New Horizons in Medical Anthropology
Rethinking Indian Political Institutions
Kashmir in the Shadow of Massacre Violence and Punishment in India
The Struggle for Equality Non-discrimination and Equality in India
Middle Class, Nedia and Nodi
The Rise of Hindu Authoritarianism
The Colonial Secularism in India
Vexations of Multicultural Britain
The Furies of Indian Communalism
Compass-lived Islam in South Asia
Hindu Nationalism and the Language of Politics in Late Colonial India
The Argumentative Indian: Past and Present
The Orientalist World-system
Divided Governance in History
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Identity, and Mobility in Travel Writing
Rhetoric of Multicultural Liberalism and Democracy in India
The Terrorist Prince
Religion and Gay
The Furies of Indian Communalism: Religion, Modernity and Secularization
Gender, Governance and Empowerment in India
States and Regions of India
The Politics of Everyday Life: The Shias of Pakistan
Religious Divisions and Conflict in Southern South Asia
Muslims Belonging in Secular India
The Saffron Wave
Religion and Conflict in Modern South Asia
Hindu-Muslim Relations
India's Political Parties


This book reconstructs Hindu India 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 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.

"Examines the rise of the urban right-wing Hindu nationalist ideology in India called Hindutva between 1984 and 2020".

A Nobel Laureate offers a dazzling new book about his native country India is a country with many distinct traditions, widely divergent cultural legacies, and a history replete with political convulsions. In The Argumentative Indian, Sen provides a succinct and sensitive 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 millennia-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 Arthashastra in the fourth and third centuries BCE to Akbar's Akbarnama in the 1590s; the history and continuing relevance of India's traditions with China more than a millennium ago; its old and well-organized calendars; the futility of the debates in the post-Taj Mahal period about Hinduism and the success of Islam in 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 nuclear-armed equilibrium, and to correcting what Sen calls the politics of disappointment. This 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.

Ruparelia confronts one of the most striking developments in modern Indian politics: the increasing influence of communal, regional, and lower caste-oriented socialist parties on politics since the late 1980s. In particular he traces these attempts to construct a profoundly new kind of social force - the historically dominant Indian National Congress and Hindu nationalist Bhartiya 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 manifestos, 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.

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 provide 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 a working new path for structuring and building a 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.

In this timely, nuanced collection, twenty leading historical theorists assess the contradictory ideals, policies, and practices of secularism in 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 BJP 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-based society, and 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 ongoing 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 Shiites 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 many parts of Pakistan, Shia political parties have been in power and Shia sindhi are well represented in the political and religious life of their communities, but there have always been individuals and groups who emphasized 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 action, and their struggle for the protection of their communities, as well as their call to the masses have prevented many a social movement from being hijacked by and rendering the hands of the state for the sake of Sunni extremism.

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 has shifted dramatically since the late 1970s and early 1980s, and in an era driven by the focus on social capital and on reining ideologies of secularism to creeds 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 tool for mobilizing public cultural and political subjectivity. 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 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-sytem.

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 context for reform based on the conditions of ethno-cultural pluralities and the rights of governance under British 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, public 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 since for discriminated groups due to caste hierarchies are not replaced by a rich historical and cultural 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.

Since the mid-1980s, the presence of women in governance has become a major marker of successful democracy in global and national discourses on the democratization of society. A diverse set of nation-states have legislatively mandated gender quotas to ensure the presence of elected women representatives (EWRs) in various rungs of governance. Since 1996, the Indian state has legislated a massive program of democracy decentralization that has been described in terms of re-evaluating the form and function of governance or the Panchayati Raj Institutions (PRI). This book is an ethnography of the Indian state and its policy of legislated entry of women into political life. It argues that political participation of women is necessary to change the political practices in society, to make institutions more gender inclusive and representative, and to empower individual women to negotiate both formal and informal institutions. Its locus is the everyday life contexts of EWRs in the southern Indian state of Karnataka who negotiate their own meanings of political, state, society, empowerment and political subjectivity. Analyzing three factors - structural boundaries, sociocultural divisions and the political deficits - the book demonstrates that the social embeddedness of PRIs within everyday practices and social relations of identity and power severely constrain and shape the political practices and empowerment of EWRs. Providing a valuable insight into contemporary state and feminist praxis in India, the book will be of interest to scholars of grass-roots democracy, gender studies and Asian politics.

South Asia is probably the largest area in the world where Islam exists within a mixed composite culture, 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. 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 welfare program providing substantial reservations for Muslims in jobs. The book revises the UPAs' performance, and shows how the passage and re-evaluation of 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 heart of decision-making. The book uses a historical comparative case studies approach to study policy in different regions. This book is a festschrift in honor of Charles Leslie whose influential career helped shape this subfield of medical anthropology. This collection of cutting-edge essays explores medical anthropology and medical pluralism at the turn of the 21st century. The book encompasses 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 national/global biomedical systems. It addresses the recent shift in how the field understands the relationship between therapy management, and the relationship between the politics of the state and discourse about the health of populations, illnesses, 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 certain debates that defined the field. The book features contributions by Richard Drinnon, Alok Chakravarty, Peter Yancey, Mary Hays, and others.

Featuring Immanuel Wallerstein, Joseph Nassar, Narnia Laasreg, and other well-known and emerging new authors, this book seeks a more accurate understanding of Islamic societies and cultures and relations between them. 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 context for reform based on the conditions of ethno-cultural pluralities and the rights of governance under British 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, public 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 since for discriminated groups due to caste hierarchies are not replaced by a rich historical and cultural 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.

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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 nationalization of the dispute in 1998 to the introduction of U.S. troops into the region, the war in Afghanistan, and the new challenges this has presented. Four chapters each illustrate three key problems illustrates: Regional Interventions, Religion and politics, 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 acceptable U.S. policy. 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.

Presents several essays in studies of Indian literature and life, by discussing how key authors offer a "alternative" visions of India and how poetry, fiction and film can revise both the communal and secular versions of national belonging thedefine current debates

Where To Download The Furies Of Indian Communalism By Achin Vanaik
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about 'Indianness'.

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 75 leading officials, and an economic 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.

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 in all its perspectives beyond the prior interest in the techniques of domination. A key feature of this book is understanding the interplay between 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. The book has tended to treat the state as a unitary entity, 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.

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

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. In travel writing, the reader’s dialectic of mobility and stasis is figured to the extent that the location is understood as the site of globalization and the material conditions of exile or diaspora. This dialectic of travel writing may be seen in travel writing and in travel writing criticism, this vision persists in various and complex ways. While the travelogue can be a space of distancing and critical reflection, it also a narrative of ascension. This volume explores the ways in which travel writing can engage and/or resist discourses related to authorship in its own right, offering new answers about how we apprehend the travels of travel texts.

English summary: This volume reinforces historical research as well as methodological reflections on the relationship between religion and violence in early modern Europe. A systematique 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. Fur die europaische Geschichte der Frubnezzeit, des Mittelalters und der Neuzeit hat die politische Geschichtswissenschaft den historischen Ansatz der Kirchenkriege, die Rolle der Inquisition, militante religiose Lieder und andere symbolische Formen der Gewalt, konfessionelle Zwange durch Autoritaten sowie individuelle Erfahrungen und Deutungen von Gewalt. Mit der systematisierenden Zusammenschau dieses Bandes erhalt die historische Analyse religi er Gewalt in fruhen Zeit Europa wichtige Impulse.

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 indifferrence. 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.

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.

The definitive analysis of Hindu nationalism in contemporary India and the challenges for the radical left With the Hindu nationalist BJP now in power as the only political party that can challenge the dominant economic and political forces, this book provides a comprehensive overview of this party and its impact on India. It provides a comprehensive overview of this party and its impact on India. 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.

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In this book William Gould explores what is arguably one of the most important and controversial themes in twentieth-century Indian history and thought, the role of Hindu nationalism in the making of modern India. Far from being the ideologically driven force that followers of the Hindu nationalist BJP might claim, Hindu nationalism has throughout its history been strongly influenced by political realities. This book surveys the history of Hindu nationalism from the 1880s to the present day, including the experience of Partition and the struggle against a communist insurgency in the first decade after independence. Ultimately, this research challenges prevailing conceptions of the nature of the state in colonial and postcolonial India. The book has tended to treat the state as a unitary entity, 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.

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

This book examines key debates in religion and democratization from three main perspectives: Religious traditions have core elements which are potentially conducive to democratic practices, but they also have elements which may be multiply and democratically disorienting. These two 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 recognizably politically active in various ways and within their reconfigured sphere until at least the first decades of the 20th century. "In the time of political sociologist, Jose Casanova noted that ‘what was new and became “new” 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.

This volume is the sixth in the series of essential readings in Indian government and politics focusing on political parties in India. It includes the extensive and up-to-date articles, new political parties and topics, and a collection of book-length articles, most studies on national and regional parties and specific commentaries on important aspects of parties and the party system in India. The book covers an exceptionally wide terrain ranging from a discussion of individual parties, to their location in the context of nationalism and communalism, to more topical issues such as state funding of elections, party nominations, women’s representation and defections.

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 it does not pretend to be a "classical" account of the party’s rise, the book includes elements that are not only illuminating but are also highly relevant for the present day and the future.
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.