

Reconciliation Islam Democracy And The West

In Egypt Islamists clash with secularists over religious and national identity, while in Turkey secularist ruling elites have chosen to accommodate Islamists in the name of democracy and reconciliation. As Islam spreads throughout the world, Muslims living in their traditional homelands and in the Western world are grappling with shifting identities. In all cases, understanding the dynamics of identity-based politics is critical to the future of Muslims and their neighbors across the globe. In *Muslims in Global Politics*, Mahmood Monshipouri examines the role identity plays in political conflicts in six Muslim nations—Egypt, Iraq, the United Arab Emirates, Turkey, Iran, and Indonesia—as well as in Muslim diaspora communities in Europe and North America. In each instance, he describes how conservatives, neofundamentalists, reformists, and secularists construct identity in different ways and how these identities play out in the political arena. With globalization, the demand for human rights continues to grow in the Muslim world, and struggles over modernity, authenticity, legitimacy, and rationality become increasingly important. *Muslims in Global Politics* deepens our understanding of how modern ideas and norms interact with the traditions of the Islamic world and, in turn, shows how human rights advocates can provide an alternative to militant Islamist movements. Indonesia suffered an explosion of religious violence, ethnic violence, separatist violence, terrorism, and violence by criminal gangs, the security forces and militias in the late 1990s and early 2000s. By 2002 Indonesia had the worst terrorism problem of any nation. All these forms of violence have now fallen dramatically. How was this accomplished? What drove the rise and the fall of violence? Anomie theory is deployed to explain these developments. Sudden institutional change at the time of the Asian financial crisis and the fall of President Suharto meant the rules of the game were up for grabs. Valerie Braithwaite's motivational postures theory is used to explain the gaming of the rules and the disengagement from authority that occurred in that era. Ultimately resistance to Suharto laid a foundation for commitment to a revised, more democratic, institutional order. The peacebuilding that occurred was not based on the high-integrity truth-seeking and reconciliation that was the normative preference of these authors. Rather it was based on non-truth, sometimes lies, and yet substantial reconciliation. This poses a challenge to restorative justice theories of peacebuilding.

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This book examines the recent phenomenon in Latin America of national Truth and Reconciliation commissions. Few studies have examined the role of Churches or religion in political processes that proclaim valued theological terms as their agenda - truth, forgiveness, and reconciliation. This book questions the role of religion, specifically of established Churches. The impact of such reconciliation commissions on Indigenous Native Americans is also examined, as is the role of women and how both commissions and Churches or religions were challenged by their experiences. The contributors offer differing perspectives on one or more national truth and reconciliation processes and thus offer a collection that serves as valuable source for the disciplines of Religious Studies, Ethics, Theology, Political Science, Social Sciences and Women's Studies.

Daughter of Destiny, the autobiography of Benazir Bhutto, is a historical document of uncommon passion and courage, the dramatic story of a brilliant, beautiful woman whose life was, up to her tragic assassination in 2007, inexorably tied to her nation's tumultuous history. Bhutto writes of growing up in a family of legendary wealth and near-mythic status, a family whose rich heritage survives in tales still passed from generation to generation. She describes her journey from this protected world onto the volatile stage of international politics through her

education at Radcliffe and Oxford, the sudden coup that plunged her family into a prolonged nightmare of threats and torture, her father's assassination by General Zia ul-Haq in 1979, and her grueling experience as a political prisoner in solitary confinement. With candor and courage, Benazir Bhutto recounts her triumphant political rise from her return to Pakistan from exile in 1986 through the extraordinary events of 1988: the mysterious death of Zia; her party's long struggle to ensure free elections; and finally, the stunning mandate that propelled her overnight into the ranks of the world's most powerful, influential leaders.

Political Islam in Tunisia uncovers the secret history of Tunisia's main Islamist movement, al-Nahda, from its origins as a sociocultural movement in the 1960s to the present. Banned until the popular uprisings of 2010-11 and the overthrow of Ben Ali's dictatorship, al-Nahda has until now been impossible to investigate. This is the first in-depth account of the movement, one of Tunisia's most influential political actors and an important source of regional leadership. Based on more than four years of field research, over 400 interviews, and access to private archives, Anne Wolf masterfully unveils the evolution of al-Nahda's ideological and strategic orientations within changing political contexts and, at times, conflicting ambitions amongst its leading cadres. She also explores the challenges to al-Nahda's quest for power from both secularists and Salafis. As the first full history of al-Nahda, this book is a major contribution to the literature on Tunisia, Islamist movements, and political Islam in the Arab world. It will be indispensable reading for anyone seeking to understand the forces driving a key player in the country most hopeful of pursuing a democratic trajectory in the wake of the Arab Spring.

The rise of democracy is thought to be the pre-eminent development of the twentieth century. In the last two decades, the study of democracy and democratisation has been one main strand of the comparative study of politics, and particular attention has been paid to the relationship between Islam and democracy. Focusing on a proceduralist definition of democracy in terms of 'equality' and 'popular participation', Hadji Haidar articulates a Shi'a Islamic theory of religious democracy, which finds its parallel in Western secular democracy in the unspecified concept of democracy and has a particular religious component. His analysis compares ideal secular democracy and ideal religious democracy, and contrasts actual secular democracy with actual religious democracy.

Analyses the complexities of Christian-Muslim conflict that threatens the fragile democracy of Nigeria, and the implications for global peace and security.

Former Prime Minister Benazir Bhutto, the chairperson of the Pakistan People's Party, was seen as vital to that country's future. In exile for years, in late 2007 she felt the time had come to actively re-engage and to return to the country she loved. Part of that process was a clear-eyed assessment of where Pakistan was, and of the nature of its relationship with the West, with Islam, and with extremism. In this important new book, completed just days before her assassination, Ms Bhutto demonstrates that extremism is not inherent to Islam, but that various factors, including some policies of the West, have empowered Islamic fundamentalists and are responsible for the current battle for the hearts, minds and bodies of the Umma (the Islamic nation around the world). RECONCILIATION was her compelling and convincing prescription for the country at the heart of the so-called 'clash of civilizations'. It argues that democracy, economic development, moderation and modernity are the greatest threats to international terrorism. She pledged to work with the United States and the West to ensure that Pakistan ceased to be the petri dish of international radicals, and to re-establish its bona

fidesas a realistic and effective moderate alternative for one billion Muslims around the world.

When democracy was introduced to Nigeria in 1999, one-third of its federal states declared that they would be governed by sharia, or Islamic law. This work argues that such a break with secular constitutional traditions in a multireligious country can have disastrous consequences

According to some observers, Southeast Asian Islam is undergoing a conservative turn. This means voices that champion humanist, progressive or moderate ideas are located on the fringes of society. Is this assessment accurate for a region that used to be known for promoting the “smiling face of Islam”? *Alternative Voices in Muslim Southeast Asia* examines the challenges facing progressive voices in Indonesia, Malaysia and Singapore today. It examines their discourses, which delve into how multiculturalism and secularism are the way forward for the diverse societies of these three countries. Moreover, it analyses the avenues employed by these voices in articulating their views amidst the dominance of state and quasi-state religious officials who seek to restrict and discipline them. Contributors to the volume include scholars, activists and observers, some of whom are victims of repression and discrimination. While most of the chapters cover developments of the last decade, some of them go back to the previous century, capturing the emergence of modernist thinkers influenced by parallel movements in the Middle East and the wider region. Others respond to recent developments concerning Islam and Muslims in the three countries: the Pakatan Harapan coalition victory in the 2018 Malaysian election, the re-election of Joko Widodo as Indonesia’s president in 2019, and recent religious rulings passed in Singapore. Readers should come not only to reflect on the struggles faced by this group but also to appreciate the humanist traditions essential for the development of the societies of these countries in the midst of change.

Speeches delivered at various occasions by the former prime minister of Pakistan.

A comprehensive overview of the latest research in religion and conflict resolution, this collection of twenty three essays brings together leading scholars in the field examining the contribution religious actors have made and are making towards peace and resolving. The Ashgate Research Companion to Religion and Conflict Resolution is primarily aimed at readerships with special interest in conflict resolution, international security, and religion and international relations, and will also serve as a valuable resource for policy makers and conflict resolution practitioners. The collection comprises five thematic sections, each with chapters on vital and mainly contemporary topics in the field of religion and conflict resolution. The principal themes include: \emptyset

Beautiful and charismatic, the daughter of one of Pakistan's most popular leaders -- Zulfikar Ali Bhutto, hanged by General Zia in 1979 -- Benazir Bhutto is not only the first woman to lead a post-colonial Muslim state, she achieved a status approaching that of a royal princess, only to be stripped of her power in another example of the bitter political in-

fighting that has riven her country. From her upbringing in one of Pakistan's richest families, the shock of the contrast of her Harvard and Oxford education, and subsequent politicisation and arrest after her father's death, Bhutto's life has been full of drama. Her riveting autobiography, first published in 1988 and now updated to cover her own activities since then and how her country has changed since being thrust into the international limelight after 9/11, is an inspiring tale of strength, dedication and courage in the face of adversity.

The book explores Applied Phronesis in internet communication technology and Netnography application, introducing it on Facebook and YouTube usages. It defines two pillars for the research dynamics, “Episteme” and “Techne.” – the know-how, how-to, and the power dynamics. The “Episteme” explores the dynamics of reconciliation in the middle of conflict, Internet communication technologies for transformation, Moderation in Islam, online Deliberative Democracy. The second pillar, “Techne,” is explored through Internet communication technology for the advancement of reconciliation in the middle of a conflict. The book describes the Phronetic Approach in internet research in academic discourse adopting Phronesis “an Aristotelian concept and method defined by Bent Flyvbjerg,” and exploring Netnography for Kozinets, in Mixed-Method research design and applying methodological triangulation in research and testing the hypothesis using qualitative content analysis for Krippendorff, developing a methodological discourse for interdisciplinary research using internet communication technologies as part of understanding big-data, introducing Applied Digital Humanities.

This volume engages the unseen impacts of religion-linked conflicts and successful peacebuilding around the world. The authors address the paradoxes of the role of religion in global conflicts to reveal the connections among religion, conflict, and peace.

Benazir Bhutto returned to Pakistan in October 2007, after eight years of exile, hopeful that she could be a catalyst for change. Upon a tumultuous reception, she survived a suicide-bomb attack that killed nearly two hundred of her countrymen. But she continued to forge ahead, with more courage and conviction than ever, since she knew that time was running out—for the future of her nation, and for her life. In *Reconciliation*, Bhutto recounts in gripping detail her final months in Pakistan and offers a bold new agenda for how to stem the tide of Islamic radicalism and to rediscover the values of tolerance and justice that lie at the heart of her religion. With extremist Islam on the rise throughout the world, the peaceful, pluralistic message of Islam has been exploited and manipulated by fanatics. Bhutto persuasively argues that America and Britain are fueling this turn toward radicalization by supporting groups that serve only short-term interests. She believed that by enabling dictators, the West was actually contributing to the frustration and extremism that lead to terrorism. With her experience governing Pakistan and living and studying in the West, Benazir Bhutto was versed in the complexities of the conflict from both sides. She was a renaissance woman who offered a way

out. In this riveting and deeply insightful book, Bhutto explores the complicated history between the Middle East and the West. She traces the roots of international terrorism across the world, including American support for Pakistani general Zia-ul-Haq, who destroyed political parties, eliminated an independent judiciary, marginalized NGOs, suspended the protection of human rights, and aligned Pakistani intelligence agencies with the most radical elements of the Afghan mujahideen. She speaks out not just to the West, but to the Muslims across the globe who are at a crossroads between the past and the future, between education and ignorance, between peace and terrorism, and between dictatorship and democracy. Democracy and Islam are not incompatible, and the clash between Islam and the West is not inevitable. Bhutto presents an image of modern Islam that defies the negative caricatures often seen in the West. After reading this book, it will become even clearer what the world has lost by her assassination.

Is there a basis for human rights in Islam? Beginning with an exploration of what rights are and how the human rights discourse developed, Abdullah Saeed explores the resources that exist within Islamic tradition. He looks at those that are compatible with international human rights law and can be garnered to promote and protect human rights in Muslim-majority states. A number of rights are given specific focus, including the rights of women and children, freedom of expression and religion, as well as jihad and the laws of war. Human Rights and Islam emphasises the need for Muslims to rethink problematic areas of Islamic thought that are difficult to reconcile with contemporary conceptions of human rights.

Sharia implementation and democratic discourse in Northern Nigeria -- What we talk about when we talk about Islam and democracy -- Envisioning sharia, imagining the past -- Democracy, federalism, and the sharia question -- Sharia in a time of transition -- Framing sharia and democracy -- Muslims talking politics -- All sharia is local: islamic law and democracy in practice. For generations Islamic and Western intellectuals and policymakers have debated Islam's compatibility with democratic government, usually with few solid conclusions. But where—Brandon Kendhammer asks in this book—have the voices of ordinary, working-class Muslims been in this conversation? Doesn't the fate of democracy rest in their hands? Visiting with community members in northern Nigeria, he tells the complex story of the stunning return of democracy to a country that has also embraced Shariah law and endured the radical religious terrorism of Boko Haram. Kendhammer argues that despite Nigeria's struggles with jihadist insurgency, its recent history is really one of tenuous and fragile reconciliation between mass democratic aspirations and concerted popular efforts to preserve Islamic values in government and law. Combining an innovative analysis of Nigeria's Islamic and political history with visits to the living rooms of working families, he sketches how this reconciliation has been constructed in the conversations, debates, and everyday experiences of Nigerian Muslims. In doing so, he uncovers valuable new lessons—ones rooted in the real politics of ordinary life—for how democracy might work alongside the legal recognition of Islamic values, a question that extends far beyond Nigeria and into the Muslim world at large.

Hailed in The New York Times Book Review as "the doyen of Middle Eastern studies," Bernard Lewis has been for half a century one of the West's foremost scholars of Islamic history and culture, the author of over two dozen books, most notably The Arabs in

History, The Emergence of Modern Turkey, The Political Language of Islam, and The Muslim Discovery of Europe. Eminent French historian Robert Mantran has written of Lewis's work: "How could one resist being attracted to the books of an author who opens for you the doors of an unknown or misunderstood universe, who leads you within to its innermost domains: religion, ways of thinking, conceptions of power, culture--an author who upsets notions too often fixed, fallacious, or partisan." In *Islam and the West*, Bernard Lewis brings together in one volume eleven essays that indeed open doors to the innermost domains of Islam. Lewis ranges far and wide in these essays. He includes long pieces, such as his capsule history of the interaction--in war and peace, in commerce and culture--between Europe and its Islamic neighbors, and shorter ones, such as his deft study of the Arabic word *watan* and what its linguistic history reveals about the introduction of the idea of patriotism from the West. Lewis offers a revealing look at Edward Gibbon's portrait of Muhammad in *Decline and Fall of the Roman Empire* (unlike previous writers, Gibbon saw the rise of Islam not as something separate and isolated, nor as a regrettable aberration from the onward march of the church, but simply as a part of human history); he offers a devastating critique of Edward Said's controversial book, *Orientalism*; and he gives an account of the impediments to translating from classic Arabic to other languages (the old dictionaries, for one, are packed with scribal errors, misreadings, false analogies, and etymological deductions that pay little attention to the evolution of the language). And he concludes with an astute commentary on the Islamic world today, examining revivalism, fundamentalism, the role of the Shi'a, and the larger question of religious co-existence between Muslims, Christians, and Jews. A matchless guide to the background of Middle East conflicts today, *Islam and the West* presents the seasoned reflections of an eminent authority on one of the most intriguing and little understood regions in the world.

This series offers a comparative perspective on a critical issue - the often combustible interaction of resurgent religion and the developing world's unstable politics. This volume considers the case of Latin America, where evangelical Protestantism is increasingly challenging the historical Catholic hegemony.

This book presents a critical study of citizenship, state, and globalization in societies that have been historically influenced by Islamic traditions and institutions. Interrogating the work of contemporary theorists of Islamic modernity such as Mohammed Arkoun, Abdul an-Na'im, Fatima Mernissi, Talal Asad, Saba Mahmood, and Aziz Al-Azmeh, this book explores the debate on Islam, democracy, and modernity, contextualized within contemporary Muslim lifeworlds. These include contemporary Turkey (following the 9/11 attacks and the onset of war in Afghanistan), multicultural France (2009-10 French burqa debate), Egypt (the 2011 Tahrir Square mass mobilizations), and India. Ali Mirsepassi and Tadd Ferneé critique particular counterproductive ideological conceptualizations, voicing an emerging global ethic of reconciliation. Rejecting the polarized conceptual ideals of the universal or the authentic, the authors critically reassess notions of the secular, the cosmopolitan, and democracy. Raising questions that cut across the disciplines of history, anthropology, sociology, and law, this study articulates a democratic politics of everyday life in modern Islamic societies.

This edited volume conceives of International Relations (IR) not as a unilateral project, but more as an intellectual platform. Its

contributors explore Islamic contributions to this field, addressing the theories and practices of the Islamic civilization and of Muslim societies with regards to international affairs and to the discipline of IR.

A cross-cultural and ethno-historical perspective exploring the lives and legacies of several Muslim women rulers from medieval to modern times.

From its small-time origins in the early 2000s to its transformation into one of the world's most-recognized terrorist groups, this remarkable short book tells the story of Boko Haram's bloody, decade-long war in northeastern Nigeria. Going beyond the headlines, including the group's 2014 abduction of 276 girls in Chibok and the international outrage it inspired, Boko Haram provides readers new to the conflict with a clearly written and comprehensive history of how the group came to be, the Nigerian government's failed efforts to end it, and its enormous impact on ordinary citizens. Drawing on years of research, Boko Haram is a timely addition to the acclaimed Ohio Short Histories of Africa. Brandon Kendhammer and Carmen McCain—two leading specialists on northern Nigeria—separate fact from fiction within one of the world's least-understood conflicts. Most distinctively, it is a social history, one that tells the story of Boko Haram's violence through the journalism, literature, film, and music made by people close to it.

This book looks into the role and effects of public apologies in international relations. It focuses on two major questions - why and when do states issue apologies for historic crimes and how and under what conditions are these apologies successful in remedying conflictive relationships? In recent years, we have witnessed an unseen popularity of apologies, with numerous politicians, managers and clergymen being eager to apologise and atone for the wrong-doings of their countries or institutions. Public apologies, thus, are a new and highly interesting, while nevertheless still puzzling phenomenon, the precise role and meaning of which in international politics remains to be explored. This book sets out to do exactly this. Focusing in particular on state apologies, it assembles twelve detailed empirical case studies which deal with the two questions raised above. In the first part, the case studies reconstruct the processes in which state representatives react to calls for public atonement, and in the second part the case studies explore the reactions to the apology and evaluate signs for its success or failure. All case studies are based on a theoretical framework which is outlined in the introduction to the book and helps develop tentative assumptions about the emergence and the effects of state apologies, drawing on different strands of literature, such as political science, philosophy, sociology or psychology. This work will be of great interest to students and scholars of conflict reconciliation, international relations and transitional justice.

This book discusses the general problematic of Islam and democracy and the ideas of certain Iranian religious modernists on the issue. Examining the development of religious intellectualism in post-revolutionary Iran, it presents Abdolkarim Soroush's novel approach to this pertinent topic.

For many in the West, Islam has become a byword for terrorism. From 9/11 to the Paris attacks, our headlines are dominated by images of violence and extremism. Now, as the Western world struggles to cope with the refugee crisis, there is a growing

obsession with the issue of Muslim integration. Those Muslims who fail to assimilate are branded the 'enemy within', with their communities said to provide a fertile breeding ground for jihadists. Such narratives, though, fail to take into account the actual lives of most Muslims living in the West, fixating instead on a minority of violent extremists. In *The Daily Lives of Muslims*, Nilüfer Göle provides an urgently needed corrective to this distorted image of Islam. Engaging with Muslim communities in twenty-one cities across Europe where controversies over integration have arisen – from the banning of the veil in France to debates surrounding sharia law in the UK – the book brings the voices of this neglected majority into the debate. In doing so, Göle uncovers a sincere desire among many Muslims to participate in the public sphere, a desire which is too often stifled by Western insecurity and attempts to suppress the outward signs of religious difference.

During the last six years, a team of scholars, researchers and religious leaders in Europe and the USA worked tirelessly, organising over seventy discussion groups that included members of the local Muslim communities. The present volume presents for the first time the result of their work, developed in collaboration with the Anglican Observer to the United Nations. All discussions were designed to explore different views, rather than to reach a common position. The overall aim of the project is to provide a window on the rich and diverse world of Western Islam, by connecting directly with the everyday life of Muslim citizens in Britain, France, Italy, Germany, Spain, the United States and Canada.

The events of September 11 and the subsequent war on terrorism have provoked widespread discussion about the possibility of democracy in the Islamic world. Such topics as the meaning of jihad, the role of clerics as authoritative interpreters, and the place of human rights and toleration in Islam have become subjects of urgent public debate around the world. With few exceptions, however, this debate has proceeded in isolation from the vibrant traditions of argument within Islamic theology, philosophy, and law. *Islam and the Challenge of Democracy* aims to correct this deficiency. The book engages the reader in a rich discourse on the challenges of democracy in contemporary Islam. The collection begins with a lead essay by Khaled Abou El Fadl, who argues that democracy, especially a constitutional democracy that protects basic individual rights, is the form of government best suited to promoting a set of social and political values central to Islam. Because Islam is about submission to God and about each individual's responsibility to serve as His agent on Earth, Abou El Fadl argues, there is no place for the subjugation to human authority demanded by authoritarian regimes. The lead essay is followed by eleven others from internationally respected specialists in democracy and religion. They address, challenge, and engage Abou El Fadl's work. The contributors include John Esposito, Muhammad Fadel, Noah Feldman, Nader Hashemi, Bernard Haykel, Muqtedar Khan, Saba Mahmood, David Novak, William Quandt, Kevin Reinhart, and Jeremy Waldron.

Grounded in the Weberian tradition, *Islam and Democracy in South Asia: The Case of Bangladesh* presents a critical analysis of the complex relationship between Islam and democracy in South Asia and Bangladesh. The book posits that Islam and democracy are not necessarily incompatible, but that the former has a contributory role in the development of the latter. Islam came to Bengal largely by Sufis and missionaries through peaceful means and hence a moderate form of this religion got rooted in the society.

Both militant Islam and militant secularism are equal threats to democracy and pluralism. Like democracy, political Islam has many faces. Political Islam adhering to democratic norms and practices, what the authors call “democratic Islamism,” unlike “militant Islamism,” is not anti-democratic. The book shows that the suppression of democracy and human rights creates avenues for the consolidation of militant Islamism, orthodox Islam, and “Islamic” terrorism, while the “fair play” of democracy results in the decline of anti-democratic form of political Islam.

How does a newly democratized nation constructively address the past to move from a divided history to a shared future? How do people rebuild coexistence after violence? The International IDEA Handbook on Reconciliation after Violent Conflict presents a range of tools that can be, and have been, employed in the design and implementation of reconciliation processes. Most of them draw on the experience of people grappling with the problems of past violence and injustice. There is no "right answer" to the challenge of reconciliation, and so the Handbook prescribes no single approach. Instead, it presents the options and methods, with their strengths and weaknesses evaluated, so that practitioners and policy-makers can adopt or adapt them, as best suits each specific context. Also available in a French language version.

In the wake of massive injustice, how can justice be achieved and peace restored? Is it possible to find a universal standard that will work for people of diverse and often conflicting religious, cultural, and philosophical backgrounds?

The Reconstruction of Religious Thought in Islam (1930) is Muhammad Iqbal's major philosophic work: a series of profound reflections on the perennial conflict among science, religion, and philosophy, culminating in new visions of the unity of human knowledge, of the human spirit, and of God. Iqbal's thought contributed significantly to the establishment of Pakistan, to the religious and political ideals of the Iranian Revolution, and to the survival of Muslim identity in parts of the former USSR. It now serves as new bridge between East and West and between Islam and the other Religions of the Book. With a new Introduction by Javed Majeed, this edition of The Reconstruction opens the teachings of Iqbal to the modern, Western reader. It will be essential reading for all those interested in Islamic intellectual history, the renewal of Islam in the modern world, and political theory of Islam's relationship to the West.

The crisis of multiculturalism in the West and the failure of the Arab uprisings in the Middle East have pushed the question of how to live peacefully within a diverse society to the forefront of global discussion. Against this backdrop, Indonesia has taken on a particular importance: with a population of 265 million people (87.7 percent of whom are Muslim), Indonesia is both the largest Muslim-majority country in the world and the third-largest democracy. In light of its return to electoral democracy from the authoritarianism of the former New Order regime, some analysts have argued that Indonesia offers clear proof of the compatibility of Islam and democracy. Skeptics argue, however, that the growing religious intolerance that has marred the country's political transition discredits any claim of the country to democratic exemplarity. Based on a twenty-month project carried out in several regions of Indonesia, Indonesian Pluralities: Islam, Citizenship, and Democracy shows that, in assessing the quality and dynamics of democracy and citizenship in Indonesia today, we must examine not only elections and official politics, but also the less formal, yet more pervasive, processes of social recognition at work in this deeply plural society. The contributors demonstrate that, in fact, citizen ethics are not static discourses but living traditions that co-evolve in relation to broader patterns of politics, gender, religious resurgence, and ethnicity in society. Indonesian Pluralities offers important insights on the state of Indonesian politics and society more than twenty years after its return to democracy. It will appeal to political scholars, public analysts, and those interested in Islam,

Southeast Asia, citizenship, and peace and conflict studies around the world. Contributors: Robert W. Hefner, Erica M. Larson, Kelli Swazey, Mohammad Iqbal Ahnaf, Marthen Tahun, Alimatul Qibtiyah, and Zainal Abidin Bagir

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

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