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in unstable politics, as well as to class formation, class conflict, and prolonged economic dependency in Africa. It uses a comprehensive theoretical approach based on systems-functionalist theories in solving these issues.

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The study of Cambodian religion has long been hampered by a lack of easily accessible scholarship. This impressive new work by Ian Harris thus fills a major gap and offers English-language scholars a

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booklength, up-to-date treatment of the religious aspects of Cambodian culture. Beginning with a coherent history of the presence of religion in the country from its inception to the present day, the book goes on to furnish insights into the distinctive nature of Cambodia's important yet

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overlooked manifestation of Theravada Buddhist tradition and to show how it reestablished itself following almost total annihilation during the Pol Pot period. Historical sections cover the dominant role of tantric Mahayana concepts and rituals under the last great king of

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Angkor, Jayavarman VII (1181–c. 1220); the rise of Theravada traditions after the collapse of the Angkorian civilization; the impact of foreign influences on the development of the nineteenth-century monastic order; and politicized Buddhism and the Buddhist contribution to an emerging

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sense of Khmer nationhood. The Buddhism practiced in Cambodia has much in common with parallel traditions in Thailand and Sri Lanka, yet there are also significant differences. The book concentrates on these and illustrates how a distinctly Cambodian Theravada

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developed by accommodating itself to premodern Khmer modes of thought. Following the overthrow of Prince Sihanouk in 1970, Cambodia slid rapidly into disorder and violence. Later chapters chart the elimination of institutional Buddhism under the Khmer Rouge and its

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gradual reemergence after Pol Pot, the restoration of the monastic order's prerevolutionary institutional forms, and the emergence of contemporary Buddhist groupings.

In this book a new theory on instruction is presented - a reflective

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theory of school didactics - uniquely incorporating continental German and Nordic research traditions in the theory of didactics (Didaktik), together with Anglo-American research on teaching (instructional research) and cognitivist theory. School didactics is defined as a field

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of research within general education. This field is limited to research and theory aiming at understanding the pedagogical practice which takes place in institutionalized educational settings guided by a curriculum collectively agreed upon. As the theory is designed to be valid for

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institutionalized education framed by a politically accepted curriculum, it is a culturally seen regional theory of education, not a universal one.

According to this school theory the fundamental features of an institutionalized pedagogical process consist in the intentional,

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interactions, teaching-learning process that is culturally and historically developed and situated. However, the present model does not explicitly formulate goals nor the means of educational practice. Rather, the model emphasizes the teacher and student as reflective and

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intentional subjects where the teacher is acting as the representative of the collective but also as the learners' advocate. Because of this the theory presented is not a normative or prescriptive theory, instead it is a reflective theory.

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In the aftermath of 9/11, America has been haunted by one question: why do they hate us? This book is an attempt to answer that question, tracing the roots of the crisis back to American's involvement in the Middle East, and in particular Lebanon. Journalist Lawrence Pintak was a

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Correspondent for CBS in Beirut in the 1980s, where he witnessed the birth of the current 'terror': its tactics were honed there. In *Seeds of Hate*, he explores how America's flawed policy in the Lebanon transformed Muslim perceptions of the US -- from impartial peacekeeper to hated

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enemy of the Lebanese Muslims. In

Seeds of Hate is required reading for anyone who wants a deeper

understanding of how and why the relationship between America and the Middle East is now more volatile than ever. Pintak explores the links between those who carried out the

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terror war in Lebanon and the current wave of terror, examining in-depth the ongoing -- but little publicised -- role played by key figures behind the Beirut bombings. He considers how the template for shaping would-be terrorists is being replicated from Saudi Arabia to Indonesia and speaks

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with victims of the earlier wave of terror. Pintak also explores the differences between terrorism of al-Qa'ida and its allies, and that of Palestinians on the West Bank. 'One of the most perceptive accounts of the nightmare in Lebanon' The Washington Post (reviewing Beirut

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This volume focuses on democratic experimentalism, gathering a collection of original and previously unpublished essays focusing upon its

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major outlines, as well as specific aspects ; both promising and troublesome - of this theoretical approach. Together these essays offer conceptions of democracy and democratic governance that emphasize and highlight experimentalist aspects of pragmatic

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thought, particularly Deweyan pragmatism, and its relationship to instantiation in concrete social and political institutions. Issues of democratic governance, political organization and the relationship of law to democracy are analyzed.

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This much acclaimed book has emerged as neo-pragmatism's most significant contribution to contemporary aesthetics. By articulating a deeply embodied notion of aesthetic experience and the art of living, and by providing a compellingly rigorous defense of

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popular art—crowned by a pioneer study of hip hop—Richard Shusterman reorients aesthetics towards a fresher, more relevant, and socially progressive agenda. The second edition contains an introduction where Shusterman responds to his critics, and it

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concludes with an added chapter that formulates his novel notion of somaesthetics.

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