

Globalization And Social Movements Islamism Feminism And The Global Justice Movement 2nd Second Edition By Moghadam Valentine M Published By Rowman Littlefield Publishers 2012

"Deftly combining nuanced theory with rich empirical examples, leading scholar Valentine M. Moghadam shows how both physical and electronic mobility has helped to create dynamic global social movements. Exploring the historical roots of Islamism, feminism, and global justice, the book also shows how these movements have been stimulated by relatively recent globalization processes, including neoliberalism, war, and hegemonic masculinities. Moghadam examines similarities and differences among the three movements, along with internal differentiation within each. Her argument is informed by feminism, world-systems, world polity, and social movement theories in a seamlessly integrated framework that will be essential reading for all students of globalization."--BOOK JACKET.

This book provides a powerful critique of the case made for 'globalisation', with particular emphasis placed on neo-liberalism, the third way, and the hegemonic role of the US state. It then examines the rise of 'anti-globalisation' politics and the debate over progressive alternatives to 'actually existing globalisation'.

"Della Porta has assembled a distinguished group of scholars who have made great strides in illuminating the early phases of the movement. The book includes especially keen analyses of the movement against global capitalism, particularly in its European manifestations." John D. McCarthy, Pennsylvania State University "Della Porta has skillfully coordinated a comparative study in six European countries and the US. Renowned scholars give testimony of the movement in their countries. [This is] the first attempt to document a genuine transnational movement." Bert Klandermans, Vrije Universiteit, Amsterdam "You G-8, we 6 billion!" So went the chant at the international parade leading into the summit in Genoa, Italy. The global justice movement has led to a new wave of protest, building up transnational networks, inventing new strategies of action, constructing new images of democracy, and boldly asserting that "another world is possible". This book examines all this and more with case studies drawn from seven different countries, covering transnational networks and making cross-national comparisons. Leading European and American scholars analyze more than 300 organizations and 5,000 activists, looking at mobilizations that bridge old and new movements and bring politics back to the street. Contributors include: Massimiliano Andretta, Angel Calle, Helene Combes, Donatella della Porta, Nina Eggert, Marco Giugni, Jennifer Hadden, Manuel Jimenez, Raffaele Marchetti, Lorenzo Mosca, Mario Pianta, Herbert Reiter, Christopher Rootes, Dieter Rucht, Clare Saunders, Isabelle Sommier, Sidney Tarrow, Simon Teune, Mundo

Yang.

This clear and concise book examines the crucial relationship between globalization and social movements. Deftly combining nuanced theory with rich empirical examples, leading scholar Valentine M. Moghadam focuses especially on three transnational social movements-Islamism, feminism, and global justice. Defining globalization as a complex process in which the mobility of capital, peoples, organizations, movements, and ideas takes on an increasingly transnational form, the author shows how both physical and electronic mobility has helped to create dynamic global social movements. Globalization has engendered the spread of neoliberal capitalism across the world, but it also has engendered opposition and collective action.

This book sheds light on a particular facet of the link between politics and Islam through the analysis of the relationship between Islamism and the built environment. The relationship between Islam and politics has always been controversial, yet it has possibly never been as controversial as it is at the time of writing. This new edited volume sets out to explore the interactions between Islamisms and the built environment through issues such as: spatial negotiations between nation and Islam in the definition of national identity; everyday spaces and the making of Islamic milieus; the role of Islam in the making (and/or remaking) of state ideology via architecture and urban planning; the influence of globalization and transnational links on the spatial manifestations of Islam(ism); and transnational architectural exchanges through global Islam. It expands on these issues through case studies analysing the role of the built environment and the urban realm as major media in the making of Islamist politics. The case studies incorporate manifestations in Muslim-dominated countries, including those where Islam has been at the heart of state ideology (Pakistan and Brunei), those with influential grassroots Islamist networks (pre-revolutionary Iran and Indonesia), those that identify with Islam through global exchanges (United Arab Emirates, Kazakhstan and Turkey) and countries where Islam is an increasingly significant reference utilized by political actors (Algeria and Lebanon). This book will appeal to students and scholars of architecture, urban studies and cultural studies, as well as those interested in the social and political aspects of the built environment.

Written by scholars from a range of disciplines concerned with the Middle East and Islam (history, religious studies, anthropology, sociology, political science) and covering the Muslim world extensively (from Malaysia, Turkey, Sudan, Egypt, and Israel/Palestine to Muslim communities in Europe and the United States), this important contribution to the debate on globalization sets a standard in dealing with this pervasive force in the field of Islamic and Middle Eastern studies.

Intellectual fashion likes to see us as consumers, but the world of production and services still needs workers.

Globalization has been driven by the transnational corporations search for cheap labour, but little attention has been paid to the consequent changes in the world of work. Ronaldo Munck argues that the national period in labour history is decisively over.

This book is an accessible and comprehensive account of political Islam in the contemporary world. Providing a broad introduction to all major aspects of the interface of Islam and politics it combines an accessible style with sufficient depth for the academic classroom. Drawing on insights from comparative politics and Islamic studies, this book explains the complex interaction between Islam, society, the state, and processes of globalization. Preserving the previous editions' strong focus on key concepts from Islamic history as they relate to contemporary political Islam, this new edition includes coverage of important developments and updated country overviews from the Middle East, Central and South Asia, Southeast Asia, Europe and North America. Features include: Two new case studies on Southeast Asia and Europe. Exploration of the origins and development of ISIS, Al-Qaeda and various regional affiliates of the global Salafi-Jihadi movement. Coverage of contemporary debates about radicalization and violent extremism. Examination of questions of Islam's compatibility with democracy; the role of women; and Islamic perspectives on violence and conflict. Discussion of major theoretical debates in the literature on political Islam, the debate on Islamic exceptionalism and whether Islamist politics can be understood using the conventional tools of comparative political science and International Relations. These updates ensure the book remains the single best introduction to the topic of political Islam for students and scholars, foreign policy professionals and the general reader.

As the topic of political Islam gains increased visibility in international politics and current affairs, it has become more difficult to navigate the vast literature that is devoted to explaining this phenomenon. This reader provides the student with an accessible and comprehensive introduction to the study of political Islam. Offering a clear route to the most influential literature in the field, the diverse range of viewpoints presented allows students to obtain a detailed, authoritative and critical perspective on the most pressing questions of the post-9/11 era. With detailed introductory chapters and clear presentation of existing literature, thematically-arranged sections cover: modern understandings and explanations of Islamism the emergence and development of Islamist groups political responses to the phenomenon democracy and democratization multiculturalism political violence and terrorism globalization the future of political Islam. This overview of political Islam will help students at all levels to appreciate its many manifestations and dimensions. A relevant text to introductory courses on history, international affairs, government and sociology, this reader is an essential tool for students of the Middle East, Muslim politics, religion in politics and Islamism.

How feminists and Islamists have constituted each other's agendas in Morocco

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.

Much of the Middle East and North Africa still appears to be in a transitional period set in motion by the 2011 Arab uprisings, and the political trajectory of the region remains difficult to grasp. In *The Clash of Values*, Mansoor Moaddel provides groundbreaking empirical data to demonstrate how the collision between Islamic fundamentalism and liberal nationalism explains the region's present and will determine its future. Analyzing data from over 60,000 face-to-face interviews of nationally representative samples of people in seven countries—Egypt, Iraq, Lebanon, Pakistan, Saudi Arabia, Tunisia, and Turkey—Moaddel reveals the depth and breadth of the conflict of values. He develops measures of expressive individualism, gender equality, secularism, and religious fundamentalism and shows that the factors that strengthen liberal values also weaken fundamentalism. Moaddel highlights longitudinal data showing changes in orientations toward secular politics, Western-type government, religious tolerance, national identity, and to a limited extent gender equality, as well as a significant decline in support for political Islam, over the past decade. Focusing on these trends, he contends that the Arab Spring represents a new phase of collective action rooted in the spread of the belief in individual liberty. Offering a rigorous and deeply researched perspective on social change, *The Clash of Values* disentangles the Middle East and North Africa's political complexity and pinpoints a crucial trend toward liberal nationalism. This book explores how Turkey's contested national identity has affected its foreign policy since the late Ottoman era. The book takes a constructivist approach, asserting that identity matters for foreign policy decisions, but it separates itself from statist approaches by bringing identity question into domestic politics.

The events and aftermath of September 11, 2001, profoundly changed the course of history of the nation. They also brought the phenomenon known as terrorism to the forefront of the nation's consciousness. As it became thus focused, the limits of scientific understanding of terrorism and the capacity to develop policies to deal with it became even more evident. The objective of this report is to bring behavioral and social science perspectives to bear on the nature, determinants, and domestic responses to contemporary terrorism as a way of making theoretical and practical knowledge more adequate to the task. It also identifies areas of research priorities for the behavioral and social sciences.

Globalization and Social Movements Islamism, Feminism, and the Global Justice Movement Rowman & Littlefield

Globalization is a set of processes that are weakening national boundaries. Both transnational and local social movements develop to resist the processes of globalization--migration, economic interdependence, global media coverage of events and issues, and intergovernmental relations. Globalization not only spurs the creation of social movements, but affects the way many social movements are structured and work. The essays in this volume illuminate how globalization is caught up in social movement processes and question the boundaries of social movement theory. The book builds on the modern theory of social movements that focuses upon political process and opportunity, resource mobilization and mobilization structure, and the cultural framing of grievances, utopias, ideologies, and options. Some of the essays deal with the structure of international campaigns, while others are focused upon conflicts and movements in less developed countries that have strong international components. The fourteen essays are written by both well established senior scholars and younger scholars in anthropology, political science, sociology, and history. The essays cover a range of time periods and regions of the world. This book is relevant for anyone interested in the politics and social change processes related to globalization as well as social-movement theory. Mayer Zald is Professor of Sociology, University of Michigan. Michael Kennedy is Vice Provost for International Programs, Associate Professor of Sociology, and Director of the Center for Russian and East European Affairs, University of Michigan. John Guidry is Assistant Professor of Political Science, Augustana College.

In his exploration of the interaction between religion and worldwide social and cultural change, the author examines the major theories of global change and discusses the ways in which such change impinges on contemporary religious practice, meaning and influence. Beyer explores some of the key issues in understanding the shape of religion today, including religion as culture and as social system, pure and applied religion, privatized and publicly influential religion, and liberal versus conservative religions. He goes on to apply these issues to five contemporary illustrative cases: the American Christian Right; Liberation Theology movements in Latin America; the Islamic Revolution in Iran; Zionists in Israel; and religion

Moghadam (sociology, international affairs, Northeastern University) studies the nature of social change in the region, the impact of that change on women's legal status and social positions, and women's responses to and involvement in changes processes; she also deals with constructions of gender during periods of social and political change. An overview chapter offers a historical context for nationalism and women, revolutions and women's rights, and Islamist movements and family law. Later chapters examine globalization and women's economic citizenship, patriarchy in crisis, and gender and war in Palestine, Afghanistan, and Iraq. One chapter is devoted to gender and the Islamic state in Iran. Reflecting the many recent changes in the region, this third edition includes new chapters on the Arab Spring and women's rights activism, and new emphasis on the impacts of globalization and democracy. Annotation ©2013 Book News, Inc., Portland, OR (booknews.com)

Prior to 2011, popular imagination perceived the Muslim Middle East as unchanging and unchangeable, frozen in its own traditions and history. In *Life as Politics*, Asef Bayat argues that such presumptions fail to recognize the routine, yet important, ways in which ordinary people make meaningful change through everyday actions. First published just months before the Arab Spring swept across the region, this timely and prophetic book sheds light on the ongoing acts of protest, practice, and direct daily action. The second edition includes three new

chapters on the Arab Spring and Iran's Green Movement and is fully updated to reflect recent events. At heart, the book remains a study of agency in times of constraint. In addition to ongoing protests, millions of people across the Middle East are effecting transformation through the discovery and creation of new social spaces within which to make their claims heard. This eye-opening book makes an important contribution to global debates over the meaning of social movements and the dynamics of social change.

A holistic and cross-disciplinary approach to understanding why a regional democratic transition did not occur after the Arab Spring protests, this accessible study highlights the salience of regime type, civil society, women's mobilizations, and external intervention across seven countries for undergraduate and postgraduate students and scholars.

In this 2010 edition of their book on the economic development of the Middle East and North Africa, Clement Henry and Robert Springborg reflect on what has happened to the region's economy since 2001. How have the various countries in the Middle East responded to the challenges of globalization and to the rise of political Islam, and what changes, for better or for worse, have occurred? Utilizing the country categories they applied in the previous book and further elaborating the significance of the structural power of capital and Islamic finance, they demonstrate how over the past decade the monarchies (as exemplified by Jordan, Morocco and those of the Gulf Cooperation Council) and the conditional democracies (Israel, Turkey and Lebanon) continue to do better than the military dictatorships or 'bullies' (Egypt, Tunisia and now Iran) and 'the bunker states' (Algeria, Iraq, Libya, Sudan, Syria and Yemen).

Islamist political parties and groups are on the rise throughout the Muslim world, constituting a new political Islam that is global in scope and yet local in action. Emmanuel Karagiannis explains how various Islamists have endorsed human rights, democracy, and justice to gain influence and mobilize supporters.

The essays of Post-Islamism bring together young and established scholars and activists from different parts of the Muslim World and the West to discuss their research on the changing discourses and practices of Islamist movements and Islamic states largely in the Muslim majority countries.

Islamist capital accumulation has split the Turkish bourgeoisie and polarized Turkish society into secular and religious social groupings, giving rise to conflicts between the state and political Islam. By providing a long-term historical perspective on Turkey's economy and its relationship to Islamism, this volume explores how Islamism as a political ideology has been utilized by the conservative bourgeoisie in Turkey, and elsewhere, to establish hegemony over labor. The contributors analyze the relationship between neoliberalism and the political fortunes of the Islamist Justice and Development Party (AKP), and examine the similarities and differences amongst new factions in the secular and Islamic middle class that have benefited economically, socially, and culturally during the AKP's reign. The articles also investigate the impact of the Gülen Movement and the role of the media in shaping the contours of intra-class struggle within contemporary Turkish political and social life. The doctrine of "Islamic economics" entered debates over the social role of Islam in the mid-twentieth century. Since then it has pursued the goal of restructuring economies according to perceived Islamic teachings. Beyond its most visible practical achievement--the establishment of Islamic banks meant to avoid interest--it has promoted Islamic norms of economic behavior and founded redistribution systems modeled after early Islamic fiscal practices. In this bold and timely critique, Timur Kuran argues that the doctrine of Islamic economics is simplistic, incoherent, and largely irrelevant to present economic challenges. Observing that few Muslims take it seriously, he also finds that its practical applications have had no discernible effects on efficiency, growth, or poverty reduction. Why, then, has Islamic economics enjoyed any appeal at all? Kuran's answer is that the real purpose of Islamic economics has not been economic improvement but cultivation of a distinct

Islamic identity to resist cultural globalization. The Islamic subeconomies that have sprung up across the Islamic world are commonly viewed as manifestations of Islamic economics. In reality, Kuran demonstrates, they emerged to meet the economic aspirations of socially marginalized groups. The Islamic enterprises that form these subeconomies provide advancement opportunities to the disadvantaged. By enhancing interpersonal trust, they also facilitate intragroup transactions. These findings raise the question of whether there exist links between Islam and economic performance. Exploring these links in relation to the long-unsettled question of why the Islamic world became underdeveloped, Kuran identifies several pertinent social mechanisms, some beneficial to economic development, others harmful.

"This book examines social movements and transnational networks in the context of globalization in all its forms-economic, political, cultural, and technological alike. In addition to case studies on Islamism, feminism, and global justice,-the third edition explores the wave of right-wing populism-its origins, features, varieties, and challengers"

A schism has emerged between mainstream Islamist movements in the Muslim world (e.g. Hamas of Palestine and Hezbollah of Lebanon) and the uprooted militants who strive to establish an imaginary ummah, or Muslim community, not embedded in any particular society or territory. Roy provides a detailed comparison of these transnational movements, whether peaceful, like Tabligh Jamaat and the Islamic brotherhoods, or violent, like Al Qaeda. Neofundamentalism, he argues, is both a product and an agent of globalization.

Since the 1980s, globalization and neoliberalism have brought about a comprehensive restructuring of everyone's lives. People are being 'disciplined' by neoliberal economic agendas, 'transformed' by communication and information technology changes, global commodity chains and networks, and in the Global South in particular, destroyed livelihoods, debilitating impoverishment, disease pandemics, among other disastrous disruptions, are also globalization's legacy. This collection of geographical treatments of such a complex set of processes unearths the contradictions in the impacts of globalization on peoples' lives. Globalizations Contradictions firstly introduces globalization in all its intricacy and contrariness, followed on by substantive coverage of globalization's dimensions. Other areas that are covered in depth are: globalization's macro-economic faces globalization's unruly spaces globalization's geo-political faces ecological globalization globalization's cultural challenges globalization from below fair globalization. Globalizations Contradictions is a critical examination of the continuing role of international and supra-national institutions and their involvement in the political economic management and determination of global restructuring. Deliberately, this collection raises questions, even as it offers geographical insights and thoughtful assessments of globalization's multifaceted 'faces and spaces.'

This clear and concise book examines social movements and transnational networks in the context of globalization in all its forms economic, political, cultural, and technological alike. Deftly combining nuanced theory with rich empirical examples, leading scholar Valentine M. Moghadam focuses especially on three transnational social movements Islamism, feminism, and global justice. Now updated to explore the European anti-austerity protests, the Arab Spring, and Occupy Wall Street, the book considers the ways in which these socio-political protests were affected especially by the role of young people and social networking media. The book also includes a new chapter on the democratic nature of social movements, or the ways in which social movements contribute to democratization at both national and global levels. Defining globalization as a complex process in which the movement of capital, peoples, organizations, movements, and ideas takes on an increasingly international form, the author shows how growing physical and electronic mobility has helped to create dynamic global social movements. Exploring the historical roots of Islamism, feminism, and global justice, the book also shows how these movements have been stimulated by relatively recent globalization processes. Moghadam examines similarities and differences among the three movements, along

with internal differentiation within each. Her argument is informed by feminist, world-systems, world polity, and social movement theories in a seamlessly integrated framework that will be essential reading for all students of globalization."

Understanding the political and socio-economic factors which give rise to youth recruitment into militant organizations is at the heart of grasping some of the most important issues that affect the contemporary Middle East and Africa. In this book, Khalid Mustafa Medani explains why youth are attracted to militant organizations, examining the specific role economic globalization, in the form of outmigration and expatriate remittance inflows, plays in determining how and why militant activists emerge. The study challenges existing accounts that rely primarily on ideology to explain militant recruitment. Based on extensive fieldwork, Medani offers an in-depth analysis of the impact of globalization, neoliberal reforms and informal economic networks as a conduit for the rise and evolution of moderate and militant Islamist movements and as an avenue central to the often, violent enterprise of state building and state formation. In an original contribution to the study of Islamist and ethnic politics more broadly, he thereby shows the importance of understanding when and under what conditions religious rather than other forms of identity become politically salient in the context of changes in local conditions.

Presents an account of the rise of Erdogan's AKP, showing how the politicisation of religion has roots in the period of early nation-building in Turkey.

Are the growing oppositions to neoliberal market globalism (especially in the aftermath of global economic meltdown) able to develop meaningful alternative ideologies? Is there any substantial alternative to the world capitalist system on the horizon? How would the ideologies and ideas address the dire dilemmas of economy vs. ecology, redistribution vs. recognition, global vs. local, reform vs. revolution etc.? This book answers such important questions by examining the intellectual structure of the so-called 'anti-globalization' or 'global justice' movement. It explores the formation and transformation of ideas, identities, and solidarities in the movement. The book also develops an analytical model to explain the movement's ideational novelties and continuities in terms of both activist social experiences and global social changes. Hosseini develops new sociological concepts, integrates opposing theoretical perspectives into one approach, and addresses the gap between critical theories and activist practices. Through this endeavor, he discovers an emerging mode of consciousness which is characterized by its cross-identity and cross-ideological nature. This is a live but quiet global revolution. Drawing on a variety of disciplines, this gourd-breaking volume will be of interest to students and scholars of global studies, political sciences, sociology and social movement studies.

Militant Islam provides a sociological framework for understanding the rise and character of recent Islamic militancy. It takes a systematic approach to the phenomenon and includes analysis of cases from around the world, comparisons with militancy in other religions, and their causes and consequences. The sociological concepts and theories examined in the book include those associated with social closure, social movements, nationalism, risk, fear and 'de-civilising'. These are applied within three main themes; characteristics of militant Islam, multi-layered causes and the consequences of militancy, in particular Western reactions within the 'war on terror'. Interrelationships between religious and secular behaviour, 'terrorism' and 'counter-terrorism', popular support and opposition are explored. Through the examination of examples from across Muslim societies and communities, the analysis challenges the popular tendency to concentrate upon 'al-Qa'ida' and the Middle East. This book will be of interest to students of Sociology, Political Science and International Relations, in particular those taking courses on Islam, religion, terrorism, political violence and related regional studies.

Winner of the Victoria Schuck award given by the American Political Science Association and an Honorable Mention in the Distinguished

Book Award given by the Political Economy of World Systems section of the American Sociological Association Globalization may offer modern feminism its greatest opportunity and greatest challenge. Allowing communication and information exchange while also exacerbating economic and social inequalities, globalization has fostered the growth of transnational feminist networks (TFNs). These groups have used the Internet to build coalitions, lobby governments, and advance the goals of feminism. Globalizing Women explains how the negative and positive aspects of globalization have helped to create transnational networks of activists and organizations with common agendas. Sociologist Valentine M. Moghadam discusses six such feminist networks to analyze the organization, objectives, programs, and outcomes of these groups in their effort to improve conditions for women throughout the world. Moghadam also examines how "globalizing women" are responding to and resisting growing inequalities, the exploitation of female labor, and patriarchal fundamentalisms. This book is an important addition to literature exploring feminism as well as to the broader discussion of the impact of transnational social movements and organizations in the globalized world.

Extrait de la préface : "The subject of this study is social change in the Middle East, North Africa, and Afghanistan ; its impact on women's legal status and social positions ; and women's varied responses to, and involvement in, change processes. It also deals with constructions of gender during periods of social and political change. Social change is usually described in terms of modernization, revolution, cultural challenges, and social movements. Much of the standard literature on these topics does not examine women or gender, and thus [the author] hopes this study will contribute to an appreciation of the significance of gender in the midst of change. Neither are there many sociological studies on MENA and Afghansitan or studies on women in MENA and Afghanistan from a sociological perspective. Myths and stereotypes abund regarding women, Islam, and the region, and the sevents of September 11 and since have only compounded them. This book is intended in part to "normalize" the Middle East by underscoring the salience of structural determinants other than religion. It focuses on the major social-change processes in the region to show how women's lives are shaped not only by "Islam" and "culture", but also by economic development, the state, class location, and the world system. Why the focus on women? It is [the autor's] contention that middle-class women are consciously and unconsciously major agents of social change in the region, at the vanguard of movements for modernity, democratization and citizenship."

This book investigates why the rate of female labor force participation in the Middle East and North Africa is the lowest in the world. Using a multidisciplinary approach, the book explains that the primary reason for the low rate of female labor force participation is the strong institutions of patriarchy in the region. Using multiple proxies for patriarchy, this book quantifies the multi-dimensional concept of patriarchy in order to measure it across sixty developing countries over thirty years. The findings show that Middle Eastern and North African countries have higher levels of patriarchy with regards to women's participation in public spheres compared with the rest of the world. Although the rate of formal female labor force participation is low, women across the region contribute greatly to the financial wellbeing of their families and communities. By defining a woman's place as in the home, patriarchy has made women's economic activities invisible to official labor statistics since it has caused many women to work in the informal sector of the economy or work as unpaid workers, thus creating an illusion that women in the region are not economically active. While religion has often legitimized patriarchy, oil income has made it affordable for many countries in the region.

The book examines the growing tension between social movements that embrace egalitarian and inclusivist views of national and global politics, most notably classical liberalism, and those that advance social hierarchy and national exclusivism, such as neoliberalism,

neoconservatism, and national populism. In exploring issues relating to tensions and conflicts around globalization, the book identifies historical patterns of convergence and divergence rooted in the monotheistic traditions, beginning with the ancient Israelites that dominated the Near East during the Axial age, through Islamic civilization, and finally by considering the idealism-realism tensions in modern times. One thing remained constant throughout the various historical stages that preceded our current moment of global convergence: a recurring tension between transcendental idealism and various forms of realism. Transcendental idealism, which prioritize egalitarian and universal values, pushed periodically against the forces of realism that privilege established law and power structure. Equipped with the idealism-realism framework, the book examines the consequences of European realism that justified the imperialistic venture into Africa, the Middle East, and Latin America in the name of liberation and liberalization. The ill-conceived strategy has, ironically, engendered the very dysfunctional societies that produce the waves of immigrants in constant motion from the South to the North, simultaneously as it fostered the social hierarchy that transfer external tensions into identity politics within the countries of the North. The book focuses particularly on the role played historically by Islamic rationalism in translating the monotheistic egalitarian outlook into the institutions of religious pluralism, legislative and legal autonomy, and scientific enterprise at the foundation of modern society. It concludes by shedding light on the significance of the Muslim presence in Western cultures as humanity draws slowly but consistently towards what we may come to recognize as the Global Age. The Open Access version of this book, available at <http://www.taylorfrancis.com/books/e/9781003203360>, has been made available under a Creative Commons Attribution-Non Commercial-No Derivatives 4.0 license.

"Issues relating to political Islam continue to present challenges to European foreign policies in the Middle East and North Africa. In this volume, European and regional experts analyse trends driving the radicalisation of political Islam as well as the contrary trend of de-radicalisation observed in some countries where Islamist parties have secured democratic political participation. The question underlying the book is whether the EU should engage more specifically with the 'moderate' Islamist parties, and at least recognise radical Islamist movements the achieve democratic electoral success and legitimacy, such as Palestinian Hamas. Current EU policies are largely negative on both accounts. The conclusions of this book argue for a change in this stance, with a three-dimensional approach: a) to put pressure on incumbent regimes to abandon the repression of moderate Islamist movements, b) to influence the legal and political frameworks regulating social and political participation in a more open way and c) to engage in dialogue with non-violent opposition forces--both Islamist and non-Islamist. In the absence of such policies, the EU risks contributing to a re-radicalisation of movements that have become disillusioned with the failure of their political moderation to produce results."--P. [4] of cover.

Societies around the world have experienced a flood of information from diverse channels originating beyond local communities and even national borders, transmitted through the rapid expansion of cosmopolitan communications. For more than half a century, conventional interpretations, Norris and Inglehart argue, have commonly exaggerated the potential threats arising from this process. A series of firewalls protect national cultures. This book develops a new theoretical framework for understanding cosmopolitan communications and uses it to identify the conditions under which global communications are most likely to endanger cultural diversity. The authors analyze empirical evidence from both the societal level and the individual level, examining the outlook and beliefs of people in a wide range of societies. The study draws on evidence from the World Values Survey, covering 90 societies in all major regions worldwide from 1981 to 2007. The conclusion considers the implications of their findings for cultural policies.

Jihad vs. McWorld is a groundbreaking work, an elegant and illuminating analysis of the central conflict of our times: consumerist capitalism

versus religious and tribal fundamentalism. These diametrically opposed but strangely intertwined forces are tearing apart--and bringing together--the world as we know it, undermining democracy and the nation-state on which it depends. On the one hand, consumer capitalism on the global level is rapidly dissolving the social and economic barriers between nations, transforming the world's diverse populations into a blandly uniform market. On the other hand, ethnic, religious, and racial hatreds are fragmenting the political landscape into smaller and smaller tribal units. Jihad vs. McWorld is the term that distinguished writer and political scientist Benjamin R. Barber has coined to describe the powerful and paradoxical interdependence of these forces. In this important new book, he explores the alarming repercussions of this potent dialectic for democracy. A work of persuasive originality and penetrating insight, Jihad vs. McWorld holds up a sharp, clear lens to the dangerous chaos of the post-Cold War world. Critics and political leaders have already heralded Benjamin R. Barber's work for its bold vision and moral courage. Jihad vs. McWorld is an essential text for anyone who wants to understand our troubled present and the crisis threatening our future.

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