power. Nevertheless, challenged by a more culturally and religiously diversified societies and by the growth of new religious sects, contemporary religions are also forced to let go of these well known strategies of preservation and formulate new ways of establishing their position in local contexts. This collection of essays by established and emerging scholars brings together theory-driven and empirically-based research and case-studies about the global and bottom-up strategies of religions and religious traditions in Europe and beyond to rethink their positions in their local communities and in the world.

Having destabilized dominant assumptions about the nature of religion, there is now a need to develop new ways of thinking about this ever-present phenomenon in global politics. This book outlines a new approach to understanding religion and its relationship with politics in the West and globally for International Relations.

This volume examines the different and sometimes contradictory approaches of four UN human rights committees to the concept of religion. Drawing on critical perspectives from religious studies, the book combines a genealogical assessment of the role of religion in international law with a detailed textual study of the reporting practice of the committees monitoring racial discrimination, civil and political rights, women's rights, and children's rights. Årsheim argues that the role of religion within the rights traditions monitored by the committees varies to the extent that their recommendations risk contradicting one another, thereby undermining their credibility and potential to bring about real change on the ground: Where some committees view religion singularly as a core individual right, others see religion partly as an inherent threat to the realization of other rights, but also as a potent social force to be reckoned with. In order to remedy this situation, Årsheim proposes the publication of a joint general comment by all the committees, spelling out their approach to the role of religion in the implementation of human rights.

This book explains the norms of war in the different religions. After a chapter which describes the links and interactions between religion and war, the book exposes the norms of war in Hinduism, in Theravada Buddhism, in Japanese religion, in Judaism, in Roman Catholic Christianity, in Eastern Orthodox Christianity, in Protestant Christianity, in Shia Islam and in Sunni Islam.

Globalization has, essentially, come to an end. It is, already, a victorious revolution. It has profoundly restructured the relationships between people and the world, often recreating them in a new geographical image. This book discovers and describes these relationships of new geographies, providing a comprehensive spatial guide to the globalized world of the 21st century. It considers a number of timely and important themes and insights for the present and future world, exploring topics such as population trends and migration; development, the urban; transportation; religion; our endangered planet; wars, conflicts and terrorism, and disease. As such it offers a cross-cutting synthesis of the modern world. It will be of interest to students and researches in humanities and social sciences, including geographers, economists, political scientists and IR specialists.

With a religious re-emergence in international relations, this book provides an introduction to the role religions play within the global political arena. Culled from theoretical, practical, and real-world experiences, Ferrara explains the role religion now

plays in global affairs on diplomatic and political levels.

This collection of essays examines how "the secular" is constituted and understood, and how new understandings of secularism and religion shape analytic perspectives in the social sciences, politics, and international affairs.

This volume approaches the UN as a laboratory of religio-political value politics. Over the last two decades religion has acquired increasing influence in international politics, and religious violence and terrorism has attracted much scholarly attention. But there is another parallel development which has gone largely unnoticed, namely the increasing political impact of peaceful religious actors. With several religious actors in one place and interacting under the same conditions, the UN is as a multi-religious society writ small. The contributors to this book analyse the most influential religious actors at the UN (including The Roman Catholic Church; The Organisation of Islamic Countries; the Russian Orthodox Church). Mapping the peaceful political engagements of religious actors; who they are and how they collaborate with each other - whether on an ad hoc basis or by forming more permanent networks - throwing light at the modus operandi of religious actors at the UN; their strategies and motivations. The chapters are closely interrelated through the shared focus on the UN and common theoretical perspectives, and pursue two intertwined aspects of religious value politics, namely the whys and hows of cross-religious cooperation on the one hand, and the interaction between religious actors and states on the other. Drawing together a broad range of experts on religious actors, this work will be of great interest to students and scholars of Religion and Politics, International Relations and the UN.

This authoritative collection offers a detailed overview of religious ideas, structures, and institutions in the making of Europe. Written by leading scholars in the field, it demonstrates the enduring presence of lived and institutionalized religion in the social networks of identity, policy, and power over two millennia of European history.

Rethinking Religion and World Affairs Oxford University Press

Understanding Chinese politics has become more important than ever. Some argue that China's political system is 'institutionalized' or that 'win all/lose all' struggles are a thing of the past, but, Joseph Fewsmith argues, as in all Leninist systems, political power is difficult to pass on from one leader to the next. Indeed, each new leader must deploy whatever resources he has to gain control over critical positions and thus consolidate power. Fewsmith traces four decades of elite politics from Deng to Xi, showing how each leader has built power (or not). He shows how the structure of politics in China has set the stage for intense and sometimes violent intra-elite struggles, shaping a hierarchy in which one person tends to dominate, and, ironically, providing for periods of stability between intervals of contention.

This new handbook is a comprehensive collection of cutting-edge essays that investigate the contribution of Critical Terrorism Studies to our understanding of contemporary terrorism and counterterrorism. Terrorism remains one of the most important security and political issues of our time. After 9/11, Critical Terrorism Studies (CTS) emerged as an alternative approach to the mainstream study of terrorism and counterterrorism, one which combined innovative methods with a searching critique of the abuses of the war on terror. This volume explores the unique contribution of CTS to our understanding of contemporary non-state violence and the state's response to it. It draws together contributions from key thinkers in the field who explore critical questions

around the nature and study of terrorism, the causes of terrorism, state terrorism, responses to terrorism, the war on terror, and emerging issues in terrorism research. Covering a wide range of topics including key debates in the field and emerging issues, the Routledge Handbook of Critical Terrorism Studies will set a benchmark for future research on terrorism and the response to it. This handbook will be of great interest to students of terrorism studies, political violence, critical security studies and IR in general.

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.

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