In the early 1990s, Albania, arguably Europe’s most closed and repressive state, began a startling transition out of forty years of self-imposed Communist isolation. Albanians who were not allowed to practice religion, travel abroad, wear jeans, or read “decadent” Western literature began to devour the outside world. They opened cafés, companies, and newspapers. Previously banned rock music blared in the streets. This book offers a vivid history of Albania’s transition from communism to democracy. It provides an in-depth look at the Communists’ last Politburo meetings and the first student revolts, the fall of the Stalinist regime, the outflows of refugees, the crash of the massive pyramid schemes, the war in neighboring Kosovo, and Albania’s relationship with the United States. It weaves together personal experience from more than twenty years of work in Albania, interviews with key Albanians and foreigners who played a role in the country’s politics since 1990—including former Politburo members, opposition leaders, intelligence agents, diplomats, and founders of the Kosovo Liberation Army—and a close examination of hundreds of previously secret government records from Albania and the United States.

Gustavo Gutiérrez

in Christian Theologies of Salvation: A Comparative Introduction

This chapter explains the soteriology of Gustavo Gutiérrez, one of the founders of liberation theology. Gutiérrez’s theology of salvation is centered around the communion of humans with one another and with
God, found not necessarily in a forensic declaration, meritorious works, or exclusive claim to an economic transaction, but in relationship with God the Father who produces human flourishing.

The Cockettes, Sylvester, and Performance as Life
Malik Gaines

in Black Performance on the Outskirts of the Left: A History of the Impossible
Published in print: 2017 Published Online: January 2018
Publisher: NYU Press
Item type: chapter

San Francisco’s Cockettes troupe staged radical anti-disciplinary spectacles onstage, in short films, in public, and in their domestic spaces. They hyperbolized the leftist political programs that informed both the liberation movements and the communal living practices in which they were ensconced. Through elaborate gender-defying combinations of drag and nudity, the Cockettes used their bodies as sites of social transformation. Sylvester, who later became a recording star, was perhaps the best-known Cockette. Using a repertoire of black virtuoso diva techniques, including a proficient singing voice, attention to black musical forms, and articulate modes of dress, Sylvester perfected a black expressive originality constructed from historically black signs. The difference between his radical virtuosity and the transgressive drop-out aesthetic of the predominantly white Cockettes troupe reveals a lack of organic unity in this revolutionary space and a racial cleavage in the project of liberation.

Liberation Theology
Mario I. Aguilar

in Christian Theologies of the Sacraments: A Comparative Introduction
Published in print: 2017 Published Online: September 2018
Publisher: NYU Press
Item type: chapter

This chapter identifies theologies of sacraments in the context of liberation theology, rooted primarily in work among poor Christians in 1960s Latin America. In doing so it addresses the “first step” (“the experience of God through the poor and the marginalized”) and the “second step” (“the historical and theological developments that led to the beginnings of liberation theology as a reflection on Christian experience”). The seminal work in liberation theology developed by
Gustavo Gutiérrez and Juan Luis Segundo is described, as is the impact of the 1968 Latin American Bishops Conference in Medellín. In addition, the work of Ernesto Cardenal, a Nicaraguan Catholic priest, poet, and politician, in viewing the Eucharist in connection to the prophetic work of Jesus Christ among the poor is examined—specifically in the context of celebrating Eucharist in the Nicaraguan peasant communities of the archipelago of Solentiname.

Politics of Tradition
Yannick Fer

in The Anthropology of Global Pentecostalism and Evangelicalism
Published in print: 2015 Published Online: May 2017
Item type: chapter

This chapter shows how the histories of Polynesian island nations are very much bound up with Christianity. The growth of charismatic movements in Polynesia, against a backdrop of rapid social change and transnational circulations between the island states and strong diasporic communities in New Zealand, Australia, and the United States, has resulted in a type of “nonconformist liberation.” Polynesian youth are drawn to the more individuated understanding of moral consciousness, as well as the new possibilities for bodily movements and cultural expression such as dance. Thus, local culture, the chapter suggests, might in fact have a positive moral valency for contemporary Christians.

Insurgents and Civilian-Targeted Violence
Claire Metelits

in Inside Insurgency: Violence, Civilians, and Revolutionary Group Behavior
Published in print: 2009 Published Online: March 2016
Item type: chapter

This introductory chapter looks at how the treatment of civilians—the noncombatant host communities that the insurgents claim to represent—by insurgent groups ranges along a spectrum from coercive to contractual behavior. Several insurgent groups around the world have changed the way they treat civilians. Coercive behavior can include kidnapping children for use as soldiers or slaves, burning villages, raping women, and looting to invoke fear in civilians, as well as the intentional withholding of humanitarian aid from populations in need. In contrast,
contractual behavior describes the relationship between a controlling power and local residents when the controlling power provides services in return for resources. The chapter provides a brief description of the different insurgent groups tackled in the text, such as the Sudan People's Liberation Army (SPLA), Fuerzas Armadas Revolucionarias de Colombia (FARC), and the Kurdistan Workers' Party (PKK).

“The Elephant Is Not Yet Dead”
Claire Metelits

in Inside Insurgency: Violence, Civilians, and Revolutionary Group Behavior

Published in print: 2009 Published Online: March 2016
Item type: chapter

This chapter details the changes in the behavior of the Sudan People's Liberation Army (SPLA) in southern Sudan. Following a description of this group's inception, the chapter traces its evolution from a Marxist group supported by Ethiopian backers to a disunited faction-prone organization to a group with its own constitution and self-proclaimed democratic system of governance. There are several explanations for the SPLA's transformation in behavior that lie outside the immediate insurgent environment. Some scholars claim that the group's vulnerability to externalities, such as its dependence on Ethiopia during the Cold War and Ethiopia's subsequent termination of military support, forced reform within the SPLA. The end of the Cold War also resulted in the loss of the SPLA's rear bases on the Ethiopian border and its political headquarters in Addis, forcing it to face the realities that accompanied over 130,000 refugees who were forced to evacuate from Ethiopian camps.

Argument of Force
Fred C. Abrahams

in Modern Albania: From Dictatorship to Democracy in Europe

Published in print: 2015 Published Online: March 2016
Item type: chapter

This chapter focuses on Albania’s involvement in the Kosovo war of 1998–1999. Most Albanians in Kosovo cheered the establishment of pluralism in Albania and the creation of the Democratic Party (DP) headed by Sali Berisha. Berisha’s ardent calls for national unity in the early days of the DP gave the Kosovo Albanians hope that Albania
would finally come to their aid. This chapter examines the role of the Kosovo Liberation Army (KLA) in the Kosovo conflict. It considers the link between Xhavit Haliti, one of the KLA’s key founders, and Albanian President Ramiz Alia, who believed that Kosovo could be liberated only by force, and Berisha’s collaboration with Ibrahim Rugova and the Democratic League of Kosovo. It also discusses the signing of the Dayton Accords, which brought the North Atlantic Treaty Organization (NATO) into Bosnia and created a bifurcated Bosnia with one part for the Croats and Muslims and another for the Serbs. Finally, it looks at the stand of the new Albanian government of Fatos Nano regarding the war in Kosovo.

A Formula
Fred C. Abrahams

in Modern Albania: From Dictatorship to Democracy in Europe

Published in print: 2015 Published Online: March 2016
Item type: chapter

This chapter focuses on Albania’s clandestine support of the Kosovo Liberation Army (KLA) during the Kosovo war of 1998–1999. On March 5, 1998, Serbian forces attacked Adem Jashari, a local KLA fighter in the nearby village of Prekaz, killing him and an estimated forty-two members of his family. The killings incited Albanians in Kosovo and drove villagers to join the KLA. Prime Minister Fatos Nano agreed that the Albanian intelligence service could continue its clandestine support of the KLA, but the government could not be publicly involved. According to the formula, Albanian diplomacy supported mediation efforts with Ibrahim Rugova, while trying to convince Europe and the United States to trust the KLA. Meanwhile, Albania’s Shërbimi Informativ Kombëtar (SHIK) continued to help the KLA organize and arm. The KLA, for its part, tried to fulfill the three promises it had made to the Central Intelligence Agency: no actions outside Kosovo, no Islamic help, and no funding from drugs.

To War
Fred C. Abrahams

in Modern Albania: From Dictatorship to Democracy in Europe

Published in print: 2015 Published Online: March 2016
Item type: chapter
This chapter focuses on Albania’s role in the Kosovo war of 1998–1999. The ceasefire in Kosovo, combined with international monitors, benefited the Kosovo Liberation Army (KLA). Slobodan Milosevic also used the time to rearm, apparently thinking he could resist international pressure and repel the KLA challenge with force. The Kosovo conflict ended on June 9, 1999, when Milosevic signed an agreement on the withdrawal of Serbian and Yugoslav forces from Kosovo, the entrance of North Atlantic Treaty Organization (NATO) troops, and the province’s administration by the United Nations. In Kosovo, the KLA established a provisional government and tried to assert control. In 2010, a Council of Europe report accused the KLA’s so-called Drenica Group of post-war abductions, killings, and a “handful” of organ theft cases in Albania, plus ties to organized crime. Kosovo found itself fighting a new war: the fight against corruption.

The Iraqi Diaspora and the US Invasion of Iraq
Walt Vanderbush

This chapter traces the collaboration between leaders of the Iraqi diaspora and neoconservative Americans—many of them linked to the Iraqi National Congress (INC) and the Project for the New American Century (PNAC)—to convince the US government to wage war and bring about “regime change” in Iraq. Indeed, the INC and the PNAC, played key roles in convincing the Congress to pass the 1998 Iraq Liberation Act, which established regime change in Iraq to be the goal of US foreign policy. Subsequently, with the election of George W. Bush, at least ten of the original twenty-five members of the PNAC took up positions within government with the intention of toughening US policies toward Iraq.

Alireza Alavi-Tabar and Political Change
Ali Mirsepassi

This chapter focuses on Albania’s role in the Kosovo war of 1998–1999. The ceasefire in Kosovo, combined with international monitors, benefited the Kosovo Liberation Army (KLA). Slobodan Milosevic also used the time to rearm, apparently thinking he could resist international pressure and repel the KLA challenge with force. The Kosovo conflict ended on June 9, 1999, when Milosevic signed an agreement on the withdrawal of Serbian and Yugoslav forces from Kosovo, the entrance of North Atlantic Treaty Organization (NATO) troops, and the province’s administration by the United Nations. In Kosovo, the KLA established a provisional government and tried to assert control. In 2010, a Council of Europe report accused the KLA’s so-called Drenica Group of post-war abductions, killings, and a “handful” of organ theft cases in Albania, plus ties to organized crime. Kosovo found itself fighting a new war: the fight against corruption.

The Iraqi Diaspora and the US Invasion of Iraq
Walt Vanderbush

This chapter traces the collaboration between leaders of the Iraqi diaspora and neoconservative Americans—many of them linked to the Iraqi National Congress (INC) and the Project for the New American Century (PNAC)—to convince the US government to wage war and bring about “regime change” in Iraq. Indeed, the INC and the PNAC, played key roles in convincing the Congress to pass the 1998 Iraq Liberation Act, which established regime change in Iraq to be the goal of US foreign policy. Subsequently, with the election of George W. Bush, at least ten of the original twenty-five members of the PNAC took up positions within government with the intention of toughening US policies toward Iraq.

Alireza Alavi-Tabar and Political Change
Ali Mirsepassi
This chapter details an interview with Alireza Alavi-Tabar, a leading Islamic intellectual and activist. The interview reveals the complex evolution that political perspectives have undergone through the decades of political practice following the Islamic Revolution, and explains the theoretical shift that brought them to view democracy as the primary end of all practice. The interview is set up within a larger theoretical discussion of the problem of modern revolution and social change linked to the heritage of the French revolutionary paradigm and the revolutionary experiences of the twentieth century leading to the collapse of the Soviet Union at the end of the 1980s. It also discusses the significance of the Iranian Revolution within the larger twentieth-century national revolutions between discourses of universal liberation and cultural authenticity.

The Sexual Politics of Carlos Bulosan’s Radicalism
Martin Joseph Ponce

in Beyond the Nation: Diasporic Filipino Literature and Queer Reading
Published in print: 2012 Published Online: March 2016
DOI: 10.18574/nyu/9780814768051.003.0003
Item type: chapter

This chapter looks at the gendering and sexualizing of Filipino radicalism and transnational anti-imperialism in Carlos Bulosan's work. It places The Cry and the Dedication in the context of some of Bulosan's earlier work and in conversation with Huk leader Luis Taruc's autobiography, Born of the People (1953). Instead of addressing a story of increasing “revolutionary” consciousness, the chapter unveils some of the tensions and contradictions that arise as Bulosan seeks to insert a diasporic voice into the debates around “national liberation” and political radicalism. By offering a queer diasporic reading of Bulosan's work that highlights his self-authorizing endeavors, the chapter not only illustrates how his multivalent modes of address are articulated through sex, gender, and sexuality, but also gives some sense of the formal complexity of his writing.

Organizing in Borderlands Communities
Helene Slessarev-Jamir

in Prophetic Activism: Progressive Religious Justice Movements in Contemporary America
Published in print: 2011 Published Online: March 2016
DOI: 10.18574/nyu/9780814741238.003.0003
This chapter discusses the distinctive legacy of Catholic social action and the entrance of Latin American liberative models of praxis into community organizing in the late 1970s. By the 1970s, organizers of congregational-based communities were constructing new paradigms, drawing from both the civil rights movement's legacy and Catholic social justice traditions, especially the emergence of Latin American liberation theology. Congregational-based organizing is now grounded in the use of popular education models, which are particularly appropriate to the cultural predispositions of borderlands people. Indeed, for people living in marginalized communities who become leaders in congregational organizing, the use of popular education leads them to an awareness of the root cause of the ills affecting their communities, of God's commitment to justice, and of their own capacity to transform their collective well-being.

Liberation Movements

Cyrus R. K. Patell

in Emergent U.S. Literatures: From Multiculturalism to Cosmopolitanism in the Late Twentieth Century

Published in print: 2014 Published Online: March 2016
DOI: 10.18574/nyu/9781479893720.003.0005

This chapter discusses the liberation movements of the 1960s and the emergent writing that followed. During the 1960s, literature had played a crucial role in the formation of ethnic identity and the creation of ethnic pride. Proponents of Hispanic American literature built upon a tradition as far back as the sixteenth century. The 1960s also saw the creation of a new pan-Indian consciousness exemplified by the Chicago Conference of 1961, which brought together hundreds of Native Americans from different tribes to discuss issues of common interest. Meanwhile, for Asian Americans, the 1960s offered a different legacy, in the form of the law-abiding “model minority.” And finally, though gay and lesbian writing has been around since the time of Socrates and Sappho, gay and lesbian literature as a field only emerged during the late 1960s.
This chapter discusses the television program After School Specials. Despite its widespread popularity, the show was ridiculed for its overt didacticism and hokey “problem novel” storylines. The series presented a disciplined vision of sexual liberation for teen viewers, combining (sex) educational value with sexual titillation. By linking heteronormativity and ability, it admonished lessons on overcoming disability, as well as heterosexual development. Moreover, the program ushered in a new openness about teen sexuality and presented a new cultural project of rehabilitation: an effort to transform the popular image of television itself by countering older fears about TV’s deleterious effects on youth with a new form of entertaining and socially responsible programming.

Pneumatology
William C. Turner

This chapter explores pneumatology in relation to liberation theology within the context of the Pentecostalism. It first considers the emergence of pneumatology in black theology before discussing the gap between the African American Church's worship, service, prophetic-liberative social consciousness, and the underdevelopment of pneumatology in major scholarly projects. It then stresses the importance of a critical pneumatological discourse for renewing the Spirit within Afro-Pentecostalism. In particular, it calls for a pneumatology that moves the locus of discussion from narrow sectarian interests to those of the worldwide Christian communion. It suggests that serious theological reflection on and re-working of major themes within Afro-Pentecostal Christianity can not only enrich the Pentecostal tradition but also allow those within the movement to make contributions, which can benefit the broader church.
On the Compatibility/Incompatibility of Pentecostal Premillennialism with Black Liberation Theology

Frederick L. Ware

in Afro-Pentecostalism: Black Pentecostal and Charismatic Christianity in History and Culture

Published in print: 2011 Published Online: March 2016
Item type: chapter

This chapter explores the conflict between Pentecostal premillennialism—the pervasive conception of eschatology in Pentecostal churches—and black racial consciousness and suggests that the former is not sufficiently compatible with black liberation theology. It first provides an overview of eschatology in black religion before discussing the shift from postmillennialism to premillennialism that accompanied the emergence of Pentecostalism from the Holiness movement. It then examines the compatibility/incompatibility of Pentecostal premillennialism with eschatology in black religion and argues that Afro-Pentecostalism falls short of restoring primitive Christianity and of renewing the Black Church by not articulating a sound eschatology. In order to reconcile Pentecostal premillennialism and black liberation theology, the chapter calls for a shift in Afro-Pentecostal theological discourse toward a conception of eschatology rooted in black folk sources and black millennialism.

Meeting Beyond These Shores

Dale T. Irvin

in Afro-Pentecostalism: Black Pentecostal and Charismatic Christianity in History and Culture

Published in print: 2011 Published Online: March 2016
Item type: chapter

This chapter examines the intersection between black Pentecostal theology and black liberation theology within a global context. It laments the lack of a fuller dialogue between black theology and Afro-Pentecostalism, suggesting that the discourse between the two disciplines is still in its infancy because the potential benefit of such dialogue often has been overlooked. It argues that both black Pentecostalism and black liberation theology have something specific to offer, not only to each other but also to the global Christian community. The chapter outlines several ways that black Pentecostal theology and
black theology can serve to mutually critique and correct each other, while highlighting the specific contributions each makes to contexts that are “beyond the shores” of Western theology. It insists that such a discourse need not be physically located in spaces outside North America, and in fact can be carried out in geographical terrains within the West.

Hinduism
David L. Weddle

in Miracles: Wonder and Meaning in World Religions

Published in print: 2010 Published Online: March 2016
Item type: chapter

This chapter examines the meaning and purpose of miracles in Hinduism. The primary purpose of miracle stories in Hindu tradition is to bring spiritual liberation to those who witness or read about them. These stories demonstrate the possibility of freedom from the limits of the material world and from the spiritual burden of the past. The specific moral lessons miracle stories impart may differ, but their common goal is to demonstrate the way to final release from this world, not only for the characters in the story but also for any readers. Whether produced by divine manifestations (avatars) like Krishna or by humans through discipline and meditation (yogis) or devotion (saints) or learning (gurus), Hindu miracles break the bonds of this illusory world and open the way to ultimate freedom.