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**The Sacralization of Politics in Fascist Italy** - Emilio Gentile 1996 Emilio Gentile decodes Italy culturally, going beyond political and social dimensions that explain Italy's Fascist past in terms of class, or the cynicism of its leaders, or modernizing and expansionist ambitions.

**Political Religion Beyond Totalitarianism** - Joost Augusteijn 2013-01-29 It has long been established that an important element in the success of fascist and communist regimes was their ability to turn their political ideology into a type of religion. The eleven innovative essays in this volume explore the notion that all forms of modern mass politics, including liberal democracies, need such a form of sacralization of politics to function. In modern democracies different political players compete for the support of the people. Sacralization of political forms and ideas, this volume suggests, is necessary to mobilize the hearts and minds of the masses because they expect and desire politics to be more than mere administration. Sacralization, therefore, lies at the heart of modern politics. This volume offers a challenging new view on the relationship between modern politics and religion, paying special attention to the role of ordinary people in the process of sacralization.

**God's Democracy: American Religion after September 11** - Emilio Gentile 2008-09-30 In God's Democracy, Emilio Gentile argues that the presidency of George W. Bush sought to alter the way religion functions in American political life. Prior to the events of 9/11, the national government operated under a civil religious regime that placed a sacred umbrella over the entire country and its leading political figures. American civil religion was not only an inclusive faith, but one that provided ample room for citizens with different politics and different world views. But in the wake of 9/11, President Bush used religion to differentiate regimes that enjoy Americans on partisan lines. Relying heavily on his evangelical Christian base, he attempted to substitute for the inclusivism of the traditional American civil religion an exclusivist political religion in which Democrats were portrayed as hostile to religious values and incapable of dealing with the country's foreign enemies. This book provides the historical context for this attempted transformation, and shows in a detailed way how the Bush administration pursued it. Gentile concludes by posing the question of whether this radical shift in the way Americans understand themselves religiously will prove permanent. Unlike other works that strive to show how religion has generally come to be treated in American politics, this new book looks more squarely at the Bush Administration and its attempt to shut out Democrats from the political process by invoking religious language and ideals. He goes on to consider the political exclusivism and whether or not it will persist beyond Bush's tenure.

**Politics as Religion** - Emilio Gentile 2006-07-23 Publisher Description

Missionary Politics in Contemporary Europe - José Pedro Zuquete 2007-11-19 While Western Europe is widely considered to be the most secularized region of the world, Jose Pedro Zuquette asserts that, in certain cases, intense religion has manifested itself outside the church through political channels. The sacralization of politics is commonly studied in terms of movements and regimes of the past. Offering an innovative political analysis, Zuquette focuses on contemporary movements, developing the term “missionary politics”. The author focuses on Umberto Bossi’s Northern League in Italy and Jean-Marie Le Pen’s National Front in France, assessing the

**Religion, Politics and Sex** - Jonathan Tseung-Hao Chow 2011 How does religion shape transnational norms and
the ways in which they are contested or adopted? Although constructivist international relations theory has made significant strides in understanding the role of norms in shaping political outcomes, there has been little research into how religion shapes norms and dynamics. This dissertation seeks to address this gap by developing a theory of "religious norms", which I define as standards of proper behavior that arise from actors' religious beliefs. I argue that while religious norms bear many similarities to secular norms, they differ in that believers understand them to emanate from the highest authority of all, that of the sacred. This can lead religious adherents to treat religious norms as having overriding importance, especially when they perceive them to be under attack from competing norms. When this happens, religious adherents can frame the religious norm as highly salient, constitutive of the faith and under threat, a process that I call "defensive sacralization". Defensive sacralization seeks to mobilize believers in opposition to competing norms and to preserve the integrity of religious norms. At the same time, it can stifle theological debate, harden the boundaries of the faith, and raise the costs of accommodating competing norms, leading to increased polarization through a "ratcheting" effect that I call the "sacralization trap". I study the nature of religious norms, defensive sacralization and the sacralization trap by attempting to explain why the Philippines, which has signed international legal documents affirming reproductive health (including access to contraception) as a human right, has repeatedly failed to pass legislation that would implement these international obligations. I argue that this failure can be attributed to two main factors: first, the domestic political power of the Roman Catholic Church in the Philippines, which enables it to wield an informal veto in issue areas relating to sexual morality; and second, the Church's defensive sacralization of its teachings against contraception, which it perceives to be under threat from transnational reproductive health norms. Through field interviews in the Philippines with activists, theologians, clergy, government officials and scholars, I show how defensive sacralization has sidelined Catholic theologians who believe that the Church may legitimately accommodate the Philippine state's adoption of a national reproductive health policy. By drawing on the history of the Catholic Church's moral theology on contraception and its response to reproductive health norms at major international conferences, I demonstrate how the Church's defensive sacralization in the Philippines is rooted in a broader religiosity that frames struggle as it is conditioned by the historical and social environment. More broadly, religious norms, defensive sacralization and the sacralization trap provide a new conceptual vocabulary to describe some of the distinctive ways in which religion shapes political processes and outcomes. By applying constructivist international relations theory to the study of religion in politics, this dissertation seeks to begin building a conceptual bridge between the two disciplines.

Secularism, Islam and Modernity - M T Ansari 2001-06-08 Syed Alam Khundmiri (1922-83) was an important intellectual figure of his times, a true humanist with rare philosophical insights ranging over a wide field. The volume brings together Khundmiri's seminal essays which set out his dominant concerns: Marxism, with its indifference to questions of minorities in nationalism; existentialism, which he saw as being closed off to the problems of community; and Islam, which he examined in relation to history and notions of time and change. Overall, this absorbing collection of essays encapsulates Khundmiri's dual project of situating Islam in the modern context and scrutinizing the modern in the light of Islam. Particularly relevant in the present context of the increasing sacralization of politics, it will be read with great interest by students and scholars of philosophy, history, sociology, Islamic studies, Marxism, comparative religion, cultural studies, and political and social theory, as well as by the aware and concerned lay reader.

When Politics are Sacralized - Nadim N. Rouhana 2021-05-27 Over the years, there have been increasing intersections between religious claims and nationalism and their power to frame and govern world politics. When Politics Are Sacralized interdisciplinarily and comparatively examines the fusion between religious claims and nationalism and studies its political manifestations. State and world politics, when determined or framed by nationalism fused with religious claims, can provoke protracted conflict, infuse explicit religious beliefs into politics, and legitimize violence against racialized groups. This volume investigates how, through hegemonic nationalism, states invoke religious claims in domestic and international politics, sacralizing the political. Studying Israel, India, the Palestinian National Movement and Hamas, Sri Lanka, Saudi Arabia, Serbia, Iran, and Northern Ireland, chapters engage with the visibility, performativity, role, and political legitimation of religion and nationalism. The authors analyze how and why sacralization affects political behaviors apparent in national and international politics, produces state-sponsored violence, and shapes conflict.

The Legacy of Antonio Sant’Elia - Ashley Gardini 2014 This thesis is an examination of the posthumous legacy of Antonio Sant’Elia propagated by F.T. Marinetti during the 1920s and ‘30s in Fascist Italy. It is during the period of Second Futurism that the Manifesto of Futurist Architecture and the images from the La Città Nuova series came to define Sant’Elia’s identity as the figurehead of Futurist architecture. This research contributes to the scholarly discussion of Second Futurism by giving context to specific actions taken by Marinetti during the Fascist era to control how Sant’Elia would be remembered. This thesis analyzes the Fascist government’s control over Italian society, religion, and culture to understand how art movements functioned in Fascist Italy. By using Emilio Gentile’s theory of the “sacralization of politics” how Fascist society functioned in Italy and to identify “fascist religion,” this study explores the important role both myth and ritual played in uniting Italian society during this era. It is with this understanding that this thesis concludes by connecting Sant’Elia’s posthumous legacy to the Fascist cult of the fallen.

The Historic Imaginary - Claudio Fogo 2003-01-01 Focusing on both ritual and mass-visual representations of history in 1920s and 1930s Italy, The Historic Imaginary unveils how Italian Fascism sought to institutionalize a modernist culture of history. This study takes a new historian and microhistorical approach to cultural-intellectual history, integrating theoretical tools of analysis acquired from visual-cultural studies, art history, linguistics, and reception theory in a sophisticated examination of visual modes of historical representation - from commemorations to monuments to exhibitions and mass-media - spanning the entire period of the Italian-fascist regime. Claudio Fogo argues that the fascist historic imaginary was intellectually rooted in the actualist philosophy of history elaborated by Giovanni Gentile, culturally grounded in Latin-Catholic rhetorical codes, and aimed at overcoming both Marxist and liberal conceptions of the relationship between historical agency, representation, and consciousness. The book further proposes that this modernist vision of history was a core element of fascist ideology, encapsulated by the famous Mussolinian motto that “fascism makes history rather than writing it,” and that its institutionalization constituted a key point of intersection between the fascist aestheticization and sacralization of politics. The author finally claims that his study of fascist culture opens the way to an understanding and re-evaluation of the historical relationship between the modernist critique of historical consciousness and the rise of post-modernist forms of temporality.

Catholicism and Fascism in Europe 1918 - 1945 - Jan Nelis 2015-05-01 The interwar period was an era of significant consolidation and experimentation in the Catholic Church’s moral theology. It was also a time of increasing polarization through a “ratcheting” effect that I call the “sacralization trap”. I study the nature of religious norms, defensive sacralization and the sacralization trap by attempting to explain why the Philippines, which has signed international legal documents affirming reproductive health (including access to contraception) as a human right, has repeatedly failed to pass legislation that would implement these international obligations. I argue that this failure can be attributed to two main factors: first, the domestic political power of the Roman Catholic Church in the Philippines, which enables it to wield an informal veto in issue areas relating to sexual morality; and second, the Church’s defensive sacralization of its teachings against contraception, which it perceives to be under threat from transnational reproductive health norms. Through field interviews in the Philippines with activists, theologians, clergy, government officials and scholars, I show how defensive sacralization has sidelined Catholic theologians who believe that the Church may legitimately accommodate the Philippine state’s adoption of a national reproductive health policy. By drawing on the history of the Catholic Church’s moral theology on contraception and its response to reproductive health norms at major international conferences, I demonstrate how the Church’s defensive sacralization in the Philippines is rooted in a broader religiosity that frames struggle as it is conditioned by the historical and social environment. More broadly, religious norms, defensive sacralization and the sacralization trap provide a new conceptual vocabulary to describe some of the distinctive ways in which religion shapes political processes and outcomes. By applying constructivist international relations theory to the study of religion in politics, this dissertation seeks to begin building a conceptual bridge between the two disciplines.

All Politics are God's Politics - Ahmed Khanani 2021-05-27 Contemporary mass media descriptions of Muslims often suggest that Islam and Muslims are fundamentally undemocratic. Policy-makers in the West have weaponized
these descriptions in attempts to legitimize anti-Muslim right-wing policy developments across the West and in the United States in particular, from surveillance in the aftermath of 9/11 to the anti-Islamic travel ban of 2017. But are Muslims undemocratic? Ahmed Khanani argues that this is not the case. In All Politics Are God's Politics, Khanani shows that in the opposite holds true: for socially conservative, politically active Muslims (Islamists), democracy or dimuqrāṭiyya reflects and extends their religious values. By drawing on conversations with over 100 Islamists in Morocco, this book enables readers to understand and appreciate the significance of dimuqrāṭiyya as a concept alongside new prospects for Islam and democracy in the Arab Middle East and North Africa (MENA). Khanan's in-depth analysis of the Moroccan case brings these Islamists and their attending political views to the forefront. Unfolding in a region marked by upheaval and academic inability to diagnose significant political developments, All Politics are God's Politics contends that by attending to ordinary language everyday citizens use, one can in fact begin to accurately understand politics. Readers will discover that by connecting Islam to dimuqrāṭiyya, Islamists alter the meanings of both Islam and dimuqrāṭiyya, broaching new, democratic forms of Islam and rendering the everyday practices of dimuqrāṭiyya, like protesting electoral violations, protecting freedom of speech, and voting sacred—

The Sacralization of Space and Behavior in the Early Modern World

The Sacralization of Space and Behavior in the Early Modern World explores individual and community involvement in the appropriation, reconfiguration and regulation of sacred spaces and the behavior (both animal and human) within them. The individual's understanding of sacred space, and consequently the behavior appropriate within it, depended on local need, group dynamics, and the dissemination of normative expectations. While these expectations were defined in a growing body of confessionalizing literature, locally and internationally traditional clerical authorities found their decisions contested, circumvented, or elaborated in order to make room for other stakeholders' activities and needs. To clearly reveal the efforts of early modern groups to negotiate authority and the transformation of behavior with sacred space, this collection presents examples that allow the deconstruction of these tensions and the exploration of the resulting campaigns within sacred space. Based on new archival research the eleven chapters in this collection examine diverse aspects of the campaigns to transform Christian behavior within a variety of types of sacred space and through a spectrum of media. These essays give voice to the arguments, exhortations, and accusations that surrounded the activities taking place in early modern sacred space and reveal much about how people made sense of these transformations.

Structures of German "political Theology" in the Nazi Era

Structures of German "political Theology" in the Nazi Era highlights the way that theology lent a redemptive character to the "Führer" and the "Reich". A double process occurred: the sacralization of politics and the secularization of religion. Racism was central to the Nazi revolution, with racial antisemitism a central expression of the tension between rationality and irrationality. The Nazi substitute religion altered the politics and the secularization of religion. The rhetoric of Nazi ideologues and leaders, including Hitler, stressed emotionality instead of rationality, and obedience based on faith in the Führer. Traces the growth of political faith from the 1920s, when its roots were nourished by "völkisch" movements, even though Hitler's pragmatism also appealed to national conservatives who responded to other aspects of the Nazis' salvific politics. The institutionalization of Nazi political faith was incarnated in the SS as an ideal representation of the German state. For the SS, as for Nazism in general, the Jews represented the anti-hero or scapegoat of the Aryans. From its origin until its demise, Nazism held, as a central tenet of its faith and plan for action, the persecution, expulsion and, from 1941, the annihilation of the Jews.

The Re-Enchantment of the West

The Re-Enchantment of the West, Vol 2-Challenging some assessments of religion in the West, this study argues that, although much organized religion, particularly Christianity, is in numerical decline, in actual fact we are witnessing an alternative spiritual re-enchantment of society and culture.

From the Royal to the Republican Body

From the Royal to the Republican Body-Sara E. Melzer 1998 In this innovative volume, leading scholars examine the role of the body as a primary site of political significations of seventeenth- and eighteenth-century France. Some essays focus on the sacralization of the king's body through a gendered textual and visual rhetoric. Others show how the monarchy mastered subjects' minds by disciplining the body through dance, music, drama, art, and social rituals. The last essays in the volume focus on the unmaking of the king's body and the substitution of a new, republican body. Throughout, the authors explore how race and gender shaped the body politic under the Bourbons and during the Revolution. This compelling study expands our conception of state power and demonstrates that seemingly apolitical activities like the performing arts, dress and ritual, contribute to the state's hegemony. From the Royal to the Republican Body will be an essential resource for students and scholars of history, literature, music, dance and performance studies, gender studies, art history, and political theory. In this innovative volume, leading scholars examine the role of the body as a primary site of political significations of seventeenth- and eighteenth-century France. Some essays focus on the sacralization of the king's body through a gendered textual and visual rhetoric. Others show how the monarchy mastered subjects' minds by disciplining the body through dance, music, drama, art, and social rituals. The last essays in the volume focus on the unmaking of the king's body and the substitution of a new, republican body. Throughout, the authors explore how race and gender shaped the body politic under the Bourbons and during the Revolution. This compelling study expands our conception of state power and demonstrates that seemingly apolitical activities like the performing arts, dress and ritual, contribute to the state's hegemony. From the Royal to the Republican Body will be an essential resource for students and scholars of history, literature, music, dance and performance studies, gender studies, art history, and political theory.

When Politics Are Sacralized

When Politics Are Sacralized-Nadim N. Rouhana 2021-05-27 This book provides a comparative, interdisciplinary analysis of the invocation and interaction of religious and national assertions in sacralizing local and global politics.

The Hindu Caste System: The sacralization of a social order

The Hindu Caste System: The sacralization of a social order-Harold Alton Gould 1987

Sacralization and Secularization-Roger Aubert 1969

Episcopal Culture in Late Anglo-Saxon England-Mary Frances Giandrea 2007-01-18 This first full-length study of the Anglo-Saxon episcopate explores the activities of the bishops in a variety of arenas, from the pastoral and liturgical to the political, social, legal and economic, so tracing the development of a particularly English episcopal identity over the course of the tenth and eleventh centuries. It makes detailed use of the contemporary evidence, previously unexploited as diffuse, difficult and largely non-narrative, rather than that from after the Norman Conquest; because this avoids the prevailing monastic bias, it shows instead that differences in order (between secular and monk-bishops) had almost no effect on their attitudes toward their episcopal roles. It therefore presents a much more nuanced portrait of the episcopal church on the eve of the Conquest, a church whose members constantly worked to create a well-ordered Christian polity through the stewardship of the English monarchy and the sacralization of political discourse: an episcopate deeply committed to pastoral care and in-step with current continental liturgical and theological developments, despite later ideologically-charged attempts to suggest otherwise; and an institution intricately woven, of its tremendous economic and political power, into the very fabric of English local and regional society. MARY FRANCIS GIANDREA teaches at George Mason University

The Sacred in Twentieth-Century Politics-R. Griffin 2008-11-05 The emerging shape of the post Cold War world provides evidence that rather than diminishing, the profound intersection of political ideology and religious forms of belief is an ever more potent force in world affairs. This volume offers both theoretical underpinnings, and a comparative analysis that elucidates this potent and dangerous phenomenon.

The Sacralization of Space and Behavior in the Early Modern World-Jennifer Mara DeSilva 2015

Robinson Crusoe Tries Again-Werner Ustorf 2010-09-15 The Christian experience in modern Europe is fragmented. It shows great diversity in various geographical contexts and, historically, a considerable alternation of extremes, high or low tides of engagement. One aspect of the Christianity in Europe’s past is its mission history. The spread of Christianity from the West – as one of its most important results – into the continents of the Global South has been deeply ambivalent in character. On the one hand, the mission from the West helped to build the historical foundations for Christian education, “adolescence” and maturation to responsible “adulthood” in a global, diverse, segregated and pluralistic world. As a mature global player, Christianity was in a prime position to contribute to peaceful conflict resolution, in the religious, social and political fields. On the other hand, the darkness and utter insufficiency of the encounter between the European, Christian “self” and the many “others” worldwide brought along problematic projections of different beliefs attacked in a hostile way as “alien” and, inevitably, as “conquered”. The consequences, particularly for the “primal other” – the indigenous people – were often disastrous. Werner Ustorf has been a leading missiologist worldwide for thirty years. This book not only analyses the interaction between mission and individual, the construction of the “self” and the “other” in a mission context, but also proves the analytical strength of theology in conceptualizing future Christian experiences in Europe. Ustorf illustrates that apart from traditional dimension of faith, a non-religious interpretation and critical trust in transcendence, is crucial for the formation of the new interculturation of Christianity in Europe. Thus, this book demonstrates how mission history can be transformed to a research concept for a global and pluralistic Christianity.


The Truth Was Coming Out” builds on his and Carol Gilligan’s The Deepening Darkness to examine the roots of the resistance movements of the 1960s, the political psychology behind contemporary conservatism, and President Obama’s present-day appeal as well as the reasons for the reactionary politics against him. Richards begins by laying out the basics of the ethics of care and proposing an alternative basis for ethics: relationality, which is based in convergent findings in infant research, neuroscience, and evolutionary psychology. He critically analyzes patriarchal politics and states that they are rooted in a reactionary psychology that attacks human relationality and ethics. From there, the book examines the 1960s resistance movements and argues that they were fundamentally oriented around challenging patriarchy. Richards asserts that the reactionary politics in America from the 1960s to the present are in service of an American patriarchy threatened by the resistance movements ranging from the 1960s civil rights movements to the present gay rights movement. Reactionary politics intend to marginalize and even reverse the ethical achievements accomplished by resistance movements—creating, in effect, a system of patriarchy hiding in democracy. Richards consequently argues that Obama’s appeal is connected to his challenge to this system of patriarchy and will examine both Obama’s appeal and the reactions against him in light of the 2012 presidential election. This book presents recent American political development in a broad analysis of the role of patriarchy in human oppression throughout history, and argues that a feminist-based ethics of care is necessary to form a more humane and inclusive democratic politics.

Formatting Religion-Marius Timmann 2019 Over the last two people and institutions have been grappling with the role of religion in socio-cultural and political conflicts worldwide. The reasons for these concerns are complex, including terrorism, migration, gender issues, and forms of public religion. This volume delves into these complexities and demonstrates the topical need for better understanding of how religion, society, culture, and law interact and are mutually influenced in periods of transition. The essays in the volume analyse four processes of particular significance for understanding the dynamics of formatting religion, in interaction with law, culture, and society: juridification, mediatization, politicization, and sacralization. The volume shows how better understanding of these formatting processes will have significant impact on legal practice, political decisions, and the scholarly understanding of major societal changes in our times. The volume will be of great interest to scholars and researchers of religious studies, politics, media and culture studies and sociology.

Place and Politics in Modern Italy-John A. Agnew 2002-10 How do the places where people live help structure and restructure their sociopolitical identities and interests? In this book, renowned political geographer John A. Agnew presents a theoretical model that addresses the relation of place to politics and applies it to a series of historicogeographical case studies set in modern Italy. For Agnew, place is not just a static backdrop against which events occur, but a dynamic component of social, economic, and political processes. He shows, for instance, how the lack of a common “landscape ideal” or physical image of Italy delayed the development of a sense of nationhood among Italians after unification. And Agnew uses the post-1992 victory of the Northern League over the Christian Democrats in many parts of northern Italy to explore how parties are replaced geographically during periods of intense political change. Providing a fresh new approach to studying the role of space and place in social change, Place and Politics in Modern Italy will interest geographers, political scientists, and social theorists.

Religion and Political Power-Gustavo Benavides 1989-01-01 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 exploring 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.

Everyday Life in Fascist Venice, 1929-40-K. Ferris 2012-05-04 This book explores the day-to-day lived
experience' of fascism in Venice during the 1930s, charting the attempts of the fascist regime to infiltrate and reshape Venetians' everyday lives and their responses to the intrusions of the fascist state.

The Sacralization of the World in the Seventeenth Century
Stewart A. Dippel 2009
Sacralization of the World in the Seventeenth-Century : The Experience of Holiness in Everyday Life