

conflictual confrontation were limited only to the individual, we could see our way out of difficulty without much damage to the world at large. Alas, thisâ€™s not the case as we know only too well. The greatest damage - barring manifestations of Natureâ€™s growing pains - is primarily inflicted by countries upon other countries. Countries often form themselves into blocs of nations, either founded upon religious affinities and/or ethnicities, or on the other extreme, based upon secular ideologies. In some cases, weaker nations, either for the sake of protection or for fear of encroachment upon their internal affairs by overly-protective interfering - but self-justifying - nations, merely attach themselves to the benefactor bloc. For the better part of Asia, the bête noire or nemesis during the past half a century or so has been America or rather that part of America which has traditionally concentrated power in the realms of high finance. The world, however, has come full cycle in a little less than a century, all over again. The catastrophic aftermath of WW1 thrust up Franklin D. Roosevelt who took the most industrially powerful nation through the thirtiesâ€™ Depression with his New Deal, and through nearly the subsequent American resolution of the world-wide conflict by 1945. President Barack Obama is faced, as we all tend to recognize, by a similar predicament more than half a century after the end of European colonialism, and, in the meantime, America has emerged as a combative and meddlesome neo-colonial self-protectionist nation.

Americaâ€™s institutionalized cult of violence has finally reaped ripostes of a nagging nature which may no more be quelled by invading other countries, either by invitation or by ruse through pacts with partisan Asian leaders. In short, America is right now in the process of losing all the merit it had garnered through its magnanimously victorious WW2 and post-war Marshall Plan efforts: it is very nearly becoming the whipping boy of the world without the collateral to bail itself out of the bad name that sticks on for good. Contributors Michael BACKMAN, Degree in Economics (First Class).

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Background information and directory details on the world of foundations providing a quick and easy reference to an invaluable collection of contact names and addresses.

Collection of author's correspondences on Islamic economics.

In the aftermath of 9/11 a critical analysis of offending and victimisation by Asian Muslims is desperately required. Muslims and Crime addresses this need by means of a comparative criminological evaluation of British and Pakistani South Asian Muslims. In addition to providing a succinct review of contemporary studies in the field, Muzammil Quraishi evaluates issues of offending and victimization amongst South Asian Muslims; develops an understanding of Islamic criminal law and its influence on crime and social control by means of a comparative evaluation between Britain and Pakistan; explores the nature of Islamophobia and its impact on South Asian Muslims in Britain

and Pakistan; explores the American 'Critical Race Theory' perspective within British and Pakistani contexts; and examines the construction of racial stereotypes during colonial encounters and how far these may be traced into the post-colonial social terrain.

Provides an un-paralleled guide to the foundations, trusts, charitable and grant-making NGOs, and other similar not-for-profit organizations of the world. This title presents a comprehensive picture of third sector activity on a global scale. It includes comprehensive information on this sector.

Alef Is for Allah is the first groundbreaking study of the emotional space occupied by children in modern Islamic societies. Focusing primarily on visual representations of children from modern Turkey, Iran, and Pakistan, the book examines these materials to investigate concepts such as innocence, cuteness, gender, virtue, and devotion, as well as community, nationhood, violence, and sacrifice. In addition to exploring a subject that has never been studied comparatively before, Alef Is for Allah extends the boundaries of scholarship on emotion, religion, and visual culture and provides unique insight into Islam as it is lived and experienced in the modern world.

Part 2 of July issue 1967-70 is "Annual list of serials."

The Malay population makes up Singapore's three largest ethnic groups. This book presents holistic and extensive analysis of the 'Malay Muslim story' in Singapore. Comprehensively and convincingly argued, the author examines their challenging circumstances in the fields of politics, education, social mobility, economy, leadership, and freedom of religious expression. The book makes a significant contribution to the understanding of Muslims in Singapore, and the politics of a Malay-Muslim minority in a global city-state. It is of interest to researchers and students in the field of Singaporean studies, Southeast Asian Studies and Islam in Asia.

Drawing on Muslim cultures in South Asia, this volume provides new insights into social and intellectual history of the complex forms of cultural articulation from seventh to the twentieth century, elaborating on various trends and tendencies in a pluralist setting.

Provides: over 26,000 academic institutions, 150,000 staff and officials; extensive coverage of universities, colleges and other centres of learning; and detailed information on over 400 international cultural, scientific and educational organizations.

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