



# Future Ideological Challenges: Fault Lines, Movements, and Competing Models

## Annotated Bibliography Based on Survey of the Literature

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Abbinnett, R. (2003). *Culture and Identity: Critical Theories*. London; Thousand Oaks, Calif., Sage.

Abbinnett, who is not further identified, grapples with the relationship between the self, conceived as a reflexive agent; the other, who comes as a demand for care and responsibility; and the established structures of social, cultural, and economic recognition. He pursues the theme of post-modernism as an attempt to trace the ethical, political, and aesthetic consequences of the transformation of the object. Among his topics are risk and reflexive modernity; the postmodern and the sublime; and science, technology, and catastrophe.

Culture and Identity provides: a thorough and accessible discussion of the main themes in the modernity-post modernity debate; a shrewd and penetrating account of how these themes address everyday life; a novel account of how technology is altering our perceptions of the 'human'; and a balanced account of the hope for radical politics and radical critique to correct the excesses of capitalism.

What emerges most forcefully from the book is the error of dismissing postmodernism as a self-indulgent and ultimately, dangerous piece of ideology. Abbinnett provides a pertinent reminder of the continuing importance of the themes and challenges raised in the 'postmodern moment'.

Adam, H. (1995). "The Politics of Ethnic Identity: Comparing South Africa." Ethnic and Racial Studies 18: 457-475.

South Africa represents a microcosm of major global conflicts. This laboratory of poly-ethnic group relations may well teach the rest of the world a lesson of multiracial coexistence and a bridging of extreme class distinctions through pragmatic development policies. Above all, a 'negotiated revolution now promises peaceful nation building in a divided society, previously riddled with political violence. The remarkable democratic transformation has led to a substantial decline of politically motivated killings so far, although criminal violence has risen. The democratic transition rests partially on the skilful management of racial and ethnic perceptions. Non-racialism as the core ideology of the new state elicits different expectations and meanings among various segments, differentially privileged and indoctrinated by more than four decades of apartheid. A general theoretical and comparative interpretation of ethnicity sheds light on the legitimacy of competing claims and assesses their prospects and character in light of experiences elsewhere. Support for Mandela's non-racial reconciliation remains as soft as the electorate's rejection of the Africanist-nationalist Pan African Congress could be temporary. As the ANC government is likely to disappoint some high expectations of its constituency and has itself joined the gravy train

through extraordinarily high salaries for the new officials on the public payroll, the temptation simmers to use populist racial rhetoric. However, as long as government shortcomings are shielded by Mandela's charisma and high approval rate among all population groups, racial antagonisms will be dampened by the desire to succeed economically in an inextricably interdependent consumer society. Reprinted by permission of the publisher.

Adams, I. (1999). Ideology and Politics in Britain Today. Manchester; New York New York, Manchester University Press; Distributed exclusively in the USA by St. Martin's Press.

A look at the nature of political doctrines and the role they play in politics in general, concentrating on broad groups of 'mainstream' ideologies — conservatism, socialism, liberalism and nationalism, and the 'fringe' — namely the Greens, the far left and the far right. British democracy, economic policy and consensus, the nature of ideological thinking and its place in politics are also considered, along with the forces shaping the further development of these doctrines.

Adityaraj, A. (2001). In the Shadow of Gunfire: Dynamics of Ideology and Power Politics in Indo-Pakistan Relations, 1980-1991. Patna, Janaki Prakashan.

Makes a through probe into issues, which surfaced during the period under review between the two countries: Nuclear issue, Siachen Glacier, export of terror by Pakistan. Makes suggestion for improving the relationship through Confidence Building Measures, people to people contacts and increased commercial transactions.

Aijaz, A. (2000). Lineages of the Present: Ideology and Politics in Contemporary South Asia. London; New York, Verso.

In March 1998, India broke 25 years of silence when it detonated a series of nuclear devices in the Rajasthan desert. Having announced it possessed the requisite credentials for membership in the nuclear club in 1974, India quickly disavowed any desire to join, pledging not to develop its capability further. The Pokhran explosions revealed that promise to have been broken. The principal beneficiary of its breaking was a right-wing government seeking to shore up its shaky base with commitment to the "Hindu bomb". While most in the West were taken unawares by this sudden bellicosity in the land of Gandhi, more scrupulous observers on the Indian scene insisted it had a clear history. In this book, the author untangles many of the intertwined threads of an important story often poorly understood in the metropolitan West: that the right-wing nationalisms now flourishing in many regions of the world did not emerge fully formed and as if by accident. Their complex genealogies hold the key to comprehending them. Such an understanding is urgently required in

India where, the author argues, the BJP's road to power, far from being a temporary detour from the path of secular democracy, may well become a more permanent feature of the country's politics.

Ake, C. (1993). "The Unique Case of African Democracy." International Affairs 69: 239.

Discusses the unique features of African democracy. Concept of participation of Africans for development; Forces behind Africa's democracy movement; Demand for a second independence from indigenous leadership; Characteristics of the African societies; Economic development as fuel for democratization.

Akhtar, N. (2005). "Fears as Young Muslims Opt Out." BBC News. London. The author is a young Muslim and deeply concerned about a growing trend among his contemporaries toward a separatist ideology that turns its back on Britain. Many Muslim immigrants are from Bangladesh and Kashmir. Young generations find themselves at odds with their parents' insular Asian culture and a Britain they believe is hostile towards them. Confused about their identity, some have turned to their faith to provide answers and stumbled upon what they call "pure Islam" --- an austere, intolerant, harsh interpretation of Islam that is very heavily influenced by the teachings of the dominant Saudi sect known as the Wahhabis. This has led to a split within the British Muslim community, creating a belief amongst many young people that there is no compromise between Islam and life in the West.

Al-Brebesy, M. m. M. (1999). "Menyingkap pemikiran politik Gus Dur & Amien Rais tentang negara." Jakarta, RajaGrafindo Persada.

Comparison of Abdurrahman Wahid and Amien Rais's political thoughts regarding state, ideology, and democracy.

Alikhani, A., G. R. Afkhami, et al. (2001). "Siy\*asat va siy\*asatgu\*z\*ar\*i-i iqtis\*ad\*i dar \*Ir\*an, 1340-1350: mu\*s\*a\*hibah b\*a \*Al\*inaq\*i \*\*Al\*ikh\*an\*i." Bethesda, MD, Buny\*ad-i Mu\*t\*ala\*\*at-i \*Ir\*an.

Translation from Farsi: Politics and Economic Policy in Iran (1961 - 1971) An interview with Alinaqi Alikhani.

Alter, J. (1999). From the Prison of the 'Isms.' (Cover story). Newsweek (Pacific Edition), Newsweek. 135: 33.

Focuses on ideologies of the twentieth century. The idea that Communism and Nazism are gone; Nationalism, fundamentalism and globalism requiring a certain stability; Struggle between globalism and nationalism;

Belief that as the Internet expands nations will be replaced by cyber communities.

Amon, M. (2004). "Can Israel Survive the West Bank Settlements?" Terrorism & Political Violence 16: 48.

Traditionally, the Talmudic Orthodoxy always postulated the reestablishing of a Jewish state only by an act of God's grace at messianic times. The establishment of Israel by secular Jews thus caused real consternation among Orthodox sects. Ultra Orthodox sects did not even recognize Israel as a Jewish entity. However, the occupation of the West Bank, the site of the ancient Jewish kingdoms, in 1967 was seen by many Orthodox Jews as a sign of redemption and also an opportunity to take an active, even a leading, role in a "true Zionist" enterprise of fulfilling God's promise to Abraham that the whole land will belong to his offspring. The settling of the West Bank was congruent with the government's political aims. This led the government to provide deep financial and massive military support to settlers, both the religious population that follows a radical nationalistic policy enveloped with messianic motifs, and other settlers, attracted by the substantial perks. The violent conduct of the militant religious sector among the settlers provides a radical threat to Israel's character, and even its existence. Above and beyond that provided by the military and economic burden of the West Bank settlements themselves. ABSTRACT FROM AUTHOR

Anderson, B. R. O. G. (2001). "Violence and the State in Suharto's Indonesia." Ithaca, N.Y., Southeast Asia Program Publications, Southeast Asia Program, Cornell University.

A defining feature of Indonesian history over the past fifty years is the varied and complex pattern of political violence experienced by the country and its inhabitants. Winning independence through armed popular struggle in the late 1940s, Indonesia witnessed regional rebellions in the 1950s, anti-communist pogroms in the mid-1960s, the brutal invasion and forced annexation of East Timor in the mid-late 1970s, and the bloody anti-gangster "Petrus" campaign of the early 1980s. The 1990s saw rising violence by the armed forces, its militias, and their "separatist" foes in Aceh, East Timor and Irian Jaya, as well as "anti-Chinese" disturbances culminating in the May 1998 riots in Jakarta. As post-Suharto Indonesia entered the twenty-first century, moreover, the phenomenon of "communal violence" had already claimed thousands of victims in Maluku, Kalimantan and Central Sulawesi.

Against this backdrop, the new volume on Violence and the State in Suharto's Indonesia, edited and introduced by Benedict Anderson, sheds considerable light on the diverse forms and complex structures of violence in Indonesia under the Suharto regime. A collection of essays previously published in the Cornell Southeast Asia Program's flagship journal

Indonesia, the volume is distinguished by a judicious combination of political science and anthropological approaches.

Political scientist Loren Rytter, for example, highlights the role of gangsters (preman) throughout the Suharto era, thus revealing a complex pattern of sub-contracted violence under authoritarianism and foreshadowing the rising prominence of premanisme under democracy today. Anthropologist Joshua Barker, by contrast, traces the underlying logic of local policing and surveillance from the Dutch colonial era to the 1990s, providing a highly nuanced analysis of the links between the violence underwriting "community" in Indonesia and that constituting the state.

Political scientist Jun Honna illuminates the rising ideological and institutional tensions within the Indonesian Armed Forces in the 1990s, which prefigured the fall of Suharto and the diminution of military power. Anthropologist James Siegel, by contrast, takes the May 1998 riots in Jakarta as a point of departure for a penetrating discussion of the underlying class relations - and class fears - that have structured Indonesian politics since independence.

A final set of essays treats Aceh, Irian Jaya (now Papua) and East Timor, where the Indonesian Armed Forces have engaged in campaigns of violence and repression that have helped fuel aspirations and movements for national independence. Political scientist Douglas Kammen, for example, carefully chronicles Jakarta's changing policies towards East Timor from the invasion of 1975 until the victory of pro-independence forces in the referendum of 1999, paying close attention to the role of troops imported from Jakarta on the one hand, and locally recruited paramilitaries on the other. Political scientist-turned-historian Geoffrey Robinson shows how military abuses and atrocities in Aceh in the 1990s led to widespread popular support for an East Timor-style referendum on independence in the troubled province after the fall of Suharto. Anthropologist Danilyn Rutherford, by contrast, reveals the popular local meanings and millenarian inflections invested by Papuans in the movement for independence in the province.

The considerable strength of the volume lies in the combination of fine-grained institutional analysis by political scientists who reveal the complex organization of violence in and by the Indonesian state, and the provocative ethnographic work by anthropologists who illuminate the broader context of Indonesian society. Both kinds of contributions will be indispensable for a much-needed companion volume on the myriad new forms of political violence in Indonesia in the post-Suharto era.

Andrain, C. F. and D. E. Apter (1995). Political Protest and Social Change: Analyzing Politics. Washington Square, N.Y., New York University Press.

Analyzes the reciprocal impact of cultural beliefs, sociopolitical structures, and individual behaviors on protests throughout the world, examining such questions as why people participate in protest activities, what compels them to participate in non-violent movements, and what leads them to engage in revolutionary protest

Antonovich, I. I. and E. N. Korolive\*t\*ski\*i (1995). "So\*t\*siio-dinamika ideologi\*i." Minsk, "Navuka i t\*ekhnika".

Anwar, S. (2005). "Fatwa, Purification and Dynamization: A Study of Tarjah in Muhammadiyah." Islamic Law & Society 12: 27.

I examine here contemporary practices in Muhammadiyah, Indonesia's leading organization for modernist Muslims, with special attention to Majelis Tarjih, the body charged with issuing its fatwa's since 1927. After explaining Muhammadiyah's ideology, and the working method of Majelis Tarjih and the authority of its decisions, I examine and discuss several fatwa's relating to syncretic practices in Indonesia and one fatwa about whether a woman may serve in a position of authority over men. I argue that the fatwa's issued by Majelis Tarjih demonstrate how Muhammadiyah promotes a more dynamic understanding of religion among its members and within Indonesian society at large, an understanding that often differs from traditionalist views espoused in classical fiqh books. ABSTRACT FROM AUTHOR

Arboleda, L. C., C. Osorio, et al. (1997). "Nacionalismo e internacionalismo en la historia de las ciencias y la tecnología en América Latina." Cali, Universidad del Valle.

[Translation: "Nationalism and Internationalism in the History of Science and Technology in Latin America"]

Ardalan, D. (2002). "Islam on the Internet: Part I - Building Islamic Communities Online". NPR

The Internet has quickly become an important part of the daily lives of many Muslims. Web surfers can download daily prayers from Mecca or Los Angeles, buy an Islamic Barbie doll, even listen to the Webcast of a Muslim game show. Some say Muslims using the Internet have an advantage over other Muslims: They are not restricted to the cultural or ideological views of a particular mosque or country, and benefit from a vibrant exchange of ideas and information. The Web also provides a forum for those who may feel excluded from mainstream Muslim belief.

Ardalan, D. (2002). "Islam on the Internet: Part II - Cyber Fatima, Muslim Women on the Web." NPR.

Muslim women run businesses, advocacy groups and education centers on the Internet -- ranging from sites where online visitors can buy traditional women's Islamic garb to groups that advocate greater rights for Muslim women. Women isolated by geography or custom can download sermons, chat with other Muslim women all over the globe and find Islamic educational sites for their children. The "neutral ground" of the Internet allows many Muslim women to learn about their rights within the religion, without the usual cultural or traditional barriers -- barriers, for example, that prohibited Afghan women under the Taliban to educate them or go to work.

Artz, L. and Y. R. Kamalipour (2005). Bring 'em on: Media and Politics in the Iraq War. Lanham, Md., Rowman & Littlefield Publishers.

How were the American people prepared for the war on Iraq? How have political agents and media gatekeepers sought to develop public support for the first preventive war of the modern age? Bring 'Em On highlights the complex links between media and politics, analyzing how communication practices are modified in times of crisis to protect political interests or implement political goals. International contributors in mass communication, political science, and sociology address how U.S. institutional media practices, government policy, and culture can influence public mobilization for war.

Axtmann, R. (2003). Understanding Democratic Politics: an Introduction. London; Thousand Oaks, Calif., Sage

This textbook is designed for first-time students of politics. It provides an ideal introduction and survey to the key themes and issues central to the study of democratic politics today.

The text is structured around three major parts: concepts, institutions and political behavior; and ideologies and movements. Within each section a series of short and accessible chapters serve to both introduce the key ideas, institutional forms and ideological conflicts central to the study of democratic politics and provide a platform for further, in-depth studies.

Baber, Z. (1998). "Communal Conflict and the Nostalgic Imagination in India." Journal of Contemporary Asia 28: 27.

Examines communal conflict, nostalgic imagination pertaining to secularism in India. Critique of the concept and practice of secularism in India; Historical and sociological analysis of the Indian society; Relation between ideologies and changing social structures and institution in India;



Similarities between communal violence and other types of sectarian and ethnic conflicts in India.

Bachrach, Z. (1995). "Tefisat ha-adam ba-ide\*ologyah ha-Natsit". [Tel Aviv], Ma\*tkal/\*Ketsin \*hinukh rashi/Gale Tsahal, Mi\*srad ha-bi\*ta\*hon.

Baker, D. (1996). Ideology of Obsession: A.K. Chesterton and British Fascism. London; New York, Tauris Academic Studies.

Arthur Kenneth Chesterton, cousin of G.K. Chesterton, grew up in South Africa where he developed his "colonial outsider" view of England and of the First World War. By the age of 21, Chesterton was an archetypal "angry young man" - ex-colonial, ex-officer with literary interests and accomplishments. As an increasingly disillusioned literary critic and newspaper editor, he created a world based on his reading of English literature - an idealized version of British society. The result was a cultural despair, which sealed his acceptance of fascism in 1933.

In this biography, David Baker examines the socio-psychological profile of A.K. Chesterton to help explain the nature of fascism. The author questions previous academic interpretations, suggesting that a definition of fascist ideology must be broadened to take account of its fatal attraction to those who might have remained self-assured members of a democratic society.

Balkan, N. and S. Savran (2002). The Politics of Permanent Crisis: Class, Ideology and State in Turkey. New York, Nova Science Publishers.

Together, the ten contributions presented by Balkan (economics, Hamilton College, U.S.) and Savran (formerly economics, U. of Istanbul, Turkey) present a critical examination of the various political crises and forces that have developed in Turkey over the past two decades. After discussing the historical background to the forms of domination of the ruling political classes, including a Gramscian analysis of the formation of the Turkish bourgeoisie, chapters look at the formation of Turkish nationalism and the challenge of the Kurdish struggle for recognition, the rise and decline of the Islamist movement over the course of the 1990s, the current rise of home-grown fascism in the form of the Nationalist Action Party, the continuing political struggles of working-class left-wing movements, and relations between the European and Turkish bourgeoisies as evidenced in negotiations over possible admission to the European Union.

Ballvac, T. (2004). "Another Media is Possible." NACLA Report on the Americas, North American Congress on Latin America. 37: 29.

Provides information on the media organization Indymedia collective, aimed at the creation of radical, accurate and passionate coverage of the

truth. Coverage of protests against the World Trade Organization; Efforts in the creation of effective media strategies; Commitment to social justice.

Barzilai-Nahon, K. and G. Barzilai (2005). "Cultured Technology: The Internet and Religious Fundamentalism." Information Society, Taylor & Francis Ltd. 21: 25.

In this article we identify four principal dimensions of religious fundamentalism as they interact with the Internet: hierarchy, patriarchy, discipline, and seclusion. We also develop the concept of cultured technology, and analyze the ways communities reshape a technology and make it a part of their culture, while at the same time changing their customary ways of life and unwritten laws to adapt to it. Later, we give examples for our theoretical framework through an empirical examination of ultra-Orthodox Jewish communities in Israel. Our empirical study is based on a data set of 686,192 users and 60,346 virtual communities. The results show the complexity of interactions between religious fundamentalism and the Internet, and invite further discussions of cultured technologies a means to understand how the Internet has been culturally constructed, modified, and adapted to the needs of fundamentalist communities and how they in turn have been affected by it. ABSTRACT FROM AUTHOR

Baumel, J. T. (1999). "Ben ide\*ologyah le-ta\*amulah: mishla\*hat ha-Etsel be-Artsot ha-Berit \*ve-shorshe ha-yamin ha-Yehudi ha-mili\*tan\*ti ba-Ameri\*kah." Yerushalayim, Hotsa\*at sefarim \*a. sh. Y.L. Magnes, ha-Universi\*tah ha-\*Ivrit.

Baysha, O. and K. Hallahan (2004). "Media Framing of the Ukrainian Political Crisis, 2000--2001." Journalism Studies 5: 233.

This paper examines how selected Ukrainian news media--three television channels, one newspaper, and one Internet site--framed the nation's political crisis of 2000 to 2001. Dominant media frames and framing devices were identified through content analysis of 829 news stories. Frames were compared across these news outlets as well as across different time periods to analyze the role of framing in public deliberation. The study revealed the strong influence of ideology in the way that different Ukrainian media framed the controversy and thus distorted the deliberative process. The two main patterns of framing included overt propaganda and hidden manipulation. Metaphors and depictions that exploited cultural values and past political events were the dominant framing devices identified. ABSTRACT FROM AUTHOR

Beckford, J. A. and T. Luckmann (1989). The Changing Face of Religion. London, Sage Pubns.

Has the traditional process of separating religion from politics been reversed in recent years? To what extent has traditional religion remained embedded in a society where many of its members no longer "formally" follow the faith? And, has religious influence changed as a result of the balance between mainline faiths and religious "cults"? *The Changing Face of Religion* challenges several assumptions about religion in the modern world, in particular the idea that modernization and secularization necessarily go hand in hand. This book accounts for the changing meaning and form of religion in our society today. An international team of authors examines the global significance of religion, and the different and complex ways in which the role of religion has changed--and is changing--in different societies. Drawing on research from advanced industrial and developing countries, and from the global level down to the local context, this book offers a complex and fascinating re-evaluation of the role of religion in contemporary societies.

Beith, A. F. (2001). "Sosialisme Kerakyatan yang Islami." [Jakarta], Yayasan Almunawwarah.

[Translation from Indonesian: "A Socialist Citizenry That is Islamic"]

On economics, ideology, and politics with reference to socialism; Islamic viewpoint.

Ben-Rafael, E., Ed. (2003). "Sociology and Ideology: Symposium / ed. by E. Ben-Rafael." *Comparative Sociology*. Boston.

This is a special issue on the relationship between sociology and ideology. Topics discussed include sociology's position with respect to cognitive and cultural relativism; sociology, critique, and modernity; reconstructing sociology to meet the challenges of today's society; humanistic sociology as a framework for the study of linguistic pluralism; sociological dealings with the concepts and realities of ideology; sociology and the critical reflexivity of modernity; and the dilemma of sociology's two aspirations--moral commitment and scientific validation. An introduction to the special issue is also provided.

Ben Mansour, L. (2002). "Frères Musulmans, Frères Féroces: Voyage dans l'Enfer du Discours Islamiste." Paris, Ramsay.

[Translation: "Muslim Brothers, Ferocious Brothers: Voyage Through the Inferno of Islamic Discourse"]

Bendle, M. F. (2002). "Teleportation, Cyborgs and the Posthuman Ideology." *Social Semiotics* 12: 45.

This paper is concerned with a set of phenomena that lies at the intersection of popular culture, genetics, cyber technology,

nanotechnology, biotechnology and other advanced technologies, bioethics, science speculation, science fiction, mythology, the New Age Movement, cults, commerce and globalization. At the centre is a radical technophilia that finds representative expression in posthumanism, an Internet-based social movement driven by an extreme scientific utopianism. This set of phenomena constitutes an articulated cultural response to a number of underlying economic, technological and social dynamics that are together transforming the world, and particularly developed societies as they are incorporated into a global system of 'digital capitalism'. This paper first describes posthumanism and transhumanism. It then explores two key notions, teleportation and cyborgs, that receive extensive attention in mainstream media and serve as exemplars of this scientific ideology, locating them both in cultural history and contemporary popular culture. The paper argues that posthumanism and associated phenomena are best seen as an ideological interpellation of humanity into an increasingly dominant scientific and technological order based on the cultural and scientific ascendancy of the 'Informational Paradigm' identified by Katherine Hayles in her inquiry into 'How we became posthuman'. ABSTRACT FROM AUTHOR

Bennett, W. L. (2003). "Communicating Global Activism." Information Communication & Society 6: 143.

Many observers doubt the capacity of digital media to change the political game. The rise of a transnational activism that is aimed beyond states and directly at corporations, trade and development regimes offers a fruitful area for understanding how communication practices can help create a new politics. The Internet is implicated in the new global activism far beyond merely reducing the costs of communication, or transcending the geographical and temporal barriers associated with other communication media. Various uses of the Internet and digital media facilitate the loosely structured networks, the weak identity ties, and the patterns of issue and demonstration organizing that define a new global protest politics. Analysis of various cases shows how digital network configurations can facilitate: permanent campaigns; the growth of broad networks despite relatively weak social identity and ideology ties; transformation of individual member organizations and whole networks; and the capacity to communicate messages from desktops to television screens. The same qualities that make these communication-based politics durable also make them vulnerable to problems of control, decision-making and collective identity. ABSTRACT FROM AUTHOR

Berg, C.-F. (1995). "Wolfsgesellschaft: die demokratische Gemeinschaft und ihre Feinde: der kommende Kulturkampf." Tübingen, Hohenrain.

[Translation from German: The Democratic Association and its Enemies: the Coming Battle of Cultures]

Berman, S. (2004). "Three Faces of Fascism." World Policy Journal 21: 95.  
Reviews three books on fascism. "Fascists," by Michael Mann; "The Anatomy of Fascism," by Robert O. Paxton; "The Seduction of Unreason: The Intellectual Romance With Fascism From Nietzsche to Postmodernism," by Richard Wolin.

Berryman, P. (March 1997). "Church and Revolution: Reflections on Liberation Theology." NACLA Report on the Americas: 10.  
The writer discusses liberation theology and the changing part played by the progressive church in Latin America. The somewhat unexpected emergence of Catholicism as a progressive political movement was a Latin American response to the resolutions made by Catholic bishops at Vatican Council II (1962-1965). However, pressures from the Vatican and from increasingly conservative bishops have had their effect on progressive church forces, and even more significant has been the reducing of opportunities and expectations in the wider society. In addition, the rise to prominence of Protestants, particularly Pentecostals, has been a crucial development. The writer concludes that the legacy of the progressive church may yet be taken up by a younger generation that has grown up in the world of globalization and shares a desire for justice.

Betts, R. F. (2004). Decolonization. New York, Routledge.  
The end of the colonial empire was a global phenomenon which left profound changes that contributed to the shape of the modern international political, social and economic system. Decolonization considers this "process" and the outcomes, which have left a legacy of problems, drawing on numerous examples including Ghana, India, Rwanda and Hong Kong. Raymond Betts examines the effects of the two World Wars on the colonial empire; the expectations and problems created by independence; the major demographic shifts accompanying the end of the empire; the cultural experiences, literary movements and the search for ideology of the dying empire; and the newly independent nations. Decolonization gives a concise, original and multi-disciplinary introduction to this topic and analyzes what the future holds beyond the empire.

Bhagwati, J. (2002). "Coping with Anti-globalization." Foreign Affairs 81: 2.  
This article discusses the anti-globalization movement and how attitudes of anti-capitalism among young people are helping to fuel the movement. This younger group of critics has found three common grounds of

discontent with globalization--the idea of capitalism, the process of globalization, and the behavior of corporations--and have made their views clear at recent protests in the streets at world economic gatherings and on college campuses. Many of these youthful skeptics see capitalism as a system that cannot significantly address issues of social justice. The author discusses various influences on college students including the Deconstructionist theory of Jacques Derrida, the topic of anarchy and theories taught within sociology, and the use of the Internet in spreading anti-capitalist attitudes.

Bhatt, C. and P. Mukta (2000). "Hindutva in the West: Mapping the Antinomies of Diaspora Nationalism." Ethnic & Racial Studies, Routledge, Ltd. 23: 407.

The article presents information on a study, which examined several theoretical and empirical themes on Hindu nationalism for analysis in India and the Diaspora. It provides a historical background to Hindu nationalism and examines several theoretical and empirical themes that are important for its analysis both in India and the Diaspora. It is argued that there has been a relative neglect within the research field of Diaspora nationalist movements and the impact they can have on constituting anti-secular and absolutist orientations to minorities and majorities both within the Diaspora and in the "homeland". The article examines the rise of the Hindutva movement in the 1920s and considers the debates about its relation to ethnic, nationalist, religious, racist and fascist ideologies. It considers how an examination of Hindu nationalism can modify many recent debates on "race" and ethnicity, multiculturalism and "Diaspora". Several themes relating to caste, gender and "Aryanism" are examined.

Bianchi, S., M. E. Spinelli, et al. (1997). "Actores, ideas y proyectos políticos en la Argentina contemporánea." Tandil, Argentina, Universidad Nacional del Centro de la Provincia de Buenos Aires.

[Translation: "Actors, Ideas, and Political Projects in Contemporary Argentina"]

Bickers, A. (2004). "For Many N. Koreans 'Juche' Guides Their Lives." Voice of America. Tokyo.

For most North Koreans, juche - a philosophy of extreme self-reliance - guides their lives and economic activity. While juche teaches that human beings are masters of all things and create their own destiny, in North Korea those beliefs are firmly coupled with the supreme authority of the country's leadership. People are taught that through total devotion to the government, they are following juche and keeping North Korea firmly on the path to self-sufficiency. Under the governments of Kim Il Sung and his son, Kim Jong Il, North Korea's people have been taught that juche amounts to safeguarding national sovereignty. Pyongyang is trying to generate international support and interest in juche by sponsoring study

and discussion groups around the world. Some believe it could help strengthen national economies by encouraging people to unite behind a common purpose, even though it appears to have left North Korea deeply dependent on other nations' handouts.

Biswas, B. (2004). "Nationalism Bby Proxy: A Comparison of Social Movements Among Diaspora Sikhs and Hindus." Nationalism & Ethnic Politics 10: 269.

There is a lack of theoretical integration and comparative analyses of diaspora nationalist movements. This article compares the structures of the diaspora Hindutva and Khalistan movements in the United States, the United Kingdom and Canada. Differences in their mobilizing structures are the result of underlying ideology and strategic choices, rather than political opportunities. The Hindutva movement's use of brokerage contrasts with the Khalistan movement's reliance on gurdwara politics. In understanding mobilizing structure, greater attention should be paid to strategic choices and internal mechanisms instead of focusing solely on the external environment.

Black, A. (2001). The History of Islamic Political Thought: from the Prophet to the Present. Edinburgh, Edinburgh University Press.

Islam is enormously important today in both international and national domestic politics, but contemporary political Islam cannot be understood without an awareness of its roots. Yet, little attention has been paid to the way its political ideas originated and how they developed. The History of Islamic Political Thought offers a full description and an interpretation of political philosophy from early Islam to the current age of Fundamentalism (622 AD to 2000 AD). Anthony Black takes the same approach as scholars usually do for the history of Western political thought, examining the mentality, cultural milieu, and political background of thinkers and statesmen. He covers the relationship of politics to religion, law, ethics, philosophy, and statecraft, as expressed through treatises, occasional writings, official rhetoric, popular slogans, and other evidence of how people thought about authority and order. This unique and ambitious book will appeal to students of Islamic studies and political theory, as well as readers interested in Islamic politics more generally.

Blanche, E. (2005). "The European Connection." Middle East, IC Publications Ltd.: 22.

This article presents information related to insurgency in Iraq. There are no accurate figures of how many foreign fighters have joined the insurgents in Iraq, although some believe tens of thousands are operating there. After months of tracking down Islamic cells, European investigators say the militants use videotapes of terrorist attacks and the fighting in Iraq,

Chechnya and elsewhere as recruitment aids along with Islamic sites on the Internet, a reflection of the increasing use by Al Qaeda and others of these tools to promote their ideology.

Boateng, C. A. (1995). Nkrumah's Consciencism: an Ideology for Decolonization and Development. Dubuque, Iowa, Kendall/Hunt Pub. Co.

Bogle, L. L. (2001). The Cold War. New York, Routledge.

This five volume set of reprinted articles is a definitive source of material on the Cold War, from the wars of Korea and Vietnam to Afghanistan. It discusses the roles of politics, religion, popular culture, civil rights, McCarthyism and feminism. Each volume includes two or three primary documents in addition to articles and an introductory essay.

Bolaños Geyer, A. (2001). "El iluminado. "Masaya, Nicaragua, A. Bolaños Geyer. [Translation: "The Light"]

A critical history of the "Frente Sandinista de Liberación Nacional" (FSLN), with focus on the ideology of Sandino, the history of the FSLN from its origins in 1960 through the triumph of 1979 and key documents.

"Bolivia Fights Back. " (2004). NACLA Report on the Americas, North American Congress on Latin America. 38: 14.

Reports on the efforts of indigenous social movements to transform the political system in Bolivia as of December 2004. Factors which divide the population of the nation; Impact of coca eradication on domestic affairs; Reasons for the social uprising in Bolivia; Consequences of foreign economic policies for human rights and natural resources.

Boudon, R. (1999). "Local vs. General Ideologies: a Normal Ingredient of Modern Political Life." Journal of Political Ideologies 4: 141.

Identifies three classical theories in explaining local and general ideologies as a normal ingredient of political life. Discussion on local versus general ideologies; Information on the main types of theories; Conclusions.

Bowman, M. (2005). "Analyst: South America's Leftist Leaders Often Speak as Ideologues, Act as Pragmatists." Voice of America. Washington.

Uruguay is the latest country to elect a left-leaning president. This is a reversal from the 1990s where South America pursued free market reforms and sought close ties with Washington. The shift in ideology is driven by failures of the Washington consensus that was supposed to bring economic growth and income equity, and the inability of traditional



political parties to manage reforms well. However, while many leftist leaders profess socialist ideals and pursued ties with Cuba, they have not opted to follow the Cuban model and worked quietly to maintain a friendly posture to foreign business interests. They understand that a market economy will bring about prosperity, but not without an agenda for equity and social justice.

Brady, J., B. Crawford, et al. (1999). The Postwar Transformation of Germany: Democracy, Prosperity, and Nationhood. Ann Arbor, University of Michigan Press.

As Germany celebrates the fiftieth anniversary of the founding of the Federal Republic of Germany--the former West Germany-- leading scholars take stock in this volume of the political, social, and economic progress Germany made as it built a democratic political system and a powerful economy, survived the Cold War, and dealt with the challenges of reunification. The contributors address issues such as Germany's response to extremists, the development of a professional civil service, judicial review, the maintenance of the welfare state, the nature of contemporary German nationalism, and Germany's role in the world.

Breau, M. and R. Marchese (2000). "Social Commentary and Political Action: The Headscarf as Popular Culture and Symbol of Political Confrontation in Modern Turkey." Journal of Popular Culture 33: 25.

This article looks at the headscarf as popular culture and symbol of political confrontation in modern Turkey. The headscarf--a flat piece of cloth termed a turban--has survived the centuries as an object of Turkish material culture into which a wide variety of meanings have been invested and from which a variety of ideologies have been visually reflected. Indeed, its absence is as worthy of interpretation in the same manner as its appearance as a necessary or unnecessary part of religious life. Western media tend to lend support to the belief that all who wear a scarf are expressing religious, and therefore, political concerns. The scarf, however, is employed in a variety of uses--from marriage customs to fashion. It is part of the popular culture of both traditional rural and modern urban Turkey. The use of the headscarf is based on historical precedent and is not necessarily associated with prevailing political or religious ideologies. Turkic groups, prior to and after their appearance in ancient Anatolia, relied heavily on external markers for their social identity and status. In the five centuries of Ottoman rule in the Middle east, socio-economic rank and political status were clearly defined by headdress as part of daily life, including representations of funerary monuments and headstone markers.

Brenner, L. (2001). Controlling Knowledge: Religion, Power, and Schooling in a West African Muslim Society. Bloomington, IN, USA, Indiana University Press.

Controlling Knowledge examines the history of West African Muslim society in the Republic of Mali, formerly the Soudan Français, in the 20th century. Focusing on the transformation of Muslim institutions—especially modernized Muslim schools (médersas) and voluntary organizations—over the past hundred years, Louis Brenner uncovers the social and political processes that have produced new forms, definitions, and expressions of Islam that are patently different from those that prevailed a century earlier. Brenner's study shows that Muslim society in Mali is religiously pluralistic and that it has developed different ways of relating religious obligations to prevailing social and political conditions. Although French and Middle Eastern models heavily influenced them, Brenner demonstrates that it was in opposition to French colonial authority that the first médersas and voluntary associations appeared. The complex array of power relations within which these institutions evolved, under French colonial rule and in the postcolonial secularist state, is revealed in this thoughtful book. Controlling Knowledge makes a major contribution to our understanding of Muslim history in Mali and West Africa, both in recent decades and over the long term.

Brodsgaard, K. E. and Y. Zheng (2004). Bringing the Party Back in: How China is Governed. Singapore, East Asian Institute Eastern Universities Press.

In these ten insightful papers based on those originally given in 2002 at the Copenhagen Business School, senior analysts explore the pivotal roles of the Chinese Communist Party in today's China, a society and state, which is, of course, experiencing many transitions. The renewal/reinvention of the CCP is related to many areas including: Party ideology; management of Party cadres; civil-military relations; the National Party Congress; Mayors in post-Deng China; the Party-State a local level; the CCP in rural areas; community development ("sheqi"); private enterprises; and interest representation.

Brouwer, Steve et al. (1996) Exploring the American Gospel" Global Christian Fundamentalism. London, Routledge.

Brown, D. (2002). "Why Might Constructed Nationalist and Ethnic Ideologies Come into Confrontation with Each Other?" Pacific Review 15: 555.

The paper develops a model for examining ethnic conflict in Southeast Asia, using Indonesia as an illustrative case. Ethnic conflict is explained as arising not out of the facts of ethno-cultural pluralism, but rather out of the disentwining of the three visions of the nation: as civic community, as ethno-cultural community and as multicultural community. This disentwining occurs particularly in the context of pressures for

democratization. Three aspects of politics are identified as promoting the disentwining so as to engender the weakening of the civic nationalist vision, and thence the confrontation between a majority ethno-cultural nationalism and a minority-focused multicultural nationalism. First, the spread of ideas related to democracy generates the spread of liberal forms of the three nationalist visions, alongside the authoritarian forms, and puts the spotlight on the divergences between these visions. Ideas of democracy are then highjacked by ethnic majorities claiming majority rights, and by ethnic minorities claiming minority rights. Second, the patrimonial basis for politics in much of Southeast Asia means that ethnic majorities and minorities alike perceive democratization as the search for responsive patrons, rather than as the search for civic equality. Third, civic nationalism is further weakened by the erosion of faith in the social justice promises of state elites. While these features of politics promote ethnic tensions, they also generate countervailing factors that ensure the political disunity of ethnic minorities, and thereby inhibit the extent of ethnic conflict.

Bryant, L. (2003). "New Political Star Rises on French Far Right." Voice of America. Paris.

Marine Le Pen is the daughter of the leader of the National Front (Jean-Marie Le Pen). Her ability to attract new supporters for the ultra-right party is of concern to some in Europe who perceive a surge in nationalism. Marine is drawing crowds of modern, working women who agree with her beliefs against immigration and the European Union. In 2002, her father, Jean-Marie Le Pen, placed second in the presidential elections. Despite recently losing National Assembly seats, French public opinion polls indicate that if an election were held now, Mr. Le Pen would receive as much as 20% of the vote. Mr. Le Pen has indicated he may move into a different role within the party, making way for a new generation of ring-wing French leaders.

Bunzl, J. and B. Beit-Hallahmi, Eds. (2002). Psychoanalysis, Identity, and Ideology: Critical Essays on the Israel/Palestine Case. Boston, MA, Kluwer Academic Publisher.

Since its founding one hundred years ago psychoanalysis has been the focus of contention, controversy, and debate. What has been clear despite all controversies is that the psychoanalytic tradition has created and inspired special modes of critical thinking which have been used to examine both human behavior and corresponding social ideologies. *Psychoanalysis, Identity, and Ideology* presents papers from a historic two day conference of leading Israeli, Palestinian, and European psychologists held in June of 1999. Sensitive professional and historical dilemmas are discussed with refreshing openness. This collection embodies the tradition

of critical thinking applied to ideologies and identities, Zionism in particular, through a non-exclusive prism of psychoanalytic traditions.

Butalia, U. (2002). "Mao's Maids." New Internationalist, New Internationalist: 5. Focuses on the religiosity of the people in Nepal. Influence of atheistic Maoism on the religious people; Participation of the people in Maoist movement; Effect of the movement on pregnant women revolutionaries.

Cari, F. V. (1992). "Religion, Politics and Ideology." Tugan. 12: 7.

Carroll, D. (1995). French Literary Fascism: Nationalism, Anti-Semitism and the Ideology Of Culture. Princeton, N.J., Princeton University Press.

This is the first book to provide a sustained critical analysis of the literary-aesthetic dimension of French fascism--the peculiarly French form of what Walter Benjamin called the fascist "aestheticizing of politics." Focusing first on three important extremist nationalist writers at the turn of the century and then on five of the most visible fascist intellectuals in France in the 1930s, David Carroll shows how both traditional and modern concepts of art figure in the elaboration of fascist ideology--and in the presentation of fascism as an art of the political.

Carroll is concerned with the internal relations of fascism and literature--how literary fascists conceived of politics as a technique for fashioning a unified people and transforming the disparate elements of society into an organic, totalized work of art. He explores the logic of such aestheticizing, as well as the assumptions about art, literature, and culture at the basis of both the aesthetics and politics of French literary fascists. His book reveals how not only classical humanism but also modern aesthetics that defend the autonomy and integrity of literature became models for xenophobic forms of nationalism and extreme "cultural" forms of anti-Semitism. A cogent analysis of the ideological function of literature and culture in fascism, this work helps us see the ramifications of thinking of literature or art as the truth or essence of politics.

Casanova, J. (1994). "Protestant Fundamentalism--Catholic Traditionalism and Conservatism." Catholic Historical Review 80: 102.

Discusses the book 'Fundamentalism Observed,' edited by Martin E. Marty and R. Scott Appleby. Fundamentalism as a global phenomenon; Three key features of fundamentalism; External relation of any religion to hegemonic and established culture; Militant reaction to processes of modern secularization; Protestantism in Latin America.

Castells, M. (2004). The Power of Identity. Malden, Mass. Blackwell Pub.  
The Power of Identity is the second volume of Manuel Castells's trilogy, The Information Age: Economy, Society, and Culture. It deals with the social, political, and cultural dynamics associated with the technological transformation of our societies and with the globalization of the economy. It analyzes the importance of cultural, religious, and national identities as sources of meaning for people, and the implications of these identities for social movements. It studies grassroots mobilizations against the unfettered globalization of wealth and power, and considers the formation of alternative projects of social organization, as represented by the environmental movement and the women's movement. It also analyzes the crisis of the nation-state and its transformation into a network state, and the effects on political democracies of the difficulties of international governance and the submission of political representation to the dictates of media politics and the politics of scandal." This second edition updates and elaborates the analysis of these themes, adding new sections on al-Qaeda and global terrorist networks, on the anti-globalization movement, on American unilateralism and the conflicts of global governance, on the crisis of political legitimacy throughout the world, and on the theory of the network state.

Catanzaro, M. (1997). "Secretive Big Money Group Pushes Radical Green Agenda." Human Events, Human Events Inc. 53: 4.

Focuses on the Environmental Grantmakers Association's (EGA) environmental activism. History of the group; Influence on environmental agenda in the United States; Financing sources; Political strategy and environmental policy.

Chakrabarty, B. (2005). Social and Political Ideas of Mahatma Gandhi. New York, NY, Routledge.

Charfi, F. F. (2004). "When Galileo Meets Allah." NPQ: New Perspectives Quarterly 21: 117.

This article focuses on the rejection of science by Islamic fundamentalists. Most Arab-Islamic countries are today passing through a serious political and cultural crisis. For a traditional society to accept modernity is to accept the wrenching dislocations caused by any deep-seated and radical change. Since economic improvement has not arrived on time and as promised in the Arab-Islamic world, conservative traditionalists took advantage of this perceived betrayal to spread their fundamentalist ideology by force. At root, the Islamic fundamentalists do not accept the theoretical foundations of modern science.

Chen, F. (1995). Economic Transition and Political Legitimacy in Post-Mao China: Ideology and Reform. Albany, NY, State University of New York Press.

Tracing the role of ideas in Chinese economic reform from 1978 to the present, this book explores the conversion of China's policymakers to capitalist economic thinking. Chen argues that the reform process has created a gap between the legitimacy of the leadership, which remains rooted in Marxist-Leninist ideology, and the practice of reform, which has abandoned such ideological constraints. Through a systematic survey of party documents and resolutions, official publications, leaders' speeches, academic journals, and newspapers, Chen shows how Chinese policymakers reconceptualized the ownership system and adjusted related policies. Focusing on a number of economic policy issue areas such as state economy, rural reform, privatization, and income distribution, he analyzes in depth the implications of this gap for the current Chinese leadership and the future of China's political development

Chen, X. (1994). "The Chinese Dream: Three Ideologies in Conflict". (Cover story). America, America Press. 170: 4.

Discusses China's struggle toward modernization since the Tiananmen Square incident. Conflict of official modernism with Marxism and Western Democracy; Background of the post-1978 modernization process; Nationwide debate and ideological evolution; Double-track scenario for modernization; Economic strength of China; Political reforms; Guarding against viewing China's struggle as a rejection of human rights values.

Chitando, E. (2003). "The Recreation of Africa. A Study of the Ideology of the African Apostolic Church of Zimbabwe." Exchange 32: 239.

Outlines the guiding ideology of the African Apostolic Church of Zimbabwe (AACZ). Overview of the attitudes towards African Independent/Instituted Churches in Zimbabwe; Emergence of the AACZ; Role of the AACZ in meeting the challenge of globalization.

Chitra, S. and University of Madras. Centre for South and Southeast Asian Studies. (2001). Aspects of the process of inscription of a national cultural ideology in Suharto's Orba Regime: puristic Islam and Pancasila. Madras, Centre for South and Southeast Asian Studies, University of Madras.

On the post 1966 Indonesian political conditions and religious orientation; a study.

Choueiri, Y. M. (1997). Islamic Fundamentalism. London; Washington, D.C., Pinter.

Christian Conference of Asia. (1973). "Christian Action in the Asian Struggle." Singapore, Christian Conference of Asia.

The Christian Conference of Asia is a regional ecumenical organization representing 15 National Councils and over 100 churches in Aotearoa New Zealand, Australia, Bangladesh, Burma, Cambodia, East Timor, Hong Kong, India, Indonesia, Laos, Japan, Korea, Malaysia, Pakistan, Philippines, Sri Lanka, Taiwan and Thailand.

Chua, Amy (2003). World on Fire: How Exporting Free Market Democracy Breeds Ethnic Hatred and Global Instability. New York, Random House.

A professor at Yale Law School, Chua eloquently fuses expert analysis with personal recollections to assert that globalization has created a volatile concoction of free markets and democracy that has incited economic devastation, ethnic hatred and genocidal violence throughout the developing world. Chua illustrates the disastrous consequences arising when an accumulation of wealth by "market dominant minorities" combines with an increase of political power by a disenfranchised majority. Chua refutes the "powerful assumption that markets and democracy go hand in hand" by citing specific examples of the turbulent conditions within countries such as Indonesia, Russia, Sierra Leone, Bolivia and in the Middle East. In Indonesia, Chua contends, market liberalization policies favoring wealthy Chinese elites instigated a vicious wave of anti-Chinese violence from the suppressed indigenous majority. Chua describes how "terrified Chinese shop owners huddled behind locked doors while screaming Muslim mobs smashed windows, looted shops and gang-raped over 150 women, almost all of them ethnic Chinese." Chua blames the West for promoting a version of capitalism and democracy that Westerners have never adopted themselves. Western capitalism wisely implemented redistributive mechanisms to offset potential ethnic hostilities, a practice that has not accompanied the political and economic transitions in the developing world. As a result, Chua explains, we will continue to witness violence and bloodshed within the developing nations struggling to adopt the free markets and democratic policies exported by the West.

Chua, B. H. and Murdoch University. Asia Research Centre. (1995). Communitarian Ideology and Democracy in Singapore. London; New York, Routledge.

This original, balanced account presents a critical examination of the last three decades of political success in Singapore. It provides an invaluable insight into the life of the regime for both students and lay readers.

Churkina, I. V. and Institut slav\**i*\*anovedeni\**i*\*a i balkanistiki (Rossi\**i*\*ska\**i*\*a akademi\**i*\*a nauk). Otdel novo\**i*\* istorii slav\**i*\*anskikh i balkanskikh narodov.

(1997). Na put'i\*akh k \*I\*Ugoslavii--za i protiv: ocherki istorii na\*t\*sional\*nykh ideologi\*i \*i\*ugoslav\*i\*anskikh narodov, kone\*t\*s XVIII-nachalo XX vv. Moskva, Indrik.

Cockayne, W. (1997). Mobile Agents. Pearson Education.

Like human agents, Internet agents can move independently in a network of locations to perform their tasks, all the while making independent decisions. Their behavior can provide astonishing solutions not even dreamed of today. Mobile Agents will help you understand their amazing potential for business applications and show you in detail how to create and use the power of agent technologies.

Corera, G. (2004). Analysis: Al-Qaeda three years on. BBC News. London.

Three years on from its most deadly attacks, al-Qaeda has evolved. Despite capturing or killing many key members, the organization continues to absorb a broader, looser network of radical groups (demonstrated by local groups like Jemaah Islamiah in Indonesia increasingly attacking international targets). Local insurgencies which were nationalist or ethnic in character have been pulled into the broader rhetoric of the war on terrorism either because of groups themselves buying into the al-Qaeda discourse of an international struggle, or because governments cracking down on them have found it useful to cast their own struggles in that wider context. In this more dispersed structure, Bin Laden himself becomes more important as an ideologue and propagandist, setting broad strategic aims but leaving local groups to decide when and how to carry out attacks. In this sense, many experts now talk about facing a global Islamist insurgency rather than a single organization like al-Qaeda. However, there has not been quite the depth or breadth of embrace of radicalism that Osama Bin Laden might have wanted, and no signs yet of the tidal wave of militant Islam sweeping the Muslim world and overthrowing governments as Bin Laden had clearly hoped. Anti-Americanism may have grown but it has not necessarily translated easily into pro-Bin Ladenism or a global caliphate.

Corera, G. (2005). "Marginalized Muslims Cause Concern." BBC News. Madrid.

A year on from the Madrid bombings, fears are growing that the ideological struggle to stop the next generation of militants in Europe is being lost. Recent reports found that discrimination and intolerance against Muslims had increased in the last few years and identified growing distrust and hostility with a concern over polarization in Europe and the growth of the far-right. Policymakers fear that perceived discrimination is fuelling the radicalization of a new generation. Furthermore while the ongoing War on Terrorism is making tactical gains, it is losing the ideological side of the battle. Government policies (over Iraq and



domestic counterterrorism) fail to understand and address issues of injustice and discrimination that underpin al-Qaeda's ideology.

Cornwell, G. H. and E. W. Stoddard (2000). Global Multiculturalism: Comparative Perspectives on Ethnicity, Race, and Nation. Lanham, Md., Rowman & Littlefield Publishers.

Global Multiculturalism offers a rich collection of case studies on ethnic, racial, and cultural diversity drawn from thirteen countries each unique in the way it understands, negotiates, and represents its diversity. A multi-disciplinary group of authors shows how, in different nations, identity groups are included, or made invisible by forced assimilation, or reviled even to the point of genocide. Framed within a theoretical discussion of national identity, trans-nationalism and diaspora, each chapter surveys the demographics and history of its country and then analyzes the dynamics of diversity. With cases ranging from Bosnia to Chiapas, Cuba to China, and Zimbabwe to France, this volume offers a truly global perspective and scope. Its genuinely comparative methodology and range of disciplinary perspectives make it a unique resource for all those seeking to understand ethnic conflict and diversity.

Cotter, J., K. DeFazio, et al. (2001). "The Radical' in 'Radical Teaching': Pedagogy Now." Textual Practice 15: 419.

Focuses on the concept of radical teaching. Complications of radical teaching with mainstream theorists; Effect of conversional on activist pedagogy; Problems surrounding corporate radical teaching.

In order for teaching to be radical that is, to enable 'root thinking' as a means for the fundamental transformation of existing social relations it must produce explanatory knowledge of the totality of social relations and the densely interrelated practices derived from them. Radical teaching, in other words, works to lay bare the constitutive inequality in the existing (capitalist) social arrangements, which are based on the priority of profit over needs. But, in the contemporary cultural politics, the issues are more complicated simply because it is now highly profitable for the mainstream theorist to put forth notions of 'radicalism' and 'radical teaching' that stand the 'radical' on its head, produce some of the most reactionary modes of teaching as 'radical teaching,' and receive praise and rewards for doing so. Taking the 'radical teaching' panel at the State University of New York at Stony Brook Memorial Conference for Michael Sprinker ('Seeds of liberation: sowing radical ideas in conservative times', October 2000) as a test case of ruling class 'radical' pedagogy now, this article investigates the various means by which 'radicalism' is being deployed as a device of crisis management for capital to de-radicalize teaching by, among other things, various strategies of class effacements and tactics of reassuring 'activism' that substitute 'rhetoric', 'textuality', 'congeniality', 'affect', 'merit',

'star' and 'ethics' for class. In contrast to the conservatism that is currently masquerading as 'radical teaching', the article goes beyond both the hegemonic post-al epistemologizing as well as the 'activist' pedagogy of movements 'direct actions', to articulate a revolutionary Marxist pedagogy in which the fundamental focus is to produce in the student a level of class consciousness that makes her aware of the systematic workings of private property (labor relations) and enables her to act in collectivity to transform it. ABSTRACT FROM AUTHOR

Couch, J. (2001). "Imagining Zapatismo: the Anti-Globalization Movement and the Zapatistas." Communal / Plural: Journal of Transnational & Cross-cultural Studies 9: 243.

Investigates pronouncements of the Zapatistas as a postmodern movement and examines the use of Zapatista iconography in anti-globalization protests. Reasons why the Zapatista has captured the imagination of activists; Cultural borrowing of the symbolism and strategies of the Zapatistas; Nature of the contemporary anti-globalization movement.

Recent protests against corporate globalization in Seattle, Washington, Prague, Melbourne and Quebec City suggest the emergence of a new anti-globalization movement. These protests have been linked to forms of 1960s radicalism and anarchism. Others herald this protest as the beginning of a new global movement, of a 'new community' or a 'new culture' in the making. This paper investigates these pronouncements about 'newness' and examines the use of Zapatista iconography in recent anti-globalization protests, including S11 in Melbourne. It questions why the Zapatistas, a movement of primarily low-waged, indigenous Mexican peasants who rose up against the signing of the North American Free Trade Agreement has captured the imagination of activists. It focuses on the novel forms of communication used by the Zapatistas, and their use of poetry, song, stories and symbolism. The paper critiques pronouncements of the Zapatistas as a postmodern movement and argues that the Zapatistas represent the seeds of a different kind of politics and the revival of hope in political activism. Acknowledging the cultural borrowing of the symbolism and strategies of the Zapatistas is central to any understanding of the nature of the contemporary anti-globalization movement. ABSTRACT FROM AUTHOR

Courier, U. (1996). "The Resurgence of Religion." UNESCO Courier, UNESCO. 49: 16.

Interviews Professor John L. Esposito about his views on the role of religious revivalism in modern pluralist societies. Influence of religion in culture and development; Forms of religious movements; Causes of

religious revivalism in the developing world; Basis of religious revivalism;  
Common ground between secular modernists and religious reformers.

Croucher, S. L. (2003). "Perpetual Imagining: Nationhood in a Global Era."  
International Studies Review 5: 1.

At the turn of the millennium, nations and nationalism persist in spite of scholarship that has both anticipated and proclaimed their demise. This article assesses the empirical reality and the state of scholarly analysis on nationhood in the context of globalization beginning with an overview and update of the definitional dilemma that surrounds the concept of the nation. Subsequent sections review competing conceptualizations of nation as either pre-modern, modern, or postmodern and synthesize existing theoretical insights, leading to the conclusion that even though nations are, indeed, constructed, nothing suggests that their construction was, is, or will be restricted to the modern era. ABSTRACT FROM AUTHOR

Cuddy-Keane, M. (2003). "Modernism, Geopolitics, Globalization."  
Modernism/Modernity 10: 539.

In this article, the author presents his views on modernism, geopolitics, and globalization. Globalization, although frequently hailed as a recent phenomenon, has been a long historical process. Political scientist David Held traces the development of globalization from the Roman and Mongol empires; sociologist Roland Robertson begins his schematization in the fifteenth century. To pursue a cultural discourse of globalization, however, we need first to distinguish between "globalization" and "geopolitics." Today geopolitics can be used broadly to refer to any approach to political issues, but historically the term was introduced with the specific connotation of location as territorially framed. Geopolitics was coined in 1899 by the Swedish political scientist Rudolf Kjellén, for whom it signified a Darwinian model of state power dependent on territorial growth: stronger organisms survive by displacing the weaker. Kjellén's theories were a major influence in the developing ideology of Nazi Germany, but the geopolitical model is generally taken to be the dominant paradigm in the West until the end of the Cold War.

Curtis, A. and Milton S. Eisenhower Foundation. (2004). "Patriotism, Democracy, and Common Sense: Restoring America's Promise at Home and Abroad."  
[Washington, D.C.] Lanham, Md., Milton S. Eisenhower Foundation; Rowman & Littlefield: Distributed by National Book Network.

Patriotism, democracy, and common sense: restoring America's promise at home and abroad

Dahan, M. and G. Sheffer (2001). "Ethnic Groups and Distance Shrinking Communication Technologies." Nationalism & Ethnic Politics 7: 85.

Discusses the variety of uses of distance shrinking communication technologies by ethnic minorities and diasporas. Scope of the use of the media by ethnic groups; Influence of globalization on the emergence of similarities between indigenous ethnic groups and ethno national diasporas; Reasons for the use of the Internet by ethnic groups.

Daj'an'i, A. h. S. i. (1996). "Tajd'id al-fikr istij'abatan li-ta'haddiy\*at al-\*a\*sr." Mi'sr al-Jad'idah, al-Q\*ahirah, D\*ar al-Mustaqbal al-\*Arab\*i.

On moulding one's ideology to meet the challenges of contemporary society.

Dan, P. (1996). "Doctrinile Partidelor Politice." Bucure\*sti, Editura Garamond.

Davies, S. (2005). "Mission through Weakness -- An Alternative to Powerful Models of Mission." Evangel, Paternoster Publishing. 23: 31.

The article reports that religion of power is the modern idolatry. The necessary ingredient to progress and economic growth. The fundamental aspect of our nature and our society. The spread of Catholic Christianity, some 500 years ago in Latin America, was largely done in the wake of the conquest of those lands by the Spanish and Portuguese authorities. The link between the expansion of the British Empire and the Protestant missionary movement in India and Africa is complex.

De Gruchy, J. W. (1995). Christianity and Democracy: a Theology for a Just World Order. Cambridge; New York, Cambridge University Press.

In this important study John de Gruchy examines the past, present and future roles of Christianity in the development of democracy. He traces the relationship from its gestation in early Christendom to its virtual breakdown as democracy becomes the polity of modernity, and focuses on five twentieth-century case studies, including Nazi Germany and South Africa, which demonstrate the revival of the churches as a force in the struggle for democracy. His conclusions point the way to the development of a theology for a just world order.

De Silva, K. M. and International Centre for Ethnic Studies. (1995). "The Traditional Homelands of the Tamils: Separatist Ideology in Sri Lanka: a Historical Appraisal." Kandy, Sri Lanka, International Centre for Ethnic Studies: viii, 82 p.

The central research question of the monograph is simple - was there anything like the concept of "Tamil homeland" and if so what were its

geographical limits? How the Tamil separatists have developed the idea and to who have they sold it, are some of the other related questions. Curiously, as De Silva proves, there is no evidence in Sri Lankan history to stake the claim, as the Tamil separatists do, that the Tamils had a complete sway over a vast area which now comprises the North-Eastern province. At the most the Tamils had established themselves in the Jaffna peninsula in the north and some of its adjacent areas to the south of Jaffna in the present-day Vanni district. But that too was for about three centuries only between the thirteenth and the sixteenth. The question then naturally arises as to the basis for Tamil separatists to assert their notion of "Tamil homeland."

To find an answer to this the author meticulously scanned through the Tamil political literature right from the days of the Federal Party (forerunner of the present TULF) which was established in 1948 and which for the first time talked about Tamils as a separate nation, down to the present day LTTE which does not want to settle for anything less than a unified North-Eastern province under their control. What the author's research yielded is something unbelievable, in a way quite hilarious. The entire Tamil claim has been structured on one single minute prepared in June 1799 by one Hugh Cleghorn, a British academic, who had been in the island in the early years of the British rule as a political trouble-shooter and who later became the colonial secretary for Sri Lanka. The minute said inter alia:

De Silva's study has cleared up some of the mysteries about the demand for a Tamil homeland. Understandably, nothing is the last word in historical research and it should provoke the Tamil ideologues to come out with a counter-thesis.

Political myths such as the one we review in this essay, like any other myth, meet a social purpose, the emotional needs of a people facing rapid change in their fortunes and a perceived threat to their identity. Their capacity to believe in such myths will not be diminished by demonstrations by scholars that these are flawed and full of contradictions. The myths will survive; they will change; change will transform them, and even transmogrify them, specially where such myths-like the one we have analyzed here - are not peripheral to, but integral parts, of the ideology of a political party, or in this instance, of political parties claiming to represent the interests of an ethnic group

Decker, J. M. (2004). Ideology. Houndmills, Basingstoke, Hampshire; New York, Palgrave Macmillan.

This concise introduction to the concept of ideology provides an overview of the term and considers its impact on literary theory. James M. Decker analyses the history of Western ideology from its pre-Enlightenment roots

to its current incarnations, providing readers with both an essential overview of key terms and issues and a thoughtful assessment of some of the important critical thinkers associated with the notion, including Marx, Gramsci and Althusser. Close readings of key texts, ranging from Toni Morrison's *Sula* to William Faulkner's "Barn Burning", demonstrate the impact of ideology on critical practice and literary reputation.

Demertzis, N. (1999). "Media and Nationalism." Harvard International Journal of Press/Politics 4: 26.

Presents information on a study, which examined the position of the Greek newspapers concerning the Macedonian question and the interim accord between Greece and the former Yugoslav Republic of Macedonia (FYROM), signed in September 1995. Nationalism and the media in the era of globalization; Overview of Greek nationalism and the press; Macedonian question in media and political agendas; Interim accord in the Greek press; Conclusions.

As divisive political ideologies in the era of globalization, contemporary nationalisms differ considerably from the nineteenth- and early twentieth-century nationalisms. They are fueled by the worldwide antinomy between the global and the local. Because nationalism is rooted deeply in different political cultures, nationalist biases affect the way journalists and media organizations select and present news stories about national collective identities and the national "others" However, it is legitimate to expect that supranational developments will redirect selection criteria of news coverage toward a less parochial and more responsible attitude on the part of the press.

Dillon, Michael (2004) Xinjiang—China's Muslim Far Northeast. London: Routledge Curzon.

See Kurlantzick, J.

Dirlik, A. (2003). "Global Modernity? Modernity in an Age of Global Capitalism." European Journal of Social Theory 6: 275.

This article offers the concept of 'global modernity' (in the singular) as a way to understand the contemporary world. It suggests that the concept helps overcome the teleology implicit in a term such as globalization, while it also recognizes global difference and conflict, which are as much characteristics of the contemporary world as tendencies toward unity and homogenization. These differences, and the appearance of 'alternative' or 'multiple' modernities, it suggests, are expressions, and articulations, of the contradictions of modernity, which are now universalized across, as well as within, societies. If we are to speak of alternative or multiple modernities, which presently valorize the persistence of traditions and

'civilizational' legacies, we need to recognize that the very language of alternatives and multiplicity is enabled historically by the presupposition of a common modernity shaped by a globalizing capitalism. ABSTRACT FROM AUTHOR

Donham, D. L. (1999). "History, Power, Ideology: Central Issues in Marxism and Anthropology." Berkeley, University of California Press.

Is Marxism a reflection of the conceptual system it fights against, rather than a truly comprehensive approach to human history? Drawing on recent work in anthropology, history, and philosophy, Donald Donham confronts this problem in analyzing a radically different social order: the former Maale kingdom of southern Ethiopia.

Doyle, T. (1994). "Guest Editor's Introduction: Radical Environmentalism--Repopulating the Environment." Social Alternatives 13(2): 5.

Focuses on environmentalism. Loss of the meaning of the word; Domination of the environmental movement by professional bureaucrats; Action focus of the environment movement; Links of the issues such as poverty, inequality and environmental degradation.

Drezner, D. W. and H. Farrell (2004). "Web of Influence." Foreign Policy: 32.

This article examines the practice of writing Web logs and discusses the increasing importance of the practice to journalism. Every day, millions of online diarists, or "bloggers," share their opinions with a global audience. Drawing upon the content of the international media and the World Wide Web, they weave together an elaborate network with agenda--setting power on issues ranging from human rights in China to the U.S. occupation of Iraq. It was March 21, 2003--two days after the United States began its "shock and awe" campaign against Iraq--and the story dominating TV networks was the rumor (later proven false) that Saddam Hussein's infamous cousin, Ali Hassan al-Majid ("Chemical Ali"), had been killed in an airstrike. But, for thousands of other people around the world who switched on their computers rather than their television sets, the lead story was the sudden and worrisome disappearance of Salam Pax. Blogs (short for "weblogs") are periodically updated journals, providing online commentary with minimal or no external editing.

Dryzek, J. S. (2001). "Resistance Is Fertile." Global Environmental Politics 1(1): 11.

If stronger global governmental institutions of the sort favored by Robert Paehlke come into being, resistance is necessary to influence them in the direction of social justice and environmental sustainability. If the international system remains more decentralized, transnational resistance

networks are necessary to influence the content and relative weight of the discourses that order the system. Either way, resistance is central to effective global green politics.

Dudley, S. (2002). "Local Identities and Global Flows of Objects and Images." Oxford Development Studies 30: 165.

This is a theoretical exploration of an approach to cultural aspects of external dimensions of self-determination movements (SDMs) and their relationship to economic aspects. An underlying theme is the possible relationships between "identity" and global flows of objects, information and images. This general theme connects exiles and diasporas, new global media, material culture and the politics of identity. In the context of global cultural influences on SDMs, we draw attention to the significance of the relationships between people and objects, images and ideas, in the sense of the pathways via which these are spread and exchanged, and in the sense of the symbolic values and meanings attributed to them. Not only ideas but also material objects, images and experience, and the global and local processes via which they are acquired, imbued with value and exchanged, play a major part in reinforcing and/or altering people's sense of who they are, of the world beyond them, their place in it, and the ideology and practice of a SDM. Global processes by which objects, images and experience move do not necessarily imply a unidirectional flow of objects and images of global mass consumption towards and into the SDM and its people. Local objects and images can also go out, potentially influencing not only diasporic and the outside world's views of and policies towards the SDM, but also its view of the outside world and, in turn, its course of action. In sum, the flow of objects and image as things with meaning and as commodities is, like diaspora and new media, an important mechanism by which the global and local interact. The paper outlines one route for analysis and indicates possible themes for further research, drawing on empirical data from the author's study of SDMs in Burma. ABSTRACT FROM AUTHOR

Dymerskaya-Tsigelman, L. and L. Finberg (1999). "Antisemitism of the Ukrainian Radical Nationalists: Ideology and Policy." [Jerusalem], Hebrew University of Jerusalem, Vidal Sassoon International Center for the Study of Antisemitism.

"Early Warning." (2004) Foreign Policy, Foreign Policy: 1.

Editorial. The article presents an editorial regarding the articles found in the September 2004 issue of "Foreign Policy" magazine. The "Foreign Policy" (FP) editors decided to seek out the advice of eight of the world's leading thinkers, representing disciplines as diverse as politics, religion, economics, and science, and pose the question, What ideas, if embraced, would pose the greatest threat to the welfare of humanity? The answers,



found in this issue, are as counterintuitive as they are unsettling. British historian Eric J. Hobsbawm, for instance, argues that spreading democracy will only breed chaos and ethnic conflict, while Francis Fukuyama looks at a not-so-distant future where biotechnology has purged us of our flaws--and the very characteristics that make us human. candid advice on how to save his government without losing his head.

Economist (1993). "Feeding Fundamentalism." Economist, Economist Newspaper Limited. 328: 36.

Discusses the pressures generated by the audio-visual media to which the literate elites who run the world are subjected. Role of the Iranian revolution in 1979; Comments from media sage Marshall McLuhan; Why the images of 'Baby Choice,' an aborted baby repeatedly exhibited on Pat Robertson's '700 Club,' are more effective than any theological or moral argument that abortion is murder.

Economist (1995). "Communitarian Conceits: Amitai Etzioni Preaches up a Storm, but to What Effect?" The Economist. March 18, 1995: 16+.

Amitai Etzioni is the leader of an increasingly ambitious movement, known as "communitarianism," that is unsure how much of a political movement it wants to become. Many politicians have acknowledged Etzioni's influence, and the movement is successful because Etzioni and his followers appeal to a combination of popular anxieties about the future and nostalgia for a partly imaginary past. They maintain that many changes have left modern society in a state of moral decay. The difficulty with communitarianism is that its adherents are not content to be ministers preaching good citizenship in a secular communitarian church and want to shape the public sphere. It is divided into two schools, one--led by Etzioni--that is harmless and is almost devoid of content and one with authoritarian leanings that has plenty of content, but is a real danger to civil liberty.

Economist (1998). "New Ideas for the Old Left." Economist, Economist Newspaper Limited. 346: 29.

Reports on the democratic left in Latin America and the issue of economic reforms. Democracy scarred by privilege, corruption and injustice; Inequality of income distribution; Left still fighting changes such as privatization; Latin American democracy needing credible political alternatives to keep legitimacy among the disadvantaged.

Economist (2001). "Beidaihe Beach Blues." Economist, Economist Newspaper Limited. 360: 31.

Addresses possible leadership changes expected to take place in China, as of August 2001. Thoughts of President Jiang Zemin on plans to

refashion ideology and the nation's growing class of capitalists;  
Expectations of Jiang for the Communist Party's 16th congress; Efforts by  
Jiang to keep the country's conservatives in check.

Economist (2003). "Faithful, but not Fanatics." Economist, Economist Newspaper Limited. 367: 48.

Focuses on Islamic radicalism, or relative lack of it, in Sub-Saharan Africa following several notable incidents of terrorism. June, 2003, has seen a flurry of alarming headlines. On June 22nd, Greece seized a shipload of explosives bound for Sudan. (The Sudanese government angrily insisted that they were for civilian use.) On June 23rd, the government of Malawi announced that it had detained five al-Qaeda suspects. The next day, Kenyan prosecutors charged four men for their alleged role in the suicide bombing of an Israeli-owned hotel in Mombasa in November, 2002. Islam in Africa may not be the threat to the West that the headlines suggest, but many African Muslims are angry about what they see as America's belligerence towards their co-religionists in Iraq, and its perceived bias towards Israel. Strictly defined, terrorism is common in Africa, but very little of it is religiously motivated. But however much they may have borrowed from the Arab world, black African Muslims remain African. They believe in the same God as their Arab brothers, but they often practice their faith in subtly different ways. Outward support for Osama bin Laden among Africans suggests little more than a rebellious grousing against the secular, western culture that dominates African television screens.

Economist (2003). "It could be Worse." Economist, Economist Newspaper Limited. 367: 15.

Focuses on Islamic radicalism in Africa. On paper, sub-Saharan Africa has what it takes to become a breeding ground for international terrorism, but radical Islamism, which has had such an explosive effect in the Middle East, has failed to catch fire below the Sahara. The television news can give a different impression: late June, 2003 has seen a tiff over a shipload of explosives bound for Sudan, five al-Qaeda suspects collared in Malawi, four men charged for their alleged role in a suicide attack in Kenya, and a ban on flights between Kenya and Somalia, for fear that terrorists lurking in the latter might infiltrate the former. Many Africans regard themselves as Muslims first and Nigerians or Senegalese second. But they tend to practice their faith with moderation. Spats between African Muslims and non-Muslims are common, and sometimes bloody, but for the most part believers and unbelievers rub along well enough. Western security services should co-operate more with their African counterparts, sharing intelligence with those they trust and training those who are willing to learn.

Economist (2004). "Anti-globalization: From Anarchy to Apathy." The Economist: 14.

A light-hearted analysis is provided of how and why apathy has invaded anti-globalization movements.

Economist (2004). "The Pursuit of Happiness." Economist, Economist Newspaper Limited. 373: 55.

This article looks at the kingdom of Bhutan as it slowly emerges from isolation. It is home to perhaps 900,000 people, most of who live in grinding poverty. It is grappling, like most other countries, with the boons and curses of globalization, trying to preserve its own traditions while opening its doors to prosperity. Bhutan, however, is different in ways that draw both foreigners and the Bhutanese themselves into romantic flights of fancy about the country. First, few places have been as romanticized as Shangri-La, or remained so backward and so isolated for so long. The fate of other Himalayan Buddhist kingdoms and theocracies--Sikkim (absorbed by India), Mustang (Nepal) and Tibet itself (China)--was warning enough of the perils of isolation. Second, Bhutan has taken unusual steps to safeguard its heritage. Most visibly, weaving and costume are protected by rules making traditional dress compulsory in public places. Third, there is Gross National Happiness. When, in the 1970s, Bhutan's fourth and present king said that he cared more about this than about Gross National Product, it seemed something of a throwaway remark.

Economist (2004). "Rational Extremists." Economist, Economist Newspaper Limited. 370: 68.

People who take their religious faith to violent extremes have achieved new notoriety. As it happens, many of the terrorist atrocities in the Middle East, the United States and Asia have been sponsored by Islamic radicals. The Taliban, for example, took control of Afghanistan in the 1990s, imposed a strict, religious system of government and created a haven for al-Qaeda terrorists. Social scientists have sophisticated explanations drawn from politics, sociology or anthropology. A paper by Eli Berman of the University of California at San Diego, puts economic motives at the center of extremist activity. By studying U.S. Christian groups such as the Amish, who forgo modern technology, and the Mormons, who give years of their life as missionaries, he calculated that the costs of religious membership are, despite the sacrifices, lower than the benefits received. Berman's paper applies this lesson to the Taliban and Hamas, arguing that a similar economic logic might be at work. He also argues that extremist groups are likely to be especially efficient at running a militia.

Economist (2003). "China's Dynastic Struggles." The Economist: 12.

How China's aging leaders handle their remaining days in power before the 2002 Communist Party Congress will determine whether what appears like being the first orderly political procession in 50 years will open the way to modernization or mark a time of increasing troubles. As the new generation lines up, it has the advantage of taking power after a decade of political stability and no external threats, save of China's own making. However, any period of transition is fragile, and this may be more fragile than first thought as the behind the scenes struggle intensifies. China has been changing faster than the management levels of the functionaries that run the state. As signs of unrest increase, it would take a brave leadership to experiment with the types of devolutionary political reforms that the economy needs but that would loosen further the party's hold on power. With mounting pressures and little else to justify its hold on power, the leadership has been tempted to use an ideology with greater appeal: a chip-on-the-shoulder nationalism.

Economist (1999). "The Strange Case of Karl and Adolf." The Economist.  
The ideologies proclaimed by fascists and communists were, respectively, empty and phony. But behind these scourges lay a different debate, and a recurrent concern.

Economist (2002). "The Biggest Battle." Economist, Economist Newspaper Limited. 362: 47.  
Reports on conditions in Nepal, where Maoist revolutionaries massacred police and military troops in an armed uprising. Plans to deal with the Maoists; Increased spending on defense; Declaration of a state of emergency which would allow troops to engage rebels.

Economist (2004) "Victories, but no Waterloo." Economist Newspaper Limited. 372: 36.  
The article focuses on Columbia's anti-guerrilla war against the Revolutionary Armed Forces of Columbia (FARC). It is the largest offensive by the Colombian army since troops descended on peasant militias who had set up a self-styled Independent Republic of Marquetalia in 1964. The scattered survivors of that push formed the Revolutionary Armed Forces of Colombia (FARC), Latin America's oldest and largest guerrilla army. Over the past two decades drug money, extortion and kidnapping have allowed the once Marxist FARC to expand to a peak of some 17,000 fighters in 2002. Earlier this month, the army destroyed a huge ammunition dump at a camp allegedly used by Jorge Bricea (aka Mono Jojoy), the rebels' military commander. The government hopes that sooner or later its offensive will force FARC to the negotiating table. Colombia's other two illegal armies, the ELN and the right-wing

paramilitary vigilantes of the United Self-Defense Forces of Colombia (AUC), both say they are interested in peace talks.

Economist (2002). "The Fight for God." Economist, Economist Newspaper Limited. 365: 32.

In Western Europe, a mere 20% of people go regularly to a religious service; in Eastern Europe, only 14%. Only about 2% of Americans are atheists, and 47% tell pollsters that they go to a religious service at least once a week. To most Europeans, it has seemed obvious for the past century and more that modernism is the foe of religion, and of Christianity in particular. Religion is flourishing in both the developing world and America. Catholics apart, Americans are fleeing in droves from the churches with set liturgies, organ music and ministers in robes, and towards those that offer fiery preaching, noisy music and telegenic men in suits. Jerry Falwell, a popular conservative preacher, has set up a university, where students only recently won the right to wear Bermuda shorts, and are still not allowed to watch unwholesome movies. They have been hugely successful in South Korea, where the largest Christian congregation in the world is Pentecostal, and in Brazil, where they contributed to the recent election victory of Luiz Inacio Lula da Silva. One other reason for the success of non-traditional Protestant churches, especially in Latin America, is the social benefits they bring. James Grenfell, an Anglican curate who studied these churches in Guatemala, noticed that women were especially attracted to their emphasis on thrift, punctuality and honesty, and to their hostility to domestic violence, gambling and booze. There are twice as many Pentecostal congregations as Church of England ones in the east end of London, an area with many immigrants. Perhaps the most controversial political impact of non-traditional churches is on America's attitude towards the Middle East. Non-Americans tend to ascribe more power to the Jewish lobby, but fundamentalist Christians try even harder to influence America's policy towards Israel.

Economist (2003). "Two Theories." Economist, Economist Newspaper Limited. 368: 8.

The article discusses two theories about political Islam. The optimistic theory holds that violent Islamism reached a peak in the 1980s and 1990s and has now been defeated. The pessimistic theory holds that the Islamists are gaining strength and continue to pose a grave threat to the political order of Muslim states and possibly to the wider world. The optimists draw heavily on a magisterial book by a French academic, Gilles Kepel, called "Jihad: the Trail of Political Islam", and on a shorter book by another Frenchman, Olivier Roy, called "The Failure of Political Islam". If political Islam has a future, says theory one, it will consist of working within the rules of democracy and making the appropriate compromises. The advocates of theory two, the pessimists, accept that the jihadis failed

when they clashed head on with the state, but they are less sanguine about the present state of affairs. Whereas the secular parties are often shells, the Islamists tend to have large and active memberships, often linked to mosques, which combine impressive welfare work with what is known as *dawa* (spreading the faith), designed to Islamize society from the grassroots

Economist (2005). "Awkward Partners." Economist, Economist Newspaper Limited. 374: 51.

The article discusses relations between Catholics and Muslims as seen in Turkey's bid for membership in the European Union (EU). Arguments over the terms for a happy co-existence are being faced by many of Europe's churches as they consider Islam's fast-rising profile in a continent where most people call themselves Christian. Father Justo Lacunza Balda, a Vatican expert on Islam, predicts a "challenging" time ahead for Christian-Muslim relations in Europe and beyond. Lacunza Balda says Europe's Christians should protect Muslims from discrimination--but that European Muslims should also speak out for Christians in Islamic countries. Europe's Christians have often fretted over when to shrug their shoulders as societies grow more secular, more liberal in sexual and social behavior and less interested in going to church. In most European countries, except secular France, Christian churches have inherited a privileged link with the state. Will Christians and Muslims lobby together in causes ranging from "social justice" to moral conservatism?

El-Said, S. (1995). "Between Pragmatism and Ideology: the Muslim Brotherhood in Jordan, 1989-1994." Washington, D.C., Washington Institute for Near East Policy.

Epstein, B. (2001). "Anarchism and the Anti-Globalization Movement." Monthly Review (New York) 53(4): 1-14.

The writer contends that the intellectual or philosophical perspective that dominates the anti-globalization movement is more anarchist sensibility than anarchism per se. She attempts to explain why contemporary anarchism is attracting young activists at the expense of traditional Marxist socialism; and she notes that the prevailing ideology of the anti-globalization movement represents a soft and fluid form of anarchism. She concludes that any new paradigm of the Left that might emerge is likely to contain elements of anarchist sensibility along with elements of Marxist analysis.

Escobar-Lemmon, M. (2003). "Political Support for Decentralization: An Analysis of the Colombian and Venezuelan Legislatures." American Journal of Political Science 47: 683.

A worldwide trend of decentralizing political power, fiscal authority, and the responsibility for providing services to sub-national governments has been especially evident in Latin America over the past decade. This article focuses on variation in intra-country support for decentralization, using data on bill initiation from Colombia and Venezuela to determine the domestic sources of this policy. While the data support prior findings that decentralization is supported by parties whose future electoral prospects are better at the sub-national level, the analysis also shows that citizen's trust in government and greater wealth affect a deputies' support for decentralization. ABSTRACT FROM AUTHOR

Esteva, G. and C. t. Perez (2001). "The Meaning and Scope of the Struggle for Autonomy / tr. by C. Perez." Latin America Perspectives 28(2): 120-148.

Part of a special issue on the indigenous people of Chiapas, Mexico, and the Mexican state in the time of Zapatismo, on remaking culture and renegotiating power. It is argued that the issue of autonomy, which was brought to the center of Mexican politics by the 1994 uprising in Chiapas, is the focal point for a new semantic constellation for social change, in that a tradition of resistance in the region has been transformed into a project for liberation. It is also asserted that such autonomy could possibly end the historical conflict that has divided Mexico since the nation's foundation, and that it could create an alternative to globalization.

Fair, C. C. (2005). "Diaspora Involvement in Insurgencies: Insights from the Khalistan and Tamil Eelam Movements." Nationalism & Ethnic Politics, United States Institute of Peace, Washington DC. 11: 125.

This article exposit and contrasts the roles of two diasporas in ethnic conflict waged in their homelands, namely the Sikh diaspora's involvement in the Punjab insurgency in north India and the Sri Lankan Tamil diaspora's role in Sri Lanka's Tamil insurgency. It draws out the various similarities and distinctions between the two in their use of technology, means of mobilization and identity production, and the geographical and political reach of their institutional arrangements. The article argues that the varying means by which these diasporas came into being affected the ways in which they mobilized and the positions they espoused towards homeland politics. It finds that the abilities of the two diasporas to contribute to events back home; differed in part because of the scope of their respective institutional arrangements. ABSTRACT FROM AUTHOR

Falk, R. (2002). "Religion and Global Governance: Harmony or Clash?" International Journal on World Peace 19: 3.

Historically, the exclusion of religion from political life was seen as a vital step in the struggle to establish humane governance. However, the best secular thinking has fallen short of providing either a plausible path to such governance or a sufficiently inspiring vision that would mobilize a popular grassroots movement for global reform. This failure is partially due to the exclusion of religious and spiritual dimensions of human experience from the shaping of the vision and practices associated with the quest for global humane governance. The role of global institutions was mainly a facilitative one, especially with respect to the smooth operations of the world economy. This vision of a future based on liberal values of moderate states and robust markets was widely promoted as the best path to progress and prosperity, especially as underpinned by a growing willingness of governments to acknowledge the authority of human rights. The Iranian Revolution had these two faces: to base governance on Islam and to define the historical situation by reference to a post-colonial struggle against American-led globalization.

Farmanfarmaian, K., A. a.-M. i. Maj'id\*i, et al. (2002). Tawsi\*ah dar \*Ir\*an, 1320-1357. Tih\*r\*an, G\*am-i Naw.

Farrelly, M. J. (2003). "Arrest of Accused Olympic Park Bomber Sparks Debate on Christian Terrorism." Voice of America. Washington.

The capture of Eric Rudolph is a reminder that Christian terrorism is also a threat. Scholars say that the Bible does contain verses that justify terrorism. There are passages, which depict final battles between good and evil --- passages often used by Christian fundamentalists. This provides an apocalyptic strain that is one of the strongest motivators of violence. However, others disagree saying that the use of violence goes against the core Christian beliefs of peace. Religious scholars say that all forms of religious terrorism have underlying social conflicts and people are looking for a solid basis for launching an aggressive stance. Religion therefore forms the ideology of rebellion.

Fawn, R. (2003). Ideology and National Identity in Post-Communist Foreign Policies. London; Portland, Or., Frank Cass Publishers.

Fazeli, N. (2005). Politics of Culture in Iran: Anthropology, Politics and Society in the Twentieth Century. New York, Routledge.

Fincher, L. H. (2002). "China: Connections Speak Louder Than Hard Work, Talent." Voice of America. Beijing.



The ideology of the Chinese Communist Party is a stark contrast to the vibrant changes and materialism of 21st century China, with some saying that the party needs an urgent makeover before it becomes irrelevant and loses its hold on power. China observers expect that the country's Communist Party will invite private entrepreneurs to become party members in the upcoming years in an effort to catch up with China's increasingly capitalist society. The move is designed to incorporate powerful local business people into the party before they set up their own independent political forces. Since the state controls more than half the economy, private businesses may see a benefit in holding party membership, as they can gain lucrative government infrastructure contracts and get preferential access to capital markets. However, entrepreneurs are also weighing the associated negative consequences, such as imprisonment or exile, which can result from losing standing with the government during business shortfalls.

Fincher, L. H. (2004). "Terrorism: Religious and Poverty Roots?" Voice of America. Washington.

Benjamin Barber, Omer Taspinar, and Bruce Hoffman argue for adoption of a strategy to counter Islamist terrorism that has long-term goals of alleviating poverty and political marginalization in addition to short-term tactical goals. This strategy hinges on the belief that terrorists speak for populations who are impoverished, marginalized, disempowered and feel humiliated by the rest of the world. With little exposure to alternative viewpoints, marginalized populations are susceptible to extremist ideology. In many Muslim countries, mosques are often the only arena to express political dissent, hence the "Islamitization of political dissent." Until a US response addresses the roots of discontent in many of these countries, extremist ideologies will continue to spread.

Fischer, M. (1999). "The Fiery Rise of Hindu Fundamentalism." Christianity Today, International. 43: 46.

Focuses on the rise of Hindu fundamentalism in India since the 1980s. Information on the killing of missionary Graham Staines of Australia and his sons in January 1999; Brief overview of the country's history of religion-based violence; Threats to Christians in India.

Flaherty, L. T. (2003). "Youth, Ideology, and Terrorism." Adolescent Psychiatry 27: 29.

Explores the associations between youth, ideology and terrorism in the U.S. Definition of terrorism; Phenomenological aspects of terrorism; Common characteristics of radical movements, such as a sense of futility and the need to destroy extant world orders; Appeal of violent change; Factors contributing to the rise of terrorism; Ideological aspects of terrorism, such as the control of ideology over terrorism; Ideology of

religious fundamentalism; Examples of fundamentalism, such as the Taliban Movement and Ultraorthodox Jews; Psychology of so-called true believers and mass movements; Late adolescent and young adult development and the appeal of ideology; Cultural and ethnic identity; Radicalism and youth; Individualism and radicalism; Discussion of the concepts of group process and radical movement; Importance of containing radicalism among youth.

Foot, J. M. (1996). "Socialist-Catholic Alliances and Gender. Work, War and." Social History 21: 37.

Presents a study on the respective conceptions of women's emancipation, as they were assigned a role within the Socialist and Catholic movements. Gender alliances, which Socialists looked to forge in the working class; Assessment of the churches' views of a woman's place in society; Information on Catholic hierarchy; Success of Catholics in organizing women in the traditional workplace and the home.

Fowler, W. (1997). Ideologues and Ideologies in Latin America. Westport, Conn., Greenwood Press.

The chapters in this volume provide a varied yet consistent analysis of the ways in which ideologies have been used, misused, or abandoned in Latin America in the twentieth century. The volume offers scholars and students a challenging collection of interpretations of and explanations for the ways in which ideologues and ideologies have played a crucial role in the political development of the continent. And, while illuminating key reasons for the rise and fall of specific ideologies and their repeated betrayal throughout the century--from anarchism to communism, to socialism, to Peronism, to neoliberalism--the volume indicates how much there is still left to learn about the importance of ideological discourse in the mind and polity of Latin America. With chapters examining Mexico, Chile, Cuba, Paraguay, and Argentina, this work will be of interest to all Latin Americanists.

Fox, R., Ed. (1990). Nationalist Ideologies and Production of National Cultures. American Anthropological Association.

Freedman, M. (2003). "Editorial: Ideological Boundaries and Ideological Systems." Journal of Political Ideologies 8(1): 8.

Ideological boundaries can be reclassified on the basis of human behavior instead of on the basis of freedom versus constraint and individual versus community ideologies. Action lies at the heart of Western ideologies. Human beings are considered rational agents as doers and producers (socialism) and as initiators and entrepreneurs (capitalism) as free

choosers (libertarianism), as destroyers of nature (ecologism). Hence, action is at the hub of holistic view of individuals impacting their environments. Pride is primarily associated with nationalism.

Freston, P. (2004). "Evangelical Protestantism and Democratization in Contemporary Latin America and Asia." Democratization 11: 21.

This article examines the new mass Protestantism of Latin America and Asia, which is largely a pentecostalized evangelicalism. Looking at case-studies from Asia (South Korea, the Philippines, Indonesia, Burma, India and China) and from Latin America (Brazil, Guatemala, Peru and Nicaragua), the article stresses the importance of locating evangelical politics within the national religious and political fields. Evangelicalism is highly fragmented and its political effects cannot be read off from its religious doctrines. Fragmentation means that its direct political impact is always smaller than might be hoped or feared and therefore no evangelical neo-Christendom potentially dangerous to democracy is feasible. In addition, it does not seem that Third-World evangelicalism will line up with the First-World Christian right on many issues. But the results for democracy are paradoxical. Totalitarian regimes or movements are firmly resisted, as are non-Christian religious nationalisms, but authoritarian regimes which do not impinge on evangelical religion may not always be. The evangelical world is too fissured and independent to provide a firm basis for nationwide movements advocating major political change. It is thus less 'use' during democratic transitions than during periods of democratic consolidation.

Fry, C. G. (1978). "Survey of Protestant and Roman Catholic Confessional Statements in the Twentieth Century." Concordia Theological Quarterly 42: 276.

Protestantism in the twentieth century was concerned with four things: 1) a reconstruction of theology (in Liberalism, Fundamentalism, Neo-Orthodoxy, Radicalism, Evangelicalism, and Pentecostalism), 2) a reformation of society (quest for social justice), 3) the reunification of the churches (examples: United Church of Canada, United Church of Christ, Church of South India, and COCU), and 4) the evangelization of the world. Catholicism in the twentieth century moved from a rejection to a reception of modern thought. This article surveys these developments in Protestant and Catholic Christianity.

Fukuyama, F. (2004). "Transhumanism." (Cover story). Foreign Policy, Foreign Policy: 42.

The article discusses the transhumanist movement to liberate the human race from its biological constraints. For the last several decades, a strange liberation movement has grown within the developed world. As "transhumanists" see it, humans must wrest their biological destiny from

evolution's blind process of random variation and adaptation and move to the next stage as a species. Is the fundamental tenet of transhumanism-- that we will someday use biotechnology to make ourselves stronger, smarter, less prone to violence, and longer-lived--really so outlandish? Transhumanism of a sort is implicit in much of the research agenda of contemporary biomedicine. Although the rapid advances in biotechnology often leave us vaguely uncomfortable, the intellectual or moral threat they represent is not always easy to identify. Underlying this idea of the equality of rights is the belief that we all possess a human essence that dwarfs manifest differences in skin color, beauty, and even intelligence. If we start transforming ourselves into something superior, what rights will these enhanced creatures claim, and what rights will they possess when compared to those left behind? Nobody knows what technological possibilities will emerge for human self-modification. We need a humility concerning our human nature.

Fuller, G. (1998). "Does Islam Have an Alternative to Globalization?" NPQ: New Perspectives Quarterly, Blackwell Publishing Limited. 15: 44.

Interviews Munawar Anees, a Malaysian Muslim intellectual, about how the Muslim populations of Malaysia and Indonesia are responding to the region's financial problems. Why Indonesia and Malaysia have embraced high technology production and entered into the global market; How Islam conflicts with modernity; Social implications of the countries' economic downturn.

Gang Gary Xu, Y. (2003). "The Pedagogical as the Political: Ideology of Globalization and Zhang Yimou's Not One Less." Communication Review. China, Taylor & Francis Ltd. 6: 327.

The socialist ideology in China is discussed by focusing on Zhang Yimou's film "Not One Less". There are two objects of Chinese socialist ideology: first, freedom and prosperity promised to workers and peasants; second, equal opportunity of education for children of workers and peasants. Slavoj Zizek has identified four major forms of ideological control. These are the following: arche-politics, para-politics, Marxist meta-politics and ultra-politics. The third and fourth forms are more relevant to China's situations. In Yimou's film, the issues of country education and floating population are addressed. The film is able to suggest the possibility of achieving a radically political subjectivity.

Ganguly, M. (2002). "Hate Takes Aim in India." (Cover story). Time Europe, Time Inc. 160: 84.

Speculates about the outcome of elections on December 12th, 2003 in Gujarat, India. Rise of the Hindu right in power; Efforts of Hindu-nationalist Prime Minister Atal Behari Vajpayee to keep Hindu fundamentalism under

control; Attacks on Hindu pilgrims in Kashmir by Muslim separatists backed by Pakistan.

Gellner, D. N. (2002). Resistance and the State: Nepalese Experiences. New Delhi, Social Science Press: Distributed by D.K. Publishers and Distributors.

Gerber, M. (1996). Sources: Notable Selections in American Government. Guilford, Conn., Dushkin Pub. Group/Brown & Benchmark Publishers.

"[This book] brings together over 40 selections of enduring intellectual value--classic articles, book excerpts, and U.S. Supreme Court decisions--that have shaped the study of American government and our contemporary understanding of it. [This book] provides the opportunity for readers to encounter many of the greatest thinkers in American government at first hand. The book includes carefully edited selections from the works of the most distinguished observers of American government, past and present, from James Madison and Richard F. Fenno, Jr., to Laurence H. Tribe, Kathleen Hall Jamieson, Jane J. Mansbridge, and Aaron Wildavsky"--Back cover.

Gerring, J. (1997). "Ideology: A Definitional Analysis." Political Research Quarterly 50(1065-9129): 957-997.

As a preliminary step toward answering the question of what the concept "ideology" means, the writer examines the most thoughtful and/or influential definitions that have circulated within the social sciences in the postwar decades. He presents a framework containing all the attributes regularly associated with "ideology" in contemporary social science discourse, arranged in logically related parts. He contends that the problems social scientists encounter with the concept are of a definitional nature rather than empirical, theoretical, or operational. He argues that the concept has become so overlaid with meaning that it is no longer stable enough to serve much useful purpose: Having been appropriated for a range of political and academic purposes over the centuries, "ideology" has become a victim of its own popularity and is now burdened with too much meaning. To deal with this, he suggests the development of a minimal or "core" definition of the term; the achievement of the maximum degree of differentiation in relation to neighboring terms; and context specificity.

Gerstenfeld, P. B., D. R. Grant, et al. (2003). "Hate Online: A Content Analysis of Extremist Internet Sites." Analyses of Social Issues & Public Policy, Blackwell Publishing Limited. 3: 29.

Extremists, such as hate groups espousing racial supremacy or separation, have established an online presence. A content analysis of

157 extremist web sites selected through purposive sampling was conducted using two raters per site. The sample represented a variety of extremist groups and included both organized groups and sites maintained by apparently unaffiliated individuals. Among the findings were that the majority of sites contained external links to other extremist sites (including international sites), that roughly half the sites included multimedia content, and that half contained racist symbols. A third of the sites disavowed racism or hatred, yet one third contained material from supremacist literature. A small percentage of sites specifically urged violence. These and other findings suggest that the Internet may be an especially powerful tool for extremists as a means of reaching an international audience, recruiting members, linking diverse extremist groups, and allowing maximum image control. ABSTRACT FROM AUTHOR

"Globalization Is Not An Ideology." (2002). IPA Review, Institute of Public Affairs. 54: 32.

Interviews Father Piero Gheddo of the Pontifical Institute of Foreign Missions and author of 'David and Goliath: Catholics and the Challenge of Globalization,' about issues addressed by the anti-globalization movement at a meeting in Porto Alegre, Brazil. His view on globalization; His reaction to the view of anti-globalization movement that the south of the planet is poor because the north is rich.

Goldscheider, C. and A. S. Zuckerman (1984). "The Formation of Jewish Political Movements in Europe." Modern Judaism 4: 83.

The article explores three issues about the Jewish political movements present in Europe between 1890 and World War II: 1) What explains their formation and initial claims? 2) What accounts for their organizational developments? 3) Why did the different political ideologies unfold as they did? The answers draw on general theories of political movements. They demonstrate that the analysis of these political movements benefits from a comparative approach that places them in the context of other political parties, interest groups, and revolutionary organizations

Gong, G. (2000). "Remembering and Forgetting in East Asia: Strategic Dimensions in History." Asia-Pacific Review 7: 41.

Focuses on the impact of remembering and forgetting on the continuity and global role of East Asia. Increase of misunderstanding and misperception among people and countries with globalization; Combination of disciplines on remembering and forgetting; Determinants of domestic and international orientation. ABSTRACT FROM AUTHOR

Gong, G. W. (2001). "The Beginning of History: Remembering and Forgetting as Strategic Issues." Washington Quarterly 24: 45.

Examines how issues of 'remembering and forgetting' are creating history. Role in shaping strategic alignments of the future; Collision of information technology with concerns of the past; Personal and policy aftermaths of peoples and countries; Examination of what it means to be a 'normal country' in the international system.

Gore, C. (May 2000). "The Rise and Fall of the Washington Consensus as a Paradigms for Developing Countries." World Development 28(5): 789-804.

The introduction of the Washington Consensus involved not simply a swing from state-led to market-oriented policies, but also a shift in the ways in which development problems were framed and in the types of explanation through which policies were justified. Key changes were the partial globalization of development policy analysis, and a shift from historicism to a historical performance assessment. The main challenge to this approach is a latent Southern Consensus, which is apparent in the convergence between East Asia's development and Latin American neo-structuralism. The demise of the Washington Consensus is inevitable because its methodology and ideology are in contradiction.

Grewal, J. S. (1996). Sikh Ideology, Polity, and Social Order. New Delhi, Manohar.

Guazzone, L. (1995). "Il Dilemma dell'Islam: Politica e Movimenti Islamisti nel Mondo Arabo Contemporaneo." Milano, F. Angeli.  
[Translation: Islam's Dilemma: Islamic Political Movements in the Contemporary Arab World.]

Gunn, G. C. (1997). Language, Power, and Ideology in Brunei Darussalam. Athens, Ohio, Ohio University Center for International Studies.

Contrary to modern theories of developing nations, Brunei Darussalam, which has a very high rate of literacy, is also one of the few countries where the traditional elite retains absolute political power. Professor Gunn's comprehensive study, which assesses the state's efforts to implement national language policies, explores the aspects of the complex relationship between language and power including the oral tradition, the rise of Islamic literacy, print culture and mass literacy, and the electronic media and its effects.

Hamzeh, A. N. (2004). In the Path of Hizbullah. Syracuse, N.Y., Syracuse University Press.

This book serves as a road map for understanding not only Hizbullah but also other Islamist groups and their challenges to contemporary politics. Ahmad Nizar Hamzeh examines the Hizbullah of Lebanon through a structural analysis using original and archival sources. Employing a theoretical framework drawing on a broad range of studies on crisis conditions, leadership, political parties, and guerrilla warfare, *In the Path of Hizbullah* stands alone in its qualitative and quantitative exploration of one of the most complex contemporary Islamist organizations and offers a thoughtful perspective on the party's future.

Avoiding both an academic and a journalistic approach, Hamzeh (political science, American U. of Beirut) presents an account of Lebanon's Islamist movement that would be intelligible to any literate person. He draws heavily on the sophisticated organizational structure and functions of the organization, rather than its ideology, to develop a conceptual framework of crises and responses that are consistent with widely accepted theories.

Haviland, C. (2005). "Meeting Nepal's Maoists". Annapurna, Nepal, [BBC News](#). This article is a profile of a young ideological foot-soldier. The impression that the article gives is that a young man who has a lot of zeal and may not have found employment otherwise has joined the Maoist party. The article indicates that the Maoist believes that his party is good for the people, despite examples the reporter provided of killings by the Maoists. Even though the rebel described in this article is fighting for social justice, he admits that he had no deprivations.

Heelas, P., D. Martin, et al. (1998). [Religion, Modernity and Post-Modernity](#). Oxford, Blackwell.

Hellmich, C. (2005). "Al-Qaeda--Terrorists, Hypocrites, Fundamentalists? The View from Within." [Third World Quarterly](#) 26: 39.

This article investigates the ideology of Al-Qaeda as perceived from within the network. Particular attention is paid to the ideological background of Al-Qaeda's intellectual leadership, its sociopolitical context and the nature of its recruits. The inner logic of the Al-Qaeda organisation advances an intellectual concept that is not based on the main schools of Islamic theology, but on a new ideological starting point that results from the application of Islamic principles to sociopolitical change. With its political goals reinforced by the teachings of the Quran, exemplified by the content and rhetoric of a recently discovered training manual, the organisation creates powerful imagery embedded in the collective consciousness of the Muslim community. Thus, the message provided by Al-Qaeda inspires its followers to commit violent acts of destruction while being fully convinced



that they are fulfilling the ordained will of Allah. ABSTRACT FROM  
AUTHOR

Hentz, J. J. (2005). South Africa and the Logic of Regional Cooperation.  
Bloomington, Indiana University Press.

In *South Africa and the Logic of Regional Cooperation*, James J. Hentz addresses changes in South Africa's strategies for regional cooperation and economic development since its transition from apartheid to democracy. Hentz focuses on why the new South African government continues to make regional cooperation a priority and what methods this dominant state uses to pursue its neighborly goals. While providing a synthetic overview of the history of regional cooperation in southern Africa, Hentz considers the logic of cooperation more generally. An extensive discussion of South African politics provides the context for Hentz's exploration of the more widely felt effects of domestic change. Readers interested in the international organization of the politics and economy of southern Africa will find thought-provoking material in this important book.

Herron, R. and D. Taylor (2005). How Can a Christian be in Politics? A Guide Toward Faithful Politics. Wheaton, Ill., Tyndale House Publishers.

Herron, a preacher and member of the Tennessee senate, contributes to Tyndale's Vital Questions series with a gentle yet powerful call for all Christians to be politically involved. Covering such topics as "Doing Justice" and "Protecting Life," Herron writes with sensitivity to the politically conservative members of his audience, but argues that Christian politicians and citizens should support a number of liberal causes. Herron bases his arguments on scripture, particularly Jesus' many exhortations that his followers care for the poor. He sympathizes with his audience's distaste for government spending, but then gives examples of how government spending saves lives (including those of Herron's own premature babies). He acknowledges conservative frustration with over-regulation of business, but then cites examples of unscrupulous business practices that defraud the elderly, hurt the poor and poison the water supply.

Hill, H., J. Hickman, et al. (2001). "Cults and Sects and Doomsday Groups, Oh My: Media Treatment of Religion on the Eve of the Millennium." Review of Religious Research 43: 24.

Recognition that religion is now more "newsworthy" than at any time in post-war American history has increased both the salience and amount of news coverage devoted to it in major news organizations. However, religious elites on the one hand and religion journalists and secular scholars who have studied religion journalism on the other offer strikingly different evaluations of the degree to which this coverage maintains a

neutral and unbiased stance towards different religious groups. Does news coverage of religion or religious groups at the millennium meet this basic criterion of neutral and unbiased description? This article reports empirical findings from a content analysis of newspaper and wire service coverage of stories involving preparations for the approach of the millennium by religious groups. Our findings show that more mainstream religious groups are typically described in neutral or favorable terms, while new religious movements are consistently described in pejorative language. This bias against new religious movements is troubling because the media can have a profoundly negative influence on the perception of religious group members by outsiders, the self-image of the groups themselves, and the direction that events ultimately take. ABSTRACT FROM AUTHOR

Hinchberger, B. (1998). "Land of No Return?" Not Brazil. Nation, Nation Company, Inc. 266: 20.

This article presents information on various issues related to land reform movement in Latin American countries particularly Brazil. The Landless Movement called M.S.T. seized nearly 600 stretches of arable real estate and in many cases have convinced government official to legalize their permanence. The M.S.T. has helped settle nearly 200,000 families since it was spawned thirteen years ago by radical Catholic clergy and others. The movement is a legacy of liberation theology, the Christian-Marxists; an ideology that counts among its leading theorists Brazilian theologian Leonardo Boll.

Hoftun, M., W. Raeper, et al. (1999). People, Politics & Ideology: Democracy and Social Change in Nepal. Kathmandu, Mandala Book Point.

Hoke, Z. (2003). Has Globalization Led to Increased Ethnic Conflict? Voice of America. Washington.

Democratic free-market principles applied to countries in the developing world have created ethnic and sectarian violence. Amy Chua, in her new book "World On Fire," says that the market economy has enabled some minority groups to get control of vast portions of a country's wealth. Democracy, meanwhile, increases the political power of the impoverished majority. The result is heightened ethno-nationalism, which pits the poor majority against a hated market-dominant minority. But John Richardson, professor of international development at American University, says a free-market economy does not have to result in violence in multi-ethnic societies if the groups can compromise. He cites the South-Asian country of Malaysia as an example. Professor Richardson says democracy can be a dangerous tool in the hands of ethnic majorities that are not willing to share political power. Michael Mandelbaum, author of "The Ideas That

Conquered the World: Peace, Democracy and Free Markets in the 21st Century" says that in order for democracy to work, popular sovereignty must be present as well as the rule of law and the protection of the rights of minorities.

Hopper, D. H. (1991). Technology, Theology, and the Idea of Progress. Louisville, Ky., Westminster/John Knox Press.

*Technology, Theology, and the Idea of Progress* explores the notion that the idea of progress has itself "progressed." Until the Reformation, the idea of progress was primarily spiritual, otherworldly and theological; now, it is predominantly material, this-worldly, and technological in content.

By referencing an expressive assortment of scholarly works, this book has six strongly framed chapters, each of about 20 pages. The chapter headings are as follows: Has Technology Become Our History? Technology and the Idea of Progress, Disillusion and Power, Technology and Values, Technology and Theology, Summation and Theological Postscript.

Hoque, A. (2004). "Strangers in the Family." BBC News. Unknown.

Reports of fears of extremism among Muslim youth in the UK seem plentiful. But what does the world look like for Islam's new generation, where conflicts of loyalty can come very close to home? The author states that there is something deeply personal and almost magical about the appeal of Islam to young people, especially those whose identities are in a state of flux and confusion. Youth have found a sense of international solidarity - the Muslim idea of "umma", or a community of believers which spans national boundaries. Others have adopted a "them" and "us" perspective - or come to think of themselves as victims. And so, there is a growing minority who see violence as valid and segregation as the only option. Islam offers a culture of resistance against western values. As young people are less contented with their Islamic identity, and feel more of a sense of alienation from British society, they turn to radicalized Islamic groups.

Huang, C. J. (2003). "Sacred or Profane? The Compassion Relief Movement's Transnationalism in Taiwan, Japan, Malaysia and the United States." European Journal of East Asian Studies 2: 217.

The Buddhist Compassion Relief Foundation (Tzu-Chi or Ciji) is primarily a lay Buddhist movement that focuses on relieving human suffering through secular action. Inspired and led by a Buddhist nun, Compassion Relief is at present the largest formal association in Taiwan, with increasing overseas expansion: in the last decade, Compassion Relief has persistently delivered relief goods to different contents, and overseas

Chinese, especially emigrants from Taiwan, have formed branches in 35 countries. Overseas devotees carry out Compassion Relief missions by localizing Compassion Relief's Buddhist charitable practice in their host societies and by forging and sustaining ties with the headquarters in Taiwan, especially through various forms of so-called 'homecomings'. To what extent can Compassion Relief's overseas expansion be termed a manifestation of Buddhist universalism? To what extent can it be termed a religious-based Taiwan-centered Chinese trans-nationalism? Based on my field research in Taiwan and among Compassion Relief branches in the United States, Japan and Malaysia, this paper is a preliminary description of the structure of Compassion Relief trans-nationalism. It will show that this peculiar form of religious trans-nationalism is global in scope and cultural in form; it is sacred in motif and profane in terms of its practice.

Huntington, S. (1993). "The Clash of Civilizations." Foreign Affairs (Summer 1993).

World politics is entering a new phase, in which the great divisions among humankind and the dominating source of international conflict will be cultural. Civilizations—the highest cultural groupings of people—are differentiated from each other by religion, history, language and tradition. These divisions are deep and increasing in importance. From Yugoslavia to the Middle East to Central Asia, the fault lines of civilizations are the battle lines of the future. In this emerging era of cultural conflict the United States must forge alliances with similar cultures and spread its values wherever possible. With alien civilizations the West must be accommodating if possible, but confrontational if necessary. In the final analysis, however, all civilizations will have to learn to tolerate each other.

Hwang, S.D. (1999). Bureaucracy vs. Democracy in the Minds of Bureaucrats: to What Extent are These Ideologies Compatible with one Another? New York, P. Lang.

Bureaucracy vs. Democracy in the Minds of Bureaucrats deals with a central theme highlighted in debates about the principles of governing society: the relationship between bureaucracy and democracy. Taking the psycho-cultural approach, this book focuses on the extent to which the two ideologies are perceived as being compatible or incompatible with one another in the minds of bureaucrats. Within the frameworks of LISREL and Q. Methodology, it juxtaposes theoretical understandings of the relationship between bureaucracy and democracy with those actually understood by bureaucrats. This book also examines major factors that affect the relationship between bureaucratic and democratic ideologies postulated in the minds of bureaucrats.

Hylton, F. and S. Thomson (2004). "The Roots of Rebellion I: Insurgent Bolivia." NACLA Report on the Americas, North American Congress on Latin America. 38: 15.

Examines the cause of the broad-based social movements against the political system of Bolivia in October 2003. History of anti-colonial indigenous insurrection in the country; Examples of the tradition of popular urban mobilization; Demands of the insurgents concerning the system of government; Percentage of the population with indigenous identity.

Ismail, F. (2001). Islam and Pancasila: Indonesian Politics, 1945-1995. [Jakarta], F. Ismail.

Jabar, F. A. (2003). "Analysis: Conditions for Democracy in Iraq." BBC News. Unknown.

Iraqi sociologist Faleh A. Jabar argues that most of the obstacles to democracy emerging in Iraq lie in the totalitarian state that Saddam Hussein built. The state's total control over the economy allowed it to build massive coercive organs - army and security services. It also expanded the Baath Party to a membership of 1.8 million and provided almost free education and medical care - a means of buying consent from the population. It destroyed or absorbed into itself all modern civil associations - from trade unions, to industrial leagues and chambers of commerce or professional associations. Tribal networks from the president's clan were integrated into the top of the political order, creating a formidable challenge to democratization. Dismantling the single party-system, a natural outcome of regime change will, paradoxically, fracture and atomize traditional society. Jabar recommends introduction of free market principles, institutional pluralism rather than from the liberal ideology of a single politician, the curtailment of the economy, a strong judiciary and freed civil associations, and a vibrant information space for the beginning of an emerging democracy.

Jacobs, S. and R. Calland (2002). Thabo Mbeki's World: the Politics and Ideology of the South African President. Pietermaritzburg London; New York, University of Natal Press; Zed Books.

An impressive mythology envelops Thabo Mbeki, Nelson Mandela's successor to the South African presidency. But key questions arise: Does he have an ideology? If so, what informs it, and how does it translate into practice? Has Mbeki managed to capture and articulate a clear vision, and a sense of collective values? Does he offer the leadership South Africa needs? This book offers critical perspectives of the globally dominant neo-liberal order, and Mbeki's place in that world. The book provides a comprehensive study of Mbeki's leadership and its implications for South Africa's future. It assumes that Mbeki will remain the dominant political

figure in South Africa until 2009 and that his presidency will permanently mold the destiny of South Africa's political system and culture.

Jäger, S. (1998). Der Spuk ist nicht vorbei: völkisch-nationalistische Ideologeme im öffentlichen Diskurs der Gegenwart. Duisburg, DISS.

[Translation from German: "The Ghost Is Not Gone: Ethno-Nationalist Ideology in the Open Discourse of the Opposition"]

Janigan, M. (2005). "The Growing Greens." Maclean's, Rogers Media, Publishing Ltd. 118: 18.

This article focuses on the Green Party in Canada. If you want to know how fed up Canadians are with politics-as-usual, how dismayed they are by the sponsorship scandal, you need only track the astonishing ascent of the Green Party. Founded in 1983, with no formal links to other green parties dotting the globe, it snared only 0.8 per cent of the vote in the 2000 federal election. Last year, with candidates in all 308 ridings, its share rose to 4.3 per cent. Now, Green support ranges as high as 10 per cent. Canadians have become very environmentally conscious. But the Greens themselves are evolving from a grassroots, almost evangelical movement into a more traditional political party that brokers competing interests. Canadians should be very sure that they are voting for the Greens' relatively radical platform -- which includes a vow to ban all uranium mining, and 60 per cent Canadian TV content in prime time -- and not simply registering a protest.

Jenkins, P. (2002). The Next Christendom: The Coming of Global Christianity. Oxford University Press.

Jenkins (history and religious studies, Pennsylvania State Univ.) believes that we are on the verge of a transformational religious shift. As he explains it, Christianity, the religion of the West, is rapidly expanding south into Africa, Asia, and Latin America, and he predicts that by the year 2050, only about one-fifth of the world's three billion Christians will be non-Hispanic Caucasian. By numbers alone, they will be able to overwhelm the present political secular nation- and city-states and replace them with theocracies, similar to the Islamic Arab nations. He ends with a warning: with the rise of Islam and Christianity in the heavily populated areas of the Southern Hemisphere, we could see a wave of religious struggles, a new age of Christian crusades and Muslim jihads. These dire prognostications could be seen as just another rant from a xenophobic pseudo-prophet; however, the author is a noted historian, and his statements are well formed, well supported by empirical evidence, and compellingly argued.

Johansen, R. C. (1997). "Radical Islam and Nonviolence: a Case Study of Religious Empowerment and Constraint among Pashtuns." Journal of Peace Research 34(0022-3433): 53-71.

Religious traditions, like national traditions, frequently foment collective violence. Yet all of the world's major living religious traditions also contain the seeds of tolerance, justice, compassion, and peace. A preoccupation with the violent elements of these traditions may impede the expression of their less violent themes. For diverse reasons, religious and political leaders may give insufficient attention to the peace-building prospects in religious traditions. As this case study of Islamic political activism among Pashtuns in the North-West Frontier Province of colonial India in the 1920s, 1930s, and 1940s demonstrates, religion may motivate people for bold action against political repression while confining them to nonviolent means in pursuit of humanitarian ends. A formula for Muslim nonviolent direct action, developed by Abdul Chaffar Khan, has many applications in contemporary conflicts where change is desirable but violent means are often self-destructive. This study demonstrates that Islamic religious identity can provide the basis for recruiting people to become political activists, for nurturing a strong identity and discipline within their movement, for enabling activists to overcome their time-honored inclination to use violence, for contesting the more violent elements of a religious tradition in religious rather than secular terms, for avoiding intolerance toward people of other religious traditions, and for nurturing courage and determination against great odds. If imaginative leadership today would draw upon the bold yet nonviolent contributions that religious traditions could make, even in contexts where violent reactions may seem justified, then a possible clash of civilizations might be managed without irretrievable disasters for the human race. Reprinted by permission of the publisher.

Johnson, J. R. L. (2002). "Regional Culture in Post-War Friuli: Literature in Dialect, Nationalism and Friulanità." Modern Italy 7: 23.

Focuses on the concept of regionalism in Friuli, Italy. Consideration on the role assigned to literature by the proponents of regional autonomy; Division of the post-war period into several periods; Impact of the transformation of the region on the literary debate.

The unprecedented increase in literary production in Friuli in the post-war period has coincided with the rise of popular ethno-nationalism in the region. Although there is an evident connection between the political, social and cultural fields in Friuli, this relationship is both complex and full of potential conflicts. This paper provides a brief overview of Friulian regionalism, before considering the specific role assigned to literature in Friulian by proponents of regional autonomy. It examines the problematic nature of the dominant ideology of friulanità and discusses the responses of a number of authors to the prevailing themes of cultural discourse in the

region. In conclusion, it examines the ideological conflicts caused by modernization in the region, and considers the impact that the transformation of the region has had on the literary debate, concentrating on the difficulties caused by Friulian linguistic purism. ABSTRACT FROM AUTHOR

Jones, S. (1997). Virtual Culture: Identity and Communication in Cybersociety. London; Thousand Oaks, Sage Publications.

Virtual Culture provides a unique analysis of a previously undocumented aspect of the cybersociety. Until now, the debate about participation in cyberculture has tended to focus on the ways that certain segments of the population are denied access to communications technologies. By contrast, the contributors to this volume scrutinize the way in which under-represented groups of gay men, women, and special interest groups are exploiting the opportunities that the Internet provides for social and political change. Virtual Culture presents contributions from a range of subject disciplines, including communication, sociology, and anthropology in order to reflect on the diverse paradigms currently engaged in the study of electronic communities and networks. It sets out the definitions, boundaries, and approaches to the studies of these topics while demonstrating the theoretical and practical possibilities for cybersociety as an identity-structured space. Virtual Culture will be required reading for all students of communication, media and technology.

Joppke, C. and A. S. Markovits (1994). "Green Politics in the New Germany: the Future of an Anti-Party Party: Part of a Symposium on: Green Politics." Dissent. 41: 235.

Part of a special section on the politics of the environment. The Green party in Germany faces several challenges that include the tension within the party between uncompromising radicalism and reform; the integration of the East German dissident movement; the problem of nationhood and the Greens' difficulties with the new issue of boundary drawing and national membership; and geopolitics and international relations, in particular the party's stance on nonviolence in interstate relations. In general, the reaffirmation of pacifism represents a serious setback for the party. The anticipated coalition with the Social Democrats following the federal elections of 1994 now appears less likely. One of the most striking features of the Green party, however, has been their capacity to win electoral success despite internal turmoil over profile and program.

Juris, J. S. (2005). "The New Digital Media and Activist Networking within Anti-corporate Globalization Movements." Annals of the American Academy of Political and Social Science 597(0): 189.



This article examines how anti-corporate globalization activists have used new digital technologies to coordinate actions, build networks, practice media activism, and physically manifest their emerging political ideals. Since the World Trade Organization protests in Seattle, and through subsequent mobilizations against multilateral institutions and forums in Prague, Quebec, Genoa, Barcelona, and Porto Alegre, activists have used e-mail lists, Web pages, and open editing software to organize and coordinate actions, share information, and produce documents, reflecting a general growth in digital collaboration. Indymedia has provided an online forum for posting audio, video, and text files, while activists have also created temporary media hubs to generate alternative information, experiment with new technologies, and exchange ideas and resources. Influenced by anarchism and peer-to-peer networking logics, anti-corporate globalization activists have not only incorporated digital technologies as concrete tools, they have also used them to express alternative political imaginaries based on an emerging network ideal.

Kahin, G. M., D. S. Lev, et al., Eds. (1996). "Making Indonesia." Studies on Southeast Asia; no. 20. Ithaca, New York, Southeast Asia Program, Cornell University.

Kapur, D. (2004). "Ideas and Economic Reforms in India: The Role of International Migration and the Indian Diaspora." India Review 3: 364.  
Discusses the role of international migration policies and the Indian Diaspora in the Indian economy. Changes in the economic policies in India; Impact of transborder laws on Indian intellectuals and entrepreneurs; Implication of globalization on migration policies in India.

Karam, A. M. (2004). Transnational Political Islam: Religion, Ideology, and Power. London; Sterling, Va., Pluto Press.

Karim, L. (2004). "Democratizing Bangladesh: Slate, NGOs, and Militant Islam." Cultural Dynamics 16: 291.

This article analyzes the conflicts and contradictions released by the processes of democratization and globalization in Bangladesh as they are played out between two competing groups of rural patrons: the clergy and the developmental non-governmental organizations. Both groups vie for rural dominance by fighting over the role of women in society. By investigating the violent circumstances surrounding a poor women's rally in 1998, I examine how, in this conflict, these women were vulnerably situated in relation to the clergy and the NGO. The Bangladeshi state, which has fostered an Islamic ideology, remains complicit in this violation of women. I further argue that the good intentions of feminist NGOs are

constrained in their ability to offer an autonomous critique of NGO practices because of their structural dependence on the NGOs.  
ABSTRACT FROM AUTHOR

Kennedy, D. J. and J. Newcombe (2005). Lord of all: Developing a Christian World-and-Life View. Wheaton, Ill., Crossway Books.

A culture of unbelief is spreading throughout society—from the hearts and minds of individuals into the media, the courtrooms, the classrooms, and beyond. Every Christian must be prepared if we are to struggle effectively with the anti-Christian worldviews that are eroding the foundations of our society.

The authors of this book put several of these worldviews up against Christianity, and the contrasts are clear: cynicism and hopelessness vs. meaning and purpose; confusion vs. truth; death vs. life. They define and defend a Christian world-and-life view and show how to let God guide us as we live and work in an increasingly humanistic world.

Many believers today practice an abbreviated form of Christianity. They know their faith applies to their spiritual lives and to their relationships with others, but they don't realize that the Bible contains commands that equip them to live out their faith in all of life. They may have a "Christian life" view, but they lack a Christian world-and-life view.

In *Lord of All*, D. James Kennedy and Jerry Newcombe define this Christian world-and-life view by considering the six main spheres of influence that Christians should be working to strengthen, from the global and national levels down to the church and the family. Those with anti-Christian worldviews are working hard to push God out of these spheres, and as Christians we are called to reclaim them for Christ.

With an unflinching commitment to God's truth, the authors take us through each of these spheres of influence and give us an overview of what has gone wrong and why a biblically informed world-and-life view is essential. They provide us with the tools and guidance we need to begin integrating our faith with every aspect of life.

Throughout the book we are reminded of the truth that God is sovereign not just over spiritual things, but over all of life. He is Lord of all.

Khilkhanova, E. and D. Khilkhanov (2004). "Language and Ethnic Identity of Minorities in Post-Soviet Russia." Journal of Language, Identity & Education, Lawrence Erlbaum Associates. 3: 85.

While the global ethnic revival, starting in the late 1960s, resulted in minorities' movements to maintain their ethnic identity closely connected with the revitalization of minority languages, the other ethnic identity

pattern in relation to language can be identified from the perspective of a rarely discussed minority group "the Buryats." This article has found that within the Buryat minority group the assimilation strategy, widespread during the Soviet period, has been replaced by the integration strategy and a combination of strategies. In the latter case, linguistic integration is combined with economic assimilation and marital separation. Two options have been identified regarding the language and identity link among Buryats. First, the native language is considered a salient feature of the Buryat ethnic identity, and it is actually used and maintained. However, more powerful is the trend to abandon the language as an irrelevant ethno cultural identity marker. In general, the native language has for Buryats a rather symbolic, unifying value and its abandoning does not affect the ethnic identity itself. Finally, the article explores external and internal determining factors, which have formed this identity pattern. As external factors we consider the ethnic and language policy of the Soviet Union, modernization, the Russian-dominated majority-minority configuration, and insufficient institutional support of the Buryat language restoration and development. The internal factor is the widespread attitude among the Buryats themselves consisting of a negative evaluation of the Buryat language and unwillingness to learn it and to transfer it to the next generations. The Buryat case shows that ethnic identity, in fact, can survive the loss of the indigenous group language, which has been sacrificed to the historical pressures of the last two centuries. ABSTRACT FROM AUTHOR

Kilpatrick, R. (2004). "Missions and IT: Dancing with the Devil?" Stimulus: The New Zealand Journal of Christian Thought & Practice 12: 23.

Focuses on the use of information technology (IT) by mission groups. Benefits offered by IT to churches; Problems in using IT.

Knecht, T. (2002). De eeuw Achter ons. Budel, Damon.

Knight, N. (2003). "Imagining Globalization: The World and Nation in Chinese Communist Party Ideology." Journal of Contemporary Asia 33(3): 318.

Discusses factors of modernity that compelled China into networks of interaction, communication and trade in the West. Initiation shift in economic policy to legitimize the introduction of capitalist measures for rapid development in production by the Chinese Communist Party; Assumptions to the guided reading of the discourse of globalization; Area of concerns to political party theorists over globalization in the West; Need to continue endorsing perspectives emerging from the debates that are in agreement to the Party's general policy agenda of economic development.

Kornberg, J. F. and J. R. Faust (2004). China in World Politics: Policies, Processes, Prospects. Boulder, Colo., Lynne Rienner Publishers.

This fully revised text introduces students to China's foreign policy--past and present--and the factors that may influence the country's future policy agenda.

Koyzis, D. T. (2003). Political Visions and Illusions: a Survey and Christian Critique of Contemporary Ideologies. Downers Grove, Ill., InterVarsity Press.

Just a few years ago, the world seemed to be locked in a standoff between two superpowers and their respective ideologies. But the end of the Cold War has brought about more than the triumph of some political ideologies and the disappearance of others. Rather, the collapse of communism has created a vacuum being filled by various alternative visions, ranging from ethnic nationalism to individualistic liberalism. Furthermore, political leaders continue to debate the range and scope of government and conflicting views of liberty, responsibility and national identity, challenging and rethinking the underlying assumptions of the dominant ideologies of the West.

But political ideologies are not merely a matter of governmental efficacy and pragmatism. Rather, political ideologies are intrinsically and inescapably religious--each carries certain assumptions about the nature of reality, individuals and society, as well as a particular vision for the common good. These fundamental beliefs transcend the political sphere, and the astute Christian observer should thus discern the subtle ways in which ideologies are rooted in idolatrous worldviews.

In this comprehensive study, political scientist David Koyzis surveys the key political ideologies of our era, including liberalism, conservatism, nationalism, democracy and socialism. Each philosophy is given careful analysis and fair critique, unpacking the worldview issues inherent to each and pointing out essential strengths and weaknesses. Koyzis concludes by proposing alternative models that flow out of Christianity's historic engagement with the public square, retrieving approaches that hold promise for the complex political realities of the twenty-first century.

Kurlantzick, J. (2004). "The Unsettled West." Foreign Affairs (July/August 2004).

This article in Foreign Affairs magazine published by Foreign Policy Association, discusses 3 new books by foreign affairs specialists on the Xinjiang province and its Muslim inhabitants in China, the Uighurs. The Chinese government has persecuted them and the author calls them "the American Indians of China." The books discussed in this article are: Xinjiang: China's Muslim Borderland. Edited by S. Fredrick Starr. New York: M.E. Sharpe, 2004

Xinjiang—China's Muslim Far Northeast. Michael Dillon. London: Routledge Curzon, 2004

Wild West China: The Taming of Xinjiang. Christian Tyler. London: John Murray, 2003

The author suggests that since Xinjiang is a largely isolated province, it has been ignored on the international agenda in the past. Presently, with China's greater openness and with newly independent states in Central Asia—states with close ethnic ties to Xinjiang, human rights organizations and foreign governments are beginning to take notice. Massive deposits of oil have also been found in the region and Xinjiang is now known to have China's biggest petroleum reserves. As Central Asia grows more important, Washington and Key actors in the region have essentially sacrificed the Uighurs to geopolitics. The US has largely accepted China's attempt to link Uighur separatists to international Islamic terror networks; however, it need not do so. The US has even facilitated Beijing's crackdown at times by placing one obscure Uighar separatist group, the East Turkestan Islamic Movement on the State Department's list of global terrorist organizations. It could simultaneously defend the Uighur's rights and fight the war on terror. Interest in Islam has surged, thanks to state intolerance and Uighurs' greater exposure to other Muslim societies. Although Xinjiang has no real tradition of strict orthodoxy or Islamist radicalism, Islam is seen one of the best ways to resist Beijing's control.

The Xinjiang province also faces social destruction in the form of rising HIV/AIDS cases, environmental degradation and a new influx of Han Chinese. A loss of allies and sophisticated propaganda from Beijing has caused Uighurs to become more radicalized and to turn to the very Islamist groups that Beijing accused them of cooperating. Moreover as transportation improves in China, increasing number of Uighurs will make common cause with other disgruntled groups in China such as Chinese labor leaders and Tibetan exiles. The Uighars' propensity to radicalize must be stopped by the international community. This can be done through trade and using petroleum to open the economy.

Lal, D. (1995). "Eco-fundamentalism: Part of a Symposium on: Ethics, the Environment and the Changing International Order." International Affairs 71(0020-5850): 515-528.

Part of a special issue on ethics, the environment, and the changing international order. The writer contests the view of the post-Cold War that holds that a liberal, secular West is attempting to promote its values of economic and political freedom against a religious, traditionalist rest of the world. He argues that this benign view of the West's values overlooks an important secular religious movement in the West: eco-fundamentalism. He identifies similarities between the contemporary environmentalist movement in the West and religious fundamentalist movements and

suggests that efforts by the eco-fundamentalists to impose constraints upon non-Western nations' economic development in the name of environmental protection are ill-founded and risk causing severe disruption in international order.

Lampe, J. R. and M. Mazower (2004). Ideologies and National Identities: the Case of Twentieth-Century Southeastern Europe. Budapest; New York, Central European University Press.

Twentieth-century Southeastern Europe endured three, separate decades of international and civil war, and was marred in forced migration and wrenching systematic changes. This book is the result of a year-long project by the Open Society Institute to examine and reappraise this tumultuous century.

A cohort of young scholars with backgrounds in history, anthropology, political science, and comparative literature were brought together for this undertaking. Guided by renowned editors, they drew on transnational approaches that extended beyond their own country's histories, in a fashion that Budapest's Central European University has done so much to encourage.

The studies invite attention to fascism, socialism, and liberalism as well as nationalism and Communism. While most chapters deal with war and confrontation, they focus rather on the remembrance of such conflicts in shaping today's ideology and national identity.

Experts on these issues, and in particular young researchers, must compare and contrast the original sources of conviction in order to fully grasp the topics that are too often uncontested both inside and outside the region.

Larsen, S. U. (2001). Fascism Outside Europe: the European Impulse Against Domestic Conditions in the Diffusion of Global Fascism. Boulder New York, Social Science Monographs; Distributed by Columbia University Press.

This volume focuses on the roots and evolution of fascism in the twentieth century and on the impact of European fascism on the evolution of fascism outside Europe. The twenty studies by leading specialists on fascism address the fascist phenomenon, the spread of fascism from Europe, and specific case studies in Asia, Australia, the Middle East, South Africa, Latin America, Canada, and the United States.

Larson, W. F. (1998). Islamic Ideology and Fundamentalism in Pakistan: Climate for Conversion to Christianity? Lanham, Md., University Press of America.

Laxer, G. (2003). "Radical Transformative Nationalisms Confront the US Empire." Current Sociology 51: 132.

Examines the radically transforming sovereignty movements in the U.S. Role of neo-liberal globalism on democracy; Best way to counteract exclusive nationalisms; Strategy of overturning neo-liberal globalism by deglobalizing the transnational corporations.

Recently, a literature has grown around the building of what has been variously called a global civil society, transnational social movements or globalization from below, as an alternative to corporate globalization. This paper examines different alternative — radical transformative nationalisms, coupled with international solidarity. In this perspective, globalization is seen as an ideological project of the US Empire. The 'Washington Consensus' promotes US and allied corporate interests and attempts to extinguish the sovereignty barriers in the periphery and semi-periphery to corporate entry. Radical transformative nationalisms are distinguished from ethnic and civic nationalisms and are based on the community-building glue of active citizenship amongst heterogeneous populations in outward-looking political communities. It is argued that international solidarities from below, rather than global solidarities which extinguish distinct political communities, are needed to support the multiple struggles for national and popular sovereignties against the unilateralism and aggression of the US Empire.

Lee, R. C. and S.I. C. Wong (2003). Asian America.Net: Ethnicity, Nationalism, and Cyberspace. New York, Routledge.

Asian America.Net demonstrates how Asian Americans have both defined and been defined by electronic technology. From "model minority" stereotypes in the software industry to the "techno-orientalism" of computer games, these associations weigh heavily on contemporary discourses of race, ethnicity, gender, and technology. The thirteen essays gathered here critically examine the intersections of these discourses in mainstream media including novels and film, in alternative currents such as chat rooms and comic books, and in "real life." A landmark contribution to the study of cyberculture, Asian America.Net illuminates the complex networks of identity, community, and history in the digital age.

Lee, R. L. M. (1994). "The State and New Religious Movement in Malaysia." Sociology of Religion 55: 473.

Describes the emergence of new religious movements (NRM) in Malaysia and their relationship to the state. Islamic movements; Non-muslim movements; Link between politics, ethnicity and religion; Inseparability of secular power and religious innovation. In recent years the politics of new religious movements (NRMs) has raised the issue of the shifting relationship between state and religion. In Southeast Asia this relationship

has never been ignored or downplayed because the political authoritarianism of many governments comprises an important factor in the reduced autonomy of religious institutions. This research note briefly describes the emergence of NRMs in Malaysia and their relationship to the state. It examines the intricate links between politics, ethnicity, and religion to demonstrate the inseparability of secular power and religious innovation. ABSTRACT FROM AUTHOR

Leistyna, P. (2005). Cultural Studies: From Theory to Action. Malden, MA, Blackwell Pub.

Leistyna (applied linguistics, U. of Massachusetts) and contributors offer 38 essays on social change and political activism within the context of cultural studies. They encourage readers, especially undergraduate, graduate, and post-graduate students to apply contemporary critical social theories to progressive activist practices. In their articles they examine the politics of economic oppression, media manipulation, discrimination and racism, patriarchy and gendered identities, heterosexism and homophobia, and resources for activism. They include a list of activist organizations and web resources, and a list of sympathetic journals.

Lembaga Koordinasi Strategik Marhaenis. (2001). "Platform Perjuangan Kaum Marhaen Dan Marhaenis." [Jakarta], Lembaga Koordinasi Strategik Marhaenis. By-laws of Lembaga Koordinasi Strategik Marhaenis, an organization in Indonesia based on the ideology of Soekarno.

Levine, A. (2004). The American Ideology: a Critique. New York, Routledge. The American Ideology explicates and criticizes two notions of reason in society: efficiency and the concept of "the reasonable." Despite their considerable appeal, these notions nowadays underwrite an orientation towards public policy that is both inadequate and beneficial to elite interests; an orientation that constitutes a distinct "American Ideology." To make this case, Levine traces the history of the concept of efficiency, from Hobbes, through the utilitarian tradition, to contemporary economic and philosophical paradigms; and examines the strengths and weaknesses of the democratic theory implicit in John Rawls's pioneering work on justice and political legitimacy.

Li, Y. (2003). "Yue du Zhongguo: zheng ce, quan li yu yi shi xing tai de bian zheng." Taipei Shi, Sheng zhi wen hua shi ye you xian gong si.

Liebman, C. S. (1983). "Extremism as a Religious Norm." Journal for the Scientific Study of Religion 22: 75.



Liew, L. H. and S. Wang (2004). Nationalism, Democracy and National Integration in China. New York, NY, Routledge Curzon.

This book examines the changing role of nationalism in China in the light of the immense political and economic changes there during the 1990s.

Lilley, J. (2003). "China's New Leader Faces Tough Political Challenges." Voice of America. Washington.

Chinese leadership has sent mixed signals about its willingness to continue to reform, despite the closed political system increasingly being at odds with its opening economy. The economic reforms of the past two decades have reduced the state's share of output and employment and created new sources of power outside of the Chinese communist party. In an effort to keep up with the fast-changing economic landscape, private business people were welcomed into the party. However, the government also issued an order prohibiting debate on the topics of political reform, constitutional amendments and reassessing historical incidents, such as the 1989 crackdown on democracy protests. Support for the party is further being eroded as citizens are increasingly being victimized by alliances between corrupt party officials and criminals. Some analysts say that the Communist party can only survive if it overhauls its ideology and abandons its core Marxist principles. However, at the local levels, there is little sign of this type of reform. As rural townships challenge the Communist Party by organizing direct elections for mayor, these small experiments in democracy have often been halted by the Communist Party bureaucracy.

Lilley, J. (2003). "Revival of Islam in Russia Fills Spiritual Gap, Creates Concerns." Voice of America. Washington.

Russia has the largest Muslim population in Europe and a deep, historical connection to Islam. With the collapse of the communist ideology (and state sponsored atheism), a growing number of Russians are openly turning to religion --- specifically Islam. Analysts say that most Muslims in Russia have not developed a separate political identity and for centuries have chosen to culturally co-exist. As Soviet-trained Muslim clerics are replaced by younger scholars who have been educated in Pakistan, Saudi Arabia, and Jordan, some see a shift towards political organization. The situation in Chechnya may serve as an impetus for a Muslim movement in Russia and potentially fuel the radicalization of moderate elements in Russia's muslim society.

Lim, L. (2005). "China Walks Nationalist Tightrope." BBC News. Beijing.

Beijing has moved to stem anti-Japan rallies after having been happy to let them rage through several Chinese cities last month. While the Chinese government has always made political use of nationalist sentiment among its public, it also recognizes its dangers. Faced with widespread dissatisfaction over the widening income disparity, unemployment and newly emerging social problems caused by economic reforms, patriotic nationalism was probably the only important value shared by the party and its critics. Suppressing nationalistic demonstrations would make the new leadership very unpopular, but those same demonstrations are also a venue for criticizing and showing discontent over domestic political issues.

Lima, P. T. F. d. (1999). "Liberalism versus Nationalism: the Pro-Development Ideology in Recent Brazilian Political History (1930-1997)." Presidential Studies Quarterly 29(2): 370-388.

The writer examines the pro-development ideology in recent Brazilian political history from 1930-97. He examines nationalism and the years of rule under Getulio Vargas, the die-hard "desenvolvimentismo," or supporter of the Brazilian pro-development ideology and the government policies that arose out of it, between 1930 and 1945. He then considers the 1945 republic, the military government and the strong pursuit of desenvolvimentismo, and the return of liberalism. He concludes by considering whether the current president, Fernando Henrique Cardoso, will become one of the great modernizers of Brazilian history.

Linfield, S. (1999). "Why, the Beloved Country. " Nation, Nation Company, Inc. 269: 26.

This article focuses on the plot of a radical campaign against the apartheid state in Rivonia, South Africa. The Rivonia defendants were a far cry from sophisticated operatives, although some of them would later rectify that. Indeed, the radicals provided the government with an embarrassingly generous amount of self-indicting information, including names and addresses of supporters. For it was at Rivonia, in July 1963, that virtually all of the African National Congress (ANC) and South African Communist Party (SACP) leaders were captured; their subsequent trial led to decades of imprisonment for the ANC leadership, the crushing of the SACP and a phenomenal escalation in the violence and ferocity of the state.

Lloyd, J. (2000). "Land of the Cow and the Techie." New Statesman. 129: 23.

India is a third-world power that can feel first-world status within its reach and may be poised to use nuclear weapons to prove it. The nation is presently undergoing two quite different cultural revolutions that appear to be at war with each other: the first is nationalist, whereas the second centers on growth and the high-technology sector that helps to fuel it.

These twin revolutions must clash sometime: for the moment, the self-confidence of the country's technical skill is being fed by the self-confidence of India's ideology. This situation means that its stand-off with Pakistan will not end soon and that the Asian nuclear balance remains as tremulous as the East-West version remained at the time of the Cuban missile crisis. Details are provided of the nationalism of the ruling BJP, India's post independence society, and increasing nuclear tensions in the region.

Lukacs, J. (2005). Democracy and Populism: Fear and Hatred. New Haven, Yale University Press.

A prolific historian and theorist of international relations, Lukacs (The Hitler of History) offers a compact view of political change in Europe and the United States from the Napoleonic Wars to the present, with a particular focus on his area of expertise, WWII and the decades just before and after. For him, Western democracy as we have known it may have already begun to follow a course similar to that of Nazi Germany, where demagogic populists seized power, took control of the media and brainwashed their way through subsequent "elections." Lukacs derides familiar models of modern politics that pit liberals against conservatives; true conservatives, who stress aristocracy and traditional authority, have (he argues) been in decline since at least 1870. Instead, modern history shows a steady increase in popular sovereignty, in the power of public opinion and in the appeal of aggressive nationalism, which tends to control that opinion given a chance—with the aid of mass media. Lukacs decries the "devolution of liberal democracy into populism" and "popular nationalism," especially but not only under George W. Bush. He also decries gay marriage, television, contemporary feminism, "permissiveness" and American "decadence." His hauteur, fast pace and frequently cantankerous asides may impede what is otherwise a thoughtful warning from a very knowledgeable source.

Lumbard, J. E. B. (2004). Islam, Fundamentalism, and the Betrayal of Tradition: Essays by Western Muslim Scholars. Bloomington, Ind., World Wisdom.

This book offers an analysis by Western Muslim scholars of the key reasons behind the dangerous breakdown in understanding between Islam and the West.

Luzkow, J. L. (2003). The Revenge of History: Why the Past Endures, a Critique of Francis Fukuyama. Lewiston, NY, Edwin Mellen Press.

Ma'i, A. i. (1997). "Modeli\_gospodstvu\*i\*ushche\*i ideologii" Jerusalem, Harry S. Truman Research Institute, the Hebrew University of Jerusalem.

[Translation: "Models of Dominating Ideology"]

Machado, D. L. (2000). Cuba, Ideología Revolucionaria. La Habana, Editora Política.

[Translation: "Cuba, Revolutionary Ideologies"]

Maillu, D. G. (1997). African Indigenous Political Ideology: Africa's Cultural Interpretation of Democracy. Nairobi, Kenya, Maillu Pub. House.

Maiz, R. (2003). "Framing the Nation: Three Rival Versions of Contemporary Nationalist Ideology." Journal of Political Ideologies 8(3): 251-267.

The author proposes an analysis of the common and differentiating elements of contemporary nationalist ideologies. Ideology and social movement are considered the two essential ingredients of nationalism by social scientists. Ideology is not merely an expressive and exogenous factor of a pre-existing nation but is constitutive and endogenous to the reality of a nation. The task of nationalist ideology is to form the nation itself; by using common traits such as race, language or religion to construct an "us" from a population divided by class, local interest and so forth. Nationalist ideology takes its starting point a given ethnic capital, emphasizes differential characteristics and relates social interests to the advantage of one group over another. Nationalist ideology is thus a highly effective combination of interests and affective ties, being the role of emotion, a short cut to attain political ends, an overriding consciously desired value.

Malik, M. A. (2001). Ideology and Dynamics of Politics in Pakistan. Lahore, Publishers Emporium.

Mallaby, S. and M. S (2004). "NGOs: Fighting Poverty, Hurting the Poor." Foreign Policy: 50.

The article contends that nongovernmental organizations (NGO) actually harm the poor in their war on poverty. The war against poverty is threatened by friendly fire. A swarm of Western activists has descended upon aid agencies, staging protests to block projects that allegedly exploit the developing world. But they do not always serve the millions of people who live without clean water or electricity. Last year, I visited Uganda. The World Bank was promoting a dam near the source of the river Nile, at a beautiful spot called Bujagali. Western nongovernmental organizations were in revolt. Was the NGO movement acting as a civilized check on industrialization? Or was it retarding the battle against poverty by withholding electricity that would fuel economic growth, ultimately

benefiting poor citizens? Projects in dozens of countries are similarly held up for fear of activist resistance. Time after time, feisty Internet-enabled groups make scary claims about the inequities of development projects. NGOs claim to campaign on behalf of poor people, yet many of their campaigns harm the poor. Campaigning NGOs, as distinct from those with real development programs in the field, almost have to be radical. If they stop denouncing big organizations, nobody will send them cash or quote them in the newspapers. The World Bank has come to reflect the agenda of activists who insist upon perfectionist safeguards. In sum, the world's premier development institution has come perilously close to losing touch with the needs and realities of developing countries.

Malloch, T. R. (1985). "Rastafarianism: a Radical Caribbean Movement or Religion." Center Journal 4(4): 67.

Rastafarianism is the only indigenous social movement to have arisen in the Caribbean. As a movement, it transcends all social, religious, cultural and economic definitions. The Rastafarian cult is, in fact, a holistic life-style which grew out of the roots of slavery and colonialism in the West Indies. Its significance as a transforming power on Caribbean, especially Jamaican, society cannot be overlooked. This article traces the roots of Rastafarianism in Jamaica through colonial times to Garveyism into the 1930's. An evaluation of this individual and collective social political movement is offered with attention to religious significance and political ideology. Rasta political involvement appears to be emerging slowly and in less than customary political forms.

Mandaville, P. (2001). "Reimagining Islam in Diaspora." Gazette: International Journal for Communication Studies, Sage Publications, Ltd. 63: 169.

This article looks at the mediation of one aspect of Middle Eastern culture, Islam, in the context of diasporic Muslim communities in the West. It explores the impact of information and communications technologies on debates relating to the normative boundaries of Islamic identity and community. It is argued that media technologies provide channels for new or previously disenfranchised voices to be heard in the public sphere of Muslim diasporas. Simultaneously, traditional structures of authority are refigured and, to some extent, marginalized in favor of alternative interpretations of religious knowledge perceived as more relevant to contemporary diasporic life in the West. ABSTRACT FROM AUTHOR

Mandaville, P. (2003). "Toward a Different Cosmopolitanism or, the Dislocated." Global Society: Journal of Interdisciplinary International Relations 17: 209.

According to the author, much recent interest in imagining political community beyond the nation-state has been driven by two central concerns. First, the fact that as processes of globalization intensifies, a

diminution of state capacity has occurred. Second is the question of whether the sovereign nation-state represents an appropriate institution for the conduct of global politics. The article begins with dual concerns, one a structural sort of analysis that identifies certain transformations in state capacity under globalizing conditions; the other a clearly normative orientation that asks whether the state is really the best way to organize political space. Hyperglobalising discourses that boldly write obituaries for the state are highly problematic. The state knows how to move with the times. It can and has adjusted itself, in some measure, to the new exigencies of a globalized world. It continues to play an important role in world politics. To ignore the state would also be to ignore the logic through which some of the most important and, at times, most oppressive sources of social power operate. ABSTRACT FROM AUTHOR

Mandaville, P. (2004). "Islamic Modern: Religious Courts and Cultural Politics in Malaysia/Muslim Traditions and Modern Techniques of Power/The Ulama in Contemporary Islam: Custodians of Change (Book)." International Sociology 19: 111.

Reviews several books on Muslim tradition. "Islamic Modern: Religious Courts and Cultural Politics in Malaysia," by Michael G. Peletz; "Muslim Traditions and Modern Techniques of Power," edited by Armando Salvatore; "The Ulama in Contemporary Islam: Custodians of Change," by Muhammad Qasim Zaman.

Manheim, J. B. (2001). "The Death of a Thousand Cuts." IPA Review 53: 3.

Summarizes the argument of the book 'The Death of a Thousand Cuts: Corporate Campaigns and the Attack on the Corporation,' regarding the history, strategies, tactics and effects of anti-corporate campaigns. Concept of a corporate campaign against private companies; Classes of action that are employed in the strategies of the campaign; Intellectual origins of the anti-corporate campaign.

Mann, S. (2001). "East Asia Comes Under Special Scrutiny in War on Terrorism." Voice of America. Washington.

With more than half the world's Muslims living east of Karachi, Pakistan, the countries of East Asia have come under special scrutiny. Governments in East Asia have tried to keep Islamic fundamentalism from establishing a strong political foothold. But in recent years, there have been increasing pressures for stricter observance of Muslim practices, and tensions have been growing between moderate Muslims and fundamentalist groups. In Indonesia, the serious downturn in economy and a resulting rise in unemployment have provided a fertile atmosphere for extremist groups seeking new recruits. Yet militant groups are finding some of their strongest support from among educated youth. University

educated people are finding militancy and their expression of militancy through religion. But it is unclear if the Islamic movement is a worldwide or if religion is providing a motivating force for many localized conflicts. For example, experts say that Abu Soya in the Philippines is very focused on local power, with their problems being with the government in Manila. Similarly, the separatist movement in China by the Uighurs is viewed as a separatist issue, not a religious movement.

“Maoist Rebel Student Group Calls off Strike in Nepal.” International CustomWire.

The student wing of Nepal's Maoist rebels called off a two-week strike when the Ministry of Education agreed to have to meet the demands of the university student group Napwane. Newpane said the government had agreed to allow free movement of the organization, release information about arrested members currently in custody and refrain from illegal arrests of their members in the future.

Marangudakis, M. (2002). "New Social Movements: Between Civil Society and Communitarianism." Sociological Spectrum 22: 41.

In an effort to nullify the dehumanizing effects of modern life, New Social Movements (NSMs) tend to snub the principles of civil society and in the process embrace values associated with Rousseau's communitarianism. A crucial precondition for the rise of the latter is the establishment of small and intimate organizations, detached from open and multiple networks. This is an extremely difficult endeavor and few social movements achieve it, since the vast network of only partially overlapping modern institutions dilutes the simplicity and intimacy communitarianism thrives upon. Using ethnographic data from two environmental groups and their efforts to construct communitarian communities, the study suggests that success is based upon the ability of a movement to minimize its links with civil networks. This is more likely to be the result of a religious-like conversion, providing the necessary strength of commitment to the project and readiness to accept personal sacrifices. Tentatively, I conclude that whenever NSMs flirt with communitarian values, they face the dilemma either of withdrawing into a cult environment, or of being systemically incorporated into civil society. ABSTRACT FROM AUTHOR

May, R. A. and A. K. Milton (2005). “(Un)civil Societies: Human Rights and Democratic Transitions in Eastern Europe and Latin America.” Lanham, Md., Lexington Books.

Rachel A. May and Andrew K. Milton have assembled an array of scholars from different disciplines to examine transitional governments in Eastern Europe and Latin America. Drawing on specific political conditions and organized around topics such as the media, political parties, and political

violence, (Un)Civil Societies broadens the discussion about democratization both thematically and geographically.

Mazrui, A. A. A., R. R. Laremont, et al. (2002). Africa and Other Civilizations: Conquest and Counter-Conquest. Trenton, Africa World Press.

The collected essays of Ali A. Mazrui. Volume 2 considers the interaction of Africa with other civilization from the perspective of philosophy, history, sociology and politics.

Mbembe, A. (2002). "On the Power of the False." Public Culture 14: 629.

Discusses the factors that influenced the development of nativism and radicalism in Africa. Comparison between nativism and Afro-radicalism; Influence of Islam and Christianity on nativism and Afro-radicalism; Information on the response of Africans to Islamic projects.

McCaughan, E. J. (1999). "Social Movements, Globalization and the Reconfiguration of Mexican/Chicano Nationalism." Social Justice 26: 59.

Analyzes the status of nationalism and its impact on identity and ideology in Mexico. Transformation of the entire Mexican nation by the Zapista Army of National Liberation; Treatment of the Mexican women in the 20th century; Effects of political and cultural struggles of the Mexican Revolution; Status of Mexicans and Chicanos in the United States.

Medhurst, M. J., R. L. Ivie, et al., Eds. (1997). Cold War Rhetoric: Strategy, Metaphor, and Ideology. East Lansing, MI, Michigan State UP.

Cold War Rhetoric is the first book in twenty years to bring a sustained rhetorical critique to bear on central texts of the Cold War. The rhetorical texts that are the subject of this book include speeches by Presidents Eisenhower and Kennedy, the Murrow-McCarthy confrontation on CBS, the speeches and writings of peace advocates, and the recurring theme of un-Americanism as it has been expressed in various media throughout the Cold War years. Each of the authors brings to his texts a particular approach to rhetorical criticism—strategic, metaphorical, or ideological. Each provides an introductory chapter on methodology that explains the assumptions and strengths of their particular approach.

Mikkelsen, F. and R. Karpantschov (2001). "Youth as a Political Movement: Development of the Squatters' and Autonomous Movement in Copenhagen, 1981-95." International Journal of Urban and Regional Research 25(3): 609-628.



Miles, W. F. S. (2003). "Shari'a as De-Africanization: Evidence from Hausaland." Africa Today 50: 51.

Terrorist attacks on the United States on 11 September 2001 overlapped with ongoing movements of Islamic fundamentalism in sub-Saharan Africa; however, these movements have not been identical, nor have they encountered uniform responses from the governments overseeing them. This is evident in the Hausa borderlands of Niger and Nigeria, where I conducted fieldwork (first begun in the early 1980s) two months after the attacks. Differences in the application of shari'a (Islamic law) on both sides of the border accentuate differences in Hausa culture and society along national (i.e., Nigerien vs. Nigerian) lines. Traditional Hausa customs that have flourished for centuries (praise-singing, drumming, group dancing, and singing) are now proscribed in the northern Nigerian state of Katsina, where shari'a is tantamount to de-Africanization. In contrast, Zinder, a neighboring state in the Republic of Niger, has so far resisted a comparable Islamization of its legal code. Cultural differentiation across the Niger-Nigeria boundary persists along religious lines, despite the status of Islam as the common faith. This inflected globalization of Islam highlights the significance of national boundaries in delimiting the influence of religious revivalism. Other differences relating to Islamization are inferred from comparing the extent of pilgrimage to Mecca and the incidence of wife seclusion in neighboring Hausa villages on each side of the Niger-Nigeria boundary. ABSTRACT FROM AUTHOR

Miles, W. F. S. (2004). "Asr Focus: Islamism in West Africa: Conclusions." African Studies Review 47: 109.

Focuses on the political evolution of Islamism in West Africa. Factors that contribute to the rise of Islam in West African states; Examination on the quaintness of early postcolonial notion on the separation of mosque and state; Propagation of beliefs and ideologies that associate globalization and modernization with Westernization through Islamic teachings.

Miller, D. (1998). Rethinking Northern Ireland: Culture, Ideology, and Colonialism. London; New York, Longman.

Mitchell, C. (2005). Religion, Identity and Politics in Northern Ireland: Boundaries of Belonging and Belief. Aldershot, Hants, England; Burlington, VT, Ashgate Pub.

Moaddel, M. (2002). "Religion and the State: The Singularity of the Jordanian Religious Experience." International Journal of Politics, Culture & Society 15: 527.

The history of the Islamic movement in Jordan displays glaring contrasts with its counterparts in other Islamic countries such as Egypt, pre-

Revolutionary Iran, and Syria. In a marked departure from a history of violence that characterized the relationship between the state and the Islamic opposition in these countries, the Jordanian Muslim Brothers was not only a peaceful movement but also often defended the state against the challenges of radical ideologies. Following the democratization process launched by the late King Hussein, the Muslim Brothers participated in electoral politics. To adapt itself to the new pluralistic environment, the movement displayed a move toward secularization. This process was reflected in an organizational differentiation and the rationalization of religious discourse. This paper attempts to explain this remarkable phenomenon by first considering the effects of the structure, ideology, and cultural policies of the state and of the development of social classes on the Islamic movement. It then considers the way in which the legal framework and political pluralism in the 1990s contributed to the secularization of the movement. ABSTRACT FROM AUTHOR

Mohd. Jamil, a.-S. and Brunei. Jabatan Pusat Sejarah. (1996). Perlaksanaan dasar negara Melayu Islam beraja. Bandar Seri Begawan, Pusat Sejarah Brunei, Kementerian Kebudayaan Belia dan Sukan.

Malay Islamic Monarchy, the ideology of Brunei Darussalam; politics, government, and Islam in Brunei Darussalam.

Mollaeva, M. M. (1995). "Saparmyrat T\*urkmenbashyny\*n\*g ideologi\*i\*asyny\*n\*g aktual problemalary: ylmy-teoretiki konferen\*t\*si\*i\*any\*n\*g dokladlaryny\*n\*g tezisleri." Ashgabat, TOO "Novina".

Molokotos-Liederman, L. (2003). "Identity Crisis: Greece, Orthodoxy, and the European Union." Journal of Contemporary Religion 18: 291.

Presents a content analysis of the conflict in Greece with regard to the inclusion of religion on identity cards by examining Greek and non-Greek perspectives on the issue. Different arguments and opinions of the conflict; Key themes raised by the controversy; Challenges and tensions posed by Greece's Church and State model. ABSTRACT FROM AUTHOR

Orthodox Christianity and the legacy of the Byzantium are integral parts of Greek national identity. As the only Orthodox member state of the European Union Greece has been involved in a controversy of the inclusion of religion on identity cards. The statutory position of the mention of religion on official documents was recently changed by the socialist government, which enacted a privacy act omitting the declaration of faith, occupation or family status from newly issued state identity cards. Archbishop Christodoulos, who represents the Church of Greece and has undertaken a rigorous campaign of defending the Greek Orthodox tradition against the forces of globalization, has strongly reaffirmed the

right of citizens to specify their faith on identity cards. The article is a pilot study presenting a content analysis of the controversy by examining Greek and non-Greek perspectives on the issue, as they are expressed in a sample of Greek and international newspaper articles. The author analyses the different arguments and opinions of the conflict and explores the key themes raised by the controversy, namely the challenges and tensions posed by Greece's Church and State model, increasing religious diversity, and its dual, western and eastern, heritage. ABSTRACT FROM AUTHOR

Mondal, A. A. (2003). Nationalism and Post-Colonial Identity: Culture and Ideology in India and Egypt. London; New York, NY, Routledge Curzon.

This book argues that the seemingly intractable political problems that face India and Egypt today have their origins in the ideological and political crises of the early 20th century.

Moon, D. (2002). "Islam on the Internet: Part III - The Debate over Online Muslim Ideology." NPR. Unknown.

The Internet provides access to an almost unlimited number of sermons, lectures and to a growing number of "Web-muftis" who answer theological and legal questions. There are even Muslims who have taken the shahadah -- the declaration of faith that converts one to Islam -- over the Internet. The Internet reflects the way historical ideologies are changing. While traditional sects like Sunnis, Shias and Sufis can still be found on the Web, "mainstream" Muslims who are willing to put aside the theological differences between sects are becoming the dominant voice of online Islam. But there are dangers: The Internet also allows anyone to take up the mantle of authority, and some Muslim leaders worry that the growth of this "cyber community" comes at the expense of local Islamic communities.

Moore, D. and S. Aweiss (2002). "Hatred of the "Other" among Jewish, Arab, and Palestinian Students in Israel." Analyses of Social Issues & Public Policy 2: 151.

Studies hatred among Jewish, Arab and Palestinian students in Israel. Social and political attitudes of the three groups; Factors influencing extremity of hatred. ABSTRACT FROM AUTHOR

This study analyzes hatred against diverse sociopolitical groups and compares the social and political attitudes of three distinct and highly differentiated groups: Jewish, Arab, and Palestinian high school students in Israel and the Palestinian Authority. It examines their perceptions of the political context and aims to find the factors that influence the extremity of their hatred. Analysis of the data shows that the proposed model is more applicable to Jewish students than it is to Arabs and Palestinians, and

shows that hatred toward out-groups is influenced by religiosity, the salience of national and civic identity, national security issues, and political ideology. ABSTRACT FROM AUTHOR

Morales, V. (2004). "Why No Socialism?" Voice of America. Washington. Unlike other western democracies, the United States does not have a major socialist party at the national level and the author contends that one is unlikely to emerge due to unique traits expressed during the evolution of the American political process. The United States was founded on ideals of equality, social mobility, self-reliance and limited government, which do not sync well with socialism. Even when the opportunity arose during World War I (when working and living conditions in American cities were very low), the ideology never gained strength. This is because the struggle of workers was not one of political rights, rather it was a negotiation for favorable economic conditions of well being --- a role being played successfully by American labor unions. The prospects for the emergence of socialism in America's future remain low because the US political process favors building broad coalitions, hence encouraging the downplay of ideology.

Morgan, M. (2004). "Analysis: Ukraine's Youths Rise up." BBC News. Kiev. The Pora youth movement stands out among other Ukrainian opposition groups. It has resisted allegations of being modeled after Otpor and Kmara agitators in the Serbian and Georgian revolutions, or of being funded by the United States. The group is made up of young professionals who disseminate information via the Internet. They have not sought out high-profile leadership, but favor local coordinators and veterans of earlier protests to recruit like-minded people. They have a broad aim of encouraging civil society and rule of law in Ukraine. Pora's approach is also different than many other youth organizations by giving the frustrations of youth people a non-violent discipline and focus.

Motavalli, J. (2005). "Trashing the Greens." (Cover story). E Magazine: The Environmental Magazine, Earth Action Network, Inc. 16: 26. Discusses the factors that affect the environmental protection efforts of green movements in the U.S. Impact of public financing of elections on environmental protection initiatives; Role of environmentalists in global warming and environmental failure according to the essay "Death of Environmentalism," by Michael Shellenberger, executive director of the Breakthrough Institute, and Ted Nordhaus, pollster at Evans/McDonough; Views of author George Lakoff on the influence of political movements and environmental groups on environmental issues.

Mouffe, C. (1995). "The End of Politics and the Rise of the Radical Right." Dissent, 42: 498-502.

The writer discusses, drawing on experiences in France, the rise of the radical Right. Electoral support in France for the radical Right appears to point to a crisis of representation in which popular demands cannot find channels of expression within the traditional political system. The centrality of politics must be reestablished by drawing new political lines capable of giving a real impulse to democracy. One of the most important challenges for democratic politics is to supply a political vocabulary for articulating the demands of groups subject to the dislocating effects of globalization. These demands are the expression of antagonisms that must be provided with a political outlet in a democratic project. This is not an easy task because it necessitates questioning many received ideas, but failing to confront this challenge would mean renouncing the political struggle and abandoning the popular sector to the extreme Right.

Murphy, B. (2005). "Muslim Brotherhood Feels Homeland Pressure." Associated Free Press. Cairo.

The Muslim Brotherhood is confronting challenges to its leadership as the Muslim world is experiencing an internal war. The group portrays itself as a pillar of moderate Islam and essential for keeping radicals at bay. But those impatient for change see something else: a geriatric jihad content to work with former opponents and betray its old dreams of Islamic rule at any cost. Whether the Muslim Brotherhood withstands the attack on its leadership, withers or is wrenched apart will be a key test of the power of Islamic militants. If the Brotherhood loses its power, it will leave the political and religious landscape open to fundamentalist and violent outlooks. Thus far, the group has maintained its power by keeping its platform hazy and refraining from sharp attacks on the government. That may not be good enough for impatient youth, who form the core of the unprecedented protests against the current Egyptian regime and are gravitating to more extremist ideologies.

Mushengyezi, A. (2003). "Rethinking Indigenous Media: Rituals, 'Talking' Drums and Orality as Forms of Public Communication in Uganda." Journal of African Cultural Studies, Carfax Publishing Company. 16: 107.

The current discourse on globalization has many far-reaching implications not only for African economics and politics, but also for the vital question of how we communicate in a 'global village'. African governments and their development partners often tend to extrapolate communication models from the developed world and apply them wholesale in local environments in Africa that are quite unique. This paper argues that such communication strategies often do not impact on the rural masses for which they are meant because they are not 'contextualized' to the local settings, cultural dialectics and worldview of the people. The bulk of the rural people are

non-literate, poor and have little or no access to modern mass media such as television, radio, film, newspapers, the internet and email. The roll-out of modern media should continue to occupy centre stage in planning by African governments, development agencies and nongovernmental organizations, and these modern media should continue to be used to disseminate various campaign messages (HIV/AIDS awareness, immunization of children, maternal health care, poverty eradication, etc.) to the communities. But given the dearth of these media in many poor countries, the limitation of their coverage to the urban centers, and the costly equipment involved, a strategy that relies solely on them has its drawbacks. Communication planners should not overlook the significant role indigenous forms such as popular theatre, drumming, village criers, storytellers, orators, etc., have played - and continue to play - in communication among rural, poor communities. The paper illustrates the ways in which these media continue to be utilized in development communication in Uganda, for instance, because of the way they are embedded in the cultural ideology of the rural people. ABSTRACT FROM AUTHOR

Naim, M. (2000). "Washington Consensus or Washington Confusion?" Foreign Policy: 86.

Explores international relations with regards to political and economic prescriptions made by the United States for developing and poor countries. Role of ideology in prescribing economic reforms; Implementation of market reforms for developing and poor countries.

Nanda, M. (1999). "Who Needs Post-Development? Discourses of Difference, Green Revolution and Agrarian Populism in India." Journal of Developing Societies (Brill) 15: 5.

Explores how the discourses of difference and local knowledge can come to serve as mobilizing ideology of the traditional rural elite in non-Western postcolonial societies of India. Influence of the critiques of modern science on the agenda of the social movements; Description of the basic assumptions of post-development discourse; Philosophical incompatibility between the West and local knowledge.

Nandy, A. (2002). "Telling the Story of Communal Conflicts in South Asia: Interim Report on a Personal Search for Defining Myths." Ethnic & Racial Studies 25: 1.

A major discovery or innovation in the natural and social sciences often has a foundational myth associated with it. That myth usually captures the social relations of the discovery and its status in popular culture. A search for narratives on ethno-religious violence in South Asia, to identify stories that may become in future representative foundational myths, reveals that they all grapple with the open-ended nature of South Asian self, including

its multicultural core; the implosion of proximity, rather than distance, that often powers major genocidal clashes; the uncertain status and limited range of play of nationalist ideologies, secular and non-secular, in traditional self-definitions; and the psychological insecurities and desperate search for community that have been released by the processes associated with the urban-industrial vision in the region. The rising tide of ethno-religious violence in South Asia, thus, faces deep resistance at ground level. ABSTRACT FROM AUTHOR

Nasharuddin Mat, I. (2001). "The Islamic Party of Malaysia (PAS): Ideology, Policy, Struggle and Vision towards the New Millennium." Kuala Lumpur, Islamic Party of Malaysia.

Navarro, K. (2000). "Entre el poder y la historia: Ideologías Transmutadas." [Managua, Nicaragua], ANE: NORAD: CNE.  
[Translation: "Between Power and History: Ideological Transformation"]

Nazer, H. M. (1999). Power of a Third Kind: the Western Attempt to Colonize the Global Village. Westport, Conn., Praeger.

This thought-provoking book points out that the most significant change in international relations in the 20th century was not the defeat of communism, or the end of the Cold War, but the huge advances in communications technologies. Hisham Nazer, a leading Saudi Arabian intellectual and petroleum industry leader, argues that the West has used its control over these capabilities to superimpose its cultural and political values on the rest of the world. CNN, films and television, and the Internet have become the means of promoting Western products--including soft drinks, detergents, and even the ideals of democracy and human rights--in relatively powerless non-Western nations. This process of creating a global culture through the propagation of Western political and philosophical constructs as "world brands" poses grave dangers for the entire international community. As countries become aware of their exploitation, the possibilities for frustration and violence become increasingly real.

"No More Weapons for Guatemala." (2005) National Catholic Reporter, National Catholic Reporter Publishing Company. 41: 28.

The article focuses on rise in terrorism in Guatemala. There are mass graves and documented accounts of torture of women and children, of young and old men. People in Guatemala expect a government that regularly calls on the rhetoric of religion and on an unwavering faith in God not to contribute to further terror, especially not in the name of advancing human rights. The U.S. President George W. Bush in 2004 lifted a 15-year

ban on military aid to Guatemala, a ban imposed because of human rights abuses. The United States has given the government a new stamp of legitimacy with \$3.2 million in aid and the promise to seek Congressional approval of even more aid.

Norris, P. and Hansard Society for Parliamentary Government. (2001). Britain votes, 2001. Oxford, Oxford University Press in association with Hansard Society series in politics and government.

This is a stimulating, timely and authoritative analysis of the campaign and results in the 2001 British General Election. Produced by a well-known team of experts on British elections and voting behavior, the book is written in a vivid and accessible style. The book is essential reading for all students, scholars and practitioners of British elections and voting behavior, party politics, public opinion, political behavior and political sociology.

Ntambue Tshimbulu, R. I. (2000). "Laacita et Religion en Afrique: Sphère d'humanisation? (French)." Social Compass 47: 329.

The author attempts to describe and to evaluate secular and religious action and thought in Africa using the concept of 'humanization'. This article is part of longer-term work on the evolution of 'tentative' secularization of African societies and on the relation between religion and laicity in Africa. ABSTRACT FROM AUTHOR

Nugent, P. (1996). Big Men, Small Boys, and Politics in Ghana: Power, Ideology and the Burden of History, 1982-1994. Accra, Asempa Publishers, Christian Council of Ghana.

Nüsse, A. (1998). Muslim Palestine: the Ideology of \*Ham\*as. Amsterdam, Harwood Academic Publishers.

In the modern world, the ideology of Islamic fundamentalists is of central importance, but it is often distorted or misunderstood by the world media. In this detailed study, Andrea Nüsse provides an insightful analysis of the Palestinian Hamas movement's world-view and shows how the theoretical framework developed by thinkers like Hassan al-Banna, Sayyid Qutb and al-Mawdudi is applied to a specific political, social and economic context. It presents the Islamist position towards recent events, such as the Gulf war, the Madrid peace negotiations and the Hebron Massacre and helps to dissipate myths surrounding modern Islamist movements and their overwhelming success as opposition forces in the Islamic world.

Nye, J. (2004). The Means to Success in World Politics. New York Public Affairs.



Nye's careful analysis of the shortcomings of unilateralism and reliance solely on military power in confronting the threat posed by Islamic extremists is strong, all the more so because it is virtually devoid of partisanship. He gives credit to President Bush and his neoconservative advisers in their projection of "hard" military and economic power. But he shows how what he casts as their blindness to the significance of "soft" power seriously undermines hard power. Soft power—"the ability to get what you want through attraction rather than coercion"—is cultivated through relations with allies, economic assistance and cultural exchanges with other countries, projecting a sense that U.S. behavior corresponds with rhetorical support for democracy and human rights and, more generally, maintaining favorable public opinion and credibility abroad. The go-it-alone approach, Nye argues, has led to an unprecedented drop in support for the U.S. abroad, which leaves us scrambling to rebuild Iraq almost single-handedly, overstretching ourselves militarily and economically. It also hampers efforts to secure the voluntary cooperation of foreign governments essential to dismantling terrorist cells spread throughout the globe. The answer, Nye says, lies in a return to the mix of soft and hard power that cemented the Western alliance and won the Cold War.

O'Hara, K. (2002). "The Internet: A Tool for Democratic Pluralism?" Science as Culture 11: 287.

Examines the Internet as tool for democratic pluralism. Views on democracy and the Internet; Technologies that reduced the amount of scanning of the Internet; Potential radicalism of the Internet.

O'Sullivan, M. (2004). "Controversial Book Calls for End of Faith." Voice of America. Los Angeles.

Sam Harris, author of "The End of Faith" says that an unspoken rule against criticizing religion needs to be re-thought in an age of religious terrorism. While all faiths should be respected, religious beliefs should not be sacrosanct. Religion has the power to inspire, but it can bring about differences that divide communities and spark violent conflicts. For that reason, most people avoid addressing religious differences. Combined with the spread of technology which allows mass destruction, the world cannot risk a lack of dialogue currently present. The author further posits that politics requires a more nuanced discussion than some religious people are willing to tolerate. Critics of the book say that faith promotes peace, tolerance and openness and that faith itself is not the problem, but rather fundamentalist elements that use religion for separate agendas.

Oddie, G. A. (2001). "Indian Christians and National Identity, 1870-1947." Journal of Religious History 25: 346.

Discusses Indian Christians and national identity with reference to the two dominant models of Indian nationalism. Liberal democratic model of an even-handed secular state; Model of Hindu nationalism with is less accommodating to Muslims and Christians; How Indian Christians had to demonstrate that Christianity itself was not European and that Indian Christians were committed to their country; History of Christian relations with the nationalist political movement.

Ojeili, C. (2001). "The 'Advance without Authority': Post-modernism, Libertarian Socialism, and Intellectuals." Democracy & Nature: The International Journal of Inclusive Democracy 7: 391.

The eclipse of socialist static and the advent of post-modernism have generated important questions about the role and future of left intellectuals, political organization and theory. Socialist vanguard, elitism, scientism and substitutions have been thoroughly discredited. The advent of post-modernism is one signal of this. The post-modern rejection of universalism, its critique of representation and its emphasis on situatedness provide a challenge to emancipatory thought. However, post-modernism's suspension of judgment, relativism and most importantly rejection of universalism is not a coherent emancipatory alternative. A more fruitful way of answering questions about intellectuals and political organization is to examine the broad libertarian socialist tradition. At various times, thinkers within this political field have managed to steer a path between vanguardism and revolutionary waiting, between scientism and theoretical randomization, advancing without authority to organize and theories towards a radically democratic social order beyond state and capital. ABSTRACT FROM AUTHOR

Ojiakor, N. and G. C. Unachukwu (1997). Nigerian Socio-Political Development: Issues and Problems. Enugu, John Jacob's Classic Publishers.

Oommen, T. K. (1994). "Religious Nationalism and Democratic Polity: The Indian Case." Sociology of Religion 55: 455.

Argues that religious nationalism and democracy are antithetical in their orientation. Communalization; Homogenization; Relativization.

It is argued in this article that religious nationalism and democracy are antithetical in their orientation. There are several reasons for this. First, nationhood based on religion assumes a necessary co-terminality between religion and territory. While in the case of proselytizing religions (e.g., Buddhism, Christianity and Islam) such an assumption is patently contradictory, even in the case of no proselytizing religions (e.g., Hinduism, Judaism) religion-territory linkages are often blurred through conquest, colonization, and migration. Second, once territory becomes the

domain assumption of a religion, a process of homogenization of the culture of the territory and the consequent hegemony by the dominant religious collectivity often becomes its necessary ideological tenet. Third, this ideology calls for the praxis of "communalization" of politics and "relativization" of culture, all of which have disastrous consequences for a democratic polity. The argument is pursued with special reference to India.  
ABSTRACT FROM AUTHOR

Ouis, P. (2002). "Islamization as a Strategy for Reconciliation between Modernity and Tradition: Examples from Contemporary Arab Gulf states." Islam & Christian-Muslim Relations 13: 315.

The article analyses how Islam, traditions and modernity are socially negotiated and reconstructed in the Arab Gulf states under the influence of globalization and new communication technologies. Although these concepts are subjected to 'reifications', they are important in the official rhetoric for the legitimization of political power. The author bases her study on conventional anthropological fieldwork, as well as 'e-fieldwork' on the Internet/e-mails. The article presents the results of an e-survey on Gulf youths' attitudes towards modernization and Westernization, analyses 'freedom of speech in cyberspace' from discussions held on the Internet on politics and gender relations and finally gives examples from newspapers revealing the ambiguous attitude towards Islam, tradition and modernity in the public discourse. The conclusion is that Islamization is a strategy that incorporates both resistance to and accommodation of modernity, and could be viewed as the culturally accepted form of modernization in Muslim contexts. Islamization serves in the Gulf as a third alternative resolving the paradoxes between tradition and modernity as it creates a discourse of coalition between the traditional and modern discourses. ABSTRACT FROM AUTHOR

Ousman, A. r. (2004). "The Potential of Islamist Terrorism in Sub-Saharan Africa." International Journal of Politics, Culture & Society 18: 65.

This paper is about the potential of terrorism in African Islamic movements. In order to lessen ambiguities related to the plethora of definitions given to the Islamist phenomenon, the various definitions related to the phenomenon of Islamism are examined as introductory information indispensable to the understanding of the topic. While it describes the encounter of sub-Saharan Africa with Islam, it also covers a number of movements in different countries in the African continent: Nigeria, Tanzania, Senegal, Kenya, South Africa, Somalia, Ethiopia, Niger, Mali, Chad, and Sudan. In all of these countries, the emergence of Islamic movements, their socio-political status, their present position in relation to the ongoing debate on their perceived radicalization or their supposed threat of violence or terrorism are comparatively analyzed.  
ABSTRACT FROM AUTHOR

Outhwaite, W. and L. Martell, Eds. (1998). The Sociology of Politics. The International Library of Critical Writings in Sociology; 10. Cheltenham, UK; Northampton, MA, E. Elgar.

Collects 72 articles originally published between 1962 and 1993, as well as works by Marx, Engels, Lenin, Franz Oppenheimer, and Max Weber reprinted during the same period. The three volumes cover power and the state, forms and processes of politics (democracy, revolution, totalitarianism, and political ritual), political movements and doctrines, military powers and regimes, and social bases of politics. Many outstanding works, such as William Rogers Brubaker's "Immigration, Citizenship, and the Nation-State in France and Germany: A Comparative Historical Analysis," Habermas' "Principles of the Constitutional State and the Logic of the Separation of Powers," and Theda Skocpol's "Bringing the State Back In: Strategies of Analysis in Current Research," are included.

Pacjout, N. (2004). "The Communication of Communication. An Illustration: The South African Rhetorical Promotion of ICTs." Politikon: South African Journal of Political Studies 31: 185.

The South African government expects a 'radical democratization' from the access to and use of information and communication technologies (ICTs) as political resources. A close look at the official discourse reveals that these technologies ought to foster a deliberative and participatory democracy (electronic democracy) on the one hand and a 'delivery democracy' (electronic government) on the other. However, this public rhetoric is flawed by a lack of logical coherence and, therefore, can be read as a miscommunication. It is also problematic in its content.

ABSTRACT FROM AUTHOR

Painter, J. (2005). "South America's Leftward Sweep." BBC News.

Three-quarters of South America's 350 million people are now ruled by left-leaning presidents, all of whom have been elected in the last six years. Many of these new governments are sympathetic to the left's revolutionary past, and a radical foreign policy can help to give them legitimacy amongst their supporters. But on the economic front they are inspired less by Fidel Castro's state control of the economy than by the social democrat or "third way" experiences in Europe and within their region. Common elements of New Leftist ideologies: centrist economic policy with a traditional leftist rhetoric, same monetary policy and rigorous fiscal discipline, good relations with the USA, break with the Washington Consensus of privatization that did nothing to improve the income gap, pro-foreign investment, and diverse ties with emerging powers like China.

Park, H. S. (1996). North Korea: Ideology, Politics, Economy. Englewood Cliffs, N.J., Prentice Hall.

Unlike most of the Soviet-established socialist regimes, North Korea has not experienced any fundamental changes as a result of the demise of the Soviet Union. However, while it plays an important role and presents a difficult strategic challenge in the international arena, little is known about the North Korean system. To better understand North Korea we must try to understand the cognitive processes and perceptions of its people. To this end, North Korea: Ideology, Politics, Economy features first-hand, balanced accounts from a diverse group of contributors representing ten countries, including the former Soviet Union, China, Poland, Czechoslovakia, Hungary, Bulgaria, Germany, Japan, Canada and the United States.

Parvathy, A. A. (2003). Hindutva, Ideology, and Politics. New Delhi, Deep & Deep Publications.

Patel, C. R. K. (2001). Negative Liberties: Morrison, Pynchon, and the Problem of Liberal Ideology. Durham, Duke University Press.

Peraino, K., N. Musleh, et al. (2005). "How Hamas Wins Voters." Newsweek, Newsweek. 145: 42.

Discusses the growing political influence of Hamas on Palestinians. Success of Hamas candidates in recent local elections; Possibility that Hamas would win more seats than their Fatah rivals in the legislative elections; Chaos within the Fatah party; Hamas' network of social services and clear, uncompromising ideology; Fears of some Israelis that elections will give Hamas legitimacy and that loyalists will later resume armed attacks; Potential of actions by Israeli Prime Minister Ariel Sharon to further radicalize Palestinian voters; Problems with a Hamas windfall in Parliament.

Perina, E. (1996). "La Argentina acosada: ideologías vs. nación." Buenos Aires, Editorial Sudamericana.

[Translation: "The Argentinean Impression: Ideology vs. Nation"]

Phua Siew, C. and L. Kong (1996). "Ideology, Social Commentary and Resistance in Popular Music: A Case Study of Singapore." Journal of Popular Culture 30: 215.

The article investigates how the ruling elites and the everyday people make use of the same cultural form popular music for different purposes. Research on popular music has adopted a variety of approaches and

multi-disciplinary perspectives. This genre of research has concentrated on the diffusion of particular musical styles as well as the diffusion of more tangible manifestations of music such as radio stations. Related work has also been done on the musical styles of various culture areas and the analysis of lyrics to uncover the unique qualities of places, ideas of place and space, and environmental themes. In order to appreciate the ideologically hegemonic and symbolically resistant role of music, the broader context of Singapore's music scene and its political culture must be understood. During the 1960s, Western countries experienced a boom in rock and roll music, with countless new bands joining the music circuit. In the 1970s, the local English music scene took a nose dive. During that decade, the Singapore government feared that a drug culture would emerge in Singapore, in the same way that it had emerged in association with some music in Western countries. To the local government, hippies and drug culture, together with the music which was associated with it, were undesirable imports from the decadent West.

Pilbeam, B. (2003). Conservatism in Crisis? Anglo-American Conservative Ideology after the Cold War. Houndmills, Basingstoke, Hampshire; New York, Palgrave Macmillan.

Conservatism in Crisis? Examines the distinctive features of British and American conservative writings on government and society in the post-Cold War era. These features include attempts to replace the Cold War with a Culture War to defend traditional moral values and efforts to promote a vision of global free-market capitalism. However, in spite of the victories of conservatives over their socialist opponents, this has not led to the uncontested dominance of their ideas. Even with capitalism no longer facing fundamental challenge, conservatives face an array of opponents from multiculturalists to environmentalists. In fact, conservatives are often more uncertain and defensive about their own beliefs than is recognized, while divisions within conservative ranks have been exacerbated by the loss of a unifying sense of purpose. By looking at the many challenges faced by modern conservatives, Bruce Pilbeam considers the possibility that conservatism is exhausted as an ideology of contemporary relevance.

Plant, R. (2001). Politics, Theology, and History. Cambridge, UK; New York, NY, Cambridge University Press.

Politics, Theology and History is a major new book by a prominent academic and an active politician. It ranges widely across the disciplines of theology, political theory and philosophy and poses acute questions about the basic moral foundations of liberal societies. Lord Plant focuses on the role that religious belief can and ought to play in argument about public policy in a pluralistic society. He examines the potential political implications of Christian belief and the ways in which it may be deployed in political debate. The book discusses the place of religious belief in the

formation of policy and asks what issues in modern society might be the legitimate objects of a Christian social and political concern. This important study of the relationship between religion and politics will be of value to students, academics, politicians, church professionals, policy makers and all concerned with the moral fabric of contemporary life.

Poggio, P. P., C. Simoni, et al. (2003). The Global Community, 1975-2000. Philadelphia, Chelsea House Publishers.

Looks at how industrialization since 1968, particularly in communication and information science, transformed economic, political, and social structures, and created insecurity in developed countries and desperation in underdeveloped ones.

Postmes, T. and S. Brunsting (2002). "Collective Action in the Age of the Internet: Mass Communication and Online Mobilization." Social Science Computer Review 20(3): 290.

This article examines how the Internet transforms collective action. Current practices on the Web bear witness to thriving collective action ranging from persuasive to confrontational, individual to collective, undertakings. Even more influential than direct calls for action is the indirect mobilizing influence of the Internet's powers of mass communication, which is boosted by an antiauthoritarian ideology on the Web. Theoretically, collective action through the otherwise socially isolating computer is possible because people rely on internalized group memberships and social identities to achieve social involvement. Empirical evidence from an online survey among environmental activists and non-activists confirms that online action is considered an equivalent alternative to offline action by activists and nonactivists alike. However, the Internet may slightly alter the motives underlying collective action and thereby alter the nature of collective action and social movements. Perhaps more fundamental is the reverse influence that successful collective action will have on the nature and function of the Internet

Puniyani, R. (2004). Hindu Extreme Right-Wing Groups: Ideology and Consequences. Delhi, Media House.

R\*ajaki\*sora (1996). "Hindutva k\*i r\*ajan\*iti." Nay\*i Dill\*i, V\*a\*n\*i Prak\*a\*sana. Contributed articles on the ideology of the Bharatiya Janata Party and issue of Hinduism as basis of political power of the party.

R\*iy\*aja, A. i. (2004). God Willing: the Politics of Islamism in Bangladesh. Lanham, MD, Rowman & Littlefield.

Is Bangladesh becoming a Taliban state? God willing answers the question of Talibanization by analyzing the politics of Islamism in Bangladesh, the world's third most populous Muslim country. The book's detailed analysis of events, constitutional measures, and political processes reveals how once-banned religio-political forces assumed a preeminent position within the democratic polity. Far from being a recent trend, the Islamization process in Bangladesh has been escalating for more than two decades. Looking beyond the sensational glare of media coverage, Ali Riaz helps the reader to understand the emergence of Islamism as a legitimate political force through democratic means in a largely secular state, as opposed to the media's portrayal of Bangladesh as a country overrun by Islamist forces with a supranational agenda. The author compares Bangladesh with Indonesia and Pakistan, thus adding a global context for evaluating the politics of Muslim countries

Raiser, K. (1999). "Ecumenism and Religious Encounter in a Secular World." Ecumenical Review 51: 266.

Focuses on the ecumenism of Christian churches in the secular community. Impact of modernity and globalization on ecumenist orders; Dialogues on faith and inter-religious issues by ecclesial identities; Role of fundamentalism in religion; Advocacy of ecumenical movements to secularization; Types of inter-religious encounter.

Raj, S. A. (1981). "Mass Religious Conversion as Protest Movement: a Framework." Religion and Society 28: 58.

Meenakshipuram mass religious conversion is sociologically portrayed within a protest movement framework. Analytically, issues like non-economic objectives such as status and status crystallization are highlighted to find reasons for the mass conversions. Also, the article broadens perspectives on the Meenakshipuram conversions in terms of understanding the converts' choice of Islam and also by referring to the nature of the caste system among Tamil Muslims. Ultimately, the movement of mass religious conversions in Meenakshipuram seems more a consequence of the inequalities and a reflection of the repudiation of a particular religion by individuals.

Ram, U. (1995). The Changing Agenda of Israeli Sociology: Theory, Ideology, and Identity. Albany, State University of New York Press.

Ramage, D. E. (1995). Politics in Indonesia: Democracy, Islam, and the Ideology of Tolerance. New York, Routledge.

Politics in Indonesia focuses on the role of political Islam and shows that the state has been remarkably successful in maintaining secular political



institutions in a predominantly Muslim society. It explores the ways in which Indonesia's political, military, and religious, leaders employ the Pancasila, the national ideology, to strengthen their own political power.

Reddy, C. R. (2000). "India, the Washington Consensus and the East Asian Crisis." International Social Science Journal 52(166): 505.

The stability and continued growth of the Indian economy in the midst of the East Asian crisis does not suggest an alternative economic model. India, in a cautious approach to market reforms, especially on capital controls, did protect its economy from the East Asian contagion. But the presence of capital controls was more a result of chance than of choice, and in spite of the regional crisis, the average standard of living in India remains far below that in East Asia. The larger caution in the Indian reform process has been the result of compulsion rather than choice. Political and public opposition within a few years of the introduction of market reforms in the early 1990s has forced successive governments to go slow on liberalization. This resistance has developed alongside the emergence of a more fractious and assertive democratic process. Unless there is a broad political consensus on economic issues, there is little likelihood of policy decisions that will facilitate an economic transformation that will make an impact on India's huge poverty. Moreover, while the overall pace of economic growth since the introduction of reforms in the early 1990s has been substantial, it has taken place in fits and starts. ABSTRACT FROM AUTHOR

Reynolds, P. (2005). "Springtime for Mid-East Democracy?" BBC News.

The elections in Iraq and the Palestinian territories and the "Cedar revolution" in Lebanon show that events are on the march in the Middle East. Nobody, however, can say how far they will go. They appear unlikely at the moment to produce the kind of revolutions which swept away the communist governments in Eastern and Central Europe. The Middle East is probably too vast and varied for that kind of rapid transformation. The causes for the changes are disputed and the effects are unpredictable. Is US intervention contributing to or hampering the democratization process? Some claim a Berlin Wall effect. Others say that American attitudes and the policy of spreading "freedom and democracy" in the Middle East is a way of justifying intervention compelled by economic, not ideological, interests.

Rhodes, F. (2004). Shared Land/Conflicting Identity. IC Publications Ltd.

The article presents information on the book "Shared Land/Conflicting Identity: Trajectories of Israeli and Palestinian Symbol Use," edited by Robert C. Rowland and David A. Frank. This book argues that rhetoric, ideology, and myth have been key in influencing the development of the 100-year conflict between first the Zionist settlers and the current Israeli

people and the Palestinian residents in what is now Israel. The Israeli-Palestinian conflict is usually treated as an issue of land and water. The authors claim symbolic practices deeply influenced the Oslo Accords, and explain how various Israeli and Palestinian texts and other symbolic negotiations have helped facilitate or hinder the search for lasting peace in these contested lands.

Riaz, A. (2005). "Bangladesh in 2004: the Politics of Vengeance and the Erosion of Democracy." Asian Survey, University of California Press. 45: 112.

The year 2004 was not typical for Bangladesh; unfortunately, it was worse than usual. The country's fragile democracy suffered serious reversals. Rising political violence and religious militancy, coupled with the government's vindictive attitude and the main opposition party's intransigence, have created an unstable environment that is likely to inflict still further damage on Bangladesh's democracy. ABSTRACT FROM AUTHOR

Richardson, J. L. (2001). Contending Liberalisms in World Politics: Ideology and Power. Boulder, Colo., L. Rienner.

Ridley, F. F. (1983). "The Successor Generation (Book Review)." International Affairs 59: 757.

Reviews the book 'The Successor Generation: International Perspectives of Postwar Europeans,' edited by Stephen S. Szabo.

Rif\*a\*\*i, A. a.-M. i. (2002). "al-\*Arab am\*ama muftaraq\*at al-zaman wa-al-aydiy\*ul\*ujjiya wa-al-tanmiyah: dir\*asah ta\*hl\*il\*iyah naqd\*iyah li-ta\*tawwur al-fikrah al-qawm\*iyah al-\*Arab\*iyah min mar\*halat al-jam\*\*iy\*at al-\*ilm\*iyah ilá mujtama\* al-ma\*1\*um\*at al-\*Arab\*i, 1850-2002 M". Dimashq, D\*ar al-Fikr.

Arab countries; politics and government; nationalism; ideology; history; 1850-2002.

Robinson, R. (2004). "Virtual Warfare: The Internet as the New Site for Global Religious Conflict." Asian Journal of Social Science 32: 198.

This paper explores the ways in which a resurgent Hindu fundamentalism (Hindutva) is redefining Hinduism and Hindu identities in a transnational, global context. The global project of Hindutva makes use of new global communication channels, including the Internet, and is apparently espoused by influential sections of the transnational Hindu middle class, especially in the United States. This paper examines a selected sample of Internet sites devoted to the spread of religious and fundamentalist beliefs and ideas particularly relevant to India and transnational Hinduism, and

explores the ways in which the Internet is changing the shape of communities and the ways in which they represent one another. The paper puts forth the argument that in the context of globalization, the Net has become an important space for the creation of transnational religious identities. The Net is shaping religion, specifically Hinduism, in distinct ways and is the newest expression of religion's changing face. The battle for souls is being fought on Internet sites. The questions of this paper relate to the modes of representation of "other religions" as revealed particularly by Hindu sites, the ways in which Internet sites garner audiences, and the strategies they adopt to link themselves with both global audiences and local groups. A sociological analysis will reveal the shape of these discourses and link their popularity with the social and political context of globalization, a liberalized economy, and the organization of religious practice in post-1990s India. ABSTRACT FROM AUTHOR

Rock, S. (2004). "Introduction: Religion, Prejudice and Conflict in the Modern World." Patterns of Prejudice 38: 101.

Focuses on the association of religion, prejudice, and conflict in the modern world. Influence of religion on modernization; Importance of academia to the study of religion and conflict; Debate about the definition of fundamentalism.

Rothkopf, D. J. (1998). "Cyberpolitik: The Changing Nature of Power in the Information Age." Journal of International Affairs 51: 325.

Presents information on cyberpolitik and the economics of a country. Details on economic power, military power and political power; what is meant by realpolitik and idealpolitik; Description of changes seen in the world's financial communities; Effects of the dislocation between companies and states.

Rude, J. C. (1996). "Birth of a Nation in Cyberspace." The Humanist 56: 17.

An important adjunct to the experimental government of the tiny new nation of Eritrea, East Africa, is the concept of virtual community. Eritrea is a country with a vision and a strong sense of identity that evolved through vicious battles with Soviet-backed Ethiopian troops. The experience of protracted guerilla war brought out the best in the people, and they created a new culture, a mosaic of traditional beliefs, battlefield pragmatism, and political ideology from East and West. On May 24, 1993, the people voiced 99.6 percent support for independence, and the governing party began to prepare for a constitutional convention in 1996. Six months after that referendum, Martin Roscheisen, a German graduate student at Stanford, set up an Eritrean newsgroup, Dehai, which operates globally on every continent through the Internet. Dehai has 500

enthusiastic correspondents, highly educated members of the Eritrean worldwide diaspora, which numbers 200,000. The writer discusses some aspects of the worldwide debate on the content of the 1996 Eritrean constitution

Rupert, M. (2000). Ideologies of Globalization: Contending Visions of a New World Order. London; New York, Routledge.

Timely, informative and controversial, this book is essential reading for all those seeking to understand American politics and current developments within the global political economy.

Rutschman, L. A. A. (1981). "Anabaptism and Liberation Theology." Mennonite Quarterly Review 55(3): 255.

This article, by a Mennonite teacher in the Costa Rican Latin American Biblical Seminary, investigates areas of possible interaction between Latin American Liberation Theology and radical Anabaptism. Prepared originally for a Mennonite symposium, it presupposes a knowledge of Anabaptist thought. Liberation Theology is briefly described as a theology whose time has come and as a theology of the way. This is followed by an outline of areas of interaction between these two theological perspectives, areas identified by the use of the hermeneutical circle, a sociological study of the relation of religion to society, the Marxist concept of ideology, and the Anabaptist Vision. The article concludes that the two liberating theologies complement each other in ways that avoid dangers and fill gaps.

Saha, A. "Impact of Cultural Systems on Technology Management." Technology Management 1. Proceedings of the First International Conference, Miami, FL, USA, Inderscience Enterprises.

A cultural system consists of norms, ideology and technology. Technology may be understood as a culture group's collective response to environmental challenges. Technological development partly depends on the group's attitude towards its surroundings. In the West, the urge to dominate nature, combined with the rise of rationalism, the great scientific discoveries of the seventeenth century and the commercial revolution have ushered in the modern technological era. In non-Western countries, which are mostly borrowers of products and processes originating in the West, persisting non-rational modes of thought and behavior impede effective technological transfer and diffusion. Japan, though a borrower society, is an exception to this. The reasons for Japan's success lie in her traditional culture which emphasizes education and training. Since technology is a sub-system of the larger cultural system, its effective management involves consideration of the ideological and normative parameters

San Juan, E. (2002). Racism and Cultural Studies: Critiques of Multiculturalist Ideology and the Politics of Difference. Durham, Duke University Press.

In *Racism and Cultural Studies* E. San Juan Jr. offers a historical-materialist critique of practices in multiculturalism and cultural studies. Rejecting contemporary theories of inclusion as affirmations of the capitalist status quo, San Juan envisions a future of politically equal and economically empowered citizens through the democratization of power and the socialization of property. Calling U.S. nationalism the new "opium of the masses," he argues that U.S. nationalism is where racist ideas and practices are formed, refined, and reproduced as common sense and consensus.

Individual chapters engage the themes of ethnicity versus racism, gender inequality, sexuality, and the politics of identity configured with the discourse of postcoloniality and postmodernism. Questions of institutional racism, social justice, democratization, and international power relations between the center and the periphery are explored and analyzed. San Juan fashions a critique of dominant disciplinary approaches in the humanities and social sciences and contends that "the racism question" functions as a catalyst and point of departure for cultural critiques based on a radical democratic vision. He also asks urgent questions regarding globalization and the future of socialist transformation of "third world" peoples and others who face oppression.

As one of the most notable cultural theorists in the United States today, San Juan presents a provocative challenge to the academy and other disciplinary institutions. His intervention will surely compel the attention of all engaged in intellectual exchanges where race/ethnicity serves as an urgent focus of concern.

Sand, B. (2004). "Experts Say Nepal Rebel's Plan Resembles Peru's Shining Path." Voice of America. Hong Kong.

The Maoist movement in Nepal has gained strength by appealing to politicians (who are frustrated with government corruption and infighting) and commoners (who feel restrained by the rigid Hindu caste system). Nepalese Maoists express admiration for the Shining Path and have emulated their philosophy and tactics -- raze the existing government and replace it with a peasant-led society by violent means. Despite being accusing of kidnapping, extortion, rape and torture, the insurgents have established a network of supporters and hope to win the war through attrition. While they cannot take over Katmandu alone, they have been able to make the political and economic system unworkable.

Sandbrook, R. and D. Romano (2004). "Globalization, Extremism and Violence in Poor Countries." Third World Quarterly 25: 1007.

Globalization--understood as external and internal market liberalization--generates conditions in poor countries that are conducive to the emergence of extremist movements, instability and conflict. Liberalization and the accompanying requirement of macroeconomic stabilization subject people to rapid and sometimes devastating changes in fortune. Yet globalization has had vastly different effects in different countries. Many have succumbed to sporadic growth or stagnation, inequality and turmoil, whereas others have achieved a broadly based prosperity, peace and democracy. A comparison of two liberalizing African cases--Egypt and Mauritius--is employed to explain this divergence in paths. Mauritius has so far deftly navigated the maelstrom of globalization by achieving growth with considerable equity and genuine democracy, while Egypt has followed a path of belated and partial liberalization, irregular growth, the rise of new inequalities and insecurities, repression and violent Islamist movements. The major reason for this divergence lies in certain contingent institutional and class processes. ABSTRACT FROM AUTHOR

Sargent, L. T. (1992). Contemporary Political Ideologies: a Comparative Analysis. Wadsworth Publishing.

This book provides a good survey of emerging ideologies and their origins despite the fact that this is not the most updated book. It discusses end of ideology and claims that it could be better labeled as “exhaustion with ideology” and that it is much too early to declare that ideology has come to an end. The book discusses a set of questions, which will be useful for examining the basis of different ideologies. These questions include the view of an ideology on human nature, origin of society, government and state, freedom and liberty and so forth.

The author discusses different ideologies which include Nationalism, Democracy—both Capitalist and Socialist versions, Feminism, Marxism, Dependency Theory and Liberation Theology. These chapters include definition of each ideology as well as history and current trends. The book ends with a chapter on emerging ideologies and notions of justice, equality and liberty, which are the foundations of most ideologies. The author suggests the Green Movement as a candidate for an emerging ideology. It explains that the Green Movement is stronger in Europe than in North America and explains its origins to books in the 1960s as well as disenchantment with the Vietnam War. However, the chapter concludes by saying that the radical aspects of the Green Movement are only beginning to emerge right now.

Sartorius, N. (1996). “Carta\_abierta a los escépticos sobre los partidos políticos” Barcelona, Ediciones Península.

[Translation: “An Open letter in the Skeptical Envelope of Party Politics”]

Satarov, G., A. V. Rub\**t*\*sov, et al. (1997). "Rossi\**i*\*a v poiskakh idei: analiz pressy." Moskva, Gruppa konsul\**t*\*antov pri Administra\**t*\*sii Prezidenta Rossi\**i*\*sko\**i* Federa\**t*\*sii.

Satyavrata, I. (2004). "'Globalization' and Leadership Development for Transforming Mission in India." Transformation 21: 2.

The article focuses on the impact of globalization on the Indian social fabric and its effect on the church and mission in India. The author also discusses the phenomenon of globalization, a term which describes the effective assimilation of globalization forces within the framework of local traditions, aspirations and interests. The article presents a brief assessment of India's response to the globalization phenomenon. Then it examines contemporary India's response to the Christian gospel within the framework of globalization. The impetus that globalization has given to India's present economic liberalization policy has led some to describe this phase as India's transforming moment.

Saul, J. S. (2001). Millennial Africa: Capitalism, Socialism, Democracy. Trenton, NJ, Africa World Press.

Moves from the broadest kind of evaluation of the prospects for capitalist development in Africa as a whole to an especially detailed reading of the present situation in post-apartheid, neo-liberal South Africa. Argues that the struggle for socialism must be part of the solution in contemporary Africa.

Sausmikat, N. (2003). "Generations, Legitimacy, and Political Ideas in China: the End of Polarization or the End of Ideology?" Asian Survey 43(2): 352-384.

An examination is provided of the social and historical foundations of new political ideas that are being discussed by intellectuals in the People's Republic of China, focusing in particular on those who belong to the birth cohort of the late 1940s and early 1950s, the so-called Zhiqing generation. Many of these intellectuals have an internalized feeling of being obliged to become politicians because of their generation affiliations. Members of this generation are caught between clientelism concerning protection through high cadres inside the Chinese Communist Party (CCP), and emancipation as a "new" generation of thinkers.

Schlein, L. (2002). "Hate Groups Use Internet to Recruit, Finance Terrorists, Rights Group Says". Voice of America. Geneva.

Researchers from a human rights group have identified over 3,400 Internet web sites that promote hate and terrorism. Many of the sites are aimed at recruiting young people for groups with extremist ideologies. In the post-9/11 era, the Internet is being used more frequently to find

recruits or get financing for extremist organizations. Simon Wiesenthal Center report is available on CD-ROM and includes information for tracking extremist groups.

Schmidt, C., G. Joffac, et al. (2005). "The Psychology of Political Extremism." Cambridge Review of International Affairs 18: 151.

Any attempt to analyze the phenomenon of political extremism must seek to explain why choices are sometimes made to articulate such views through violence. It is proposed that such a choice may have little to do with the specific ideology through which extremism is expressed but instead may reflect deeper psychological considerations. Investigations of persons who grew up in totalitarian systems suggest that the state may invade the psyche, interfering with the normal interplay of ego, superego and id. An explanation depending on the construction of a tripartite model of personal, non-personal and impersonal self was developed to explain the consequences of this process. It is proposed that such models may have a wider relevance and can be applied to the phenomenon of violence arising from contemporary political extremism. The advantage of such models is that they can be subjected to empirical investigation.

ABSTRACT FROM AUTHOR

Schultze, Q. J. (2004). "Faith, Education and Communication Technology." Journal of Education & Christian Belief 8: 9.

New technologies such as the Internet and PowerPoint are altering the communication context in which educators, school administrators, students and counselors work. This essay suggests that biblical insights and historic Christian theology can help educators to act wisely within this high-tech context. Of particular importance are: listening, being self-consciously "multimedia" persons, and attending to the role of the Holy Spirit in the non-technological mystery of human communication.

ABSTRACT FROM AUTHOR

Seckington, I. (2005). "Nationalism, Ideology and China's 'Fourth Generation' Leadership." Journal of Contemporary China 14: 23.

This paper examines the extent to which China's 'Fourth Generation' leadership might be inclined to place a greater emphasis on nationalist rhetoric both in China's international relations and in domestic policy. It explores two different views of nationalism, namely state-centred and popular. With the decline in the public impact of official ideology, the Party-state has given tacit recognition to nationalism as one potential source of regime legitimization. However, this article argues that by placing the Party at the centre of the official discourse the state-centered view of nationalism restricts the extent to which the Party-state can mobilize nationalist symbolism in support of its leadership and makes the Party



vulnerable to criticism from more popular conceptions of nationalism. The priority given to developing the economy means China's leaders must downplay popular criticism which can focus on the negative consequences of China's growing interaction with the wider world. Under China's 'Fourth Generation' leadership this tension may deepen. China's new leadership are unlikely to resort to 'wrapping themselves in the flag' as some commentators have suggested. ABSTRACT FROM AUTHOR

"Secret Societies." (2005) Foreign Policy: 1.

The article presents an editorial regarding articles found in the March/April 2005 issue of "Foreign Policy." The United States foreign-policy establishment has always felt like a secret club. We may know that the men and women who make up its ranks are running the world, but what do we know about how they do it? If there is a place to look, it is the National Security Council, an exclusive preserve where the deans of diplomacy practice their craft. In this issue's cover story, David J. Rothkopf, a visiting scholar at the Carnegie Endowment for International Peace, offers an exclusive look--based on interviews with more than 100 former and current members of this inner sanctum--into the competing ideologies, individual rivalries, group loyalties, and fierce bureaucratic turf wars that are being waged at the highest levels of U.S. foreign policy. In this issue's Foreign Policy Memo, Robert Baer says that if the United States is serious about fixing the Central Intelligence Agency, the agency must return to its core mission: recruiting and running foreign spies. Josef Joffe's cover story in our last issue, "A World Without Israel," argued that although many blame Israel for what ails the Middle East, the Jewish state contains more problems than it creates. Now, in a special FP Roundtable, we have opened the floor to debate, with prominent thinkers from the United States, Israel, and the Arab world picking sides in what may be an argument without end.

Sells, M. (2003). "Crosses of Blood: Sacred Space, Religion, and Violence in Bosnia-Herzegovina." Sociology of Religion 64: 309.

Examines the role of religion in the ideology of those carrying out ethnic cleansing as manifested in the literature of the religious nationalists and in the case of Catholic religious nationalism, in the language of destruction and construction of shrines. Evaluation of the agency of religious institutions, leaders and symbols in the Bosnian and Herzegovina war.

The role of religion in the war in Bosnia-Herzegovina has been both obvious and invisible. It was obvious in that both perpetrators and victims of organized atrocities were identified by their religious tradition. It was invisible in that the religious manifestations were viewed either as incidental as masks for deeper social, political, and economic issues; or else categorized exclusively as aspects ethnicity. This essay examines the

role of religion in the ideology of those carrying out "ethnic cleansing," as manifested in the literature of the religious nationalists and, particularly in the case of Catholic religious nationalism, in the language of destruction and construction of shrines. Juxtaposed to the shrine texts of religious nationalism is a vision of shrine preservation and reconstruction. The reconstruction efforts are viewed by their advocates as central to the construction of Bosnia-Herzegovina in which all religions historically integral to Bosnian civilization will be viewed as equal and equally important elements of the national identity. By examining the struggle between these two visions of sacral monuments, we can better understand and evaluate the agency of religious institutions, leaders, and symbols in the Bosnian drama.

Serres, P. (2000). "The FARC and Democracy in Columbia in the 1990s." Democratization 7: 191.

Addresses issues regarding the Colombian guerrilla group Fuerzas Armadas Revolucionarias de Colombia (FARC) through the concept of the partial breakdown of the state. Discussion of the strengthening of FARC; Involvement of FARC with drug trafficking; Factors that led to the guerilla group's incapacity to defeat the Colombian state.

Sharma, S. S. (2004). Caliphs and Sultans: Religious Ideology and Political Praxis. New Delhi, Rupa & Co.

She\*alti\*el, S. (1999). "Omanut be-sherut ra\*yon: kerazot ha-Shomer-ha-tsa\*ir, 1937-1967." Giv\*at-\*Havivah \*Kiryat \*Sede-Bo\*ker, Yad-Ya\*ari; ha-Merkaz le-moreshet Ben-Guryon.

Shearmur, J. (2001). Ideas in Politics. Chantilly, VA, Teaching Co.

Presents lectures by political theorist Jeremy Shearmur, explaining the key ideas that shape today's political landscape.

Shemshuchenko, I. U. i. S. i., V. F. Pohorilko, et al. (1997). "Ideolohi\*i\*a der\*z\*havotvorenn\*i\*a v Ukraïni--istori\*i\*a i suchasnist\*: materialy naukovo-praktychnoi konferen\*t\*sii 22-23 lystopada 1996 roku." Kyïv, Heneza.

Shenhav, Y. (2003). "The Cloak, the Cage and the Fog of Sanctity: the Zionist Mission and the Role of Religion Among Arab Jews." Nations & Nationalism 9: 511.

This paper examines the Zionist national mission to mobilise Jewish ethnic communities in Arab countries, in the period preceding the establishment

of the state of Israel. It draws on archival texts to trace a phenomenon known in Jewish historiography as 'Shadarut'; a voluntary religious practice of fundraising, which was widespread in the Jewish world for hundreds of years. The paper shows how this prenational religious practice (to be labeled 'the cloak') was adopted and incorporated into the Zionist national project ('the cage'), first generating tension between the Jewish religious establishment and the Zionist 'secular' movement, and then blurring the distinction between Judaism as a religion and Judaism as a national identity. The paper shows how secular emissaries of European origin arrived in Arab countries as religious emissaries ('shadarim') and aspired to discover a strong religious fervor among members of the Jewish communities there. This is because in the eyes of the Zionist (ostensibly secular) movement, being religious Jews in Islamic countries was a criterion that demarcated them from their Arab neighbors. This analysis entails two main conclusions: (a) that contrary to the experience of the European Zionist national movement in which secularism and the revolt against the Jewish religion played a central role, in Islamic countries it was particularly the Jewish religion, and not secular nationalism that was used to mobilise the Jewish community into the Jewish national movement; (b) that the 'shadarut' practice refuses to yield to the epistemological imperatives and the common divisions that arise from the binary distinction between 'religiousness' and 'secularity', particularly in the Middle East. Some implications for contemporary Israeli society are discussed. ABSTRACT FROM AUTHOR

Shindler, C. (1995). Israel, Likud and the Zionist Dream: Power, Politics, and Ideology from Begin to Netanyahu. London; New York New York, Tauris; St. Martin's Press [distributor].

Shuster, M. (2005). "Iran, a Nation of Political Surprises." NPR.  
Disillusionment runs deep in Iran, with the nation's political leaders, its religious establishment, and with the impasse the nation has reached 25 years after the Islamic Revolution. There is no enthusiasm for this election in Iran. In public opinion polls, most of the candidates attract around 4 percent. Officials and analysts of all political views fear a very low turnout in the June presidential election will call into question the legitimacy of a new Iranian government. Disillusioned voters will not vote in June. They are angry, mostly with the reformers who promised change but were unable to deliver. If they stay away from the polls, that in itself will be a challenge to any new government. However, there is a degree of democracy in Iran, apparent in the critical free press that has not been completely smothered. Iran's conservative clerics may want absolute power, but according to the author, they do not have it.

Sigmund, P. E. (1994). "What's Left of the Left in Latin America?" Christian Century Foundation.

Reviews the book 'Utopia Unarmed: The Latin American Left After the Cold War,' by Jorge G. Castaneda. Review of the unsuccessful efforts of various leftist parties, leaders, ideologies and social groups to achieve social justice; Social democratic program for the left.

Simons, J. (2000) "Ideology, Imagology, and Critical Thought: the Impoverishment of Politics." Journal of Political Ideologies Volume, 81 DOI:

The shift from ideological politics to politics dominated by the media is characterized by Kundera as the rise of imagology. In Habermas's terms, imagology contributes to the systematic distortion of communication and impoverishes politics by undermining critical public reasoning. His view is shared by much recent research on the media and political communication. Deliberative democracy is proposed by Habermas and others as an antidote to imagology. This paper argues that the above line of reasoning errs by assuming that critical reasoning must take the form of verbal argumentation. This assumption leads commentators to over-emphasize the differences between systematic verbal presentation of ideas (ideologies) and visual and narrative representations (imagologies). Following Jameson and Hall, both forms can be understood as ideology in a Marxist sense. Rather than denigrating images as foreign to rational reflection, it is argued with reference to W. J. T. Mitchell that images are as amenable to critical interpretation as verbal argument. ABSTRACT FROM AUTHOR

Sironneau, J.P. (2000). Métamorphoses du Mythe et de la Croyance. Paris, L'Harmattan.

[Translation: "Metamorphosis of Myth and Belief"]

Skelton, T. and T. Allen (1999). Culture and Global Change. London; New York, Routledge.

*Culture and Global Change* presents a comprehensive introduction to the cultural aspects of third world development. It contains 25 chapters from leading writers in the field which each offer their own particular take on 'culture' and explores the significance and meaning of cultural issues for different people in different parts of the contemporary world. With chapters dealing with the importance of 'Third World' cultures but also with changes in Russia, Japan, the USA and the UK, this book considers the relationship between culture and development within a truly global context.

Smith, A. (2001). Nationalism: Theory, Ideology and History (Key Concepts). Cambridge, Polity Press.

Nationalism has been a central feature of society and politics. Few ideologies can match its power and resonance and no other symbolic language has such worldwide appeal and resilience. However, nationalism is more than an ideological movement – it is also a form of public culture, which draws on much older cultural and symbolic forms.

Smith, A. (2004). The Antiquity of Nations. Cambridge, Polity Press.

This is the most recent work by Smith, a premier scholar on nationalism and the theory of nationhood. This book argues for a deeper understanding of nationhood and rebukes that nationhood is dead or even a modern concept. He says that nations have existed from antiquity. Ethno-symbolic myths, memories, symbols and traditions are the basis of ethnic communities, which may or may not form a nation. Part 2 of the book will be more useful than part 1. Part 2 discusses the impact of war on ethnicity, long-term routes to nationhood and their modern consequences. Although, the author does not talk about ideologies directly, it is evident that his work can be tied to ideological considerations.

Srebrnik, H. (2002). "Ethnicity, Religion, and the Issue of Aboriginality in a Small Island State." Round Table: 187.

Analyzes the complex interplay of traditional native and modern liberal secular politics in Fiji. Role of the Methodist Church in shaping an ethnic Fijian national consciousness; Influence of the church on the politics and governing institutions of the state; Description of the religious underpinnings of the taukai movement.

Staeheli, L. A., J. E. Kodras, et al. (1997). State Devolution in America: Implications for a Diverse Society. Thousand Oaks, Calif., Sage Publications.

The contributors to this volume analyze the impetus, nature and impact of state devolution in the United States. While debates over such changes typically centre on economic, political, and social change, the contributors shift the debate to an examination of the complex geographical implications of devolution.

In a society territorially fragmented and diverse as exists in the US, changes in the form and function of government are experienced differently in different parts of the country. This volume details the outcomes of restructuring and explores how the redistribution of resources and responsibilities affects the lives of all Americans.

Starobin, P. (1997). "Mucking Around in Cyberspace." National Journal 29: 244.

Relates the infiltration of junk information in the World Wide Web sites by right-wing and left-wing activists in the United States. Importance of the Internet to conspiracy mongers of various ideologies; Threat to

Establishment institutions by amateur propagandists; Paranoia in the White House.

Starr, S. F (2004) Xinjiang: China's Muslim Borderland. New York: M.E. Sharpe.  
See Kurlantzick, J.

Swonley, J. W. (1994). "The Future of Ecumenism." USA Today Magazine,  
Society for the Advancement of Education. 123: 74.

Speculates on ecumenism and conflicting views on social issues between different religions. Source of terminology; History of the ecumenical movement; Ecumenical conferences; Catholic Church's views on ecumenism; Cooperative activity of peace and social justice groups of different religious groups.

Taifa, Y. (1994). "Intellectuals' Role in China's Four Modernizations: Conflicts between Ideas and Ideology." Journal of Developing Societies 10: 101.

Talshir, G. (2002). The Political Ideology of Green Parties: From The Politics of Nature to Redefining the Nature of Politics. New York, Palgrave.

Gayil Talshir examines the ideological evolution of green parties in Britain and Germany and traces the formation and transformations of a new type of ideology - the modular ideology. In the 1980s, the 'extraparliamentary opposition'. New Left and ecology movements developed a distinct social vision that paved the political road for the transformation of democracy. Talshir explores this journey from the politics of nature to changing the nature of politics.

Tamanai, M. A. (2003). "Between Colonial Racism and Global Capitalism: Japanese Repatriates from Northeast China Since 1946." American Ethnologist 30(4): 527-539.

A decline in imperial power is not necessarily accompanied by "an equal and concomitant decline in racial ideas and ideologies" (Rich 1990:1). In this article, the author examines this thesis in the context of contemporary Japan, which lost its empire with its unconditional surrender to the Allied powers in 1945. The protagonists of this article are the Japanese farmers who colonized northeast China during Japan's imperial expansion. Although the former colonists have been repatriating to Japan since 1946, their "Japaneseness" in postcolonial Japan has been contested not only by the Japanese state but also by the repatriates themselves. In contemporary Japan, the returning colonists are joined by an increasing number of Chinese immigrants, whom Japanese mainstream society

identifies as "economic refugees." On the basis of long-term ethnographic research, the author followed two generations of repatriates from China to Japan. He argues that to understand a resurgence of racism against Chinese immigrants in contemporary Japan, one should not only investigate the identity politics of the repatriates but also historicize such politics through repatriates' memories.

Tan, M. L. (1999). "Electronic Information: Promise and Peril." Development in Practice 9: 614.

Discusses the role of information technology (IT) as part of a continuum of globalization. How rapid communications mean an acceleration of social and cultural change; Internet's amplification of the possibilities for many political movements; Concern about ways in which electronic communications have become tools to create a homogenized global culture.

Tashakkori, A. and V. Thompson (1991). "Social Change and Change in Intentions of Iranian Youth Regarding Education, Marriage, and Careers." International Journal of Psychology 26: 203.

Effects of large-scale socio-political movements and policy changes on individual attitudes and behaviors have been the focus of attention of social scientists and policy-makers in different countries. For example, concerns have been expressed regarding the effects of the so-called "fundamentalist" Islamic movements on attitudes and behaviors in relation to marriage, family structure, and the roles/rights of women. The Islamic Revolution of 1978 in Iran is usually assumed to have affected such beliefs and behaviors. To test the accuracy of such an assumption, three data sets collected in the same geographical location in 1982, 1984, and 1986 were compared within sex and SES groups. The intentions and aspirations of high school seniors regarding education, marriage, and careers were closer to conservative/traditional expectations in the 1982 sample than in the 1984 and 1986 samples. It is concluded that, even if there was an increase in traditionalism shortly after the Revolution, traditional tendencies have not returned to extreme levels within the few years surveyed, at least among the urban educated youth under study. Alarm regarding a "return to fundamentalism" in relation to marriage, family, and women's roles/rights might be less warranted than is commonly assumed. ABSTRACT FROM AUTHOR

Taylor, B. (2003). "Threat Assessments and Radical Environmentalism." Terrorism & Political Violence 15: 173.

Recent claims that radical environmentalists are becoming increasingly likely to deploy weapons of mass death are characterized by a selective reading of the facts, a failure to apprehend significant differences among

radical groups, and injudicious speculation. A more careful analysis of the likelihood of violence emerging from radical environmentalist, animal rights, and green anarchist groups requires an analysis of the differences that characterize these groups as well as their intersections. Such an analysis suggests that among these three groups, only green anarchism can provide a possible ideological rationale for the use of weapons of mass death, but even in this case, there are many reasons to doubt they will utilize such tactics. ABSTRACT FROM AUTHOR

Thalib, M. and Awwas Irfan S. (1999). "Doktrin zionisme dan idiologi Pancasila: menguak tabir pemikiran politik founding fathers Republik Indonesia." Yogyakarta, Wihdah Press.

Zionism, Freemasonry, and Pancasila, Indonesian state ideology; collection of articles.

Thiesmeyer, L. (1999). "Racism on the Web: its Rhetoric and Marketing." Ethics and Information Technology 1(2): 117.

Poster (1989) and Schiller (1996) point out that electronic communications have the power to change social and political relationships. The `new' discourse of the Internet has political uses in spreading neo-Nazi ideology and action. I look at two kinds of online neo-Nazi discourse: hate speech itself, including text, music, online radio broadcasts, and images that exhort users to act against target groups; and persuasive rhetoric that does not directly enunciate but ultimately promotes or justifies violence. The online location of these discourses poses urgent questions. Does information technology make the re-emergence of prejudicial messages and attitudes swifter and more likely? Does the Internet's wide range of distribution make for more followers and finally more persuasion?

Thomas, J. A. (2002). Reconfiguring Modernity: Concepts of Nature in Japanese Political Ideology. Berkeley, Calif., University of California Press.

Julia Adeney Thomas turns the concept of nature into a powerful analytical lens through which to view Japanese modernity, bringing the study of both Japanese history and political modernity to a new level of clarity. She shows that nature necessarily functions as a political concept and that changing ideas of nature's political authority were central during Japan's transformation from a semifeudal world to an industrializing colonial empire. In political documents from the nineteenth to the early twentieth century, nature was redefined, moving from the universal, spatial concept of the Tokugawa period, through temporal, social Darwinian ideas of inevitable progress and competitive struggle, to a celebration of Japan as a nation uniquely in harmony with nature. The "Japanese love of nature" is a simple clich\* that masks a powerful modern ideology.



Thomas's theoretically sophisticated study rejects the supposition that modernity is the ideological antithesis of nature, overcoming the determinism of the physical environment through technology and liberating denatured subjects from the chains of biology and tradition. In making "nature" available as a critical term for political analysis, this book yields new insights into prewar Japan's failure to achieve liberal democracy, as well as an alternative means of understanding modernity and the position of non-Western nations within it.

Timmerman, C. (2000). "Muslim Women and Nationalism: The Power of the Image." Current Sociology 48: 15.

The article focuses on women who are often at the center of nationalist discourses in Muslim countries. As such, they are central to secular as well as religious nationalism. The impact of western images on the creation of women as symbols of authenticity and cultural resistance within Islamic discourses is apparent. Western views, including those on women, are often regarded as politically or culturally suspect. In Islam, women are regarded as the embodiment of Islamic originality and as such they have great symbolic value in distinguishing Muslim societies from the West. Muslim societies have undergone fundamental social change since the nineteenth century. This has resulted in, among other things, erosion of the mechanisms of control and exclusion that restrict women's participation in society. Egypt was the first country in the Arab world to experiment with social change for women. In the early twentieth century, the visibility and participation of women in society increased dramatically. This conceptual framework creates opportunities for women to acquire a more positive and esteemed identity within both Muslim and western social contexts. ABSTRACT FROM AUTHOR

Tismaneanu, V. (1998). Fantasies of Salvation: Democracy, Nationalism, and Myth in Post-Communist Europe. Princeton, NJ, Princeton University Press.

Eastern Europe has become an ideological battleground since the collapse of the Soviet Union, with liberals and authoritarians struggling to seize the ground lost by Marxism. In *Fantasies of Salvation*, Vladimir Tismaneanu traces the intellectual history of this struggle and warns that authoritarian nationalists pose a serious threat to democratic forces. A leading observer of the often baffling world of post-Communist Europe, Tismaneanu shows that extreme nationalistic and authoritarian thought has been influential in Eastern Europe for much of this century, while liberalism has only shallow historical roots. Despite democratic successes in places such as the Czech Republic and Poland, he argues, it would be a mistake for the West to assume that liberalism will always triumph.

"Too Much Consensus." (2004) Foreign Policy, Foreign Policy: 16.

The article discusses international cooperation on a variety of issues, put forth as a consensus, in an attempt to provide a grand unifying theory of foreign policy as of 2004. Ever since the Washington Consensus became the hottest brand on the policy block, wonks of the world have competed to define their idea as the next big thing. John Williamson of the Institute for International Economics coined the term "consensus" in 1990 to describe the policy prescriptions of the World Bank, the International Monetary Fund, and various Latin American economists. Inspired by the long struggle against Latin American debt, it encouraged developing countries to adopt 10 market-based prescriptions, including fiscal discipline, deregulation, and privatization. However, the failure of some economies that were supposedly following the Washington Consensus model--notably Argentina and Indonesia--contaminated the brand itself. The Monterrey Consensus was the result of the United Nations-sponsored International Conference on Financing for Development, held in Mexico. The Copenhagen Consensus listed 10 great global challenges, prioritized by the "world's most distinguished economists." The Beijing Consensus is the brainchild of Joshua Cooper Ramo, a former journalist who now lectures at China's Tsinghua University. The Mexico Consensus--the product of a June 2004 conference organized by the Economic Commission for Latin America and the Caribbean, and Mexico's National Women's Institute--confines itself to gender equity in Latin America and the Caribbean.

Torre, R. d. I. (2002). "Cambios Religiosos Globales y Reacomodos Locales." Colima, Universidad de Colima / Universidad de Guadalajara / Altexto.

Seven essays on global religious changes and local accommodations, including the culture of Protestantism, postmodern religious ideology, changing religious relations in Guadalajara, conversion and the family, new "magic" religions and Cristero history.

"Transhumanism." From

<http://encyclopedia.learnthis.info/t/tr/transhumanism.html>.

Transhumanism shares many aspects of humanism including reverence for science and a commitment to progress. Transhumanism recognizes that our lives will be radically changed by technology in such a way that in the next few generations we may not be humans.

Troi\*t\*ski\*i, E. i. S. and Asso\*t\*t\*sia\*t\*si\*i\*a po kompleksnomu izucheni\*i\*u rusko\*i na\*t\*sii (Russia) (2001). "Russka\*i\*a \*etnopolitologi\*i\*a: [uchebnoe posobie]: v trekh tomakh." Moskva, Izdatel\*ski\*i dom "Grani\*t\*sa".

Tyler, Christian (2003) Wild West China: The Taming of Xinjiang. London: John Murray.

See Kurlantzick, J

Undaneta de Cardozo, A. (1998). "Autonomía y federalismo en el zulía." Caracas, Venezuela, Centro de Estudios Históricos, Facultad de Humanidades y Educación Fondo Editorial Tropykos.

[Translation: "Federalism and Autonomy in Zulía"]

"Revisionist study of 19th-century politics in the western state of Zulía.

Argues that the economic and political elite of Maracaibo used federalist ideology and institutions to promote regional autonomy and their own interests in the face of attempts by the national state to exercise effective central control"--Handbook of Latin American Studies, v. 58.

Urquieta V, M. L. (1997). "Ideología, corrientes ideológicas y partidos políticos en Bolivia." La Paz, Bolivia, CDIMA Editores.

[Translation: "Ideology, Common Ideologies of Bolivian Party Politics"]

Vaikuntham, Y. (2004). People's Movements in the Princely States. Delhi, Manohar.

Contributed articles on the political situation and peasant uprisings in princely states of India in 19th and 20th century earlier presented at a seminar.

Van Dijk, T. A. and T. A. v. Dijk (1989). "Structures of Discourse and Structures of Power." Communication Yearbook. 12: 18.

This chapter examines some of the relationships between discourse and social power. After a brief theoretical analysis of these relationships, we review some of the recent work in this new area of research. Although we draw upon studies of power in several disciplines, our major perspective is found in the ways power is enacted, expressed, described, concealed, or legitimated by text and talk in the social context. We pay special attention to the role of ideology, but unlike most studies in sociology and political science, we formulate this ideological link in terms of a theory of social cognition. This formulation enables us to build the indispensable theoretical bridge between societal power of classes, groups, or institutions at the macro level of analysis and the enactment of power in interaction and discourse at the social micro level. Thus our review of other work in this field focuses on the impact of specific power structures on various discourse genres and their characteristic structures.

Vasquez, R. (2004). "Bolivia: Social Movements in Trouble?" NACLA Report on the Americas, North American Congress on Latin America. 38: 43.

Reports on Bolivia's Gas War that cost over 60 lives and forced neoliberal President Gonzalo Sánchez de Lozada to resign and relocate in Miami, Florida in October 2003. Political and economic effects of the Gas War; Information on the referendum process declared by President Carlos Mesa upon taking office on October 17, 2003; Remarks from Rafael Puente, an analyst at the Bolivian Center for Documentation and Information.

Vazeilles, J. G. (1997). "El Fracaso Argentino: sus raíces en la Ideología Oligárquica." Buenos Aires, Editorial Biblos.  
[Translation: Te Failing Argentino: Its Roots in the Ideology of Oligarchy"]

Ventura, M. (1990). "Who's Afraid Of Anarchism?" Utne Reader: 122.  
This article views on anarchism, a philosophy of how to reconcile collective and individual needs in a decentralized society without a strong central government. Two of political movements in the world, Poland's Solidarity and West Germany's Green, are based on the principles of an important branch of anarchism called anarcho-syndicalism. To be radical in the U.S. is associated almost solely with Marxist systems, systems that are being more thoroughly discredited every day because what happened with Marxism is exactly what the anarchists and anarcho-syndicalists always said would happen, that Marxism would form bureaucratic, totalitarian states far more oppressive and less efficient than capitalism.

Verkhovsky, A. (2004). "Who is the Enemy now? Islamophobia and Anti-Semitism among Russian Orthodox Nationalists Before and After September 11." Patterns of Prejudice 38: 127.

In this article Verkhovsky focuses on Russian nationalist groups who base their ideology on the Russian Orthodox tradition. These Russian Orthodox nationalists should be distinguished both from those nationalists for whom Orthodoxy is clearly overwhelmed by the ideological demands of ethno-nationalism, as well as from those who use Orthodoxy simply as a popular symbol of national identity. Orthodox nationalists, moreover, are fairly independent of the Moscow Patriarchate and its ideology. The ideology of Orthodox nationalism focuses both on its principal enemy, the Antichrist, and on those enemies subordinate to the Antichrist: Jews, Catholics, the West, the New World Order and so on. In the mid-1990s Islam had no obvious place among this set of hostile forces. The Moscow Patriarchate and moderately nationalist politicians, relying to some extent on Eurasianist ideas, saw the relationship between Orthodoxy and Islam in Russia as a harmonious one, and, on the whole, Orthodox nationalists did not disagree, although individuals occasionally claimed that the Jews, using the West, were setting Islam against Orthodox Russia. The situation began to change during the second Chechen war, when Orthodox

nationalists began to issue warnings of an Islamic threat. This was related not only to the situation in former Yugoslavia and in Chechnya, but also to an increase in the immigration of Muslims to ethnically Russian regions of the country. For Orthodox nationalists, this Islamic threat was part of the larger threat coming from the Jews and the West. Islam, they claimed, was being used as a tool by the Antichrist not only because it was a flawed religion, but because it, being less godless than the West, would produce radical Islamism as a synthesis of western technology and eastern passion. In the intense debates that followed in the wake of the attacks of 11 September 2001 most Orthodox nationalists in Russia supported adopting a neutral position in the supposed 'clash of.  
ABSTRACT FROM AUTHOR

Vlahos, M. (1998). "Entering the Infosphere." Journal of International Affairs 51: 497.

Identifies changes cited in the United States, and how these changes could possibly impact the world. Americans' queries to some changes; What is meant by the Infosphere; Details on its benefits; What the human migration to the Infosphere represents.

Volkov, O. M. (1999). "Politychna ideolohi\*a: retrospektyvny\*i analiz ta pryn\*t\*sypy funk\*t\*sionuvann\*i\*a v suchasni\*i Ukraïni." Kyïv, Vyd-vo "Stylos".

Volpi, F. (2003). Islam and Democracy: the Failure of Dialogue in Algeria. London; Sterling, VA, Pluto Press.

Waldman, A. (2004). "Maoist Rebellion Shifts Balance of Power in Rural Nepal." New York Times. 153: A3.

Reports on the dominance of the Communist Party of Nepal, better known as Maoist. in taking control of Tharus, a landless and powerless ethnic group indigenous to plain area in Nepal. Capability of Maoist movement to used the entrenched poverty and discrimination of Hindu kingdom; Determination of the two high castes of the country; Decision of government to grant land to high castes to secure their loyalty and expand its reach.

Warner, E. (2004). "Central Asia Struggles to Reconcile Tradition with Progress." Voice of America. Washington.

Central Asian countries are progressing towards becoming democratic societies, but not without challenges. Despite an openness to American involvement and the support of non-governmental organizations that help build civil society, countries like Kyrgyzstan endure an uphill battle. Ferghana Valley is densely populated, with much unemployment and lack

of education for youth. HIV/AIDS is also beginning to spread faster because of heroin use. NGOs have reported that their activities have been limited or shut down in Uzbekistan. Without the ability to provide vital services, populations are turning to religious organizations for support, which explains why the Ferghana Valley is home to strong Islamic movements.

Warner, M. (2002). "The Shape of the World: Part 1." PBS.

Fareed Zakaria states that Islamic fundamentalism is an ideology out here, an ideology that uses certain elements of Islam, perverts them, but then creates a kind of political ideology that is anti-western, anti-American, fundamentally anti-modern, anti-women. The United States must combat this ideology, as an ideology, the way we combated Fascism and Communism, not simply as an opposing party (like Osama bin Laden). This means using military strength as well as fighting an ideological war by strongly supporting friends - those with similar beliefs. Autocratic regimes will continue to resist change, not only thwarting democratization, but often supporting fundamentalist Islamic beliefs (i.e. Saudi Arabia). The forces of globalization can help with this challenge, but only if we start thinking about the politics of globalization and not just the economics and technology.

Wattenberg, B. (1998). "Is Democracy Safe for the World?" PBS.

Since World War I, promoting democracy abroad has been an objective of American foreign policy, but now some experts are reexamining this goal, arguing that some countries may not be ready for democracy, and that stressing democratic values for all is not in America's best interests. The rise in democracy is not being accompanied by a rise in individual liberties and law, generating civil conflict. Having elections is not enough. The more important issue is pushing emerging democracies to liberalize their economy, civil society, and create the kind of middle class and the kind of limitations on government activity that in the long-run will create a stable liberal democracy. A distinction should also be made between a democratic movement and movements opposed to an existing regime.

Watts, M. W. (1997). Xenophobia in United Germany: Generations, Modernization, and Ideology. New York, St. Martin's Press.

As the first book to analyze the dramatic surge of xenophobic violence in post-unification Germany, *Xenophobia in United Germany* draws on a variety of sources to examine not only xenophobic expression in Germany but also its relation to the broader phenomenon of racism and xenophobia in Western industrial societies. In this groundbreaking book, Meredith Watts makes use of data gained from interviews conducted with East German anti-violence youth workers as well as his long association with

East and West German youth researchers. What emerges from Watts's study is a complex portrait of modern Germany that includes a comprehensive analysis of formerly suppressed East German studies of anti-foreigner hostility and neo-nazism; the first comparative studies of East and West German youth after four decades of separation; and national surveys conducted in the early years of unification that show patterns of anti-foreigner and anti-Semitic sentiment among East and West Germans. *Xenophobia in United Germany* provides a thorough examination of this phenomenon in Germany during the era of "unification stress," while also pointing out its parallels to xenophobia and hate crime throughout all industrial societies.

Webb, D. (2005). "On Mosques and Malls: Understanding Khomeinism as a Source of Counter-Hegemonic Resistance to the Spread of Global Consumer Culture." *Journal of Political Ideologies* 10: 95.

Recent work on globalization, in particular that of Leslie Sklair, has identified the culture-ideology of consumerism as the life-blood of global capitalism. As such, the most significant challenge to the hegemony of globalization would be a political movement characterised by an anti-consumerist ethos. While many look to the so-called 'anti-globalization' movement for such a counter-hegemonic force, I argue that this movement is too disparate, and does not enjoy any meaningful focus on the genuine causes and social infrastructure of consumerism. Thus, I suggest we must look elsewhere if we are interested in identifying a truly counter-hegemonic anti-consumerist political movement. My main assertion is that some forms of contemporary radical Islam represent such a challenge. To support this assertion, I discursively explore the key cultural-historical themes and aspects of Shi'ism, ideological discourses in twentieth-century Iran, and the rhetoric and policies of the Khomeinist state, in an attempt to illustrate their anti-consumerist tenets and consequences.

Weiss, A. M. and S. Z. Gilani (2001). *Power and Civil Society in Pakistan*. Karachi, Oxford University Press.

Pakistani society continues to find itself in a state of upheaval because of the mad scramble for power in almost all sectors. This book presents a dialogue between eminent scholars and social activists, from which emerges a fascinating outlook on the underlying issues of the renegotiation of power in Pakistan.

Weiss, H. (2003). "A Cross-National Comparison of Nationalism in Austria, the Czech and Slovak Republics, Hungary, and Poland." *Political Psychology* 24: 377.

The transition to democracy in Eastern Europe after the breakdown of communist regimes was challenged by ethnic and national tensions. Nationalist sentiments and traditional patterns of ethnic intolerance were almost immediately revitalized. The analysis presented here concerns nationalist orientation in several of these countries in the context of ideology and social origin, which form links among nationalist identification, ethnic intolerance, democratic and economic orientation, and social class position. In 1996, representative national surveys were carried out in Hungary, the Czech and Slovak republics, and Poland. The study was then extended to Austria, where, like in other Western democracies, nationalistic, xenophobic, and rightist-radical attitudes have emerged. Analyses of the attitude structures (structural equation models) showed that different types of nationalism have developed. In post-communist countries—with the exception of the Czech Republic—anti-capitalist feelings are strongly correlated with nationalism and ethnic intolerance. Such attitudes are held by the lower classes, yet this form of anti-liberalism is not directed against democracy. In Austria, a classical “underclass authoritarianism” exists but remains independent of economic ideology. This is typical of the “new right” in Europe: a “modernized” brand of fascism in which neoliberal ideology, instead of anti-capitalist resentments, is combined with traditional value patterns. ABSTRACT FROM AUTHOR

West, C. C. (1984). "Culture, Power and Ideology in Third World Theologies." Missiology 12: 405.

Wheeler, D. L. (1998). "Global Culture or Culture Clash: New Information Technologies in the Islamic World: a View from Kuwait." Communication Research 25, (4): 359-376.

Part of a special issue on communication in the global community. The writer discusses the development of an active Internet culture in Kuwait and the persistence of traditional political and economic practices. She provides evidence of the ways in which countries chart unique courses toward the 21st century and subsequently react to forces of globalization. She concludes that local cultural frameworks play a significant and under recognized part in the kinds of practices that are facilitated by networked communications and adaptations to the global economy.

Whine, M. (1999). "Cyberspace--a New Medium for Communication, Command, and Control by Extremists." 22(3): 231-45.

Part of a special issue on the idea of netwar across the spectrum of conflict. Information and Communication Technologies (ICTs) are expanding the domain in which extremists and terrorists operate. Among the most active are Islamists and the far Right, whose increasingly



networked formats are improved by ICTs. These technologies offer extremists and terrorists the new benefits of interconnectivity, anonymity, cheapness, power enhancement, and new audiences. Islamists and Jihadists are using the Internet to recruit and to issue religious injunctions to the global Muslim community. In addition, the Internet has helped the stealthy growth of U.S. militias; and white supremacists and neo-Nazis in the U.S., Europe, and elsewhere regard the Internet as the last communication medium free of interference and as the medium that they can use to best effect. Although all extremists and terrorists currently utilize the Internet to communicate, they are ready to use it for command and control.

Whitaker, M. P. (2004). "Tamilnet.com: Some Reflections on Popular Anthropology, Nationalism, and the Internet." Anthropological Quarterly 77: 469.

In this essay I argue that Tamilnet.com, an Internet news agency put together by a group of Sri Lankan Tamils to address the Tamil diaspora and influence English-speaking elites, subverted international news coverage during Sri Lanka's civil war by making "ironic" use of the discursive styles of journalism and anthropology. I also claim that this constituted a particular form of autoethnographic popular anthropology that challenged professional anthropology, and in some ways sought to replace it. In the first two sections of this essay, I dismantle the concept of "the popular" by showing that when anthropologists and social theorists use the term they are often referring to connected but distinct aspects of popularity which should be distinguished: Baudrillardian market popularity on the one hand, and Habermasian identity-resistance popularity on the other. I then show how the Internet, given its technology and software, is best seen as market popular in form but identity-resistance popular in content. In the remaining four sections I illustrate, ethnographically, how the creators of Tamilnet.com, while deeply embedded in civil war and a world-wide diaspora, recognized this aspect of the Internet and used it--again, "ironically"--to construct a site that advances their own nationalist interests. ABSTRACT FROM AUTHOR

Williamson, P. and K. Perotta (1981). Christianity Confronts Modernity: a Theological and Pastoral Inquiry by Protestant Evangelicals and Roman Catholics. Ann Arbor, Michigan, Servant Books.

Christian identity and social change in technological society, by M Kinzer. Ideology versus theology: case studies of liberation theology and the Christian new right, by D Vree. The course of radical change in the churches, by J Hitchcock. From a secular to a Christian psychology, by P Vitz. Modern approaches to Scriptural authority, by S Clark. The challenge facing the churches, by D Bloesch.

Wiseman, A. W. and N. H. Alromi (2003). "The Intersection of Traditional and Modern Institutions in Gulf States: a contextual analysis of educational opportunities and outcomes in Iran and Kuwait." Compare: A Journal of Comparative Education 33: 207.

Examines whether the mix of traditional and modern institutions in the Persian Gulf Region structures educational opportunity. Emphasis given on the blending of cultural capital differentiation with the cross-national adoption of similar models of schooling; Effects of educational opportunity indicators on the technical processes and outcomes of schooling.

This analysis examines whether the unique mix of traditional and modern institutions in the Gulf region structures educational opportunity. We begin with a theoretically comparative framework, which emphasizes the blending of cultural capital differentiation with the cross-national adoption of similar models of schooling. We then use historical and cultural data to contextualize our analyses through mini-case studies aligning Gulf State-Islamic ideology within Iran and Kuwait's educational systems, specifically. Using cross-national data, we empirically test these assumptions in comparative context for Iran and Kuwait. Initial results for the hypothesized relationships rely on both descriptive analyses of resource availability and level of curricular influence in each country, as well as measures of students' expectations and attitudes towards schooling. We then expand these initial cross-national comparisons with multilevel regression models that estimate the effects of educational opportunity indicators on the technical processes and outcomes of schooling. In other words, our analyses not only indicate whether this intersection of traditional and modern institutions influences students' opportunity to learn but also provide preliminary empirical indicators of how this might happen by estimating the degree of penetration of Gulf State culture and religious ideology into schools' organizational environments. ABSTRACT FROM AUTHOR

Wong, J. and Y. Zheng (2001). The Nanxun Legacy and China's Development in the post-Deng Era. Singapore, Singapore University Press World Scientific.

Wood, R. L. (1999). "Religious Culture and Political Action." Sociological Theory 17: 307.

Recent work by political sociologists and social movement theorists extend our understanding of how religious institutions contribute to expanding democracy, but nearly all analyze religious institutions as institutions; few focus directly on what religion qua religion might contribute. This article strives to illuminate the impact of religious culture per se, extending recent work on religion and democratic life by a small group of social movement scholars trained also in the sociology of religion. In examining religion's democratic impact, an explicitly cultural analysis

inspired by the new approach to political culture developed by historical sociologists and cultural analysts of democracy is used to show the power of this approach and to provide a fuller theoretical account of how cultural dynamics shape political outcomes. The article examines religious institutions as generators of religious culture, presents a theoretical model of how religious cultural elements are incorporated into social movements and so shape their internal political cultures, and discusses how this in turn shapes their impact in the public realm. This model is then applied to a key site of democratic struggle: for efforts to promote social justice among low-income urban residents of the United States, including the most widespread "faith-based community organizing. ABSTRACT FROM AUTHOR

Yagil, D. and A. Rattner (2002). "Between Commandments and Laws: Religiosity, Political Ideology, and Legal Obedience in Israel." 38(2): 185.

A study was conducted to examine the effect of religiosity and political ideology on legal disobedience among Israeli citizens. Data were drawn from a survey of the general Jewish population compared with surveys of three groups characterized by religiosity and right-wing orientation-- Yeshiva religious seminary students, ultra-orthodox Jews, and settlers in the occupied territories. Findings indicated that, compared with the general population of Jews, ultra-orthodox and right-wing respondents' demonstrated weaker acceptance of the rule of law, and Yeshiva students and ultra-orthodox Jews reported lower levels of commitment to legal obedience.

Yang, D. L. and F. Su (1998). "The Politics of Famine and Reform in Rural China." China Economic Review 9(2): 141.

While the causes of the Great Leap Famine must be sought in politics, the general literature has tended to place too much emphasis on the role of top leaders. Focusing on the commune mess hall as a key institutional link, the paper points to systematic patterns in the incidence of famine across provinces and suggests that these patterns were embedded in China's political history dating back to the communist takeover. The paper also argues that the Great Leap Famine induced profound disillusionment with agrarian radicalism and laid the cognitive and political foundations for dismantling the commune system in China.

Yavuz, M. H. (2002). "The Politics of Fear: the Rise of the Nationalist Action Party (MHP) in Turkey." Middle East Journal 56(2): 200-221.

The article analyzes the causes and consequences of the nationalist party politics in Turkey by focusing on the rise of the Nationalist Action Party (MHP). The article identifies three interrelated processes to explain the MHP's rising status in 1999. First, neo-liberal economic policies of the early 1980s generated the formation of new opportunity spaces in media,

education, politics, and market. Second, these opportunity spaces, in turn, empowered ethnic and religious groups to demand recognition and reconfiguration of the state ideology. Third, the failure of the ideologically rigid Turkish state to cope with these new identity claims prompted the military-dominated state elite to define the Kurdish and Islamic identity claims as existential threats to the core values of the state ideology. Being in a coalition, the MHP has given up its identity to become respectful in the eyes of the governing ossified military-bureaucratic elite.

Yi, C.-u. (2000). "Is\*ong ch\*ongch\*i wa munhwa minjuju\*ui: 21-segi ch\*ongch\*i munhwa e kwanhan ch\*\*orhakch\*ok s\*ongch\*al." S\*oul, Han\*gilsa.

Zaman, M. Q. (1997). "The Role of Arabic and the Arab Middle East in the Definition of Muslim Identity in Twentieth." Muslim World, Blackwell Publishing Limited. 87: 272.

Presents information on the relation between Islam and India as it refers to Hindu fundamentalism. Reference to the number of Hindus in India; Perception that Muslims exploited the Hindus; Details the life and work of Sayyid Abul-Hasan Ali Nadwi one of the Muslim notables.

Zeidan, D. (2003). The Resurgence of Religion: a Comparative Study of Selected Themes in Christian and Islamic Fundamentalist Discourses. Leiden; Boston, Brill.

This book is a comparative study of basic themes in Christian and Islamic fundamentalist discourses, analyzing and comparing texts from a wide variety of fundamentalist leaders and movements, looking for "family resemblances" and significant differences in order to better understand the contemporary phenomenon of religious resurgence. After placing fundamentalisms in a theoretical framework, the study looks at selected themes important to fundamentalists, noting resemblances and differences. These themes include their anti-secularist stance, their theocentric worldviews, their reliance on inerrant sacred scriptures, and their attitudes to politics, government, state and democracy. The study also looks at the fundamentalist view of the world as a perennial battlefield between the forces of good and those of evil, in the realm of ideologies as well as politics and the legitimating of violence.