Weak party and trade union organizations have been fragmented by fascination with revolutionary rhetoric despite recourse in practice to reformism. Following a contrast between anarchist outsiders and Radical insiders, the vicissitudes of partisan French socialism are recounted. The secular decline of the sectarian Communist Party has coincided with the collapse of Marxism's ideological hegemony.

Encounters Between Feminism, Democracy and Reformism In Contemporary Iran

This chapter explores the interface between the women’s rights movement and the reform movement in the Islamic Republic of Iran. It begins with an overview of the nature of democratic rights and institutions in Iran, the ways women have played their citizenship role, and the recent social and political trends that have strengthened democratisation and women’s rights movements. It then analyses the gender emancipatory potential and limitations of the most influential current Islamist reformist strands, and the feminist contribution to Islamic reformism. Finally, recent debates within the feminist movements are described, presenting the two categories of secularist and Islamist feminisms and the emergence of pragmatic feminism.
From Marx to the Market
Wlodzimierz Brus and Kazimierz Laski

The book was completed in the autumn of 1988 and published in hardback almost a year later, but the momentous events of 1989 seem not have overtaken the validity of the argument presented here. The book examines—theoretically and in the light of empirical evidence—the roots of the failure of the Marx-inspired economic system of socialism, and hence the reasons behind the search of market-oriented remedies. The twists and bends of this difficult search have led to what in the book is termed ‘market socialism proper’ (MS) as the last station of the ultimately futile reformist road. ‘Real socialism’ has proved non-reformable, and even MS would hardly match the advantages of the private market economy. This conclusion argued in the book does not justify, however, the laissez-faire tendency to abandon a number of basic values associated with socialism: major concern for full employment, social care, which in turn imply preservation of a place of substance to state macroeconomic policy, equality of opportunity based on redistribution of income and wealth etc. reflecting the concept of an overall interest of society which cannot just be reduced to a sum of individual self-interests.

Labour Reformism in Wartime: A Comparison
John N. Horne

This chapter analyses the labour reformism which emerged between 1914 and 1918 in the French and British labour movements. It examines how wartime reformism structured and sustained labour support and how labour dissidence and pacifism weakened it.

Islamic Charities and Islamic Humanism in Troubled Times
Jonathan Benthall
This book is the fruit of twenty years’ reflection on Islamic charities, both in practical terms and as a key to understand the crisis in contemporary Islam. On the one hand Islam is undervalued as a global moral and political force whose admirable qualities are exemplified in its strong tradition of charitable giving. On the other hand, it suffers from a crisis of authority that cannot be blamed entirely on the history of colonialism and stigmatization to which Muslims have undoubtedly been subjected – most recently, as a result of the “war on terror”. The book consists of seventeen previously published chapters, with a general Introduction and new prefatory material for each chapter. The first nine chapters review the current situation of Islamic charities from many different viewpoints – theological, historical, diplomatic, legal, sociological and ethnographic – with first-hand data from the United States, Britain, Israel–Palestine, Mali and Indonesia. Chapters 10 to 17 expand the coverage to explore the potential for a twenty-first century “Islamic humanism” that would be devised by Muslims in the light of the human sciences and institutionalized throughout the Muslim world. This means addressing contentious topics such as religious toleration and the meaning of jihad. The intended readership includes academics and students at all levels, professionals concerned with aid and development, and all who have an interest in the future of Islam.

Being Middle Class in Late Colonial Punjab
Markus Daechsel

Whilst a ‘middle class’ identity is easily discernable in contemporary Punjabi culture, it is far harder to pinpoint in colonial Punjab. The political economy of the pre-Partition province was structured around considerations of stable landownership, military recruitment, and the production of cash crops. This framework encouraged the growth of a substantial service stratum in administrative and commercial centres, but also imposed strict limits on the extent to which this new social constituency could feel and speak as a ‘middle class’. The emergence of social and religious reformism in vernacular print-culture — which is often identified as the crystallization of a new middle-class-ness in other parts of India — was in the Punjab part and parcel of this straightjacket of elite control. A middle-class could emerge in late colonial Punjab, but
unlike its later manifestations in the age of development, it could only ever exist as a divided, tortured and self-hating formation.

Building a combatants' republic: The campaign for state reform, 1934
Chris Millington

This chapter examines the veterans' campaign for state reform during February to July 1934. In April 1934, the veterans' associations delivered an ultimatum to the right-wing government: reform the state or the veterans would take the 'rudder of government'. This campaign underscored the changing priorities of the associations. The UNC ultimately expressed confidence in the conservative government of Gaston Doumergue, which it found more to its taste. However, the centre-left UF, which had always opposed reform, opposed the government and now moved closer an authoritarian state reform programme. This chapter shows that it was not only sections of the UNC that could oscillate between moderation and authoritarianism depending on political circumstance, but also more moderate sections of the veterans' movement such as the UF.

Consolidating Reformism: The French Labour Movement, 1917–1918
John N. Horne

This chapter discusses the reformism openly established in the Confédération Générale du Travail (CGT). It also demonstrates that the CGT majoritaires consolidated their earlier conviction that reforms both should and could emerge from the war and from organized labour's participation in it.
The Road to ‘Reconstruction’: The British Labour Movement and Post-War Reform, 1914–1918

John N. Horne

in Labour at War: France and Britain 1914-1918

This chapter describes a variety of factors in the British labour movement which worked against the emergence of a specific war reformism comparable to that in France in the first eighteen months of the war. It also discusses the Labour and the New Social Order, the Labour Party's official post-war ‘reconstruction’ programme. This programme is a summation of the process by which the increasingly critical participation of labour leaders in the national effort found expression in a vision of reforms, arising from the war itself, but projected in an idealized programmatic form to the post-war world.

The International Dimension

John N. Horne

Although wartime reformism was engendered above all by the domestic impact of the conflict, international questions were vital to majority labour leaders throughout. This chapter examines the relationship between international issues and the theme of the war as an agent of reform. There is a common assumption that in the international and domestic spheres, the war itself was a dynamic force which made any return to the pre-war world impossible. Moreover, the nature of and change in both spheres is perceived as intimately linked. International peace and an international attempt to regulate the economic problems generated by the war are the preconditions of plans for domestic reform.
The Reckoning: L’Après-guerre and the Longer-Term Legacy
John N. Horne

in Labour at War: France and Britain 1914-1918
Published in print: 1991 Published Online: October 2011
Publisher: Oxford University Press DOI: 10.1093/acprof:oso/9780198201809.003.0009
Item type: chapter

The significance of the post-war future for French and British labour reformism during the war made demobilization the moment of reckoning. Demobilization was nearly as complex a process as the wartime mobilization had been. The disbanding of vast armies, with the risk of unemployment and dissatisfaction among returned servicemen, was central. This chapter is concerned with the question of whether wartime state intervention would be jettisoned, retained for an interim period, or permanently adapted to the purposes of peace.

Possibilities of Reform in Britain and Germany
Geoff Eley

in The Peculiarities of German History: Bourgeois Society and Politics in Nineteenth-Century Germany
Published in print: 1984 Published Online: October 2011
Publisher: Oxford University Press DOI: 10.1093/acprof:oso/9780198730583.003.0007
Item type: chapter

This chapter examines the possibility of reform in German and British history in the nineteenth century. It suggests that German historians have normally had a special kind of reformism in mind when castigating the German bourgeoisie for its illiberalism and the German liberals for their infirmity. This reformism is derived from mid-twentieth century definitions of parliamentary democracy and political participation, which is closely linked to notions of the welfare state. This chapter explains that this kind of reformism tends to be viewed as the logical consequence of a bourgeois triumphalism which has successfully deposed the pre-industrial elites from their command of the political system.

Tudor Precursors
Antoinina Bevan Zlatar

in Reformation Fictions: Polemical Protestant Dialogues in Elizabethan England
Published in print: 2011 Published Online: September 2011
Publisher: Oxford University Press
This chapter takes nine dialogues published in the reigns of Henry VIII, Edward VI and Mary I, and determines the extent of their influence on the Elizabethan publications. We meet Hans Sachs, William Turner, and John Bale. The chapter concludes that while certain literary topoi die out over time, the basic cast of a foolish, bible-phobic cleric and a biblically enlightened layman, and its concomitant satire — inspired by Anthony Scoloker's translation of Hans Sachs — was still very much alive in the Elizabethan publications. If the Mass and its central rite the Eucharist were concerns particular to the Edwardian dialogues, dismay at the unenlightened populace and a call for a fully reformed ministry, first voiced in the Henrician pieces, would be reiterated time and again throughout Elizabeth's reign.

Islam as resistance

Carool Kersten

in A History of Islam in Indonesia

Increasing frequency and higher intensity of trans-regional contacts across the Indian Ocean in the course of the 19th century also helped turning Islam into a tool of resistance. The account will begin with the challenge of local power structures in South Sumatra by returning Hajjis inspired by the Wahhabi capture of Mecca and Medina in the early 1800s, resulting in the Padri Wars. This foreshadowed a changing of the guards of the leadership of anti-colonial activities after the Java War of the 1830s, when aristocrats were replaced by religious figures as resistance leaders. Coincidental with the high imperialism of the industrial age, technological advances making traffic between Indonesia and the holy places easier, thus accelerating the arrival of ideas associated with Islamic reformism and modernism. The political translation of these ideas into Panislamist ideologies and the hybrid religious nationalism of ‘Islamic nationhood’ were met with fierce repression on the part of the Dutch Indies colonial authorities. The chapter ends by pointing out that in the same period we also find the roots of the separatism in Aceh which would continue into the independence era.
Islam and nation-building
Carool Kersten
in A History of Islam in Indonesia
Published in print: 2017 Published Online: January 2018
Item type: chapter

Indonesia is home to the largest Muslim mass organizations in the world, which not only predate, but whose tens of millions of adherents also put more well-known movements such as the Egyptian Muslim Brotherhood and Pakistan's Jamaat-e Islami in the shadow. Opting for less confrontational modes of emancipation of Indonesia's Muslim population, the Islamic modernist Muhammadiyah (1912), the puritan reformist Persatuan Islam (1923), and traditionalist Nahdlatul Ulama (NU, 1926) all focused on Islamic education. Only the Sarekat Islam (1911) had a political agenda from the beginning. When opportunity arose during the Japanese occupation, it switched to political activism, playing a key role in the independence struggle of the 1940s.

Secularisation and Modernisation of Islam in China: Educational Reform, Japanese Occupation and the Disappearance of Persian Learning
Masumi Matsumoto
in Islamic Thought in China: Sino-Muslim Intellectual Evolution from the 17th to the 21st Century
Published in print: 2016 Published Online: September 2017
Item type: chapter

This chapter describes the rise of modern Islamic schooling in China and the disappearance of the traditional curriculum, partially based on Persian textbooks on the unity of being (wahdat al-wujūd). In the 1920s and 1930s, Islamic reformism became popular among city dwellers in the Chinese coastal regions. They wanted to foster bilingual (Chinese and Arabic) religious and educational leaders who accepted modern schooling, to require Chinese literacy of Muslim students and to promote nation building against foreign pressures. They judged that the traditional learning in both Arabic and Persian was both too time-consuming and ineffective in legitimizing Sino-Muslims’ presence in Chinese society. In Japan’s occupied area during the Anti-Japanese War, however, Persian learning was preserved by some non-political members.
of Sino-Muslim society. Persian learning is now rapidly disappearing in China, especially since the political turmoil of the Anti-Rightist Campaign and the Cultural Revolution.

Margaret McMillan

Ellen Ross

in Slum Travelers: Ladies and London Poverty, 1860-1920

Published in print: 2007 Published Online: March 2012
Item type: chapter

This chapter focuses on Margaret McMillan, who was involved in labor politics, liberal reformism, and welfare philanthropism. After finishing her education in Germany and Switzerland, McMillan became a governess among well-off families. In 1893, Margaret moved to Bradford where she had a teaching job. In Bradford, she joined the Independent Labour Party (ILP) and served three terms on the School Board. Here, she worked for the improvement of children's health. Through her writings and public speaking, she made the local issues of Bradford a national concern. These included the half-time system, school medical care, and publicly funded school meals. McMillan served as a crucial figure in the history of Labour and socialist thought. Through her experiences in Bradford and Deptford, she became aware of the class advantages of the wealthy. For her, true social justice means extending such advantages to the children of the poorest classes. She also focused on the failure of the Labour government to consider issues such as housing, food, and health care. McMillan was one of the pioneering minds behind working-class and “welfare” politics. This chapter offers two of Margaret's writings, which focused on poor children.

Socialism and the Experience of Time

Julian Wright

Published in print: 2017 Published Online: August 2017
Item type: book

How do we make social democracy? Should we seize the unknown possibilities offered by the future, or does lasting change really occur when we focus our attention on the immediate present in which we live? These arguments are fundamental to the divisions within left-wing politics in particular. The modernist vision of revolution suggests that the present is precisely the time that needs to be surpassed. But can society
change without putting today’s experience of social injustice at the heart of our programme? This book asks how, from the mid-nineteenth to the mid-twentieth centuries, socialists in France tried to follow a democratic commitment to political voices in the present. The debate about time and modernity that emerged in French socialism sat beneath the surface of political arguments within the left. Socialists reflected on how political programmes of change connected with social experience. But how did this focus on the present relate to the tradition of revolution in France? And in particular, what did socialism have to say about the human experience of the present? The book examines French socialism’s fascination with modern history, through a new reading of the multi-authored project to write a ‘socialist history’ of France since 1789, led by Jean Jaurès. Then, in four interlocking biographical essays, it analyses the search for a new timeframe of social transformation, by uncovering the reformist and idealist socialism of the Third Republic, long side-lined in the historical literature. With an intimate and emotional focus on the present-times of Benoit Malon, Georges Renard, Marcel Sembat and Léon Blum, a personal history of socialist thought emerges that allows us to revisit the story of left-wing intellectual life and modern socialism through the ‘human scale’ of time—that of the present.

The Density and Fragility of the World: Latour
Benjamin Noys

in The Persistence of the Negative: A Critique of Contemporary Continental Theory
Published in print: 2010 Published Online: September 2012
Publisher: Edinburgh University Press
Item type: chapter

This chapter examines the work of the contemporary anthropologist of science Bruno Latour. Although not usually regarded as a significant figure in contemporary theory, Latour’s work on networks is becoming increasingly influential and demonstrates the spread of affirmative thinking across the humanities and social sciences. Despite the claim to being a neutral analytic tool Latour’s use of network thinking incarnates an affirmative politics that is explicitly anti-revolutionary – a reticular reformism. The emphasis on complexity and density that is core to Latour’s thinking is predicated on the disavowal of any form of negativity as radical change. Against this disavowal, this chapter probes the problem of political violence to reveal the limits of Latour’s thinking. The problem of violence, which Latour tries to dismiss, can be rethought to challenge the violence of state and capitalist power.
This book is about the emergence of a new activist Sufism in the Muslim world from the sixteenth century onwards, which emphasised personal responsibility for putting God’s guidance into practice. It focuses specifically on developments at the centre of the Ottoman Empire, but also considers both how they might have been influenced by the wider connections and engagements of learned and holy men and how their influence might have been spread from the Ottoman Empire to South Asia in particular. The immediate focus is on the Qāḍīzādeli movement which flourished in Istanbul from the 1620s to the 1680s and which inveighed against corrupt scholars and heterodox Sufis. The book aims by studying the relationship between Aḥmad al-Rūmī al-Āqḥiṣārī’s magisterial Majālis al-abrār and Qāḍīzādeli beliefs to place both author and the movement in an Ottoman, Ḥanafī, and Sufi milieu. In so doing, it breaks new ground, both in bringing to light al-Āqḥiṣārī’s writings, and methodologically, in Ottoman studies at least, in employing line-by-line textual comparisons to ascertain the borrowings and influences linking al-Āqḥiṣārī to medieval Islamic thinkers such as Aḥmad b. Taymiyya and Ibn Qayyim al-Jawziyya, as well as to several near-contemporaries. Most significantly, the book finally puts to rest the strict dichotomy between Qāḍīzādeli reformism and Sufism, a dichotomy that with too few exceptions continues to be the mainstay of the existing literature.