Civil Islam Muslims And Democratization In Indonesia Princeton Studies In Muslim Politics

Democracy in Islamic Societies: The Asian Experience explores the character of the political transformation and democratic transition in the Asian Muslim world. It asks whether democracy is appropriate and desirable as a political system for non-Western societies, and assesses the extent of actual democratization in each of the countries studied, namely, Bangladesh, Indonesia, Iran, Malaysia, Pakistan and Turkey. The book questions the widely held view that the socio-political ethos of Islam as a religion, and of Muslim countries as societal units, prevents Muslims from adopting democracy as a form of government. The contributors argue that this perception comes from post-9/11 studies of Arab states and that non-Arab Muslim populations in Asia and Africa do not fit the same mould. At the same time, it is clear that a single model of democracy cannot work across these six countries because each country has a different history and has tread on a different path in the quest for democracy. Ultimately, this book concludes that there is no fundamental incompatibility between Islam and democracy in the Asian Muslim societies.

This book presents a critical study of citizenship, state, and globalization in societies that have been historically influenced by Islamic traditions and institutions. Interrogating the work of contemporary theorists of Islamic modernity such as Mohammed Arkoun, Abdul an-Na'im, Fatima Mernissi, Talal Asad, Saba Mahmood, and Aziz Al-Azmeh, this book explores the debate on Islam, democracy, and modernity, contextualized within contemporary Muslim lifeworlds. These include contemporary Turkey (following the 9/11 attacks and the onset of war in Afghanistan), multicultural France (2009-10 French burqa debate), Egypt (the 2011 Tahrir Square mass mobilizations), and India. Ali Mirsepassi and Tadd Ferné critique particular counterproductive ideological conceptualizations, voicing an emerging global ethic of religious resurgence and calls for greater political participation have been major forces in the post-Cold War period. Across the Muslim world, governments and Islamic movements grapple with issues of democratization and civil society. Islam and Democracy explores the Islamic sources (beliefs and institutions) relevant to the current debate over greater political participation and democratization. Esposito and Voll use six case studies--Egypt, Iran, Malaysia, Pakistan, and Sudan--to look at the diversity of Muslim experiences and experiments. At one end of the spectrum, Iran and Sudan represent two cases of militant, revolutionary Islam establishing political systems. In Pakistan and Malaysia, however, the new movements have been recognized and made part of the political process. Egypt and Algeria reveal the coexistence of both extremist and moderate Islamic activism and demonstrate the complex challenges confronting ruling elites. These case studies prove that despite commonalities, differing national contexts and identities give rise to a multiplicity of agendas and strategies. This broad spectrum of case studies, reflecting the multifaceted relationship of Islam and Democracy, provides important insight into the powerful forces of religious resurgence and democratization which will inevitably impact global politics in the twenty first century.

Market Cultures examines the spectacular growth of capitalist enterprise among overseas Chinese and Southeast Asians. It does so, not through formal models, but by way of the varied cultures and organizations in which Asian capitalism is embedded. Eschewing talk of a uniform Asian miracle, the book shows that there existed complex precedents for this book provides an in-depth analysis of public opinion patterns among Muslims, particularly in the Arab world. On the basis of data from the World Values Survey, the Arab Barometer Project and the Arab Opinion Index, it compares the dynamics of Muslim opinion structures with global publics and arrives at social scientific predictions of value changes in the region. Using country factor scores from a variety of surveys, it also develops composite indices of support for democracy and a liberal society on a global level and in the Muslim world, and analyzes a multivariate model of opinion structures in the Arab world, based on over 40 variables from 12 countries in the Arab League and covering 67% of the total population of the Arab countries. While being optimistic about the general, long-term trend towards democracy and the resilience of Arab and Muslim civil society to Islamism, the book also highlights anti-Semitic trends in the region and discusses them in the larger context of xenophobia in traditional societies. In light of the current global confrontation with radical Islamism, this book provides vital material for policy planners, academics and think tanks alike.

In Egypt Islamists clash with secularists over religious and national identity, while in Turkey secularist ruling elites have chosen to accommodate Islamists in the name of democracy and reconciliation. As Islam spreads throughout the world, Muslims living in their traditional homelands and in the Western world are grappling with shifting identities. In all cases, understanding the dynamics of identity-based politics is critical to the future of Muslims and their neighbors across the globe. In Muslims in Global Politics, Mahmood Mamdani examines the role identity plays in political conflicts in six Muslim nations—Egypt, Iraq, the United Arab Emirates, Turkey, Iran, and Indonesia—as well as in Muslim diaspora communities in Europe and North America. In each instance, he describes how conservatives, neofundamentalists, reformists, and secularists construct identity in different ways and how these identities play out in the political arena. With globalized, the demand for human rights continues to grow in the Muslim world, and struggles over modernity, authenticity, legitimacy, and rationality become increasingly important. Muslims in Global Politics deepens our understanding of how modern ideas and norms interact with the traditions of the Islamic world and, in turn, shows how human rights advocates can provide an alternative to militant Islamist movements.

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.

In this updated paperback edition, Dale Eickelman and James Piscatori explore how the politics of Islam play out in the lives of Muslims throughout the world. They discuss how recent events such as September 11 and the 2003 war in Iraq have contributed to reshaping the political and religious landscape of Muslim-majority countries and Muslim communities elsewhere. As they examine the role of women in public life and Islamic perspectives on modernization and free speech, the authors probe the diversity of the contemporary Islamic experience, suggesting general trends and challenging popular Western notions of Islam as a monolithic movement. In so doing, they clarify
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core concepts such as tradition, authority, ethnicity, pro-test, and symbolic space, notions that are crucial to an in-depth understanding of ongoing political events. This book poses questions about ideological politics in a variety of transnational and regional settings throughout the Muslim world. Europe and North America, for example, have become active Muslim centers, profoundly influencing trends in the Middle East, Africa, Central Asia, and South and Southeast Asia. The authors examine the long-term cultural and political implications of this transnational shift as an emerging generation of Muslims, often the products of secular schooling, begin to reshape politics and society—sometimes in defiance of state authorities. Scholars, mothers, government leaders, and musicians are a few of the protagonists who, invoking shared Islamic symbols, try to reconfigure the boundaries of civic debate and public life. These symbolic politics explain why political actions are recognizable Muslim, and why "Islam" makes a difference in determining the politics of a broad swath of the world.

Though the media frequently cover tensions surrounding radical Muslim communities within Western countries, coverage and understanding of similar tensions within Muslim nations themselves are far more limited. This study of the Netherlands Scientific Council for Government Policy analyzes developments in Islamic beliefs, political activism, society and law in twelve Islamic countries since the 1970s. Dynamism in Islamic Activism is a penetrating, timely study that helps citizens and policy makers look beyond simplistic, stereotypical understandings of Islamic societies.

Opening with the provocative query "what might an anthropology of the secular look like?" this book explores the concepts, practices, and political formations of secularism, with emphasis on the major historical shifts that have shaped secular sensibilities and attitudes in the modern West and the Middle East. Talal Asad proceeds to dismantle commonly held assumptions about the secular and the terrain it allegedly covers. He argues that while anthropologists have oriented themselves to the study of the "strangeness of the non-European world" and to what are seen as non-rational dimensions of social life (things like myth, taboo, and religion), the modern and the secular have not been adequately examined. The conclusion is that the secular cannot be viewed as a successor to religion, or be seen as on the side of the rational. It is a category with a multi-layered history, related to major premises of modernity, democracy, and the concept of human rights. This book will appeal to anthropologists, historians, religious studies scholars, as well as scholars working on modernity.

This book looks anew at the vexing question of whether Islam is compatible with democracy, examining histories of Islamic politics and social movements in the Middle East since the 1970s. Islamist political parties and groups are on the rise throughout the Muslim world, constituting a new political Islam that is global in scope and yet local in action. Emmanuel Karagiannis explains how various Islamists have endorsed human rights, democracy, and justice to gain influence and mobilize supporters. In the aftermath of the cold war, political commentators spoke ebulliently of the triumph of liberal democracy over its ideological rivals. Shortly thereafter, however, a surge of ethnic and religious violence raised doubts about whether democracy could survive outside Western culture. Similar concerns were soon raised even in Western nations by widespread citizen disengagement from the political process. Voter apathy, ideological conflict, and debates about cultural diversity intensified doubts about the continuing viability of democratic institutions. Throughout the whole world, then, few questions have come to define more clearly the challenge of our age than this: how to facilitate civil, free, and democratic interaction among citizens of multicultural societies.

Democratic Civility examines the core requirements necessary to make democracy work. Subtly interweaving case studies and theoretical reflection, Hefner and his contributors examine the ideals, culture, development, and organization of civil democracy. Against a historical background, they consider today's challenges to democracy, asking whether international politics is destined to lead to a clash of civilizations, or whether civil and democratic ideas are indeed realizable in a multicultural world. Essays by Adam B. Seligman, Robert Wuthnow, Brigitte Berger, and Anton C. Zijderveld address subjects germane to the ‘culture wars’ controversy in the United States and other Western countries. And Daniel Chirot, Jose Casanova, Robert P. Weller, and S. Gordon Redding examine the prospects for democracy in non-Western, post-communist societies, in particular Chinese society and the Muslim world. Hefner's highly readable volume reaches the core of the ongoing debate between Samuel Huntington's The Clash of Civilizations and Francis Fukuyama's The End of History - whether liberal democratic values are generalizable to non-Western societies, or realizable only in the West. Democratic Civility will be of interest to those in the fields of anthropology, sociology, history, political theory, and philosophy.

This monograph concludes that, paradoxically, those who have hated the United States the most now hold the keys to spreading democracy in the Middle East. A rich and sensitive portrait of a changing peasantry, this study is also a general inquiry into the nature of status, class, and community in the developing world. Robert Hefner presents an analysis designed to bridge the gap between village studies and social history. He describes the forces that have shaped upland politics and society from pre-colonial times to the Green Revolution today.

Drawing on fieldwork in Iraq, Pakistan, India, Indonesia, and the Philippines, Nationalism, Language, and Muslim Exceptionalism compares the politics of six Muslim separatist movements, locating shared language and print culture as a central factor in Muslim ethnonational identity. This book examines Islam's relationship to democratization in the Indian Ocean nation of the Maldives. It explores how and why an electoral democracy based in a constitution that has many liberal features but also Islam-based limitations, especially lack of religious freedom, emerged in the country by 2009. In doing so, the book interrogates a major approach to Muslim politics that assumes reformist interpretations of Islam are a positive, and even a necessary, force for liberalization and democratization in Muslim-majority contexts. This book shows reformist Islam did play certain positive roles in democratization in the Maldives. However, the book suggests reformist Islam may not be an invariably uncontroversial force in the space of politics. It argues that modern nation building in the Maldives shaped by political actors with reformist Islamic orientations, since around the 1930s, has also completely transformed Islam as a modern institutional and discursive political religion. These transformations of Islam as a modern political religion have existed as path-dependent constraints on the depth of democratization, ensuring religion-based limitations and intensifying controversy over religion vis-à-vis the state and individual rights. An original empirical contribution towards a better understanding of Islam and politics in the Maldives, this book will be of interest to academics and students working on democracy, and Islam in particular, and in the fields of political science and area studies, especially South Asian politics. Few countries as culturally rich, politically pivotal, and naturally beautiful as Indonesia are as often misrepresented in global media and conversation. Stretching 3,400 miles east to west along the equator, Indonesia is the fourth most populous country in the world and home to more than four hundred ethnic groups and several major world religions. This sprawling Southeast Asian nation is also the world's most populous Muslim-majority country and the third largest democracy. Although in recent years the country has experienced serious challenges with regard to religious harmony.
its trillion-dollar economy is booming and its press and public sphere are among the most vibrant in Asia. A land of cultural contrasts, contests, and contradictions, this ever-evolving country is today rising to even greater global prominence, even as it redefines the terms of its national, religious, and civic identity. The Routledge Handbook of Contemporary Indonesia offers an overview of the modern making and contemporary dynamics of culture, society, and politics in this powerful Asian nation. It provides a comprehensive survey of key issues in Indonesian politics, economics, religion, and society. It is divided into six sections, organized as follows: Cultural Legacies and Political Junctures Contemporary Politics and Plurality Markets and Economic Cultures Muslims and Religious Plurality Gender and Sexuality Indonesia in an Age of Multiple Globalizations Bringing together original contributions by leading scholars of Indonesia in law, political science, history, anthropology, sociology, religious studies, and gender studies this Handbook provides an up-to-date, interdisciplinary, and academically rigorous exploration of Indonesia. It will be of interest to students, academics, policymakers, and others in search of reliable information on Indonesian politics, economics, religion, and society in an accessible format.

Around the developing world, political leaders face a dilemma: the very information and communication technologies that boost economic fortunes also undermine power structures. Globally, one in ten internet users is a Muslim living in a populous Muslim community. In these countries, young people are developing political identities online, and digital technologies are helping civil society build systems of political communication independent of the state and beyond easy manipulation by cultural or religious elites. With unique data on patterns of media ownership and technology use, The Digital Origins of Dictatorship and Democracy demonstrates how, since the mid-1990s, information technologies have had a role in political transformation. Democratic revolutions are not caused by new information technologies. But in the Muslim world, democratization is no longer possible without them.

Thirty articles reprinted from issues of the Journal of Democracy investigate why the Middle East is the only region of the world to have been largely untouched by the third wave of global democratizations since 1974. Political scientists, most from or working in western countries, look at such aspects as the decline of pluralism in Mubarak's Egypt, Iran's remarkable election, and the sources of enlightened Muslim thought. Annotation ?2004 Book News, Inc., Portland, OR (booknews.com).

In the face of Islam's own internal struggles, it is not easy to see who we should support and how. This report provides detailed descriptions of subgroups, their stands on various issues, and what those stands may mean for the West. Since the outcomes can matter greatly to international community, that community might wish to influence them by providing support to appropriate actors. The author recommends a mixed approach of providing specific types of support to those who can influence the outcomes in desirable ways.

In this volume, political scientists, religious scholars, legal theorists, and anthropologists examine the theory and practice of Indonesia's democratic transition and consider whether it can serve as a model for other Muslim countries. It looks at the events of 1998, when Indonesia's military government collapsed, igniting fears that economic, religious and political conflicts would complicate any democratic transition. It shows that, despite these concerns, in every year since 2006, the world's most populous Muslim country has received high marks from international democracy-ranking organisations.

The thesis analyses the role of Muslim voluntary welfare associations in Jordan from the perspective of their religious discourse and the related social activities, to assess whether they contribute to empowerment or reinforce dependency.

There is a struggle for the hearts and minds of Muslims unfolding across the Islamic world. The conflict pits Muslims who support pluralism and democracy against others who insist such institutions are antithetical to Islam. With some 1.3 billion people worldwide professing Islam, the outcome of this contest is sure to be one of the defining political events of the twenty-first century. Bringing together twelve engaging essays by leading specialists focusing on individual countries, this pioneering book examines the social origins of civil-democratic Islam, its long-term prospects, its implications for the West, and its lessons for our understanding of religion and politics in modern times. Although depicted by its opponents as the product of political ideas "made in the West" civil-democratic Islam represents an indigenous politics that seeks to build a distinctive Islamic modernity. In countries like Turkey, Iran, Malaysia, and Indonesia, it has become a major political force. Elsewhere its influence is apparent in efforts to devise Islamic grounds for women's rights, religious tolerance, and democratic citizenship. Everywhere it has generated fierce resistance from religious conservatives. Examining this high-stakes clash, Remaking Muslim Politics breaks new ground in the comparative study of Islam and democracy. The contributors are Bahman Baktiari, Thomas Barfield, John R. Bowen, Dale F. Eickelman, Robert W. Hefner, Peter Mandaville, Augustus Richard Norton, Gwenn Okruhlik, Michael G. Peletz, Diane Singerman, Jenny B. White, and Muhammad Qasim Zaman.

Between 1974 and 1990 more than thirty countries in southern Europe, Latin America, East Asia, and Eastern Europe shifted from authoritarian to democratic systems of government. This global democratic revolution is probably the most important political trend in the late twentieth century. In The Third Wave, Samuel P. Huntington analyzes the causes and nature of these democratic transitions, evaluates the prospects for stability of the new democracies, and explores the possibility of more countries becoming democratic. The recent transitions, he argues, are the third major wave of democratization in the modern world. Each of the two previous waves was followed by a reverse wave in which some countries shifted back to authoritarian government. Using concrete examples, empirical evidence, and insightful analysis, Huntington provides neither a theory nor a history of the third wave, but an explanation of why and how it occurred. Factors responsible for the democratic trend include the legitimacy dilemmas of authoritarian regimes; economic and social development; the changed role of the Catholic Church; the impact of the United States, the European Community, and the Soviet Union; and the "snowballing" phenomenon: change in one country stimulating change in others. Five key elite groups within and outside the nondemocratic regime played roles in shaping the various ways democratization occurred. Compromise was key to all democratizations, and elections and nonviolent tactics also were central. New democracies must deal with the "torturer problem" and the "praetorian problem" and attempt to develop democratic values and processes. Disillusionment with democracy, Huntington argues, is necessary to consolidating democracy. He concludes the book with an analysis of the political, economic, and cultural factors that will decide whether or not the third wave continues.
Several "Guidelines for Democratizers" offer specific, practical suggestions for initiating and carrying out reform. Huntington's emphasis on practical application makes this book a valuable tool for anyone engaged in the democratization process. At this volatile time in history, Huntington's assessment of the processes of democratization is indispensable to understanding the future of democracy in the world.

The landscape of the Middle East has changed dramatically since 2011, as have the political arena and the discourse around democracy. In Islam and Democracy after the Arab Spring, John L. Esposito, John Voll, and Tamara Sonn examine the state of democracy in Muslim-majority societies today. Applying a twenty-first century perspective to the question of whether Islam is "compatible" with democracy, they redirect the conversation toward a new politics of democracy that transcends both secular authoritarianism and Political Islam. While the opposition movements of the Arab Spring vary from country to country, each has raised questions regarding equality, economic justice, democratic participation, and the relationship between Islam and democracy in their respective countries. Does democracy require a secular political regime? Are religious movements the most effective opponents of authoritarian secularist regimes? Esposito, Voll, and Sonn examine these questions and shed light on how these opposition movements reflect the new global realities of media communication and sources of influence and power. Positioned for a broad readership of scholars and students, policy-makers, and media experts, Islam and Democracy after the Arab Spring will quickly become a go-to for all who watch the Middle East, inside and outside of academia.

Unparalleled in its range of topics and geographical scope, the sixth and final volume of The New Cambridge History of Islam provides a comprehensive overview of Muslim culture and society since 1800. Robert Hefner's thought-provoking account of the political and intellectual transformation of the Muslim world introduces the volume, which proceeds with twenty-five essays by luminaries in their fields through a broad range of topics. These include developments in society and population, religious thought and Islamic law, Muslim views of modern politics and economics, education and the arts, cinema and new media. The essays, which highlight the diversity and richness of Islamic civilization, engage with regions outside the Middle East as well as within Islam's historic heartland. Narratives are clear and absorbing and will fascinate all those curious about the momentous changes that have taken place among the world's 1.4 billion Muslims in the last two centuries.

For years, scholars hypothesized about what Islamists might do if they ever came to power. Now, they have answers: confusing ones. In the Levant, ISIS established a government by brute force, implementing an extreme interpretation of Islamic law. On the opposite end of the spectrum, Tunisia's Ennahda Party governed in coalition with two secular parties, ratified a liberal constitution, and voluntarily stepped down from power. In Egypt, the Muslim Brotherhood, the world's oldest Islamist movement, won power through free elections only to be ousted by a military coup. The strikingly disparate results of Islamist movements have challenged conventional wisdom on political Islam, forcing experts and Islamists to rethink some of their most basic assumptions. In Rethinking Political Islam, two of the leading scholars on Islamism, Shadi Hamid and William McCants, have gathered a group of leading specialists in the field to explain how an array of Islamist movements across the Middle East and Asia have responded.

Unlike ISIS and other jihadist groups that garner the most media attention, these movements have largely opted for gradual change. Their choices, however, have been reshaped by the revolutionary politics of the region. The groups depicted in the volume capture the contradictions, successes, and failures of Islamism, providing a fascinating window into a rapidly changing Middle East. It is the first book to systematically assess the evolution of mainstream Islamist groups since the Arab uprisings and the rise of ISIS, covering 12 country cases. In each instance, contributors address key questions, including: gradual versus revolutionary approaches to change; the use of tactical or situational violence; attitudes toward the nation-state; and how ideology, religion, and political variables interact. For the first time in book form, readers will also hear directly from Islamist activists and leaders themselves, as they offer their own perspectives on the future of their movements. Islamists will have the opportunity to challenge the assumptions and arguments of some of the leading scholars of Islamism, in the spirit of constructive dialogue.

Rethinking Political Islam includes three of the most important country cases outside the Middle East-Indonesia, Malaysia, and Pakistan-allowing readers to consider a greater diversity of Islamist experiences. The book's contributors have immersed themselves in the world of political Islam and conducted original research in the field, resulting in rich accounts of what animates Islamist behavior.

Indonesia's Islamic organizations sustain the country's thriving civil society, democracy, and reputation for tolerance amid diversity. Yet scholars poorly understand how these organizations envision the accommodation of religious difference. What does tolerance mean to the world's largest Islamic organizations? What are the implications for democracy in Indonesia and the broader Muslim world? Jeremy Menchik argues that answering these questions requires decoupling tolerance from liberalism and investigating the historical and political conditions that engender democratic values. Drawing on archival documents, ethnographic observation, comparative political theory, and an original survey, Islam and Democracy in Indonesia demonstrates that Indonesia's Muslim leaders favor a democracy in which individual rights and group-differentiated rights converge within a system of legal pluralism, a vision at odds with American-style secular government but common in Africa, Asia and Eastern Europe.

The description for this book, Hindu Javanese: Tengger Tradition and Islam, will be forthcoming.

Civil Islam tells the story of Islam and democratization in Indonesia, the world's largest Muslim nation. Challenging stereotypes of Islam as antagonistic to democracy, this study of courage and reformation in the face of state terror suggests possibilities for democracy in the Muslim world and beyond. Democratic in the early 1950s and with rich precedents for tolerance and civility, Indonesia succumbed to violence. In 1965, Muslim parties were drawn into the slaughter of half a million communists. In the aftermath of this bloodshed, a "New Order" regime came to power, suppressing democratic forces and instituting dictatorial controls that held for decades. Yet from this maelstrom of violence, repressed by the state and denounced by conservative Muslims, an Islamic democracy movement emerged, strengthened, and played a central role in the 1998 overthrow of the Soeharto regime. In 1999, Muslim leader Abdurrahman Wahid was elected President of a reformist, civilian government. In explaining how this achievement was possible, Robert Hefner emphasizes the importance of civil institutions and civic virtue, but argues that neither democracy nor civil society is possible without a civilized state. Against portrayals of Islam as inherently antipluralist and undemocratic, he shows that Indonesia's Islamic reform movement repudiated the goal of an Islamic state, mobilized religiously ecumenical support, promoted women's rights, and championed democratic ideals. This broadly interdisciplinary and timely work heightens our awareness of democracy's necessary pluralism, and places Indonesia at the center of our efforts to understand what makes democracy work.

The Islamic world, often regarded as an anathema to civil society, in fact has rich traditions of associational life pursuing "common good". These religious resources have been reinterpreted for the enhancement of civic virtues and participatory politics in contemporary context, that is, democratization. Such pioneering efforts have been clearly observable in Muslim Southeast Asia. In November 1999, the Sasakawa
Peace Foundation invited ten Muslim activists and scholars from the region to Japan for exchanging views and experiences among themselves and with Japanese participants. Here their papers and discussions are compiled into a book, Islam and Civil Society in Southeast Asia.

Leading scholars assembled by the Civil Society in the Middle East program provide lucid, informed essays on the quality of political life, weighing the role of civil society and assessing the prospects for political reform in the Middle East. An exploration of how ordinary U.S. Christians create global connections through the multibillion-dollar child sponsorship industry Child sponsorship emerged from nineteenth-century Protestant missions to become one of today's most profitable private fund-raising tools in organizations including World Vision, Compassion International, and ChildFund. Investigating two centuries of sponsorship and its related practices in American living rooms, churches, and shopping malls, Christian Globalism at Home reveals the myriad ways that Christians who don't travel outside of the United States cultivate global sensibilities. Kaell traces the movement of money, letters, and images, along with a wide array of sponsorship's lesser-known embodied and aesthetic techniques, such as playacting, hymn singing, eating, and fasting. She shows how, through this process, U.S. Christians attempt to hone globalism of a particular sort by oscillating between the sensory experiences of a God's eye view and the intimacy of human relatedness. These global aspirations are buoyed by grand hopes and subject to intractable limitations, since they so often rely on the inequities they claim to redress. Based on extensive interviews, archival research, and fieldwork, Christian Globalism at Home explores how U.S. Christians imagine and experience the world without ever leaving home.

Can Islam and democracy exist side by side? Is Islam compatible with democracy? The text examines one of the most frequently-asked yet misguided questions. Democratic ethos should not and cannot be deduced from some essence of religions supposedly inscribed in the scriptures. Rather, they are the outcome of political struggles that push Islam toward democratic or authoritarian directions. Asef Bayat offers a new approach to examine Islam and democracy arguing how the social struggles of diverse Muslim populations, those with different interests and orientation, render Islam to embrace democratic ideas or authoritarian disposition. "Islamism" and "post-Islamism" are discussed as representing two contrasting movements which have taken Islam into different, authoritarian and inclusive, political directions. In early 2011, widespread protests ousted dictatorial regimes in both Tunisia and Egypt. Within a few years, Tunisia successfully held parliamentary and presidential elections and witnessed a peaceful transition of power, while the Egyptian military went on to seize power and institute authoritarian control. What explains the success and failure of transitions to democracy in these two countries, and how might they speak to democratic transition attempts in other Muslim-majority countries? Democratic Transition in the Muslim World convenes leading scholars to consider the implications of democratic success in Tunisia and failure in Egypt in comparative perspective. Alongside case studies of Indonesia, Senegal, and India, contributors analyze similarities and differences among democratizing countries with large Muslim populations, considering universal challenges as well as each nation's particular obstacles. A central theme is the need to understand the conditions under which it becomes possible to craft pro-democratic coalitions among secularists and Islamists. Essays discuss the dynamics of secularist fears of Islamist electoral success, the role of secular constituencies in authoritarian regimes' resilience, and the prospects for moderation among both secularist and Islamist political actors. They delve into topics such as the role of the army and foreign military aid, Middle Eastern constitutions, and the role of the Muslim Brotherhood. The book also includes an essay by the founder and president of Tunisia's Ennadha Party, Rachid Ghannouchi, who discusses the political strategies his party chose to pursue.

Islam's relationship to liberal-democratic politics has emerged as one of the most pressing and contentious issues in international affairs. In Islam, Secularism, and Liberal Democracy, Nader Hashemi challenges the widely held belief among social scientists that religious politics and liberal-democratic development are structurally incompatible. This book argues for a rethinking of democratic theory so that it incorporates the variable of religion in the development of liberal democracy. In the process, it proves that an indigenous theory of Muslim secularism is not only possible, but is a necessary requirement for the advancement of liberal democracy in Muslim societies.

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