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INTRODUCTION. Extraordinary and Everyday Politics in the Muslim Philippines was published in Muslim Rulers and Rebels on page 1.

INTRODUCTION. Extraordinary and Everyday Politics in the ...

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"Thomas McKenna has provided the first convincing explanation of a major insurgency that continued on its bloody course for nearly a quarter century. Given the enormous complexity of the revolt, the

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In this first ground-level account of the Muslim separatist rebellion in the Philippines, Thomas McKenna challenges prevailing anthropological analyses of nationalism as well as their underlying assumptions about the interplay of culture and power. He examines Muslim separatism against a background of more than four hundred years of political relations among indigenous Muslim rulers, their subjects, and external powers seeking the subjugation of Philippine Muslims. He also explores the motivations of the ordinary men and women who fight in armed separatist struggles and investigates the formation of nationalist identities. A skillful meld of historical detail and ethnographic research, *Muslim Rulers and Rebels* makes a compelling contribution to the study of protest, rebellion, and revolution worldwide.

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Patricia Crone's *God's Rule* is a fundamental reconstruction and analysis of Islamic political thought focusing on its intellectual development during the six centuries from the rise of Islam to the Mongol invasions. Based on a wide variety of primary sources -- including some not previously considered from the point of view of political thought -- this is the first book to examine the medieval Muslim answers to questions crucial to any Western understanding of Middle Eastern politics today, such as why states are necessary, what functions they are meant to fulfill, and whether or why they must be based on religious law. The character of Muslim political thought differs fundamentally from its counterpart in the West. The Christian West started with the conviction that truth (both cognitive and moral) and political power belonged to separate spheres. Ultimately, both power and truth originated with God, but they had distinct historical trajectories and regulated different aspects of life. The Muslims started with the opposite conviction: truth and power appeared at the same time in history and regulated the same aspects of life. In medieval Europe, the disagreement over the relationship between religious authority and political power took the form of a protracted controversy regarding the roles of church and state. In the medieval Middle East, religious authority and political power were embedded in a single, divinely sanctioned Islamic community -- a congregation and state made one. The disagreement, therefore, took the form of a protracted controversy over the nature and function of the leadership of Islam itself. Crone makes Islamic political thought accessible by relating it to the contexts in which it was formulated, analyzing it in terms familiar to today's reader, and, where possible, comparing it with medieval European and modern political thought. By examining the ideological point of departure for medieval Islamic political thought, Crone provides an invaluable foundation for a better understanding of contemporary Middle Eastern politics and current world events.

This timely work examines the scale and root causes of terrorism across Southeast Asia, including the role of al-Qaeda's ascendancy in the region. It begins with an overview of the analytical and theoretical framework for discussing the subject. Individual chapters then examine terrorist activities from both functional and country-specific perspectives. The book traces fundamental linkages between terrorism and security issues, such as illegal immigration, narcotics trafficking, and other criminal activity. In addition, it considers the issue of convergence - the growing connection between criminal groups and terrorism, and how this may facilitate future violence. Written by a range of experts in the field, the individual chapters reflect a variety of perspectives. The contributions fall into two broad categories - chapters that directly address terrorism (the groups, their ideologies, their modus operandi, their origins, and state responses to them); and chapters that address the "enabling environment" that exists in Southeast Asia (the role of transnational crime, porous borders, convergence between terrorism and crime).

This study analyzes the ongoing conflicts in southern Thailand and southern Philippines between indigenous Muslim minorities and their respective central governments. In particular, it investigates and interrogates the ideological context and content of conflicts in southern Thailand and southern Philippines insofar as they pertain to Islam and radicalism in order to assess the extent to which these conflicts have taken on a greater religious character and the implications this might have on our understanding of them. In the main, the monograph argues that while conflicts in southern Thailand and southern Philippines have taken on religious hues as a consequence of both local and external factors, on present evidence they share little with broader radical global Islamist and Jihadist ideologies and movements, and their contents and contexts remain primarily political, reflected in the key objective of some measure of self-determination, and local, in terms of the territorial and ideational boundaries of activism and agitation. Furthermore, though both conflicts appear on the surface to be driven by similar dynamics and mirror each other, they are different in several fundamental ways.

Internal security crises, from environmental disaster, extreme poverty and deprivation, armed conflicts, or ethnic or religious conflict, provide sites of opportunity for those seeking to internationalize conflicts. Domestic conflicts in Africa, the Middle East, and Southeast Asia have started as internal problems, but have taken on regional and international dimensions as parties to the conflict within the country and sympathetic external forces have joined forces with each other for mutual gain. This book examines the international dimension to internal conflicts and asks: under what conditions do domestic conflicts become opportunities for regional or global actors to become involved? Why have some countries been able to successfully deal with this problem while others have not? Who are the actors who seek to internationalize conflicts? Why and with what means do they become involved and how do their agendas get internalized/localized? Cases include: the separatist movements in the Philippines, Southern Thailand, Aceh (Indonesia); and the civil wars in Rwanda/Congo, and Sierra Leone/Liberia, Lebanon, and Iraq. This book finds that a combination of greater democratization internally, coupled with constructive outside mediation efforts, can produce conditions necessary to prevent conflicts from escalating or diffusing, and can facilitate peace-building. Several chapters in this book were originally published as a special issue of *Asian Security*.

An innovative study which explores how the presence of Muslim communities transformed Europe and stimulated Christian society to define itself.

Nationalist and ethnic conflict can take many forms, from genocidal violence and civil war to protest movements and peaceful squabbles in democracies. Nationalist Passions poses a stark challenge to extreme rationalist understandings of political conflict. Stuart J. Kaufman elaborates a compelling theory of ethnic politics to explain why ethnic violence erupts in some contexts and how peace is maintained in others. At the core of Kaufman's theory is an assertion that conflicts are initiated due to popular "symbolic predispositions"—biases of all kinds—and perceptions of threat. Kaufman puts his theory to the test in a range of conflicts. He examines some highly violent episodes, among them the Muslim rebellion in the southern Philippines beginning in the 1970s; the civil war in southern Sudan that began in the 1980s; and the Rwanda genocide of 1994. Kaufman also analyzes other situations in which leaders attempted to tame the violence that nationalist passions can generate. In India, Mahatma Gandhi mobilized an overtly nonviolent movement but failed in his efforts to prevent the rise of Muslim-Hindu communal violence. In South Africa, Nelson Mandela and F. W. de Klerk ended apartheid, but not without terrible cost—more than fifteen thousand people died while the negotiations were under way. In Tanzania, however, Julius Nyerere led one of the few ethnically diverse countries in the world with almost no ethnic violence. Nationalist Passions is essential reading for policymakers, international aid workers, and all others who seek to find the best possible outcomes for future internal and interstate clashes.

Zachary Abuza has traveled to most of the hot spots of Islamic militancy in Southeast Asia. Drawing on this intensive on-the-ground investigation, he explains the growing--and increasingly violent--Islamic political consciousness in Southeast Asia.

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