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This unique book analyzes the discourse of organizations affiliated with al-Qaeda. It interrogates the discourse of these extremist organizations, which publish their own newspapers. These publications, widely distributed to the local population, play a critical role in securing and maintaining public support for the militant organizations. The book examines how these organizations discursively construct the socio-political reality of their world, in the process defining the Self and the Other. The Self becomes umma, or the global Muslim community, while the Other becomes the West, including the United States, Israel, and India. This book presents an analysis of three historical moments—the assassination of al-Qaeda chief Osama Bin Laden, the controversial YouTube video Innocence of the Muslims, and the shooting of the Pakistani child activist and Nobel Laureate Malala Yousafzai. This analysis reveals the discursive strategies used by the militant organizations to create what Foucault calls regimes of truth and articulate identities of the Self and the Other. The first of its kind, this book provides an insight into the mind-set of extremists. It presents a picture of the world that extremists construct through their own discourse and explains how extremists try to win the hearts and minds of mainstream Muslims in order to expand their support base, seek donations, and find new recruits. Understanding extremist narratives and the ways they feed the broader militant discourse may yield more meaningful and effective strategies for the West to communicate with mainstream Muslims.

A directory to the universities of the Commonwealth and the handbook of their association.

Research articles selected from Pakistan journal of history and culture (PJHC) published by the National Institute of Historical and Cultural Research (NIHCR).

Pakistan today stands at a critical juncture in its short history of existence. While much has been written about Pakistan, little is known about Communism or left-leaning politics in the country post-Partition which played a key role in shaping Pakistani politics today. Kamran Asdar Ali here presents the first extensive look at Pakistan's communist and working class movement. The author critically engages with the history of Pakistan's early years while paying special attention to the rise and fall of the Communist Party of Pakistan (CPP), from Partition in 1947 to the aftermath of Bangladeshi independence in 1971. Since its formation in 1947 as a homeland for South Asian Muslims, Pakistan has been a configuration of shifting alliances and competing political and social ideologies. Pakistan has experienced three military takeovers and is plagued with geopolitical conflict - from Kashmir to Baluchistan, Waziristan - and while these aspects of Pakistan make headlines, in order to understand the complexities of these events, it is vital to understand the state's relationship throughout history with its divergent political and ethnic voices. One dominant feature of the state, along with its emphasis on the Islamic nature of its polity, has been the non-resolution of its ethnic problem - while the history of Pakistan is often viewed through the lens of unified Muslim nationalism, the author here also explores the history of Pakistan's often tense relationship with its various ethnic groups - Baluch, Pathan, Sindhis, Punjabis and Bengalis. Shedding light on a vital and little-researched aspect of Pakistani history, this book shows that military coups, Islamic radicalization and terrorist activities do not constitute the sum total of Pakistan's history; that it, too, has had a history that included the activities of communist intellectuals and activists.

In order to understand the Pakistani state and government's treatment of non-dominant ethnic groups after the failure of the military operation in East Pakistan and the independence of Bangladesh, this book looks at the ethnic movements that were subject to a military operation after 1971: the Baloch in the 1970s, the Sindhis in the 1980s and Mohajirs in the 1990s. The book critically evaluates the literature on ethnicity and nationalism by taking nationalist ideology and the political divisions which it generates within ethnic groups as essential in estimating ethnic movements. It goes on to challenge the modernist argument that nationalism is only relevant to modern-industrialised socio-economic settings. The available evidence from Pakistan makes clear that ethnic movements emanate from three distinct socio-economic realms: tribal (Baloch), rural (Sindh) and urban (Mohajir), and the book looks at the implications that this has, as well as how further arguments could be advanced about the relevance of ethnic movements and politics in the Third World. It provides academics and researchers with background knowledge of how the Baloch, Sindhi and Mohajir ethnic conflict in Pakistan took shape in a historical context as well as probable future scenarios of the relationship between the Pakistani state and government, and ethnic groups and movements.

This book addresses important issues to the democratisation and development initiatives of developing countries. In many former colonies, the government remains centralised, and many in the population are unable to fully participate in its functioning. A critical difference between being a subject and a citizen is the ability to partake in governance. Such involvement requires knowledge, literacy, and the availability of literature in local and national languages. This book challenges policy makers and scholars to find creative ways of fostering political empowerment through developing language programmes.

Most contemporary journalistic and scholarly accounts of the instability gripping Afghanistan and Pakistan have argued that violent Islamic extremism, including support for the Taliban and related groups, is either rooted in Pashtun history and culture, or finds willing hosts among their communities on both sides of the Afghanistan-Pakistan border. Abubakar Siddique sets out to demonstrate that the failure, or even unwillingness, of both Afghanistan and Pakistan to absorb the Pashtuns into their state structures and to

incorporate them into the economic and political fabric is central to these dynamics, and a critical failure of nation- and state-building in both states. In his book he argues that religious extremism is the product of these critical failures and that responsibility for the situation lies to some degree with the elites of both countries. Partly an eye-witness account and partly meticulously researched scholarship, *The Pashtun Question* describes a people whose destiny will shape the future of Pakistan and Afghanistan.

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