

The Furies Of Indian Communalism By Achin Vanaik

Provides a comprehensive and critical commentary on the contemporary socioeconomic and political situation in India.

The debate over whether religious or secular identities provide the most viable model for a wider national identity has been a continuous feature of Indian politics from the late nineteenth century to the present day. Moreover, in the last thirty years the increasingly communal articulation of popular politics and the gradual rise of a constellation of Hindu nationalist parties headed by the BJP has increased the urgency of this debate. While Indian writing in English has fostered a long tradition of political dissent, and has repeatedly questioned ethnocentric, culturally exclusive forms of political identification, few critics have considered how this literature engages directly with communalism, or charted the literary-political response to key events such as the Babri Masjid / Ramjanmabhumi affair and the recent growth of popular forms of Hindu nationalism. The essays collected in *Alternative Indias* break new ground in studies of Indian literature and film by discussing how key authors offer contending, 'alternative' visions of India and how poetry, fiction and film can revise both the communal and secular versions of national belonging that define current debates about 'Indianness'. Including contributions from international scholars distinguished in the field of South Asian literary studies, and featuring an informative introduction charting the parallel developments of writing, the nation and communal consciousness, *Alternative Indias* offers a fresh perspective on the connections and discontinuities between culture and politics in the world's biggest democracy.

This invaluable collection of information provides an in-depth guide to the regional dimension of the politics and economy of this vast and complex country. Incomparable in its coverage, which includes a detailed chronology for India as a whole, a bibliography, contact details for leading officials, and an historical account and economic survey for each of the twenty-nine states and seven territories, it supplies the reader with a more complete understanding of India as a whole.

Social movements have played a vital role in Indian politics since well before the inception of India as a new nation in 1947. During the Nehruvian era, from Independence to Nehru's death in 1964, poverty alleviation was a foundational standard against which policy proposals and political claims were measured; at this time, movement activism was directly accountable to this state discourse. However, the role of social movements in India has shifted during the last several decades to accompany a changed political focus—from state to market and from reigning ideologies of secularism to credos of religious nationalism. In the first volume to focus on poverty and class in its analysis of social movements, a group of leading India scholars shows how social movements have had to change because poverty reduction no longer serves its earlier role as a political template. Nonetheless, particular sectors of social movement politics remain the holding vessels for India's egalitarian conscience. With distinctive chapters on gender, lower castes, environment, the Hindu Right, Kerala, labor, farmers, and biotechnology, *Social Movements in India* will be attractive to students and researchers in many different disciplines. Contributions by: Amita Baviskar, Anuradha Chakravarty, Vivek Chibber, Gopal Guru, Patrick Heller, Ron Herring, Mary John, Mary Fainsod Katzenstein, Neema Kudva, Gail Omvedt, Raka Ray, and Tanika Sarkar.

This timely study examines the Indian-Pakistani conflict over Kashmir as this long-standing confrontation between regional rivals became inflamed. It focuses on the period from the effective nuclearization of the dispute in 1998 to the introduction of U.S. troops into the region in connection with the war in Afghanistan. Four chapters take on key problems illustrated by this case: Regional rivalry, Intervention, Religious conflicts, Conflict resolution. The author is an advocate of international intervention in regional conflicts and does not think that leaving the contesting parties to settle their dispute (a sort of benign neglect) is a responsible U.S. policy.

This book examines key debates on religion and democratization from three main perspectives: Religious traditions have core elements which are more or less conducive to democratization and democracy; Religious traditions may be multi-vocal – but at any moment there may be dominant voices more or less receptive to and encouraging of democratization; Religious actors rarely if ever determine democratization outcomes. However, they may in various ways and with a range of outcomes be of significance for democratization. The contributions are divided into two sections: (1) Religion, democratization and democracy, and (2) Secularization, democratization and democracy. Overall, they examine the three assertions in the bullet points above. The book's starting point is that in general around the world, religions have left their assigned place in the private sphere. This means they have in many cases become recognisably politically active in various ways and with assorted outcomes. This re-emergence from political marginality dates back until at least the 1980s. At that time, the US sociologist, Jose Casanova noted that 'what was new and became "news" ... was the widespread and simultaneous refusal of religions to be restricted to the private sphere'. This involved a remodelling and re-assumption of public roles by religion, which theories of secularisation had long condemned to social and political marginalisation. This book was published as a special issue of *Democratization*.

The Shias of Pakistan are the world's second largest Shia community after that of Iran, but comprise only 10-15 per cent of Pakistan's population. In recent decades Sunni extremists have increasingly targeted them with hate propaganda and terrorism, yet paradoxically Shias have always been fully integrated into all sections of political, professional and social life without suffering any discrimination. In mainstream politics, the Shia-Sunni divide has never been an issue in Pakistan. Shia politicians in Pakistan have usually downplayed their religious beliefs, but there have always been individuals and groups who emphasised their Shia identity, and who zealously campaigned for equal rights for the Shias wherever and whenever they perceived these to be threatened. Shia 'ulama' have been at the forefront of communal activism in Pakistan since 1949, but Shia laymen also participated in such organisations, as they had in pre-partition India. Based mainly on Urdu sources, Rieck's book examines, first, the history of Pakistan's Shias, including their communal organisations, the growth of the Shia 'ulama' class, of religious schools and rivalry between "orthodox" "ulama" and popular preachers; second, the outcome of lobbying of successive Pakistan governments by Shia organisations; and third, the Shia-Sunni conflict, which is increasingly virulent due to the state's failure to combat Sunni extremism.

This book explores various aspects and processes of the twentieth-century Indian state, from the central, Union government down to grassroot-level in the provinces and villages.

Exploring violent confrontation between the state and the population in colonial and postcolonial India, this book is both a study of the many techniques of colonial coercion and state violence and a cultural history of the different ways in which Indians imbued practices of punishment with their own meanings and reinterpreted acts of state violence in their own political campaigns.

This work examines state violence from a historical perspective, expanding the study of punishment beyond the prison by investigating the interplay between imprisonment, corporal punishment, collective fines and state violence. It provides a fresh look at seminal events in the history of mid-twentieth century India, such as the massacre at Jallianwala Bagh, the non-cooperation and civil disobedience movements, the Quit India campaign, and the Hindu-Muslim riots of the 1930s and 1940s. The book extends its analysis into the postcolonial period by considering the ways in which partition and then the struggle against a communist insurgency reshaped practices of punishment and state violence in the first decade after independence. Ultimately, this research challenges prevailing conceptions of the nature of the state in colonial and postcolonial India, which have tended to assume that the state had the ambition and the

ability to use the police, military and bureaucracy to dominate the population at will. It argues, on the contrary, that the state in twentieth-century India tended to be self-limiting, vulnerable, and replete with tensions. Relevant to those interested in contemporary India and the history of empire and decolonisation, this work provides a new framework for the study of state violence which will be invaluable to scholars of South Asian studies; violence, crime and punishment; and colonial and postcolonial history.

A Nobel Laureate offers a dazzling new book about his native country India is a country with many distinct traditions, widely divergent customs, vastly different convictions, and a veritable feast of viewpoints. In *The Argumentative Indian*, Amartya Sen draws on a lifetime study of his country's history and culture to suggest the ways we must understand India today in the light of its rich, long argumentative tradition. The millenia-old texts and interpretations of Hindu, Buddhist, Jain, Muslim, agnostic, and atheistic Indian thought demonstrate, Sen reminds us, ancient and well-respected rules for conducting debates and disputations, and for appreciating not only the richness of India's diversity but its need for toleration. Though Westerners have often perceived India as a place of endless spirituality and unreasoning mysticism, he underlines its long tradition of skepticism and reasoning, not to mention its secular contributions to mathematics, astronomy, linguistics, medicine, and political economy. Sen discusses many aspects of India's rich intellectual and political heritage, including philosophies of governance from Kautilya's and Ashoka's in the fourth and third centuries BCE to Akbar's in the 1590s; the history and continuing relevance of India's relations with China more than a millennium ago; its old and well-organized calendars; the films of Satyajit Ray and the debates between Gandhi and the visionary poet Tagore about India's past, present, and future. The success of India's democracy and defense of its secular politics depend, Sen argues, on understanding and using this rich argumentative tradition. It is also essential to removing the inequalities (whether of caste, gender, class, or community) that mar Indian life, to stabilizing the now precarious conditions of a nuclear-armed subcontinent, and to correcting what Sen calls the politics of deprivation. His invaluable book concludes with his meditations on pluralism, on dialogue and dialectics in the pursuit of social justice, and on the nature of the Indian identity.

South Asia is probably the largest area in the world where Islam exists within a mixed composite culture, overlapping with several other religions. No matter how many origins of political conflicts one may find in the domain of culture and religion, there are, at the same time, elements of peaceful co-existence as well.

Moving beyond purely theoretical considerations, he assesses India's political future, the possible obstacles to the development of communalism, and the forces that exist on the Left which might be brought into alliance to halt the march of chauvinism.

Ruparelia confronts one of the most striking developments in modern Indian politics: the increasing influence of communist, regional, and lower caste-orientated socialist parties on politics since the late 1980s. In particular he traces these their attempts to construct a progressive 'third force' vis-à-vis the historically dominant Indian National Congress and Hindu nationalist Bharatiya Janata Party (BJP), and the subsequent decline of the broader Indian left as a collective political power. Ruparelia develops an original theoretical argument, deploying an innovative conceptual grammar of institutions, power, and judgment to explain the vicissitudes of the contemporary Indian left over the past two decades. *Divided We Govern* is a fine-grained analytic narrative to explain the vagaries of power-sharing in contemporary Indian democracy. It draws together a variety of tools and resources to create a dynamic causal account of multiparty governments and their function only partly captured by many scholarly analyses and the theories on which they rely. Ruparelia's narrative comprises information gathered from newspapers and periodicals, party manifestoes, and government documents; original statistical analyses of official electoral data and national election surveys; and the rare testimonies of senior party leaders, high-ranking government officials, and seasoned political journalists, obtained through dozens of in-depth interviews and intensive fieldwork.

"Examines the rise of the urban right-wing Hindu nationalist ideology in India called Hindutva between 1984 and 2004"--

This is one of the first single-author comparisons of different South Asian states around the theme of religious conflict. Based on new research and syntheses of the literature on 'communalism', it argues that religious conflict in this region in the modern period was never simply based on sectarian or theological differences or the clash of civilizations. Instead, the book proposes that the connection between religious radicalism and everyday violence relates to the actual (and perceived) weaknesses of political and state structures. For some, religious and ethnic mobilisation has provided a means of protest, where representative institutions failed. For others, it became a method of dealing with an uncertain political and economic future. For many it has no concrete or deliberate function, but has effectively upheld social stability, paternalism and local power, in the face of globalisation and the growing aspirations of the region's most underprivileged citizens.

Murtaza Bhutto, 1954-1996, political leader from Pakistan.

Featuring Immanuel Wallerstein, Joseph Massad, Marnia Lazreg, and other well-known and emerging new authors, this book seeks a more accurate understanding of Islam and Islamic societies' role and relations to global cultural and economic realities. The book confronts a trend today of analyzing Islam as a "cultural system" that stands outside of, and even predates, modernity. The authors see this trend as part of a racist discourse unaware of the realities of contemporary Islam. Islamic societies today are products of the world capitalist system and cannot be understood as being separate from its forces. The authors offer a more carefully constructed and richer portrait of Islamic societies today and forcefully challenge the belief that Islam is not part of, nor much affected by, the modern world-system.

This collection examines the intersections between the personal and the political in travel writing, and the dialectic between mobility and stasis, through an analysis of specific cases across geographical and historical boundaries. The authors explore the various ways in which travel texts represent actual political conditions and thus engage in discussions about national, transnational, and global citizenship; how they propose real-world political interventions in the places where the traveler goes; what tone they take toward political or socio-political violence; and how they intersect with political debates. Travel writing can be viewed as political in a purely instrumental sense, but, as this volume also demonstrates, travel writing's reception and ideological interventions also transform personal and cultural realities. This book thus examines the ways in which politics' material effects inform and intersect with personal experience in travel texts and engage with travel's dialectic of mobility and stasis. In spite of globalization and efforts

to eradicate the colonial vision in travel writing and in travel writing criticism, this vision persists in various and complex ways. While the travelogue can be a space of discursive and direct oppression, these essays suggest that the travelogue is also a narrative space in which the traveler employs the genre to assert authority over his or her experiences of mobility. This book will be an important contribution for interdisciplinary scholars with interests in travel writing studies, global and transnational studies, women's studies, multicultural studies, the social sciences, and history.

The Furies of Indian Communalism Religion, Modernity, and Secularization Verso

This book is an ethnographic account of the emergence of Hindu nationalism in a tribal (adivasi) community in Chhattisgarh, central India. It is argued that the successful spread of Hindu nationalism in this area is due to the involvement of the Rashtriya Swayamsevak Sangh (RSS), a militant Hindu nationalist organization, in local affairs. While active engagement in 'civilizing' strategies has enabled the RSS to legitimize its presence and endear itself to the local community, the book argues that participation in more aggressive strategies has made it possible for this organization to fuel and attach local tensions to a broader Hindu nationalist agenda.

The United Progressive Alliance (UPA) government (2004–14) led by the Congress came to power with a radical agenda for religious minorities. This included legislation and policies against discrimination and disadvantages suffered by religious minorities, especially Muslims, and a new framework for delivering substantive equality of opportunity. This work offers a new interpretation of the UPA's record. In critically re-evaluating the UPA's performance, it uses an institutional policy analysis approach which combines historical institutionalism (and path dependence) with policy analysis. It draws on official sources and extensive interviews with elite administrators and policy makers who were at the core of decision making during the UPA's tenure in office. Detailed case studies are provided of Muslims in public sector employment, the provision of service delivery for Muslim communities in India, and the efforts to create a new legislative framework against communal violence.

The spectacular victory of Narendra Modi and the BJP in 2014 and again in 2019 demands a nuanced exploration of the factors that led to it. Though the role of the middle class and the media in the making of what is called the 'Modi Wave' is often talked about, a clear-eyed and unbiased look at how they transformed the political landscape in post-liberalization India is still wanting. This book studies how the Indian middle class, once seen as politically indifferent, has gradually become a player of importance. This change, which slowly began in the 1990s, has now reached a crescendo, and Modi has become the icon of the changing economic demands of the middle class and their ideological rightward shift. The new middle class played a decisive role in the electoral outcomes of 2014 and 2019—two elections that have undoubtedly changed the way India imagines itself and how the rest of the world sees India. Modi's management of mainstream and social media—primary consumers of which is the ever-growing middle class—has played a key role in his emphatic victories. This book will help the reader understand the arsenal that Modi used in these elections and is a must-read for scholars of politics, media studies and sociology.

In this timely, nuanced collection, twenty leading cultural theorists assess the contradictory ideals, policies, and practices of secularism in India.

This book reconstructs Hindu–Muslim relations from a European standpoint. Drawing from the Indian context, the author explores options for Western Europe – a region grappling with the refugee crisis and populist reactions to the growth of Muslim minorities. The author shows how India can serve not only as a model but also as a warning for Europe. For example, European liberals may learn not only from the achievements of Indian secularism but also from its crisis. Based on extensive interviews with Indians from diverse backgrounds, from politicians to social activists and from the middle class to slum dwellers, the volume investigates a wide range of perspectives: Hindu and Muslim, religious and secular, moderate and militant. Relevant, engaging and accessible, this book speaks to a broad audience of concerned citizens and policy makers. Scholars of political science, sociology, modern history, cultural studies and South Asian studies will be particularly interested.

Using the princely state of Hyderabad as a case study, Sherman surveys the experience of Muslim communities in postcolonial India.

This book addresses the paradox of political mobilization and the failings of governance in India, with reference to the conflict between secularism and Hindu nationalism, authoritarianism and democracy. It demonstrates how the Internal Emergency of 1975 led to increased support of groups such as the BJS and the RSS, accounting for the rise of political movements advocating Hindu nationalism - Hindutva - as a response to rapid political mobilization triggered by the Emergency, and an attempt by political elites to control this to their advantage. Vernon Hewitt argues that the political disjuncture between democracy and mobilization in India is partly a function of the Indian state, the nature of a caste-class based society, but also - and significantly - the contingencies of individual leaders and the styles of rule. He shows how, in the wake of the Emergency, the BJP and the RSS gained popularity and power amid the on-going decline and fragmentation of the Congress, whilst, at the same time, Hindu nationalism appeared to be of such importance that Congress began aligning themselves with the Hindu right for electoral gains. The volume suggests that, in the light of these developments, the rise of the BJP should not be considered as remarkable – or as transformative – as was at first imagined.

The International Conference on Emerging Socio-cultural and Political Issues: India and Europe is organised by Amity Institute of Social Sciences, Amity University, Noida, Uttar Pradesh in collaboration with Jean Monnet Module and Centre for European Studies, Jawaharlal Nehru University on May 24-25, 2021. The aim of the conference is to develop an understanding of the dynamics of social change and Development taking place in European and Indian society. Both India and Europe are taking firm strides towards cooperation and development specially in the post- pandemic era. In this context the conference aims in developing on working new path for structuring and building new vision and ideas for strong partnership between the two. The main objective of the Conference is to deliver new understanding of various issues ranging from society, culture, politics and environment. It shall look into these issues from a different prism in the post pandemic era.

Drawing on Muslim cultures in South Asia, this volume provides new insights into social and intellectual history of the complex forms of cultural articulation from seventh to the twentieth century, elaborating on various trends and tendencies in a pluralist setting.

The definitive analysis of Hindu nationalism in contemporary India and the challenges for the radical Left With the Hindu nationalist BJP now replacing the Congress as the only national political force, the communalization of the Indian polity has qualitatively advanced since the earlier edition of this book in 1997. This edition has been substantially reworked and updated with several new chapters added. Hindutva's rise necessitates a more critical take on mainstream secular claims, ironically reinforced by liberal-left sections discovering special virtues in India's 'distinctive' secularism. The careful evaluation of the ongoing debate on 'Indian fascism' has resonances for the broader debate about how best to assess the dangers of the far right's rise in other liberal democracies. A study follows of how Hindutva forces are pursuing their project of establishing a Hindu Rashtra and how to thwart them through a wider transformative struggle targeting capitalism itself.

This classic collection by eminent scholars takes a critical look at the mobilizations, genealogies, and interpretive conflicts that have attended efforts to make India Hindu since the rise to power of Hindu political parties since 1980. The second edition has been updated with a new preface in which Ludden provides an incisive analysis of the recently held elections and highlights how Hindutva operates inside India's political mainstream.

Global politics are deeply affected by issues surrounding cultural identity. Profound cultural diversity has made national majorities increasingly anxious and democratic governments are under pressure to address those anxieties. Multiculturalism - once heralded as the insignia of a tolerant society - is now blamed for encouraging segregation and harbouring extremism. Pathik Pathak makes a convincing case for a new progressive politics that confronts these concerns. Drawing on fascinating comparisons between Britain and India, he shows how the global Left has been hamstrung by a compulsion for insular identity politics and a stubborn attachment to cultural indifference. He argues that to combat this, cultural identity must be placed at the centre of the political system. Written in a lively style, this book will engage anyone with an interest in the future of our multicultural society.

In this book William Gould explores what is arguably one of the most important and controversial themes in twentieth-century Indian history and politics: the nature of Hindu nationalism as an ideology and political language. Rather than concentrating on the main institutions of the Hindu Right in India as other studies have done, the author uses a variety of historical sources to analyse how Hindu nationalism affected the supposedly secularist Congress in the key state of Uttar Pradesh. In this way, the author offers an alternative assessment of how these languages and ideologies transformed the relationship between Congress and north Indian Muslims. The book makes a major contribution to historical analyses of the critical last two decades before Partition and Independence in 1947, which will be of value to scholars interested in historical and contemporary Hindu nationalism, and to students researching the final stages of colonial power in India.

English summary: This volume reinforces historical research as well as methodological reflections on the relationship between religion and violence in early modern Europe. A systematic look at the close link between violence and religion in the pre-modern world illustrates the problems of violence today and the transformations it underwent before our time. German description: Dem Zusammenhang von Religion und Gewalt in der Moderne ist die Geschichtswissenschaft der letzten Jahre systematisch nachgegangen. Für die europäische Geschichte der Frühen Neuzeit hingegen sind bisher nur Einzelfragen untersucht worden. Dieser Band bietet nun eine Reihe von Perspektiven auf religiös motivierte, legitimierte oder gedeutete Gewalt im frühneuzeitlichen Europa. Analysiert werden Phänomene wie das Martyrium, die frühneuzeitlichen Religionskriege, die Rolle der Inquisition, militante religiöse Lieder und andere symbolische Formen der Gewalt, konfessionelle Zwänge durch Autoritäten sowie individuelle Erfahrungen und Deutungen von Gewalt. Mit der systematisierenden Zusammenschau dieses Bandes erhält die historische Analyse religiöser Gewalt im frühneuzeitlichen Europa wichtige Impulse.

The definitive analysis of Hindu nationalism in contemporary India and the challenges for the radical Left With the Hindu nationalist BJP now replacing the Congress as the only national political force, the communalization of the Indian polity has qualitatively advanced since the earlier edition of this book in 1997. This edition has been substantially reworked and updated with several new chapters added. Hindutva's rise necessitates a more critical take on mainstream secular claims, ironically reinforced by liberal-left sections discovering special virtues in India's 'distinctive' secularism. The careful evaluation of the ongoing debate on 'Indian fascism' has resonances for the broader debate about how best to assess the dangers of the far right's rise in other liberal democracies. A study follows of how Hindutva forces are pursuing their project of establishing a Hindu Rashtra and how to thwart them through a wider transformative struggle targeting capitalism itself.

"Ginsborg is never judgemental, though he is devastatingly thorough and occasionally mischievously witty." Times Literary Supplement

The text goes on to argue that the Hindu nationalist movement has successfully articulated the anxieties and desires of the large and amorphous Indian middle class. Consequently, the movement has attracted privileged groups fearing encroachment on their dominant positions but also "plebian" and impoverished groups seeking recognition around a majoritarian rhetoric of cultural pride, order, and national strength.

Social Justice is a concept familiar to most Indians but one whose meaning is not always understood as it signifies a variety of government strategies designed to enhance opportunities for underprivileged groups. By tracing the trajectory of social justice from the colonial period to the present, this book examines how it informs ideas, practices and debates on discrimination and disadvantage today. After outlining the historical context for reservations for scheduled castes and scheduled tribes that began under British colonial rule, the book examines the legal and moral strands of demands raised by newer groups since 1990. In addition the book shows how the development of quota policies has been significantly influenced by the nature and operation of democracy in India. It describes the recent proliferation of quota demands for reservations in higher education, private sector and for women and religious minorities in legislative assemblies. The book goes on to argue that while proliferation of demands address unequal incidence of poverty, deprivation and inequalities across social groups and communities, care has to be taken to ensure that existing justifications for quotas for discriminated groups due to caste hierarchies are not undermined. Providing a rich historical background to the subject, the book is a useful contribution to the study on the evolution of multiple conceptions of social justice in contemporary India.

New Horizons in Medical Anthropology is a festschrift in honor of Charles Leslie whose influential career helped shape this subfield of anthropology. This collection of cutting-edge essays explores medical innovation and medical pluralism at the turn of the 21st century. The book accomplishes two things: it reflects recent research by medical anthropologists working in Asia who have been inspired by Charles Leslie's writing on such topics as medical pluralism and the early emergence of what has become a globalized biomedicine, the social relations of therapy management, and the relationship between the politics of the state and discourse about the health of populations, illness, and medicine. The book also takes up lesser known aspects of

Leslie's work: his contribution as an editor and the role he played in carrying the field forward; his ethics as a medical anthropologist committed to humanism and sensitive to racism and eugenics; and the passion he inspired in his co-workers and students. Charles Leslie is a remarkable and influential social scientist. *New Horizons in Medical Anthropology* is a fitting tribute to a sensitive scholar whose theories and codes of practice provide an essential guide to future generations of medical anthropologists.

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