Chapter 1 : Books and Articles | Siba N. Grovogui

Project MUSE Mission. Project MUSE promotes the creation and dissemination of essential humanities and social science resources through collaboration with libraries, publishers, and scholars worldwide.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: The overwhelming yearning and willingness to make a significant, worthwhile, influential, and long-lasting change is viewed as a grave and imperative matter. The matter is neither a hoax nor a game. It is a matter of turning dreams into living realities. The task is accomplished with sheer pleasure, utmost gratification , precision, and finesse. It is the goal of every activist to attempt to implement and achieve the preceding elements in order to make a substantial change. Whether or not one is viewed as influential is not a concern; to alleviate crises in the world remains an imperative matter. We refuse to remain stagnant, and through writing, speaking, teaching, and lobbying, we will continue to offer unwavering support for the cause until justice is served. Its founder and leader was Hasan al-Banna, who was executed by the Egyptian government in because his philosophy and the formidable success of his movement were interpreted as a threat to the government. He formulated the Ikhwan al-Muslimoon as an organization with well-established and intricate rules so that the movement would continue long after his death. Today, the organization functions in over seventy countries around the world. The Ikhwan al-Muslimoon works to establish worldwide peace by first establishing peace within the individual. Hasan al-Banna and aspects of his inspiring, prestigious, and sincere movement prompted my religious activism from an early age. This philosophy remains the backbone of my religious-related activism, and is one of the key elements that channeled me to select my first career as a teacher at the secondary level in order to work with the next generation. My parents, activists within the Muslim community, hold notable leadership roles as well as formidable organizational qualities. My father maintains a substantial Islamic library for research and increasing understanding of the faith, whereas my mother propagates the fundamental faith-bound principles of the religion such as the oneness of God and absolute trust in God. The exposure to spirituality at an early age assists in acquiring characteristics such as God-consciousness and accountability. My three older brothers You are not currently authenticated. View freely available titles:

Nadira Mustapha 11 In Pursuit of Peace and Justice In Pursuit of Peace and Justice Roots of Religious Activism The Ikhwan al-Muslimoon, the Muslim Brotherhood, was established in Egypt in after the collapse of the Khilaafa (universal Muslim political system) in

It gives me great pleasure to have this opportunity to address this distinguished audience and I thank Justice Akanbi and the Mustapha Akanbi Foundation for giving me this opportunity to share my thoughts with you on this important topic 1. When I was approached to deliver this talk, I readily agreed for three important reasons. Firstly, to honour Honourable Justice Mustapha Akanbi, a distinguished jurist, and an outstanding public servant who has served this country well as a classroom teacher, judge and the Chair of ICPC. As I intend to argue in my presentation, nations are built by exemplary men and women and sustained by institutions that promote good governance and thus socio-economic development. Justice Akanbi is a shining example of one such a person and he was a pioneer head of a sensitive public institution. My most important reason, however, for accepting this invitation has to do with the subject matter for discussion. We need to reflect on our journey so far, so we can do better in the future and leave a better legacy for posterity II. Nations are an important part of modern society. If we go back into history, we see that the world used to be divided into empires and kingdoms. In the modern period, however, nations or nation states have replaced empires as the basic unit of human political organization. I myself have had the privilege of close association with the United Nations, an organization set up to ensure the peaceful coexistence and the social economic development of the worlds numerous nations. As an integral part of the modern world, therefore, Nigerians are rightly concerned about nation-building. Nation-building is therefore the product of conscious statecraft, not happenstance. Nation-building is always a work-in-progress; a dynamic process in constant need of nurturing and re-invention. Nation-building never stops and true nation-builder never rest because all nations are constantly facing up to new challenges. Nation-building has many important aspects. Firstly, it is about building a political entity which corresponds to a given territory, based on some generally accepted rules, norms, and principles, and a common citizenship. Secondly, it is also about building institutions which symbolize the political entity â€" institutions such as a bureaucracy, an economy, the judiciary, universities, a civil service, and civil society organizations. Above all else, however, nation-building is about building a common sense of purpose, a sense of shared destiny, a collective imagination of belonging. Nation-building is therefore about building the tangible and intangible threads that hold a political entity together and gives it a sense of purpose. Even in these days of globalization and rapid international flows of people and ideas, having a viable nation remains synonymous with achieving modernity. It is about building the institutions and values which sustain the collective community in these modern times. I shall return to the imperatives of institution-building later in this presentation. This is an ascriptive perspective. We are seen as giants not necessarily because of the quality of our national institutions and values, but simply by virtue of our large population and oil wealth. But in reality, the greatness of a nation has to be earned and is not determined just by the size of its population or the abundance of its natural resources. China and India have the largest populations in the world, but they are only now rising as important global players. On the other hand, Japan has few natural resources, but has long managed to turn itself into a global economic powerhouse. Not even the possession of the nuclear bomb is enough to make a nation great without reference to the industriousness and creativity of its citizens. Since the time of Adam Smith, every serious nationalist and politician has come to know that the wealth of a nation is not based on the wealth and opulence of its rulers, but on the productivity and industriousness of its citizenry. The real question is why has the task of nation-building been so difficult in Nigeria, and the fruits so patchy, despite our enormous human and natural resources? I suggest that we should look for the answer in three critical areas: We need to understand the environment for nation-building in Nigeria, so we can clearly identify our strengths, weaknesses, and core challenges. We also need to evolve a system of leadership

selection and accountability which produces the sort of leaders that will confront the challenges of the environment in a way that is beneficial for nation-building. As I have argued at the beginning, nations are a product of the human will and imagination and the institutions that sustain their collective efforts. Challenges before Nigerian Nation-building: Nigeria faces five main nation-building challenges: In our quest for nation-building, we have recorded some successes, such as keeping the country together in the face of many challenges. But these challenges continue to keep us from achieving our full potential. It is to these challenges that I devote the rest of my presentation. The Challenge of History The historical legacies of colonial rule create some challenges for nation-building in Nigeria. Colonial rule divided Nigeria into North and South with different land tenure systems, local government administration, educational systems, and judicial systems. While large British colonies like India and the Sudan had a single administrative system, Nigeria had two, one for the North and one for the South. It was almost as if these were two separate countries, held together only by a shared currency and transportation system. Many members of the Nigerian elite class in the s and s had their education and world outlook moulded by the regional institutions. Some had little or no understanding of their neighbouring regions. Under these conditions, it was easy for prejudice and fear to thrive. During the period of the decolonization struggle, Nigerian nationalists from different regions fought each other as much as they fought the British colonialists. Instead, each region threw up its own champions. From this historical legacy, therefore, regionalism has been a major challenge to nation-building in Nigeria. To their credit, however, the founding fathers of our nation tried to deal with this challenge by adopting federalism and advocating a policy of unity-in-diversity. Unfortunately, the lack of consolidation of Nigerian federalism around commonly shared values and positions means that this challenge of divisive historical legacy continues to undermine our efforts at nation-building. This division has been a source of domestic tension and undermined our efforts at creating a common nationhood. While we should learn from history so as not to repeat its mistakes, we must never see ourselves simmply as victims of our history; it is our responsibility to overcome the challenges posed by our history. The Challenge of Socio-Economic Inequalities An important aspect of nation-building is the building of a common citizenship. But how can we have a common citizenship when the person in Ilorin has a radically different quality of life from the person in Yenagoa? Or when the woman in Gusau is more likely to die in childbirth than the woman in Ibadan? Through the development of the economy and equal opportunities for all, or through the development of social welfare safety nets, mature nations try to establish a base-line of social and economic rights which all members of the national community must enjoy. Not to enjoy these socio-economic rights means that the people involved are marginalized from national life. In Nigeria, however, not only are many of our citizens denied basic rights such as the right to education and health, there is also serious variation in the enjoyment of these rights across the country. As a consequence, the citizen is not motivated to support the state and society, because he or she does not feel that the society is adequately concerned about their welfare. Secondly socio-economic inequalities across the country fuels fears and suspicious which keep our people divided. Let me draw your attention to some of these socio-economic inequalities. If we take the level of immunization of children against dangerous childhood diseases, we note that while the South-East has Firstly, high levels of socio-economic inequalities mean that different Nigerians live different lives in different parts of the country. Your chances of surviving child-birth, of surviving childhood, of receiving education and skills, all vary across the country. If different parts of Nigeria were separate countries, some parts will be middle income countries, while others will be poorer than the poorest countries in the world! A common nationhood cannot be achieved while citizens are living such parallel lives. Inequalities are a threat to a common citizenship. Secondly, even in those parts of the country that are relatively better off, the level of social provision and protection is still low by world standards. We therefore need a Social Contract between the people on the one hand, and the state and nation on the other. The state and nation must put meeting the needs of the disadvantaged as a key objective of public policy. Such an approach can make possible a common experience of life by Nigerians living in different parts of the country and elicit their commitment to the nation. Instead of resorting to the divisive politics of indigene

against settler as a means of accessing resources, a generalized commitment to social citizenship will create a civic structure of rights that will unite people around shared rights and goals. A largely marginalized citizenry, increasingly crippled by poverty and the lack of basic needs, can hardly be expected to play its proper role in the development of the nation. Nations are built by healthy and skilled citizens. On grounds of both equity and efficiency, we need to promote the access of the bulk of the Nigerian population to basic education, health, and housing. Nigeria needs a social contract with its citizens as a basis for demanding their loyalty and support. The Constitutional Challenge Since its independence, the country has been facing the challenge of crafting a constitutional arrangement that has the backing of an overwhelming majority of Nigerians. In the s and s, our founding fathers battled with this problem. In the end, they arrived at the principle of federalism as a foundation for our nation. But federalism has faced stiff challenges over the years from those wanting a unitary form of government on the one hand, and from those wanting a confederal arrangement, on the other. To my mind, the worst enemies of Nigerian federalism are those who speak of federalism, but act in a unitary fashion by brushing aside all the divisions of powers between different levels of our federation. Related to the problem of federalism is the question of fiscal federalism. What is the appropriate and just basis for sharing revenue? Should the federal government have the right to deduct monies due to states without their permission? Should state governments continue to control local government allocations? These are all fundamental principles on which we have no clear consensus. While we all agree that Nigeria must be a federation, we have no clear consensus on the nature of that federation, on whether we should have territorially defined states or ethnically defined states as some are demanding. We also do not have a consensus on the number of states or federating units we should have. While some are satisfied with the current 36 states, others are calling for more states for their own groups. On the other hand, yet others are arguing that the number of states should be reduced to 6. Here again, there is little by way of consensus. Another constitutional challenge relates to the nature of our democracy. While most Nigerians support the principles of democracy such as the forming of government based on the will of the majority, respect for the rule of law, and respect for basic freedoms of citizens, the fact remains that in practice, we have tended to have either military rule or defective civilian governments. Either in terms of accountability, or respect for the rule of law, or the holding of elections, our conduct in the recent past has been far from democratic. Therefore, while most of us now agree that we do not want military rule, our visions and practice of democracy are not uniform, showing a fundamental lack of consensus on this important question as well. Moreover, our political parties should need to become little more than vehicles to deliver power to the highest bidders at local, state and federal levels. A third and final area of constitutional challenge which I want to share with you is about the principles for sharing power at the different levels of government.

Chapter 3 : WCU - Spring The Problem of Stability in BRAVE NEW WORLD

In pursuit of peace and justice / Nadira Mustapha ; Activism: a passion for justice / Samadah Raquibah Amatul Nur ; Activism: a part of life / Mona Rahman ;.

No more striving, no more suffering. But there are sacrifices: Does Huxley stack the deck? Is this a genuine argument or anti-science, anti-progress propaganda? We begin to think about these tradeoffs very early into the book. Maintaining Stability in the Brave New World History, art, science, and religion are all threats to the Brave New World because they are too destabilizing. Truth can be discomforting. Religion is destabilizing because it offers an alternative ideology, an alternative morality, an alternative ethicsâ€"alternative attachmentsâ€"all of which may undermine that sense of contentment and fulfillment with the Brave New World ideology, morality, and ethics. Huxley seems pretty squarely against all of this sacrifice. Where do you stand? What do you think happens to a culture that is willing to substitute knowledge for ignorance? Art for cheap entertainment? What does that do to us over time? Do you agree or disagree with Huxley that these trends exist in our own culture? Tending the wheels means tending to supply and demand, making sure they are absolutely balanced, so that economic stability can be achieved. Would it be such a terrible thing if demand never exceeded supply, and our needs were always met comfortably? What would we have to accomplish to ensure that demand never exceeded supply? To create stability, obstacles like religion had to be overcome. How did the controllers get rid of religion? The Brave New World had to be created forcefully, violently. Humanity did not go silently into this good night. A lot of blood was spilled to create this triumphant stability. But Mond acknowledges that force alone can never maintain stability. Ultimately the battle must be won for hearts and minds because mere force will fail in the end. Force creates opposition, rebellion, protest. You can beat it down but it will keep cropping up. You have to keep fighting the same war over and over and over again, and that depletes your resources. Convince people that you are giving them what they most want: In the Brave New World, people all the material comforts. They have steady work, lots of leisure time for thrilling entertainment, sex, and sports, a drug that guarantees the end of all pain, lots of friends they have a lot in common with, and prolonged youth till death. Not a bad start! In the Brave New World, stability is created biologically, psychologically, and chemically. Everyone is pre-conditioned to want to do what they have to do, and a priori truths are pre-programmed to be mindlessly accepted. What would happen if people began to think critically about some of these assumptions? What assumptions underlie our own culture, and are we as uncritical about them as these Brave New Worlders? Religion, Karl Marx declared, is the opium of the people. In the Brave New World this situation was reversed. How does soma compare to the drugs developed, legally and illegally, today? What gives us a sense of stability? What do we rely on to create order, or a sense of order? Are there the same or different or any forces acting on us that keep us from making trouble? How do Brave New Worlders use soma? To find relief from any kind of physical or emotional pain or any mental strain; to switch off any kind of difficult feeling or painful event. To enhance ecstatic orgies. To switch on a feelings of well being, comfort, pleasure, hallucinatory pleasant sensation. If we can take aspirin to relieve our headaches without feeling guilty, why not have a bottle of soma around to relieve our heartaches? It has no side effects or consequences unless you consciously, repeatedly overdose. Who does that wall benefit, the individual or the ruling powers who are interested in keeping the individual from feeling anything? Would it hurt people to feel pain? No pain, no gain? Furthermore, if you are walling everything out, you are equally walling everything in. The impenetrable wall may as well be a chemical prison. Maybe the prisons of the future will be in the form of a pill instead of a jail cell. It controls rather than enriches people. The riot scene in chapter It disconnects people from one another rather than connects them. Can you think of any scenes in the novel that illustrate this? Linda escapes all of her problems with soma. She abandons John completely. It makes all personal growth impossible. Because soma is such an easy solution to her problems, Lenina will need to invest any effort to understand Bernard or John. Because it blinds us to

tragedy, we end up incapable of empathy. What would a real wonder drug be like? Freedom and personal potential will be enriched, not obliterated as they are in Brave New World. He is unaware of our modern drugs, modern advances in bioengineering and nanotechnology. Real transhumans may prize diversity and have lots of imagination. New drugs may improve us mentally rather than reduce us to unconscious imbeciles. They may support our morality rather than destroy it. But the novel can be wrong about utopia and still be right as a satire. If you think about it, that could be Adam and Eve in the Garden before they ate the apple. Soma to switch off pain should something go wrong Conditioning so that you never behave incorrectly, disobediently, badly An endless supply of stimulating entertainment Happiness is NOT: A necessary condition for happiness is stability. What kinds of premises and conclusions would you argue given the same problem of defining and creating happiness? What makes happiness such a hard master, so problematic? If you had to choose, which would you prefer: This is an expression for the moral responsibility of the individual. But if Society is the absolute truth then you have no need of the virtues, Mond responds. What you need is a lot of pleasant vices. Self-indulgence keeps the social wheels turning, keeps the factories humming. The rest is imaginary, inconsequential. Religion, the idea of God, fulfills that need, but in the Brave New World, society can fill it just as well, if not better. Religious practice is irrelevant. John argues that the Gods have manifested themselves by the way humanity is degraded in this new world, by its spiritual poverty, its immorality. John stumbles around for a defenseâ€¦and finally blurts out: John wants to earn comfort and love. To gain well being without cost is cheating, he believes, so he wants to pay the priceâ€¦through suffering comes wisdom, as the adage goes. Mond explains that in the Brave New World wisdom is irrelevant, unnecessary, and that suffering when one has the means to alleviate suffering is backwards and stupid. They reach an impasse: John wants the human as isâ€"warts and all; Mond wants the transhuman. They square off stubbornly in the end p. Mustapha Mond shrugged his shoulders. Is he guilty of trapping us with logical fallacies?

Chapter 4 : Table of Contents: Muslim women activists in North America :

In Pursuit of Peace and Justice (Nadira Mustapha) One of the most important aspects of Muslim Women Activists in North America is that it is virtually the.

Chapter 5 : Project MUSE - Muslim Women Activists in North America

Muslim Women Activists in North America: Speaking for Ourselves / Edition 1 available in Paperback, In Pursuit of Peace and Justice (Nadira Mustapha) Chapter.

Chapter 6 : Staff View: Muslim women activists in North America :

Muslim women activists in North America: speaking for ourselves / edited by Katherine Bullock.

Chapter 7 : Event Calendar | Hofstra University, New York

LEADER: cam aa s txua b s 0ceng: |a |a (OCoLC)ocm |a DLC.

Chapter 8 : Bangsamoro Archives - PeaceGovPH

Nadira Mustapha The quest to achieve peace and justice remains the heartbeat of every activist. The ardent desire to pursue a promising global agenda constantly and vigorously runs through the activist's blood every second of his/her life.

Chapter 9 : Table of contents for Muslim women activists in North America

In Pursuit of Peace and Justice (Nadira Mustapha) Chapter Twelve. Activism: A Passion for Justice (Samadah Raquibah Amatul Nur) Chapter Thirteen. Activism: A Part of.