This book is a welcome new edition, which completely updates and revises the very popular first edition, Politics and Society in the Third World. Mehran Kamrava has brought the book in line with the major changes in global politics, and the politics and social issues of the developing world. The book examines key issues such as democratisation: civil society organisations and NGOs, 'political society', state collapse, democratic bargains and transition, consolidation and problems of legitimacy, elections, multi-party politics; industrial development; dependency theory and globalisation; the roles of the IMF and the World Bank, the GATT and other multinational institutions; urbanisation; social change; the increasing influence of western values, capital and institutions; urbanisation: social change; the increasing influence of western values, capital and institutions; political culture: its role and impact in newly democratic developing countries; revolution; and gives more examples from Africa, East Asia and rural societies.

Islam and Dissent in Postrevolutionary Iran

For more than a millennium, beginning in the early Middle Ages, most Western Christians lived in societies that sought to be comprehensively Christian—ecclesiastically, economically, legally, and politically. That is to say, most Western Christians lived in Christendom. But in a gradual process beginning a few hundred years ago, Christendom weakened and finally crumbled. Today, most Christians in the world live in pluralistic...
political communities. And Christians themselves have very different opinions about what to make of the demise of Christendom and how to understand their status and responsibilities in a post-Christendom world. Politics After Christendom argues that Scripture leaves Christians well-equipped for living in a world such as this. Scripture gives no indication that Christians should strive to establish some version of Christendom. Instead, it prepares them to live in societies that are indifferent or hostile to Christianity, societies in which believers must live faithful lives as sojourners and exiles. Politics After Christendom explains what Scripture teaches about political community and about Christians' responsibilities within their own communities. As it pursues this task, Politics After Christendom makes use of several important theological ideas that Christian thinkers have developed over the centuries. These ideas include Augustine's Two-Cities concept, the Reformation Two-Kingdoms category, natural law, and a theology of the biblical covenants. Politics After Christendom brings these ideas together in a distinctive way to present a model for Christian political engagement. In doing so, it interacts with many important thinkers, including older theologians (e.g., Augustine, Aquinas, and Calvin), recent secular political theorists (e.g., Rawls, Hayek, and Dworkin), contemporary political-theologians (e.g., Hauerwas, O'Donovan, and Wolterstorff), and contemporary Christian cultural commentators (e.g., MacIntyre, Hunter, and Dreher). Part 1 presents a political theology through a careful study of the biblical story, giving special attention to the covenants God has established with his creation and how these covenants inform a proper view of political community. Part 1 argues that civil governments are legitimate but penultimate, and common but not neutral. It concludes that Christians should understand themselves as sojourners and exiles in their political communities. They ought to pursue justice, peace, and excellence in these communities, but remember that these communities are temporary and thus not confuse them with the everlasting kingdom of the Lord Jesus Christ. Christians' ultimate citizenship is in this new-creation kingdom. Part 2 reflects on how the political theology developed in Part 1 provides Christians with a framework for thinking about perennial issues of political and legal theory. Part 2 does not set out a detailed public policy or promote a particular political ideology. Rather, it suggests how Christians might think about important social issues in a wise and theologically sound way, so that they might be better equipped to respond well to the specific controversies they face today. These issues include race, religious liberty, family, economics, justice, rights, authority, and civil resistance. After considering these matters, Part 2 concludes by reflecting on the classical liberal and conservative traditions, as well as recent challenges to them by nationalist and progressivist movements.

For Christ and Country

At a moment in which interest in political theology is rising, acceptance of a public role for religion is declining, and cynicism regarding both political and religious institutions is overflowing, this book investigates the possibilities and constraints of a Christian political theology that can meaningfully mediate Scripture, doctrine, and political reality. In critical dialogue with political theologians and political philosophers past and present, we explore the origins, meaning, and purpose of Christian political theology in an age of growing discontent with the once-impregnable liberal democratic order of yesteryear. Approaching politics as both art and science, this book lays a challenge at the feet of political theologians to offer a theological account of politics that is genuinely illuminating of political reality and efficacious for the faithful who seek to operate within it.

Postmodernism and the Revolution in Religious Theory
This title provides a broad encounter between modern Jewish thought and recent developments in political theology. In opposition to impetuous associations of Judaism and liberalism and charges that Judaism cannot engender a universal political order, the essays in this volume propose a new and richly detailed engagement between Judaism and the political.

Constituent Moments

In this strikingly original work, Paul W. Kahn rethinks the meaning of political theology. In a text innovative in both form and substance, he describes an American political theology as a secular inquiry into ultimate meanings sustaining our faith in the popular sovereign. Kahn works out his view through an engagement with Carl Schmitt's 1922 classic, Political Theology: Four Chapters on the Concept of Sovereignty. He forces an engagement with Schmitt's four chapters, offering a new version of each that is responsive to the American political imaginary. The result is a contemporary political theology. As in Schmitt's work, sovereignty remains central, yet Kahn shows how popular sovereignty creates an ethos of sacrifice in the modern state. Turning to law, Kahn demonstrates how the line between exception and judicial decision is not as sharp as Schmitt led us to believe. He reminds readers that American political life begins with the revolutionary willingness to sacrifice and that both sacrifice and law continue to ground the American political imagination. Kahn offers a political theology that has at its center the practice of freedom realized in political decisions, legal judgments, and finally in philosophical inquiry itself.

Post-Revolutionary Politics in Iran

Religion, Politics, and the Christian Right

In the Vortex of Violence examines the uncharted history of lynching in post-revolutionary Mexico. Based on a collection of previously untapped sources, the book examines why lynching became a persistent practice during a period otherwise characterized by political stability and decreasing levels of violence. It explores how state formation processes, as well as religion, perceptions of crime, and mythical beliefs, contributed to shaping people's understanding of lynching as a legitimate form of justice. Extending the history of lynching beyond the United States, this book offers key insights into the cultural, historical, and political reasons behind the violent phenomenon and its continued practice in Latin America today.

Creating the Nation in Provincial France

Princeton theologian Mark Taylor here looks at the influence and stance of the right-wing Christian movement in the U.S. He questions its religious authenticity, its claim to be called Christian, and the ethical stands it has taken in national politics of the last ten years. The heart of Taylor's argument is Jesus himself. Using the latest New Testament scholarship on the historical Jesus and his tactic in relation to the Roman Empire, Taylor argues that Jesus' life and work and message are inherently political and driven by the need to show God's love for the poor, condemnation of the oppressor, and search for a reign of justice. These Christian hallmarks, Taylor asserts, stand as a critical corrective to a distorted Christianity that often dominates the U.S. political scene today.
**Revolution and Its Discontents**

"This book is the first collection of its kind. It brings together articles by historians, sociologists and political scientists as well as contributions by intellectuals and essayists currently engaged in the intellectual scene in Iran, thus outlining not only a range of intellectual concerns and trends in the tumultuous 20th century but also presenting authentic insights from a number of present-day participants."--Ahmad Ashraf, Center for Iranian Studies, Columbia University

Intellectual Trends in Twentieth-Century Iran, a collection of essays by journalists and Iranian scholars based in both North America and the Middle East, examines the major intellectual trends in twentieth-century Iran and explores the role that the intellectual has played in shaping the debates and political culture in both prerevolutionary and postrevolutionary Iran. The issues discussed in this collection are among the most provocative in contemporary Iran and range from the hermeneutics of Mojtabah-children of Iran to the movement of the reformist press to clerical discourses on the subject of women's rights. Additionally, Intellectual Trends discusses broader issues such as Iranian liberalism and the relationship between tradition and modernity with a depth and insight that is essential in understanding the diverse issues facing a contemporary Middle East. Together, the collection provides a valuable account and analysis of the intellectual currents in this pivotal state across the last century. Contents Introduction Part I. Intellectual Discourse in Pahlavi Iran 1. The Ambivalent Modernity of Iranian Intellectuals, by Mehrzad Boroujerdi 2. Khalil Maleki: The Odd Intellectual Out, by Homa Katouzian 3. Ahmad Shamlu and the Contingency of Our Future, by Hamid Dabashi and Golriz Dahdel 4. The Discourse of "Authentic Culture" in Iran of the 1960s and 1970s, by Negin Nabavi Part II. Intellectual Expressions and Dynamics in Postrevolutionary Iran 5. Crossing the Desert: Iranian Intellectuals after the Islamic Revolution, by Morad Saghafi 6. Religious Intellectuals and Political Action in the Reform Movement, by Hamidreza Jalaeipour 7. Improvising in Public: Transgressive Politics of the Reformist Press in Postrevolutionary Iran, by Farideh Farhi 8. Sacral Defense of Secularism: Dissident Political Theology in Iran, by Mahmoud Sadri 9. Women's Rights and Clerical Discourses: The Legacy of 'Allameh Tabataba'i, by Ziba Mir-Hosseini

Negin Nabavi is assistant professor of Near Eastern studies at Princeton University.

**In the Vortex of Violence**

This volume offers a powerful argument that Catholics and Catholicism had a more pervasive and impeding influence on postrevolutionary state formation in Mexico than historians have recognized or acknowledged.

**Christian Political Theology in an Age of Discontent**

Juster shows how a common view of masculinity and femininity shaped both radical religious and revolutionary politics in post-revolutionary America.

**Religious Statecraft**

Political Theology II is Carl Schmitt's last book. Part polemic, part self-vindication for his involvement in the National Socialist German Workers' Party (NSDAP), this is Schmitt's most theological reflection on Christianity and its concept of sovereignty following the Second Vatican Council. At a time of increasing visibility of religion in public debates and a realization that Schmitt is the major and most controversial political theorist of the twentieth
Examining the trajectory of the secularization of Islam in Iran, this book explains how efforts to Islamize society led, self-destructively, to its secularization. The research engages a range of debates across different fields, emphasizing the political and epistemological instability of the basic categories such as Islam, Sharia and secularism. The volume is an interdisciplinary study of both the history of Islamic revival and Khomeini's very specific merger of Islamic Law and mysticism. It traces back the process of secularization to the early encounter of Iranian intellectuals with Europeans and adoption of their fundamental framework in an Islamic guise. The process continued until the Islamic revolution of Iran in 1979, when Khomeini tried to substantively de-secularize Iranian social imaginaries. His attempts were not followed up by his followers who vigorously reinstated the previous trend, after his death, resulting in a polity which is mostly secular but with Islamic ornaments. Bringing together area studies (Iran), religious studies (Islam), and political theory (secularism), this interdisciplinary volume places findings in a broader narrative that is both specific to Iran but broad enough to engage a global readership.

Religion, Politics, and the Christian Right

While the academic study of religion has increased almost exponentially in the past fifty years, general theories of religion have been in significant decline. In his new book, Carl Raschke offers the first systematic exploration of how the postmodern philosophical theories of Jacques Derrida, Gilles Deleuze, Alain Badiou, and Slavoj Zizek have contributed significantly to the development of a theory of religion as a whole. The bold paradigm he uses to articulate the framework for a revolution in religious theory comes from semiotics—namely, the problem of the sign and the "singularity" or "event horizon" from which a sign is generated.

Modernity and Re-enchantment

Religious Secularity

Since the 1979 revolution, scholars and policy makers alike have tended to see Iranian political actors as religiously driven—dedicated to overturning the international order in line with a theologically prescribed outlook. This provocative book argues that such views have the link between religious ideology and political order in Iran backwards. Religious Statecraft examines the politics of Islam, rather than political Islam, to achieve a new understanding of Iranian politics and its ideological contradictions. Mohammad Ayatollahi Tabaar traces half a century of shifting Islamist doctrines against the backdrop of Iran's factional and international politics, demonstrating that religious narratives in Iran can change rapidly,
frequently, and dramatically in accordance with elites’ threat perceptions. He argues that the Islamists’ gambit to capture the state depended on attaining a monopoly over the use of religious narratives. Tabaar explains how competing political actors strategically develop and deploy Shi’a-inspired ideologies to gain credibility, constrain political rivals, and raise mass support. He also challenges readers to rethink conventional wisdom regarding the revolution, Ayatollah Khomeini, the U.S. embassy hostage crisis, the Iran-Iraq War, the Green Movement, nuclear politics, and U.S.-Iran relations. Based on a micro-level analysis of postrevolutionary Iranian media and recently declassified documents as well as theological journals and political memoirs, Religious Statecraft constructs a new picture of Iranian politics in which power drives Islamist ideology.

**Eugenics, Religion, and Politics: the Sex Education Controversy in Post-revolutionary Mexico**

Winner of the 2017 Alpha Sigma Nu Award The collapse of communism in eastern Europe has forced traditionally Eastern Orthodox countries to consider the relationship between Christianity and liberal democracy. Contributors examine the influence of Constantinianism in both the post-communist Orthodox world and in Western political theology. Constructive theological essays feature Catholic and Protestant theologians reflecting on the relationship between Christianity and democracy, as well as Orthodox theologians reflecting on their tradition’s relationship to liberal democracy. The essays explore prospects of a distinctively Christian politics in a post-communist, post-Constantinian age.

**Political Islam in Post-Revolutionary Iran**

Representative of a new wave of anthropological research on religion in Vietnam, Modernity and Re-enchantment brings together in a single book the latest and best research available on this topic. Its lively and original descriptions deftly evoke the burgeoning field of religiosity in contemporary Vietnam. With case studies into a great variety of religious practices, it covers more ground than the small handful of single-authored books currently available on religion in Vietnam.

**Disenchanting Political Theology in Post-revolutionary Iran**

The death of the Islamic Republic's revolutionary patriarch, Ayatollah Khomeini, the bitter denouement of the Iran-Iraq War, and the marginalisation of leading factions within the political elite, in tandem with the end of the Cold War, harboured immense intellectual and political repercussions for the Iranian state and society. It was these events which created the conditions for the emergence of Iran's post-revolutionary reform movement, as its intellectuals and political leaders sought to re-evaluate the foundations of the Islamic state's political legitimacy and religious authority. In this monograph, Sadeghi-Boroujerdi, examines the rise and evolution of reformist political thought in Iran and analyses the complex network of publications, study circles, and think-tanks that encompassed a range of prominent politicians and intellectuals in the 1990s. In his meticulous account of the relationships between the post-revolutionary political class and intelligentsia, he explores a panoply of political and ideological issues still vital to understanding Iran's revolutionary state, such as the ruling political theology of the 'Guardianship of the Jurist', the political elite's engagement with questions of Islamic statehood, democracy and constitutionalism, and their critiques of revolutionary agency and social transformation.
Since the American Revolution, there has been broad cultural consensus that “the people” are the only legitimate ground of public authority in the United States. For just as long, there has been disagreement over who the people are and how they should be represented or institutionally embodied. In Constituent Moments, Jason Frank explores this dilemma of authorization: the grounding of democratic legitimacy in an elusive notion of the people. Frank argues that the people are not a coherent or sanctioned collective. Instead, the people exist as an effect of successful claims to speak on their behalf; the power to speak in their name can be vindicated only retrospectively. The people, and democratic politics more broadly, emerge from the dynamic tension between popular politics and representation. They spring from what Frank calls “constituent moments,” moments when claims to speak in the people’s name are politically felicitous, even though those making such claims break from established rules and procedures for representing popular voice. Elaborating his theory of constituent moments, Frank focuses on specific historical instances when under-authorized individuals or associations seized the mantle of authority, and, by doing so, changed the inherited rules of authorization and produced new spaces and conditions for political representation. He looks at crowd actions such as parades, riots, and protests; the Democratic-Republican Societies of the 1790s; and the writings of Walt Whitman and Frederick Douglass. Frank demonstrates that the revolutionary establishment of the people is not a solitary event, but rather a series of micropolitical enactments, small dramas of self-authorization that take place in the informal contexts of crowd actions, political oratory, and literature as well as in the more formal settings of constitutional conventions and political associations.

The Democratization of American Christianity

This study provides a radical reassessment of the English Reformation. No one in eighteenth-century England thought that they were living during ‘the Enlightenment’; instead, they saw themselves as facing the religious, intellectual and political problems unleashed by the Reformation, which began in the sixteenth century. Moreover, they faced those problems in the aftermath of two bloody seventeenth-century political and religious revolutions. This book examines how the eighteenth-century English debated the causes and consequences of those revolutions and the thing they thought had caused them, the Reformation. It draws on a wide array of manuscript sources to show how authors crafted and pitched their works.

Political Theology

The relationship between the Islamic Republic of Iran and the Western World is fraught with challenges and tensions. In order to generate the capacity for greater engagement and dialogue, there is a need for the West to better understand the complex ideological developments that are central to Iran. Majid Mohammadi charts the central concepts and nuances of the ideological map of post-revolutionary Iran, and examines the rise and development of Shi’i Islamism. He recognizes that the Islamic Republic of Iran and Iranian political discourse are the outcome of contesting perspectives and ideologies: identity-oriented, socialist, nationalist, authoritarian, Shari’a, scripturalist, mystical, militarist and fascist. This is a comprehensive, comparative contribution to one of today's most important topics: that of the relationship between Political Islam and the West.
This book explores the intellectual discourse in post-revolutionary Iran. It focuses on Abdolkarim Soroush, a leading Muslim liberal thinker, whose theory of religion is regarded as highly relevant to the current theological and intellectual dynamics in the Islamic world. The Philosophy of Religion in Post-Revolutionary Iran discusses why and how Sorosh’s thought has developed from an Islamic apologetic modernist theology in the 1970s to a liberal theory about religion in post-revolutionary Iran. Through a close and detailed analysis of Sorosh’s main theories, the book argues that Sorosh’s thought evolved, through reception of post-positivist epistemology and interaction with Islamism in practice, into a historicist and pluralist theory of religion, a theory that regards religion, including Islam, as being a contextual and historical dialogue between man and the Absolute. The book also highlights some shortcomings of Sorosh’s reform project. Specifically, it notes that Sorosh, consciously or unconsciously, has not yet admitted many extensive consequences of his theories, such as those relating to historicity of religious rituals (‘ibadat) or recognition of the post-Mohammadan revelations and religions. In addition, some other features and implications of Sorosh’s thought, such as a historical-critical approach to the Koran, post-secular and post-Islamist theologies, and his dialogical approach that goes beyond the Orientalism–Occidentalism dichotomy, are discussed. Providing a detailed overview on this leading Muslim thinker, this book will appeal to students and scholars of Islamic Philosophy, Middle East Studies, and Philosophy of Religion.

After the Islamic revolution in Iran, revolutionary leaders had to compromise their ideology. The Iranian ship of state continues to drift in search of an equilibrium between revolutionary convictions and the demands of governance, between religion and state, and Islam and the West.

This highly original interpretation of Paul by the Jewish philosopher of religion Jacob Taubes was presented in a number of lectures held in Heidelberg toward the end of his life, and was regarded by him as his "spiritual testament." Taubes engages with classic Paul commentators, including Karl Barth, but also situates the Pauline text in the context of Freud, Nietzsche, Benjamin, Adorno, Scholem, and Rosenzweig. In his distinctive argument for the apocalyptic-revolutionary potential of Romans, Taubes also takes issue with the "political theology" advanced by the conservative Catholic jurist Carl Schmitt. Taubes’ reading has been crucial for a number of interpretations of political theology and of Paul—including those of Jan Assmann and Giorgio Agamben—and it belongs to a wave of fresh considerations of Paul’s legacy (Boyarin, Lyotard, Badiou, Zizek). Finally, Taubes’ far-ranging lectures provide important insights into the singular experiences and views of this unconventional Jewish intellectual living in post-Holocaust Germany.
ABSTRACT: Rendering an accurate representation of the sex education issue in Mexico during the early 1930s requires an application of several types of historical analyses. In an attempt to reveal the complexities of this subject matter, this thesis uses intellectual and political history to better situate the church-state conflict over this proposed program. It has also attempted to weave these themes into the broader patchwork of state formation by emphasizing the government's use of hygienic programs as a means of national modernization. The research presented here shows that the program on sex education was not implemented in the 1930s due to Catholic opposition, and, therefore, never was used as a tool of modernization by the Mexican government. The thesis that arises from this research is that, although the sex education program never reached the schools, the idea of sex education was still used to promote the agendas of both the church and the national governing elite.

Political Theology II

This book is a collection of specifically commissioned articles on the key continental European philosophical movements since 1914. It shows how each of these bodies of thought has been shaped by their responses to the horrors set in train by World War I, and considers whether we are yet ‘post-post-war’. The outbreak of World War I in August 1914 set in train a series of crises and re-configurations, which have continued to shape the world for a century: industrialized slaughter, the end of colonialism and European empires, the rise of the USA, economic crises, fascism, Soviet Marxism, the gulags and the Shoah. Nearly all of the major movements in European thinking (phenomenology, psychoanalysis, Hegelianism, Marxism, political theology, critical theory and neoliberalism) were forged in, or shaped by, attempts to come to terms with the global trauma of the World Wars. This is the first book to describe the development of these movements after World War I, and as such promises to be of interest to philosophers and historians of philosophy around the world.

The Philosophy of Religion in Post-Revolutionary Iran

Preface / Hent de Vries and Lawrence E. Sullivan -- Introduction: before, around, and beyond the theologico-political / Hent de Vries -- What are political theologies? -- The gods of politics in early Greek cities / Marcel Detienne -- Church, state, resistance / Jean-Luc Nancy -- Politics and finitude: the temporal status of Augustine's Civitas permixta / M.B. Pranger -- The scandal of religion: Luther and public speech in the Reformation / Antónia Szabari -- On the names of God / Ernesto Laclau -- The permanence of the theologico-political? / Claude Lefort -- Violence in the state of exception: reflections on theologico-political motifs in Benjamin and Schmitt / Marc de Wilde -- Critique, coercion, and sacred life in Benjamin's "Critique of violence" / Judith Butler -- From Rosenzweig to Levinas: philosophy of war / Stéphane Mosès -- Levinas, Spinoza, and the theologico-political meaning of Scripture / Hent de Vries -- Beyond tolerance: pluralism and agonistic reason -- On the relation between the secular liberal state and religion / Jürgen Habermas -- Prepolitical moral foundations of a free republic / Pope Benedict XVI -- Bush's God talk / Bruce Lincoln -- Pluralism and faith / William E. Connolly -- Subjects of tolerance: why we are civilized and they are the barbarians / Wendy Brown -- Religion, liberal democracy, and citizenship / Chantal Mouffe -- Toleration without tolerance: enlightenment and the image of reason / Lars Tønder -- Saint John: the miracle of secular reason / Matthew Scherer -- Democratic republicanism, secularism, and beyond -- Reinhabiting civil disobedience / Bhrigupati Singh -- Rogue democracy and the
hidden God / Samuel Weber -- Intimate publicities : retreating the theologico-political in the Chávez regime? / Rafael Sánchez -- The figure of the abducted woman : the citizen as sexed / Veena Das -- How to recognize a Moslem when you see one : Western secularism and the politics of conversion / Markha G. Valenta -- Laïcité or the politics of republican secularism / Yolande Jansen -- Trying to understand French secularism / Talal Asad -- Pim Fortuyn, Theo van Gogh, and the politics of tolerance in the Netherlands / Peter van der Veer -- Can a minority retain its identity in law? the 2005 Multatuli lecture / Job Cohen -- Prophetic justice in a home haunted by strangers : transgressive solidarity and trauma in the work of an Israeli rabbis' group / Bettina Prato -- Opening societies and the rights of the human -- Mysticism and the foundation of the open society : bergsonian politics / Paola Marrati -- The agency of assemblages and the North American blackout / Jane bennett -- Automatic theologies : surrealism and the politics of equality / Kate Khatib -- Theoscopy : transparency, omnipotence, and modernity / Stefanos Geroulanos -- Come on, humans, one more effort if you want to be post-christians! / Thierry de Duve -- The right not to use rights : human rights and the structure of judgments / Werner Hamacher.

Post-Politics in Context

As disciplines, Politics and International Relations remain dominated by ideas drawn from traditions of liberal internationalism and political realism in which political imagination is preoccupied with command and order, rather than with disruption and emancipation. Yet, they have failed to offer adequate answers to why political action is foreclosed in contemporary times. Proposed through a historically informed engagement with seminal thinkers, including Walter Benjamin, Friedrich Nietzsche, Gilles Deleuze, and Michel Foucault, and examples from films and contemporary events, Ali Rıza Taşkale presents an original and much needed new perspective to interpret politics in our contemporary societies. He argues that post-politics is a counterrevolutionary logic which aims to create a society without conflict, struggle and radical systemic change. Post-Politics in Context serves as seminal intervention upon the debate over the depoliticised conditions of contemporary neoliberal society as well as functioning as an introduction to the core theoretical frameworks of alternative tradition of social and political thought in a manner that is lacking in current debates about Politics and International Relations.

NEOLIBERALISM AND POLITICAL THEOLOGY

Sheppard explores Mexico's profound political, social, and economic changes through the lens of the persistent political power of Mexican revolutionary nationalism. By examining the major events and transformations in Mexico since 1968, he shows how historical myths such as the Mexican Revolution, Benito Juárez, and Emiliano Zapata as well as Catholic nationalism emerged during historical-commemoration ceremonies, in popular social and anti-neoliberal protest movements, and in debates between commentators, politicians, and intellectuals. Sheppard provides a new understanding of developments in Mexico since 1968 by placing these events in their historical context. The work further contributes to understandings of nationalism more generally by showing how revolutionary nationalism in Mexico functioned during a process of state dismantling rather than state building, and it shows how nationalism could serve as a powerful tool for non-elites to challenge the actions of those in power or to justify new citizenship rights as well as for elites seeking to ensure political stability.
The Islamic Republic of Iran came into being in 1979, the result of a radical revolution that overhauled not only the foundations of Iranian society, religion and politics, but also our understanding of the role of religion in modern government. Here Behrooz Ghamari-Tabrizi takes us on an enlightening journey, showing that contrary to widespread assumptions the Iranian revolution opened up the public sphere to competing interpretations of Islam, with profound consequences for the nature of democratic reform. Ghamari-Tabrizi sheds new light on the contingencies within which the new regime evolved, and traces the steps by which the clerical establishment sought to consolidate power during the immediate postrevolutionary period. Contrary to the received view, he argues that the ruling class failed to institute a theocratic regime, and, more significantly, unintentionally established the grounds for civic challenges to government policies underwritten by official interpretations of Islam. Far from being the exclusive preserve of high-ranking seminarians, interpretations of doctrinal Islam in contemporary Iran now form a contested, varied and negotiated discourse in which lay theologians, intellectuals, lawyers and social activists are active and influential interlocutors. Against the background of this unexpected development, Ghamari-Tabrizi addresses the early and late works of Abdolkarim Soroush, an Iranian philosopher who has become one of the most influential Muslim intellectuals in recent years, a leading force behind Iran's pro-democracy movement and vocal critic of the state. Through a close reading of Soroush's evolving ideas, and of the works of Ali Shari`ati, and by tracing the links between Muslim intellectual critique and the realpolitik of postrevolutionary power struggles, Ghamari-Tabrizi offers nothing less than a pathbreaking reassessment of the Iranian revolution. In so doing, he demonstrates how democratic transformation in Muslim societies has taken place by means of a public engagement with the teachings of Islam and highlights a most significant, if unintended, consequences of the Iranian revolution - namely the secularization of Islam. Drawing on a wealth of sources and with powerful insights, 'Islam and Dissent' is essential for an understanding of the Muslim world today and of the new relationships between religion, culture and political power visible across the globe.

Amid melting glaciers, rising waters, and spreading droughts, Earth has ceased to tolerate our pretense of mastery over it. But how can we confront climate change when political crises keep exploding in the present? Noted ecotheologian and feminist philosopher of religion Catherine Keller reads the feedback loop of political and ecological depredation as secularized apocalypse. Carl Schmitt’s political theology of the sovereign exception sheds light on present ideological warfare; racial, ethnic, economic, and sexual conflict; and hubristic anthropocentrism. If the politics of exceptionalism are theological in origin, she asks, should we not enlist the world’s religious communities as part of the resistance? Keller calls for dissolving the opposition between the religious and the secular in favor of a broad planetary movement for social and ecological justice. When we are confronted by populist, authoritarian right wings founded on white male Christian supremacism, we can counter with a messianically charged, often unspoken theology of the now-moment, calling for a complex new public. Such a political theology of the earth activates the world’s entangled populations, joined in solidarity and committed to revolutionary solutions to the entwined crises of the Anthropocene.

Secularization of Islam in Post-Revolutionary Iran
Why did Jos de Len Toral kill Ivaro Obregn, leader of the Mexican Revolution? So far, historians have characterized the motivations of the young Catholic militant as the fruit of fanaticism. This book offers new insights on how diverse sectors experienced the aftermath of the Revolution by exploring the religious, political, and cultural contentions of the 1920s. Far from an isolated fanatic, Len Toral represented a generation of Mexicans who believed that the revolution had unleashed ancient barbarism, sinful consumerism, and anticlerical tyranny. Facing attacks against the Catholic essence of Mexican nationalism, they emphasized asceticism, sacrifice, and the redemptive potential of violence. Their reckless enthusiasm to launch assaults was a sign of their devotion. Len Toral insisted that 'only God' was his accomplice; in fact, he was cheered by thousands who dreamed of bringing the Kingdom of Christ to beleaguered Mexico.

**Political Theology in Post-Revolutionary Iran: Disenchantment, Reform and the Death of Utopia**

Can secularisation in the legal and political domains settle modernitys scores with religion? Anton SchAtz and Marinos Diamantides provide a genealogical mapping of the universalisation/secularisation thesis that is both widely saluted and mistrusted as master narrative of modern political and normative history. Questions the outdated suggestions of Carl Schmitts political theologyBuilds upon a refined version of Giorgio Agambens close-reading of Christian government as managementIdentifies Western-Christian tensions within jurisprudenceConcludes that what the Wests secular universality is passing off as 'politics' or 'law' is really an attempt to manage its own dwindling primacy

**Intellectual Trends in Twentieth-century Iran**

Princeton theologian Mark Taylor here looks at the influence and stance of the right-wing Christian movement in the U.S. He questions its religious authenticity, its claim to be called Christian, and the ethical stands it has taken in national politics of the last ten years. The heart of Taylor's argument is Jesus himself. Using the latest New Testament scholarship on the historical Jesus and his tactic in relation to the Roman Empire, Taylor argues that Jesus' life and work and message are inherently political and driven by the need to show God's love for the poor, condemnation of the oppressor, and search for a reign of justice. These Christian hallmarks, Taylor asserts, stand as a critical corrective to a distorted Christianity that often dominates the U.S. political scene today.

**Political Theology of the Earth**

Renewed authoritarianism, national disintegration, sectarian violence, and the increasing radicalization of jihadi-Salafism since the Arab uprisings have significantly blurred visions for constructive religion-state-society relations in the MENA region. The dissolution of the 'Arab Spring'seems to have revived the questionable notion of Islamic exceptionalism. In sharp contrast, this book seeks to invalidate the supposed incompatibility of Islam and secular democracy. It outlines a complex Islamic political theology that undermines the religious basis of the unification of religionand state, offering religious justification for their separation. Naser Ghobadzadeh coins the seemingly oxymoronic notion 'religious secularity' to encapsulate the Islamic quest to emancipate religion from state. In simultaneous opposition to both the politicisation of Islam and authoritarian secularism, religious secularity employs Islamic sources such as the Quran and Hadiths to articulate a robust
religious rationale for state secularism. Whereas mainstream literature frequently presents being secular as 'antithetical to being religious', religious secularity blurs the boundaries between the 'religious' and the 'secular'. This book suggests that the rift between the religious and the secular is no more pronounced than the relationship between the two understood in dualistic terms, as evinced by Islamic history. Thus, religious secularity supports a theoretical shift away from the religious-secular dichotomy.

**The Political Theology of Paul**

In this prize-winning book Nathan O. Hatch offers a provocative reassessment of religion and culture in the early days of the American republic, arguing that during this period American Christianity was democratized and common people became powerful actors on the religious scene. Hatch examines five distinct traditions or mass movements that emerged early in the nineteenth century—the Christian movement, Methodism, the Baptist movement, the black churches, and the Mormons—showing how all offered compelling visions of individual potential and collective aspiration to the unschooled and unsophisticated. "Rarely do works of scholarship deserve as much attention as this one. The so-called Second Great Awakening was the shaping epoch of American Protestantism, and this book is the most important study of it ever published."—James Turner, Journal of Interdisciplinary History "The most powerful, informed, and complex suggestion yet made about the religious, political, and psychic 'opening' of American life from Jefferson to Jackson. . . . Hatch's reconstruction of his five religious mass movements will add popular religious culture to denominationalism, church and state, and theology as primary dimensions of American religious history."—Robert M. Calhoon, William and Mary Quarterly "Hatch's revisionist work asks us to put the religion of the early republic in a radically new perspective. . . . He has written one of the finest books on American religious history to appear in many years."—James H. Moorhead, Theology Today The manuscript version of this book was awarded the 1988 Albert C. Outler Prize in Ecumenical Church History from the American Society of Church History Awarded the 1989 book prize of the Society for Historians of the Early American Republic for the best book in the history of the early republic (1789-1850) Co-winner of the 1990 John Hope Franklin Publication Prize given by the American Studies Association for the best book in American Studies Nathan O. Hatch is professor of history and vice president for Graduate Studies and Research at the University of Notre Dame.

**Religion and State Formation in Postrevolutionary Mexico**

The Description for this book, Creating the Nation in Provincial France: Religion and Political Identity in Brittany, will be forthcoming.