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### **Walking in the Streets of my City, Tehran**

The recent social movement in Iran known as green movement has been characterized as a religious movement by some. In this paper I take a contrarian view and argue that green movement takes its cues from post-religious social movements. Although the movement deploys religious iconography and vocabulary, these elements become free of their religious essence in a new articulation. Here Michel de Certeau's concept of tactic is helpful. If the state refuses to grant space for protestation, the people will seize what is available to them, the time and space of religiosity. The state's strategies are no match for the people's tactics. In a country awash in state-sanctioned and -organized rituals of religiosity, such time and space are there for the taking. Thus, the religiosity of the green movement, its "green Islam," is only a discursive element of the new social movement. However, I argue that the green movement is, to a large extent, a movement of the middle class of the city, which from time to time asserts itself in spectacular ways. I will show how in the history of modern Iran, social transformation is invariably tied to the ways in which the middle class takes it to the street while negotiating religion and authority.