Held in Trust
Pascale Gazaleh (ed.)
Published in print: 2011 Published Online: January 2012
Item type: book

This book contains new studies examining the religious endowments that have historically played a variety of important roles in Muslim communities. Waqfs (pious endowments) long held a crucial place in the political, economic, and social life of the Islamic world. Waqfs were major sources of education, health care, and employment; they shaped the city and contributed to the upkeep of religious edifices. They constituted a major resource, and their status was at stake in repeated struggles to impose competing definitions of legitimacy and community. Closer examination of the diverse legal, institutional, and practical aspects of waqfs in different regions and communities is necessary for a deeper understanding of their dynamism and resilience. This volume, which evolved from papers delivered at the 2005 American University in Cairo Annual History Seminar, offers a meticulous set of studies that fills a gap in our knowledge of waqf and its uses.

The Guerrilla Legacy of the Cuban Revolution
Anna Clayfield
Published in print: 2019 Published Online: January 2020
Item type: book

The Guerrilla Legacy of the Cuban Revolution examines the way in which the guerrilla origins of the Cuban Revolution have shaped the beliefs and values that have underpinned it since 1959. It argues that these beliefs and values comprise a political culture in which the figure of the guerrillero (guerrilla fighter) is revered and the past struggles are presented in the revolutionary historical narrative as both unfinished and guerrilla in their nature. Drawing on extensive analysis of official discourse across six decades, the book outlines a consistent, conscious
promotion of a guerrilla ethos throughout the Revolution’s trajectory. On the one hand, it demonstrates how this promotion has contributed to garnering legitimacy for the decades-long political authority of former guerrilleros, even long after the end of the armed struggle that brought them to power. On the other hand, it reveals how, as part of the Revolution’s many mobilization drives since 1959, Cuban citizens have been encouraged to emulate the attributes embodied by guerrilleros heroicos such as Che Guevara and Antonio Maceo. Ultimately, the book proposes that it is this guerrilla discourse that holds the key to understanding not only the survival of the Revolution but also the longevity of its leadership.

Cultural Aspects of the Neoliberal Crisis: Genealogies of a Fractured Legitimacy
Luis Moreno-Caballud

in Cultures of Anyone: Studies on Cultural Democratization in the Spanish Neoliberal Crisis
Published in print: 2015 Published Online: May 2016
Publisher: Liverpool University Press
DOI: 10.5949/liverpool/9781781381939.003.0002
Item type: chapter

This chapter examines some distinctive characteristics of the forms of cultural authority prevailing in Spain during a period of neoliberal crisis. It first traces the genealogy of these forms of cultural authority, focusing on the ways in which big communications media, experts, politicians and intellectuals have presented the crisis. It then considers the tendency of agencies of cultural authority to promote a competitive, individualistic way of life that lies at the heart of neoliberalism. It also discusses the cultural elites' attempts to make the rest of the population adapt to the capitalist mode of production and distribution of value, a practice that occurred during the second phase of Francoism and enshrined through the technoscientific legitimacy of certain expert elites who claimed to be modernizing the country. The chapter concludes by assessing the impact of capitalist ‘modernization’ and technocracy on the traditional rural community-based peasantry.
Concepts of justice and the catalogue of punishments under the Sultans of Delhi (7th–8th/13th–14th centuries)

Blain Auer

in Public Violence in Islamic Societies: Power, Discipline, and the Construction of the Public Sphere, 7th-19th Centuries CE

Published in print: 2009 Published Online: March 2012
DOI: 10.3366/edinburgh/9780748637317.003.0012
Item type: chapter

This chapter discusses the boundaries between religious and political legitimacy during the 7th–8th/13th–14th centuries in Northern India. In an age that saw the Delhi Sultanate expand its rule to the entire Indian subcontinent, the sources for legitimacy were deeply contested in historical writings and were particularly acute in narratives highlighting the justice and punishment of kings. These historical narratives of the sultan demonstrate a structural problem in the legitimacy of the Delhi Sultanate. The question of who has the authority to issue the ultimate form of punishment, the death penalty and in what cases and for which crimes reveal the ambiguity and inherent tension in the structures of power. The accounts of punishment during these periods show that the boundaries of sultanic authority were determined by institutional and theoretical structures but also by the power of the office of sultan. Although the sharī‘a was integral to judicial systems necessary for the proper functioning of the Sultanate, it stood in relation to the executive authority of the sultan, who, within loose limit was able to enact laws outside of the sharī‘a, but legitimated on the davabīt and models of pre-Islamic Persian kings. Among the topics discussed in this chapter are the concepts of punishments (siyāsa) and the outbreak of resistance to the rule of Sultan Muhammad b. Tughluq.

Introduction

Rolf Schwarz

in War and State Building in the Middle East

Published in print: 2012 Published Online: May 2012
DOI: 10.5744/florida/9780813037929.003.0001
Item type: chapter

The famous dictum that “war makes states” has received renewed interest in recent years with the experience of state collapse and state failure in many parts of the world. Historical studies have shown that war and state making were closely linked in early modern Europe.
ready for war and waging war required power holders to get involved in actions that were also conducive to state making, including the effective extraction of resources for waging wars. Extraction presupposed state control, which in turn required an efficient bureaucracy. In cases where there was little or nothing to extract from society, war making also required the promotion of capital accumulation. Through all this, the activity of war making required the growing strength of a centralized bureaucracy and the emergence of states. In the Middle East, unlike in Europe, wars did not make states—they destroyed them.

**Jordan: Rentierism and State Survival**

Rolf Schwarz

in War and State Building in the Middle East

Published in print: 2012 Published Online: May 2012


Item type: chapter

This chapter looks at a second war-making state in the region. Jordan, like Iraq, has been engaged in war making since independence, and was involved in the 1948 War with Israel, the Six-Day War (June War) of 1967 with Israel, the military campaign against the PLO and Syria in September 1970, and the Yom Kippur War of 1973 with Israel. From a “war-makes-states” perspective, one would again expect the emergence of a strong state. While it has managed to avoid state failure as occurred in Iraq, Jordan is still characterized by weakness, and consequently constitutes an intriguing case for explaining state survival in the face of fragility. Contributing to Jordan's survival have been the availability of rents, the evolution of a cohesive civilian and military elite motivated by self-interest in preserving their political patrimony, the loyalty of the armed forces and the domestic security establishment, and the persistent interest of external powers in Jordan's continued stability.

**Ministries of Fear**

Ellen Willis

in No More Nice Girls: Countercultural Essays

Published in print: 2012 Published Online: August 2015


Item type: chapter

This chapter argues that what passes for public discussion of political violence, particularly terrorism, is simple-minded. Terrorism once had
a fairly specific meaning: it was understood to be a kind of warfare, practiced by liberation movements and by governments bent on suppressing them. Today, the word “terrorism” is applied to all sorts of political or quasi-political violence, from the hostage taking in Iran to the assassination of Israeli athletes in Munich, the killing of Aldo Moro, the kidnapping of Patty Hearst, and the Nyack Brinks robbery. Unlike common criminals, terrorists, in claiming political legitimacy, challenge the authorities’ moral monopoly on force. The point of counterrevolutionary terror was not only to punish activists in the movement but to keep the majority of people from joining them. It makes sense to look on violence as a tragic last resort, to ask of any violent act that it be necessary to prevent physical destruction or soul-destroying violation, and that it be directed as narrowly as possible to those most responsible for the conflict.

Governing the backbone of cultures: broadcasting policy
Paula Chakravartty and Katharine Sarikakis

in Media Policy and Globalization

The chapter builds on the previous chapter, by exploring the policy ‘wars’ on the protection of audiovisual content among the hegemonic powers of the EU and the USA as they compete in the global arena. The chapter refers to protection of cultural goods, the role of the public service broadcasting system in the new policy environment and challenges to its status and the significance of ‘cultural expression’ in the making of European and US American approaches to content and its marketisation. The chapter notes in detail tensions, politics, policies, interests, actors and dilemmas.

Conclusion
Paula Chakravartty and Katharine Sarikakis

in Media Policy and Globalization
This chapter highlights the main arguments made in the previous chapters and points to new directions for theorizing and researching global media and information policy.

Strangest Bedfellows
Ralph S. Clem

in Venezuela's Petro-Diplomacy: Hugo Chavez's Foreign Policy
Published in print: 2011 Published Online: September 2011

This chapter focuses on the counterintuitive strategic alliance between Belarus and Venezuela. The inexorable erosion of human rights in Belarus has resulted in the country becoming a virtual pariah state. The Belarusian political and military leadership was quick to realize that much of this weaponry and military hardware could be sold in the global arms trade. Whereas Venezuela stands to gain from technology transfers and licensed manufacturing, Belarus in turn hopes to expand international markets for their manufacturing firms and, if the petroleum joint ventures succeed, receive a significant infusion of cash as well. The chapter also discusses the scenario of regime legitimacy, economic cooperation, and military assistance, as a result of Belarus-Venezuela ties.

SELJUQ LEGITIMACY IN ISLAMIC HISTORY
A. C. S. Peacock

in The Seljuqs: Politics, Society and Culture
Published in print: 2011 Published Online: March 2012

Even if such influential developments in the history of the Middle East such as madrasahs, Sunnism, and the use of Persian for official purposes did not originate in the Seljuq period, it was then that they grew and spread. However, to what extent the Seljuq dynasty deserved credit remains debatable. It is often argued that in many ways the sultans were mere bystanders to historical processes over which they had little control. The institution of the atabegate, the guardians for royal princes was seen as a Seljuq contributions, however, because its origin is obscure, it remains questionable. One of the definite contributions of the Seljuq was the political legitimacy of the dynastic name itself, by
linking themselves to which later rulers sought to add lustre to stories of their own origins. Throughout history, political legitimacy has been a dilemma for many rulers seeking to justify their existence. For many new dynasties, the processes by which they have the right to rule is such an acute issue. Centuries after the demise of the last Seljuq rulers of Anatolia, Ottomans promoted their own legitimacy by claims of inherited sovereignty from their predecessors. Their rivals meanwhile claimed their right to rule by stating they were Seljuq's true heirs. This chapter examines how the Seljuqs came to have a lasting political influence for several generations. This nostalgia for dynasty and political necessity pave the way for the composition of several Saljūqnāmas or ‘Books of the Seljuqs’.

Al-Tha‘alibi’s Adab al-muluk, a Local Mirror for Princes
Julia Bray

in Living Islamic History: Studies in Honour of Professor Carole Hillenbrand

Published in print: 2010 Published Online: March 2012
Publisher: Edinburgh University Press
DOI: 10.3366/edinburgh/9780748637386.003.0003
Item type: chapter

This chapter considers the al-Tha‘alibi’s Adab al-muluk as a text belonging to the genre of mirrors for princes. It emphasises that the texts belonging to this genre reflect a complex relationship shaped by the author, the addressee/audience and the imperatives of time and place. The content of mirrors for princes is moulded by interpretations of religious texts which produce meanings that could justify a particular mode or rule or legitimise a particular ruler. In this genre, it is recognised and acknowledged that political legitimacy must be earned, nurtured and safeguarded against counter-claims which might exploit the political or differential status in society and the hierarchical duties and obligations they encode in social interaction. The local context can have a legitimising role, but this must receive theological backing to avoid the danger of corruption which, can render the princely rule morally bankrupt. Highlighted as well in the chapter is the significance of ‘aristocratic eliticism’, and the importance of promoting culture and Arabic letters in securing princely rule.
This chapter focuses on Ibn Khaldun's political ties and political involvement. Ibn Khaldun while he may support a particular ruler, he has a frequent attitude of ambivalence, especially toward rulers who did not meet his expectations. This attitude of ambivalence continued throughout most of his career. This chapter focuses on his political involvement from the period of Abu‘inan, to that of Muhammad V. Nasrid amir of Granada, and to Ibn al-Khatib, the grand wazir of Granada. While the focus of this chapter is on the Ibn Khadun’s political involvement, the chapter also takes note of his observations of the upwelling and decline of dynasties, and the dependence of the unification of an empire on the combination of religious legitimacy and tribal solidarity (‘asabiyya).

Consolidating the Revolution, 1959–1968
Anna Clayfield

This chapter comprises an in-depth analysis of the revolutionary leadership’s discourse between 1959 and 1968, a year often pinpointed by external observers as heralding a move away from the guerrilla-style, empirical management of the Revolution towards a more structured, Soviet-inspired approach. The chapter also charts the way in which the leaders of the Revolution employed guerrilla rhetoric from their very first days in power, thus gradually embedding guerrilla-related motifs into the official discourse. In turn, this language helped to shape a new political culture that not only reinforced the legitimacy of the revolutionary project but also gave the impression of conferring ownership for its development onto the Cuban people.
Slave families were relatively stable and marital unions were often of long duration. Higher fertility levels exhibited by married and unmarried mothers suggest that fecundity was greater in areas encompassed by the hato economy. Family life was characterized for the most part by a young age at first birth, a long reproductive period, and relatively short birth intervals. Areas where slaves worked outside the sugar economy were linked to greater fertility rates and larger slaver families. A greater incidence of marriage in Arecibo resulted in higher legitimacy rates than documented in many parts of the Americas. Still most births occurred outside the context of marriage. Does this mean that unmarried mothers were involved in unstable relationships and their pregnancies the result of temporary or irregular unions? Some unmarried mothers, after having given birth to one or more children, eventually married the child(ren)’s father. Child spacing intervals observed among unmarried mothers and their married counterparts were similar. Children born to unmarried mothers were often the product of sexual unions that were stable and not the result of sporadic or random encounters implying no permanency of relationship or family unit.

Third Contact
Juan Obarrio

John L. Comaroff and Jean Comaroff (eds)
in The Politics of Custom: Chiefship, Capital, and the State in Contemporary Africa

In the concluding chapter, Obarrio argues that customary law is unlikely to disappear for the foreseeable future. Chiefship, it seems, remains the suppressed underside of modernity for African states, as it was for colonial regimes across the continent in times past. Mozambique is a prime example of the probable perpetuity of traditional rule. Actively suppressed by FRELIMO after independence from Portugal, it seemed to
disappear -- although it was a mobilizing force in the civil war between FRELIMO and the Mozambican National Resistance. With the recent volte face by Frelimo, in a “third moment” of Mozambican history, chiefship has reasserted itself very forcefully, the adaptive power of customary authority deriving in essential part on its being a potent source of spiritual legitimacy.

The Legacy of Chatterley
Kirsten Cather

in The Art of Censorship in Postwar Japan

Published in print: 2012 Published Online: November 2016
Publisher: University of Hawai'i Press
DOI: 10.21313/hawaii/9780824835873.003.0003
Item type: chapter

This chapter discusses the other censorship trials subsequent to the Chatterley trial. In particular, it explores how the other trials conformed to and departed from the template established in the Chatterley trial. On the one hand, there was a striking continuity in the kinds of structuring arguments over the legitimacy (or illegitimacy) of the medium, the contemporary state of morality among youths and females, the relationship of art to reality, especially with representations of female sexuality. On the other hand, the subsequent trials also diverged from this foundational model in important ways that suggest the necessity of making adjustments when a different medium—film, photography, and manga—was the object on trial, as well as when the defendants had wildly different politics and personalities.

The Myth of Multistakeholder Governance
Shawn M. Powers and Michael Jablonski

in The Real Cyber War: The Political Economy of Internet Freedom

Published in print: 2015 Published Online: April 2017
Publisher: University of Illinois Press
DOI: 10.5406/illinois/9780252039126.003.0006
Item type: chapter

This chapter examines how multistakeholder institutions reflect dominant political and/or economic interests, arguing that the discourse of multistakeholderism is used to legitimize arrangements benefiting powerful, established actors like the United States and its robust Information and Communication Technology (ICT) sector. After a brief discussion of what is actually at stake in debates over internet governance, the chapter provides an overview of the origins and theory.
of the multistakeholder process. It then considers how seemingly participatory, inclusive, and consensus-driven decision-making structures provide legitimacy for existing political and economic interests by using three case studies: ICANN, the Internet Society (ISOC), and the Internet Engineering Task Force (IETF). It shows that, by incentivizing inclusion and consensus, multistakeholder processes risk stifling legitimate dissent from external actors who have no interest in lending legitimacy to the facade of an apolitical negotiation.

**Between the Cross and the Sword**

Charles Beatty-Medina

in Africans to Spanish America: Expanding the Diaspora

Published in print: 2012 Published Online: April 2017
Item type: chapter

This chapter explores how Christianization became an indispensable tool for Afro-Amerindian rebels seeking political legitimacy and continued autonomy on the frontiers of the Spanish empire and within an African diasporic world. Focusing on the period 1577–1617, it considers how clerical intervention and the discourse of religious conversion shaped colonization over time by looking at the case of Esmeraldas maroons on the coast of early colonial Ecuador. By analyzing aspects of marronage and maroon societies in Spanish America, it elucidates how the colonial state resorted to Christian missionizing and conversion as part and parcel of its pacification campaign. It shows that the Esmeraldas maroons deftly navigated both religious intervention and the discourse of Christian conversion in order to situate themselves as the legitimate lords of Esmeraldas.

**Te Hokioi and the Legitimization of the Māori Nation**

Lachy Paterson

in The Fourth Eye: Māori Media in Aotearoa New Zealand

Published in print: 2013 Published Online: August 2015
Item type: chapter

This chapter examines Te Hokioi e Rere Atu-na (literally, “the [mythical] bird flying there”), a newspaper published by the Kīngitanga (Māori King Movement), and its articulation of ethnicity and the legitimization of power that it disseminated in support of the concept of an independent
Māori nation. It first describes the historical conditions that gave rise to the Kīngitanga and Te Hokioi. It then considers concepts of racial/ethnic difference and how the way Māori imagined themselves changed after European contact. In particular, it looks at the Māori desire for tino rangatiratanga, or autonomy, and how the concept of nation relates to race and identity. It also explores the way Te Hokioi was used by the Kīngitanga, aware that its Māori nationalism stood in opposition to British rule, to challenge the notion of Crown legitimacy.