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Islamic schools, or madrasas, have been accused of radicalizing Muslims and participating, either actively or passively, in terrorist networks since the events of 9/11. In Pakistan, the 2007 siege by government forces of Islamabad's Red Mosque and its madrasa complex, whose imam and students staged an armed resistance against the state for its support of the "war on terror," reinforced concerns about madrasas' role in regional and global jihad. By 2006 madrasas registered with Pakistan's five regulatory boards for religious schools enrolled over one million male and 200,000 female students. In The Rational Believer, Masooda Bano draws on rich interview, ethnographic, and survey data, as well as fieldwork conducted in madrasas throughout the country to explore the network of Pakistani madrasas. She maps the choices and decisions confronted by students, teachers, parents, and clerics and explains why available choices make participation in jihad appear at times a viable course of action. Bano works shows that beliefs are rational and that religious believers look to maximize utility in ways not captured by classical rational choice. She applies analytical tools from the New Institutional Economics to explain apparent contradictions in the madrasa system-for example, how thousands of young Pakistani women now demand the national adoption of traditional sharia law, despite its highly restrictive limits on female agency, and do so from their location in Islamic schools for girls that were founded only a generation ago.

The revival of madrasas in the 1980s coincided with the rise of political Islam and soon became associated with the "clash of civilizations" between Islam and the West. This volume examines the rapid expansion of madrasas across Asia and the Middle East and analyses their role in society within their local, national and global context. Based on anthropological investigations in Afghanistan, Bangladesh, China, Iran, and Pakistan, the chapters take a new approach to the issue, examining the recent phenomenon of women in madrasas; Hui Muslims in China; relations between the Iran's Shia seminary after the 1979-Islamic revolution and Shia in Pakistan and Afghanistan; and South Asian madrasas. Emphasis is placed on the increased presence of women in these institutions, and the reciprocal interactions between secular and religious schools in those countries. Taking into account social, political and demographic changes within the region, the authors show how madrasas have been successful in responding to the educational demand of the people and how they have been modernized their style to cope with a changing environment. A timely contribution to a subject with great international appeal, this book will be of great interest to students and scholars of international politics, political Islam, Middle East and Asian studies and anthropology.

This book offers an overview of the history and development of civil society in three major nations of South Asia Pakistan, India and Bangladesh from colonial times to the present. It examines the liberalization of civil society since the 1980s, the needs it created for civil action, the professionalization of civil society organizations, and the extent to which civil society may benefit society at large in the context of local, national and global transformations in the economy, political regime and ideology. The reader will find new insights on the interaction between the liberalization of multifaceted civil societies in the three countries, presenting contrasts such as restrictions put on women's organizations or labour unions and acceptance of religious organizations' activities. The volume looks at forms of transfer of civil society models, representation and democratic legitimacy of civil society organizations such as nongovernmental organizations, government organized NGOs and faith-based organizations, along with the structuring of civil society through legal frames as well as female, religious, and ethnic mobilizations around language and literature. Using wide-ranging empirical data and theoretical analyses, it deals with civil society issues relating to human rights and political challenges, justice, inequality, empowerment, and the role of bureaucracy, women's movements, and ethnic and linguistic minorities. It also presents early responses to the Covid-19 crisis in 2020 which created significant pressure on the states and on civil society. This book will be useful to scholars and researchers of political studies, development studies, sociology, public policy and governance, law and human rights, as also to professionals in think tanks, civil society activists and NGOs.

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