The paper seeks to provide a holistic understanding of its emergence, development and transformation. Most contemporary writings on Islam tend to portray global Islamic activism in a negative light, but through strong emphasis on tolerance, service, philanthropy, education, and pluralism, Gulen and the Aga Khan are reshaping Muslim globality and offering an alternative view of Islam and what it means to be a Muslim in today’s world. Within the context of globalization, pluralism, multiculturalism, and internationalism, the Ismaili and the Gulen movements serve as modern day articulations of Muslim cosmopolitanism. The movements are reshaping Muslim ethos and a faith based identity while cultivating a new paradigm for cultural, religious, and social engagement and interaction for a more equitable and just world.

Pamiris, or Badakhshans in popular discourse, form a small group of Iranian peoples who inhabit the mountainous region of Pamir-Hindu Kush, being the historical region of Badakhshan. Pamiri communities are located in the territories of four current nation-states: Tajikistan, Afghanistan, China and Pakistan. This book provides insights into the identity process of a group of mountain communities whose vigorous cultures, languages and complex political history have continued to shape a strategic part of the world. Its various chapters capture what being a Pamiri may entail and critically explore the impact of both trans-regionalism and the globalisation processes on activating, engaging and linking the dispersed communities. The book presents a variety of lines of argument pertaining to Pamiri identity and identification processes. Structured in three parts, the book first addresses themes relevant to the region’s geography and the recent history of Pamiri communities. The second section critically explores the rich philosophical, religious and cultural Pamiri heritage through the writings of prominent historical figures. The final section addresses issues pertaining to the contemporary diffusion of traditions, peace-building, interconnectivity and what it means to be a Pamiri for the youth of the region. Contributions by experts in their field offer fresh insights into the Ismaili communities in the region while successfully updating the historical and ethnographic legacy of Soviet times with present-day scholarship. As the first collection of scholarly contributions in English entirely focusing on the Pamiri people, this book will be of interest to academic in the fields of history, anthropology, religious studies, sociology, linguistics, education and geography of Central Asia and/or East Asia as well as of Islam, Islamic thought, minority-majority relations, population movements and the processes of defining and affirming identity among minority groups.

For many American Muslims, the 9/11 attacks and subsequent War on Terror marked a rise in intense scrutiny of their religious lives and political loyalties. In Suburban Islam, Justine Howe explores the rise of ‘third spaces’, social surroundings that are neither home nor work, created by educated, middle-class American Muslims in the wake of increased marginalization. Third spaces provide them the context to challenge their exclusion from the American mainstream and to enact visions for American Islam different from those they encounter in their local mosques. One such third space is the Mohammed Alexander Russell Webb Foundation, a family-oriented Muslim institution in Chicago’s suburbs. Howe uses Webb as a window into how Muslim American identity is formed through the interplay of communal interpretative practices, institutional rituals, and everyday life. The diverse Muslim families of the Webb Foundation have transformed hallmark secular suburban activities like football games, apple picking, and camping trips into acts of piety—rituals they describe as the enactment of “proper” American Muslim identity. Howe analyzes the relationship between these consumerist practices and the Webb Foundation’s adult educational programs, through which participants critique what they call “cultural Islam.” They envision creating an “indigenous” American Islam characterized by gender equality, reason, and pluralism. Through changing configurations of ethnicity, gender, and socioeconomic class, Webb participants imagine a “seamless identity” that marries their Muslim faith to an idealized vision of suburban middle-class life. This book will be of interest to students of Sociology, Political Science and International Relations, 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-Qaeda’ 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.

This book explores the evolution of a Shia Ismaili identity and crucial aspects of the historical forces that conditioned the development of the Muslim modern in late colonial South Asia. It traces the legal process that, since the 1860s, recast a Shia Ismaili identity for the Ismailis, and explicates the public career of Imam Aga Khan III amid heightened religious internationalism since the late-nineteenth century, the age of ‘religious internationals’. It sheds light and elaborates on the enduring legacies of questions such as the Aga’s understanding of colonial modernity, his ideas of India, restructured modalities of community governance and the evolution of Imamate-sponsored institutions, key strands in scholarship that characterized the development of the Muslim and Shia Ismaili modern, and Muslim universality vis-à-vis denominational particularities that often transcended the limits of the modular nation and state structure.

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 addresses 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.

Providing a unique and clearly structured tool, this book presents an authoritative collection of carefully selected global case studies. Some of these are considered global due to their internationally relevant subject matter, whilst others demonstrate the blurring of traditional legal categories in an age of accelerated cross-border movement. The study of the selected cases in their political, cultural, social and economic contexts sheds light on the contemporary transformation of law through its encounter with conflicting forms of normativity and the multiplication of potential fora.

Community Music Today highlights community music workers who constantly improvise and reinvent to lead through music and other expressive media. It answers the perennial question “What is community music?” through a broad, international palette of contextual shades, hues, tones, and colors. With
Examining the connection between the concept of authority and the transformation of the Ismaili imamate, Authority without Territory is the first study of the imamate in contemporary times with a particular focus on Aga Khan, the 49th hereditary leader of Shi'a Ismaili Muslims.

This book explores the evolution of a Shia Ismaili identity and crucial aspects of the historical forces that conditioned the development of the Muslim modern in late colonial South Asia. It traces the legal process that, since the 1860s, recast a Shia IImami identity for the Ismailis, and explicates the public career of Imam Aga Khan III amid heightened religious internationalism since the late nineteenth century, the age of ‘religious internationalists’. It sheds light on the enduring legacies and contemporary questions such as the Aga’s understanding of colonial modernity, his ideas of India, restructured modalities of community governance and the evolution of Imamate-sponsored institutions, key strands in scholarship that characterized the development of the Muslim and Shi’a Ismaili traditions, and Muslim universality vis-à-vis denominational particularities that often transcended the remits of the modular nation and state structure.

The Ismaili Muslims, who belong to the Shia branch of Islam, live in over 25 different countries around the world, mainly in Asia, Africa and the Middle East. Their history has typically been linked to the history of the various countries in which they live, but the worldwide community is united under Prince Karim Aga Khan, the spiritual leader and 49th Imam of the Ismaili Muslims. Few fields of Islamic studies have witnessed as drastic a change as Ismaili studies, due in part to the recent discovery of numerous historical texts, and author Farhad Daftary makes extensive use of these new sources in the Historical Dictionary of the Ismailis. This comprehensive new reference work is the first of its kind on the Ismailis and presents a summary of the findings of modern scholarship on the Ismaili Shia Muslims and different facets of their heritage. The dictionary covers all phases of Ismaili history as well as the main doctrines of the community. It includes an introductory chapter, which provides a broad historical survey of the Ismailis, followed by alphabetical entries on all major aspects of the community, such as key figures, institutions, traditions, and doctrines. It also contains a chronology, geographical tables, a glossary, and a substantial bibliography. This book is an excellent access point for students, researchers, and anyone wanting to know more about the Ismailis.”

Olivier Roy, world-renowned authority on Islam and politics, finds in the modern disconnection between faith communities and socio-cultural identities a fertile space for fundamentalism to grow. Instead of freeing the world from religion, secularization has encouraged a kind of holy ignorance to take root, an anti-intellectualism that promises immediate, emotional access to the sacred and positions itself in direct opposition to contemporary pagan culture. The secularization of society was supposed to free people from religion, yet individuals are converting en masse to fundamentalist faiths, such as Protestant evangelicalism, Islamic Salafism, and Haredi Judaism. These religions either reassert adherents to their culture through cultural referents, like halal fast food, or maintain their momentum through purification rituals, such as speaking in tongues, a practice that allows believers to utter a language that is entirely their own. Instead of a return to traditional religious worship, we are now witnessing a revitalisation of faith communities from ethnic and national identities. Roy explores the options now available to powers that hope to integrate or control these groups; and whether marginalisation or homogenisation will further divide believers from their culture.

The Ismailis have enjoyed a long, eventful and complex history dating back to the 8th century CE and originating in the Shi’i tradition of Islam. During the medieval period, Isma’ili of different regions - especially in central Asia, south Asia, Iran and Syria - developed and elaborated their own distinctive literary and intellectual traditions, which have made an outstanding contribution to the culture of Islam as a whole. At the same time, the Ismailis in the Middle Ages split into two main groups who followed different spiritual leaders. The bulk of the Ismailis came to have a line of imams now represented by the Aga Khans, while a smaller group - known in south Asia as the Bohras - developed their own type of leadership. This collection is the first scholarly attempt to survey the modern history of both Ismaili groupings since the middle of the 19th century. It covers a variety of topical issues and themes, such as the modernising policies of the Aga Khans, and also includes original studies of regional developments in Ismaili communities worldwide. The contributors focus too on how the Ismailis as a religious community have responded to the twin challenges of modernity and emigration to the West. “A Modern History of the Ismailis” will be welcomed as the most complete assessment yet published of the recent trajectory of this fascinating and influential Shi’i community.

This contribution to the global history of ideas uses biographical profiles of 18th-century contemporaries to find what Salafist and Sufi Islam, Evangelical Protestant and Jansenist Catholic Christianity, and Hasidic Judaism have in common. Such figures include Mu’ammad Ibn abd al-Wa?hab, Count Nikolaus Zinzendorf, Jonathan Edwards, John Wesley, Jean-Jacques Rousseau, and Israel Ba’al Shem Tov. The book is a unique and comprehensive study of the complex relationship between the “evangelical” movements in all three Abrahamic religions and the ideas of the Enlightenment and Counter-Enlightenment. Centered on the 18th century, the book reaches back to the third century for context and forward to the 21st for the legacy of these movements. This text appeals to students and researchers in many fields, including philosophy and religion, their histories, and World History, while also appealing to the interested lay reader.

JosT Bastos is an associate professor of anthropology at the New University of Lisbon. –

Diverse Spaces: Identity, Heritage and Community in Canadian Public Culture explores the presentation and experience of diversity and belonging in public cultural spaces in Canada. An interdisciplinary group of scholars interrogate how ‘Canadian-ness’ is represented, disputed, negotiated and learned through, for example, media and institutions. The volume begins with contributions that draw attention to spaces within which the experience of public culture is contested and establish the volume's contextual and disciplinary parameters. In turn, the contributors probe the ontological and ethical implications of the coexistence of such spaces within the formation of public cultural identities. The contributors argue that the same spaces that have often been used to consolidate national identity are those that also allow for the identity politics of difference to manifest. They offer a range of perspectives on the ways in which cultural diversity is represented and experienced in public cultural spaces.

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from the borders of the Soviet Empire to the world’s center is the focus of the discussions in ‘Globalization on the Margins.’ The transition to the modern past. Weaving together the road, a population, and a region, Azan on the Moon presents a rich ethnography of global connections.

From a master historian, the definitive account of history’s first terrorists An offshoot of the Ismaili Shi’ite sect of Islam, the Assassins were the first group to make systematic use of murder as a political weapon. Established in Iran and Syria in the eleventh and twelfth centuries, they aimed to overthrow the existing Sunni order in Islam and replace it with their own. They terrorized their foes with a series of dramatic murders of Islamic leaders, as well as of some of the Crusaders, who brought their name and fame back to Europe. Professor Lewis Coser traces the history of this radical group, studying its teachings and its influence on Muslim thought. Particularly insightful in light of the rise of the terrorist attacks in the U.S. and in Israel, this account of the Assassins—whose name is now synonymous with politically motivated murderers—places recent events in historical perspective and sheds new light on the fanatic mind.

Faith and World explores the way contemporary Ismaili institutions articulate the ethics of the Quran using the language of modern liberal discourse. It is the first comprehensive study of contemporary Ismaili social and political thought. The Ismailis are a transnational Muslim community headed by the 49th Ismaili Imam, Aga Khan IV, who views liberal pluralism as supporting the tenets of ethical Islamic living in the present day. Contemporary Ismaili thought views the Ismaili tradition as connected to a historical past deriving from Quranic principles and the teachings of the Prophet Muhammad and his heirs, the Shi’a Imams. Thus, contemporary Ismailis focus on liberal values like democracy, pluralism, and education are seen as contemporary forms of eternal Quranic ethical principles. The book furthers Western understanding of Islam, a key to overcoming misconceptions about the interconnected relationships between today’s converging civilizations. Faith and World incorporates the following: a review of both popular and academic literature about the Aga Khan and the Ismailis; an exploration and explanation of the essentially Ismaili approach to Quranic exegesis; a survey of the work of the AKDN in Afghanistan, serving as the basis to explore the Aga Khans ethical impetus for the existence and work of the network; a look at the core liberal commitments that inform contemporary Ismaili thought, such as democracy, pluralism, and civic education; and an examination of the emergence of the transnational Ismaili community and the role of the Imamate in fostering a sense of loyalty and unity among the diverse ethnocultural Ismaili communities.

Mohammed Arkoun was one of the most prominent and influential Arab intellectuals of his day. During a career spanning more than thirty years, he was revered as an outstanding research scholar, a bold critic of the theoretical tensions embedded within Islamic Studies and an outspoken public figure, upholding political, social and cultural modernism. This Festschrift honours Arkoun’s scholarship, bringing together the contributions of eleven distinguished scholars of history, religious studies and philosophy. It offers a comprehensive selection of critical engagements with Arkoun’s work, reflecting on his contribution to the ongoing dialogue on Islam and its ideological, philosophical and theological dimensions. The authoritative reference study on the work of Mohammed Arkoun, The Construction of Belief is essential reading for students and scholars of Islam, Muslim societies and cultures, modernity, religious studies, philosophy and semantiki.

Reflecting on almost three decades of post-socialist transformations, the second edition of Globalization on the Margins explores continuities and changes in Central Asian education development since the dissolution of the Soviet Union in 1991, with a particular focus on the developments that took place since the production of the first edition in 2011. Rather than viewing these transformations in isolation, the authors place their analyses within the global context by reflecting on the interaction between Soviet legacies and global education reform pressures in the Central Asian countries of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan. This new edition, in addition to a revised introduction and a newly added conclusion, consists of four thematic sections, each reflecting a key theme in the educational life of the Central Asian states. These thematic sections, introduction and conclusion collectively update our understanding of the recent developments and challenges in education of the five Central Asian states. They, however, go beyond mere information update, so as to complicate, re-engage, re-form and re-define the margins, taking up ‘margins’ a conceptual, geographic, cultural, and geo-political construct. Notwithstanding the diversity of local and international authors, variety of theoretical perspectives, methodological approaches, and conceptual lenses, the essays reveal the complexity and uncertainty of the post-socialist education transformations. Instead of portraying the transition process as the influx of Western ideas into the region, Globalization on the Margins provides new lenses to critically examine education as a contested field of diverse perspectives, competing forces, and multidirectional flow of ideas, concepts, and reforms in Central Asia. ENDORESEMENTS: “Hindsight famously brings clarity. And, much of what happened after the fall of the Berlin Wall and the collapse of the Soviet Union has now been correctly deduced over to historians. Nonetheless, we ignore that history at our peril. The contributors to this volume show that carefully textured and historically attuned education research generates deep insights into ongoing transformations and the political, cultural, social and economic structures, relations, and practices that do the work of producing margins and centers in the first place.” – Noah W. Sobel, Loyola University Chicago “Globalization on the margins and at the epicentre of the battles of the Great Powers. Two excellent educators, Sarfaraz Niyozov and Ivetta Silova, compiled a timely and long-awaited scholarly work based on empirical research in societies, which had similar history close to three decades ago. All the contributors are prolific educators who know the education system from within and without, who either hailed from the region or have spent a considerable amount of time to know the system. The book conveys stories of education through the ups and downs of historical evolution. It is a must-read primer for anyone interested in learning about high quality research in the field of education in Central Asia. It is a huge contribution to educational research with an impact on research and teaching for years to come.” – Duishon Shamatov, Nazarbayev University, Kazakhstan “The challenge of moving Central Asia from the borders of the Soviet Empire to the world’s center is the focus of the discussions in ‘Globalization on the Margins.’ The transition to the Western models of education was happening in the context of major paradigm shift, which entire humanity was experiencing and which could be described as the arrival of the new post-industrial civilization. During this process, Central Asian countries have been pushed to the margins, because their contribution to the wealth of the new world know-how was much less pronounced than that of their Western neighbours. Therefore, investment into the research that contributes to local knowledge production seems a natural solution to the problem. All the contributors to this book have a vast experience in the region and many of their observations are thought provoking. This is a very insightful and much needed book.” – Elena Lenskaya, Moscow School of Social and Economic Sciences, Russia

"Muslim Zion" argues that Pakistan has never been a nation-state, grounded in the historic connections of lands and peoples. Just as Israel is the only Jewish state, Pakistan is the only Muslim state to make religion the sole basis of its nationality. Faisal Devji offers a penetrating critique of founding a state on nothing but the idea of belonging.

In Jonah Blank’s important, myth-shattering book, the West gets its first look at the Daudi Bohras, a unique Muslim denomination who have found the core of their religious beliefs largely compatible with modern ideology. Combining orthodox Muslim prayer, dress, and practice with secular education, relative gender equality, and Internet use, this community serves as a surprising reminder that the central values of “modernity” are hardly limited to the West. This book analyzes the successes and impediments of various educational policies in Pakistan, Tajikistan, and Afghanistan. The authors analyze how current and past discourses on gender, religion, culture, politics, and the economy affect formal education and communal transformation in mountainous regions.

Composed in Indian languages and idioms, the Ginans have been sung for many centuries in the daily rituals of the Shia community, specifically the Satpanth Ismaili Muslims of South Asia. This volume on the Ginans illustrates how Muslims were influenced by the surrounding cultures and philosophies, and evolved/created new ways of expressing their beliefs and values.

What binds overseas Chinese communities together? Traditionally scholars have stressed the interplay of external factors (discrimination, local hostility)
and internal forces (shared language, native place ties, family) to account for the cohesion and ‘Chineseness’ of these overseas groups. Andrew Wilson challenges this Manichean explanation of identity by introducing a third factor: the ambitions of the Chinese merchant elite, which played an equal, if not greater, role in the formation of ethnic identity among the Chinese in colonial Manila. Drawing on Chinese, Spanish, and American sources and applying a multi-disciplinary approach, this book reconstructs the sources of authority and identity that underpin the Chinese community as a period of dramatic socioeconomic change and political upheaval. It reveals the ways in which wealthy Chinese merchants dealt not only with goods and services, but also political influence and the movement of human talent from China to the Philippines. Their influence and status extended across the physical and political divide between China and the Philippines, from the villages of southern China to the streets of Manila, making them a truly transnational elite. Control of community institutions and especially migration networks accounts for the cohesion of Manila’s Chinese enclave, argues Wilson, and the most successful members of the elite self-consciously chose to identify themselves and their protégés as Chinese.

By emphasizing on the Pamir region a comprehensive overview of path-dependent and recent developments in a remote mountain region is provided in this book. Overall neglect in the mountainous periphery is contrasted by shifting the centre of attention to the Pamirs situated at the interface between South-Central Asia and Central Asia. From colonial divide and rule to multi-ethnic and regional formations, the book presents a picture of how the Pamirs have collected to provide a variety of perspectives on the Pamirs highlighting transformation and transition in Post-Soviet societies as well as in Afghanistan and Pakistan. The similar ecological environment across borders features the common ground while analyzing development processes in a set of case studies that aim at highlighting certain aspects of regional development.


The Isma‘ili Muslims, a major sect of Shi‘i Islam, form a community that is intriguing in its deterritorialized social organization. Informed by the richness of Isma‘ili history, theories of transnationalism and globalization, and firsthand ethnographic f

This book discusses the common principles of morality and ethics derived from divinely endowed intuitive reason through the creation of al-‘ilā‘ (nature) and human intellect (al-‘aql). Biomedical topics are presented and ethical issues related to topics such as genetic testing, assisted reproduction and organ transplantation are discussed. Whereas these natural sources are God’s special gifts to human beings, God’s revelation as given to the prophets is the supernatural source of divine guidance through which human communities have been guided at all times through history. The second part of the book concentrates on the objectives of Islamic religious practice – the maqāsid – which include: Preservation of Faith, Preservation of Life, Preservation of Intellect (al-‘aql) and reason, Preservation of Property (al-mal) and Preservation of Progeny. Lastly, the third part of the book discusses selected topical issues, including abortion, assisted reproduction devices, genetics, organ transplantation, brain death and end-of-life aspects. For each topic, the current medical evidence is followed by a detailed discussion of the ethical issues involved.

Islam has long been a part of the West in terms of religion, culture, politics and society. Discussing this interaction from al-Andalus to the present, this Handbook explores the influence Islam has had and will have; particularly its impact on host societies, culture and politics. Highlighting specific themes and topics in history and culture, chapters cover: European paradigms Muslims in the Americas Cultural interactions Islamic cultural contributions to the Western world Western contributions to Islam Providing a sound historical background, from which a nuanced overview of Islam and Western society can be built, the Routledge Handbook of Islam in the West brings to the fore specific themes and topics that have generated both reciprocal influence, and conflict. Presenting readers with a range of perspectives from scholars based in Europe, the US, and the Middle East, this Handbook challenges perceptions on both western and Muslim sides and will be an invaluable resource for policymakers and academics with an interest in the History of Islam, Religion and the contemporary relationship between Islam and the West.

The book explores the complex world of Islam from the perspective of its adherents and activists in Azerbaijan. Baku, the most secular Muslim capital city, is a battlefield for the minds and souls of “ethnic Muslims.” Visiting pirs was till now the typical expression of religiosity among Azerbaijani Muslims. Sunni-Shia division was blurred. Nowadays, Shia and Sunni Muslim movements propose new distinctive identities. Foreign and local preachers took advantage of liberal religious policies of the 1990s to promote their ideas. Salafist stress the “pristine” Islam and the idea of universalism, while Shias underline rationality in their faith tradition. Turkish model of Islam is more inclusive towards local customs. Sufism, although not as powerful as before, also has a role in this diversity. Finally, local charismatic figures gain supporters. The book investigates how this pluralism affects both religious groups and believers. Competitive environment requires effective strategies and flexibility. In this process, the traditional dominance of Shism is challenged by Sunni movements. Shiism, however, is not giving up and adapts its concepts and practices to contemporary contexts.

A re-examination of the historical development of urban identity and community along the Swahili Coast.

Questions of secularity and modernity have become globalized, but most studies still focus on the West. This volume breaks new ground by comparatively exploring developments in five areas of the world, some of which were hitherto situated at the margins of international scholarly discussions: Africa, the Arab World, East Asia, South Asia, and Central and Eastern Europe. In theoretical terms, the book examines three key dimensions of modern secularity: historically contingent meanings and cultural entanglements, the contribution of religious institutions and the state, as well as differences in how these dimensions are linked to specific histories of religious and ethnic diversity, processes of state formation and nation-building. They also reveal how secularities are critically shaped through civilizational encounters, processes of globalization, colonial conquest, and missionary movements, and how entanglements between different territorially grounded notions of secularity or between local cultures and transnational secular arenas unfold over time.

Based on extensive, long-term fieldwork in the borderlands of Afghan and Tajik Badakhshan, this book explores the importance of local leaders and local identity groups for the stability of a state’s borders, and ultimately for the stability of the state itself. It shows how the implantation of formal institutional structures at the border, a process supported by United Nations and other international bodies, can be counterproductive in that it may marginalize local leaders and alienate the local population, thereby increasing overall instability. The study considers how, in this particular borderland where trafficking of humans and people is an everyday business, and imperfect customs and security institutions contributed to a complex mix of oppression, hidden protest and subtle resistance, which benefited illicit traders and hindered much needed humanitarian work. The book relates developments in this region to borderlands elsewhere, especially new borders in the former Soviet bloc, and argues that local leaders and organisations should be given semi-autonomy in co-ordination with state border forces in order to increase stability and the acceptence of the state.

From global missionary among proselytizing faiths to mass migration through religious diasporas, religion has traveled from one side of the world and back again. It continues to play a prominent role in shaping world politics and has been a vital force in the continued emergence, spread, and creation of a transnational civil society. Exploring how religious roots are shaping organizations that seek to aid people across political and geographic boundaries - 'service movements' - this book focuses on how religious movements establish structures to assist people with basic human needs such as food, clothing, shelter, education, and health. Examining a multitude of faith traditions with origins in different parts of the world, seven contributing chapters, with an introduction and conclusions by the senior author, offer a unique discussion of the intersections between religious transnationalism and social movements.
This thesis will explore the challenges and negotiations towards an articulation of important constituent elements of the personal and community, that shape identity in the space between two “social imaginaries” (Taylor 2004), the Shia-Imami-Nizari-Ismaili Muslim and the “modern-Western. The dissertation includes the following approaches: autobiographical narration, intermingled with the voices of social theorists Charles Taylor, Seyyed Hossein Nasr and the Ismaili community leadership (the Ismaili Imamat), towards rendering a historical philosophical lens that provides common ground, for analysis of the tensions and accommodations towards personal and communal identity construction within the Nizari-Ismaili Muslim community, and its evolution of a social imaginary and the role of education. However, the overarching theme of the thesis relates to the challenge that secular society and globalization pose to a traditional religious worldview.

Olivier Roy, world-renowned authority on Islam and politics, finds in the modern disconnection between faith communities and socio-cultural identities a fertile space for fundamentalism to grow. Instead of freeing the world from religion, secularization has encouraged a kind of holy ignorance to take root, an anti-intellectualism that promises immediate, emotional access to the sacred and positions itself in direct opposition to contemporary pagan culture. The secularization of society was supposed to free people from religion, yet individuals are converting en masse to fundamentalist faiths, such as Protestant evangelicalism, Islamic Salafism, and Haredi Judaism. These religions either reconnect adherents to their culture through casual referents, like halal fast food, or maintain their momentum through purification rituals, such as speaking in tongues, a practice that allows believers to utter a language that is entirely their own. Instead of a return to traditional religious worship, we are now witnessing the individualisation of faith and the disassociation of faith communities from ethnic and national identities. Roy explores the options now available to powers that hope to integrate or control these groups; and whether marginalisation or homogenisation will further divide believers from their culture.


In Stalinist Russia, the idealized Soviet man projected an image of strength, virility, and unyielding drive in his desire to build a powerful socialist state. In monuments, posters, and other tools of cultural production, he became the demigod of Communist ideology. But beneath the surface of this fantasy, between the lines of texts and in film, lurked another figure: the wounded body of the heroic invalid, the second version of Stalin’s New Man. In How the Soviet Man Was Unmade, Lilya Kaganovsky exposes the paradox behind the myth of the indestructible Stalinist-era male. In her analysis of social-realist literature and cinema, she examines the recurring theme of the mutilated male body, which appears with startling frequency. Kaganovsky views this representation as a thinly veiled statement about the emasculated male condition during the Stalinist era. Because the communist state was “full of heroes,” a man could only truly distinguish himself and attain hero status through bodily sacrifice—yet in his wounding, he was forever reminded that he was limited in what he could achieve, and was expected to remain in a state of continued subservience to Stalin and the party. Kaganovsky provides an insightful reevaluation of classic works of the period, including the novels of Nikolai Ostrovskii (How Steel Was Tempered) and Boris Polevoi (A Story About a Real Man), and films such as Ivan Pyr’ev’s The Party Card, Eduard Pentslin’s The Fighter Pilots, and Mikhail Chiaureli’s The Fall of Berlin, among others. The symbolism of wounding and dismemberment in these works acts as a fissure in the facade of Stalinist cultural production through which we can view the consequences of historic and political trauma.