

On Communalism And Globalization Offensives Of The Far Right

An innovative collection of essays on events and dynamics across South Asia, this volume addresses how violence marks the present in wars of direct and indirect conquest. Anti-colonial struggles that achieved independence to form postcolonial nation-states have consolidated themselves through prodigious violence that defines and disfigures communities and futures. This book examines the very borders such brutality enshrines and its intimate inscriptions upon bodies and memories, examining the performance of gendered violence through the spectacular and in everyday life, through wars, nationalisms and displacements. Women in and of South Asia offer inspired, gendered and contested histories of the discontinuous present, excavating nation-making and its intersections with projects of militarisation and cultural assertion, modernisation and globalisation, noting how Gujarat, post-9/11 mobilisations, and the war on Afghanistan and Iraq by Empire, signify the rapidity with which brutal events continue to encompass lives and cultures globally. Published by Zubaan.

This book provides a comprehensive and nuanced analysis of the 'anti-globalisation' struggles taking place around the world. It shows the complexity and diversity of these movements and illustrates this with detailed empirical studies of local, national and transnational resistance in the United States, Europe, Asia and Africa. The authors introduce a variety of competing theoretical perspectives from international political economy, social movement theory, globalisation studies, feminism, and postmodernism,

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explaining how activism has influenced theory and how theory can help activists to modify their tactics.

Papers presented at the seminar.

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.

The Politics of the American Dream analyzes the role of the 'American Dream' in contemporary American political culture. Utilizing analytic political theory, Ghosh creates a unique picture of Dream Politics, and shows the effect on the landscape of American politics.

These essays focus on the various forms of collective violence that have occurred in India during the past six decades, which include riots, pogroms, and genocide. It is argued that these various forms of violence must be understood not as spontaneous outbreaks of passion, but as productions by organized groups. Moreover, it is also evident that government and its agents do not always act to control violence, but often engage in or permit gratuitous acts of violence against particular groups under the cover of the

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imperative of restoring order, peace, and tranquility. This has certainly been the case in numerous incidents of collective violence in India where curfew restrictions have been used for just such purposes. In this context, secularism constitutes a countervailing practice, and a set of values that are essential to maintain balance in a plural society where the organization of intergroup violence is endemic, persistent, and deadly. Explores how religious travel in India is transforming religious identities and self-constructions. In an increasingly global world where convenient modes of travel have opened the door to international and intraregional tourism and brought together people from different religious and ethnic communities, religious journeying in India has become the site of evolving and often paradoxical forms of self-construction. Through ethnographic reflections, the contributors to this volume explore religious and nonreligious motivations for religious travel in India and show how pilgrimages, missionary travel, the exportation of cultural art forms, and leisure travel among coreligionists are transforming not only religious but also regional, national, transnational, and personal identities. The volume engages with central themes in South Asian studies such as gender, exile, and spirituality; a variety of religions, including Sikhism, Islam, Buddhism, and Christianity; and understudied regions and emerging places of pilgrimage such as Manipur and Maharashtra. "It's rare to find such diverse accounts of religious travel collected in a single volume, where scholars' engagements with individual places of pilgrimage in India and with the journeys surrounding them are truly in conversation with one another. For readers, it makes for a deeply enlightening journey. It also raises an interesting question: Is the reality of India powerful enough that it absorbs divergent expressions of religious tourism, making of them a common fabric? Here, so unusually, readers have the materials to

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decide.” — John Stratton Hawley, author of *A Storm of Songs: India and the Idea of the Bhakti Movement*

A collection of recent essays and articles, *Demography and Democracy* is Himani Bannerji's engagement with the nationalist currents that have become such crucial topics of discussion and debate in recent years. Topics covered include Hindu nationalism, Zionism, subaltern studies, the novels of Rabindranath Tagore, and issues of knowledge, ideology, and representation around the US invasion of Afghanistan. The essays are written from an anti-imperialist Marxist feminist standpoint and offer a bracing critique of contemporary ideologies.

It was primarily opium that linked Bombay to the international capitalist economy and the western Indian hinterland in the nineteenth century. The essays in this book explore the linkages between the opium enterprise of western India and the creation of early Victorian Bombay. They dwell on some of the prominent features of urban development which reflect the relationship of collaboration and conflict between the capitalist class of the city and British colonial rule. They show opium as the crucial factor in the emergence of Bombay as a metropolis.

The Essays Written From Diverse Socio-Cultural Perspectives Take Into Account The Expected Role Of Law Enforcement Agencies In Plural Democratic Societies And India`S Constitutional Framework, Also How Far These Agencies Have Stood Up To That Role And Deviated From The Same. The Essays Take Into Account The Colonial Heritage,

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Structure, Training And Working Conditions Of The Police Agencies To Determine Their Attitude And Behaviour. Contributors Include Kirpal Singh Dhillon, Prakash Louis, Abdulrahim Vijapur, R.K. Raghavan, Prem Dhar, Malaviya Mong Many Others.

The 130 million Muslims in India form the second largest Muslim population in the world. Scholarship on them has however focused on a limited range of issues. There is little by way of macro studies on the economic condition of Muslims in various parts of India. What is the condition of the Indian Muslims at the dawn of the twenty first century? What is the demographic profile of the community? What is the percentage of its population in agriculture, industry and the tertiary sector? How do Muslims fare at the national level? Does the Muslim economic condition differ from state to state, given the regional imbalances in the country resulting from unequal development? How does Muslim economic condition in the early twenty first century compare with the recent and distant past? To what extent can the political changes account for these variations? How does the economic profile of the Muslims compare with the majority Hindus, Dalits, and minorities like Christians, Sikhs and Parsis? Historians, politicians, journalists and others agree that Muslims in general lag behind other communities. Does Islam, or Islam as interpreted and lived, have anything to do with it? What is the

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role of the State in this matter? What is the record of the post-independence central and state governments? The author tries to answer some of these questions. He argues that understanding these issues is not only a matter of academic enquiry, but also necessary for taking appropriate corrective measures by the community leadership as well as by the state. The various chapters focus on the pre-Independence legacy, the impact on Muslims of Partition and politics on ownership of assets, employment, access to education, public services or their role in labour, commerce and industry. It is a report on the current status of the Muslim minority in India, particularly the Urdu-speaking Muslims. Densely documented, with hard to find statistical data, written with an economy of words, no one remotely interested in Indian economy, society or politics can afford to ignore this immensely readable book.

Taking as its premise the belief that communalism is not a resurgence of tradition but is instead an inherently modern phenomenon, as well as a product of the fundamental agencies and ideas of modernity, and that globalization is neither a unique nor unprecedented process, this book addresses the question of whether globalization has amplified or muted processes of communalism. It does so through exploring the concurrent histories of communalism and globalization in four South Asian

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contexts - India, Pakistan, Bangladesh and Sri Lanka - as well as in various diasporic locations, from the nineteenth century to the present. Including contributions by some of the most notable scholars working on communalism in South Asia and its diaspora as well as by some challenging new voices, the book encompasses both different disciplinary and theoretical perspectives. It looks at a range of methodologies in an effort to stimulate new debates on the relationship between communalism and globalization, and is a useful contribution to studies on South Asia and Asian History.

From cartoons of Muhammad in a Danish newspaper to displays of the Confederate battle flag over the South Carolina statehouse, acts of cultural significance have set off political conflicts and sometimes violence. These and other expressions and enactments of culture—whether in music, graffiti, sculpture, flag displays, parades, religious rituals, or film—regularly produce divisive and sometimes prolonged disputes. What is striking about so many of these conflicts is their emotional intensity, despite the fact that in many cases what is at stake is often of little material value. Why do people invest so much emotional energy and resources in such conflicts? What is at stake, and what does winning or losing represent? The answers to these questions explored in *Culture and Belonging in Divided Societies* view cultural expressions variously as

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barriers to, or opportunities for, inclusion in a divided society's symbolic landscape and political life.

Though little may be at stake materially, deep emotional investment in conflicts over cultural acts can have significant political consequences. At the same time, while cultural issues often exacerbate conflict, new or redefined cultural expressions and enactments can redirect long-standing conflicts in more constructive directions and promote reconciliation in ways that lead to or reinforce formal peace agreements. Encompassing work by a diverse group of scholars of American studies, anthropology, art history, religion, political science, and other fields, *Culture and Belonging in Divided Societies* addresses the power of cultural expressions and enactments in highly charged settings, exploring when and how changes in a society's symbolic landscape occur and what this tells us about political life in the societies in which they take place.

Terrorism has been a very major phenomenon disturbing the peace of the planet today. While acts of terror have been recorded in recent history from last several centuries, this phenomenon has come to prominence from the ghastly tragedy of 9/11 2001. With this the American media popularized the word Islamic terrorism, and worldwide this propaganda against Islam and Muslims picked up. Al Qaeda, a product of US policies to control of oil wealth in West Asia, has been the major tormentor of people and its

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worst victims have been people of India and Pakistan. Parallel with this the likes of Sadhvi Prgya Singh Thakur and Swami Aseemanand also came up with the goal of 'Bomb for a bomb' and for pursuing the politics of Hindu Rashtra (Nation). This book is a graphic presentation of the whole issue. It focuses on the definition of terrorism, and the genesis of Al Qaeda through indoctrination in the specially set up Madrassa by America in Pakistan. The phenomenon of Osama bin Laden and his support by US is presented in the book. The book also takes up the theory of 'clash of civilization' and its fallacies. The series of blast from Nanded 2006 to Ajmer and Malegaon blasts are also analyzed. The book demystifies the phenomenon of terror and shows that terrorism has nothing to do with religion but there are political goals behind the same. On Communalism and Globalization Offensives of the Far Right

This book provides a definitive account of resistance movements across the globe. Combining theoretical perspectives with detailed empirical case studies, it explains the origins, activities and prospects of the 'anti-globalization' movement.

Literature produced by historically marginalized communities has often been argued to function as an important tool for social change. However, much depends on how this literature is received and interpreted. Since the university operates as a potential site for social change, it is significant to enquire whether such literature, specifically that produced by Tamil

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Dalits, has been incorporated into mainstream curricula. It is equally vital to explore how students respond to Dalit literature. This book traces the evolution of Tamil Dalit writing from the early decades of the twentieth century to the present, and explores its impact on academia. Furthermore, it analyses the literary works of Tamil Dalits and explores how students of Tamil and English literary studies have responded to Tamil Dalit literature and its English translations. The book addresses the following research questions: What were the socio cultural conditions that led to the emergence of contemporary Tamil Dalit literature? What are the dominant themes and trends in contemporary Tamil Dalit literature? How does academia respond to the emergence of Tamil Dalit literature? In particular, how do students respond to Dalit literature, a literature which has found a place in both English and Tamil literature curricula? As a literature which has an ideological function, how is it received and understood by readers?

Includes selections from Bhagat Singh's own writings and other related documents.

What happens when social and political processes such as globalization shape cultural production? Drawing on a range of writers and filmmakers from Africa and elsewhere, Akin Adesokan explores the forces at work in the production and circulation of culture in a globalized world. He tackles problems such as artistic representation in the era of decolonization, the uneven development of aesthetics across the world, and the impact of location and commodity culture on genres, with a distinctive approach that exposes the global processes transforming cultural forms.

This book illustrates how internationalist writers marginalized the West and placed the non-Western regions in a new center.

A monograph on English Ukrainian writing. Featuring fresher

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images of Ukrainian culture in Canada, it concludes with a fresh reading of enduring cultural stereotypes.

This unique collection is the first to bring attention to Antonio Gramsci's work within geographical debates. Presenting a substantially different reading to Gramsci scholarship, the collection forges a new approach within human geography, environmental studies and development theory. Offers the first sustained attempt to foreground Antonio Gramsci's work within geographical debates Demonstrates how Gramsci articulates a rich spatial sensibility whilst developing a distinctive approach to geographical questions Presents a substantially different reading of Gramsci from dominant post-Marxist perspectives, as well as more recent anarchist and post-anarchist critiques Builds on the emergence of Gramsci scholarship in recent years, taking this forward through studies across multiple continents, and asking how his writings might engage with and animate political movements today Forges a new approach within human geography, environmental studies and development theory, building on Gramsci's innovative philosophy of praxis

In three celebrated lectures, extensively re-worked since they were delivered first, Prof. Aijaz Ahmad discusses the progress of neo-imperialism and the increasing influence of fascism in the third world societies and critically evaluates their resources - cultural, social and ideological.

This Volume Comprises Of Papers Presented At A National Seminar Organized By Dibrugarh University In 2004.

The book examines the dynamics from the formation of Islamist politics for the struggle for hegemony to failure to become a hegemonic force in Bangladesh.

The contradiction between Islamic universalism/Islamist populism, on one hand, and a politics of Muslim particularism in India, on the other,

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is revealed in this study.

This book looks critically at various constructions of the Indian citizen from 1991 to 2007, the period when economic liberalization became established government policy. Examining differing images of citizenship and its rules and rituals, Chowdhury sheds light on the complex interactions between culture and political economy in the New India. Ninan Koshy traces the paradigm shift in India's foreign policy to its nuclear weapon programme started in 1998. Fully endorsing all unilateralist actions of the Bush administration meant to destabilize the international order, the NDA government entered into a strategic and military alliance with the U.S. Koshy shows how the Congress-led UPA government went much further along the new policies of its predecessor on nuclear weapons, West Asia, and alliance with the U.S. Abandoning all principles of non-alignment and independence in foreign policy, and ignoring the relevant directives of the Common Minimum Programme, the Manmohan Singh government accepted all conditions dictated by the U.S., tantalized by its promise to 'help India become a major world power in the 21st century'.

These essays focus on the role of fashionable critiques and smug dismissals of secularism and modernity, and the unqualified defense of so-called indigenous traditions in providing intellectual support

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for the discourse of Hindutva. "Zaheer Baber's stern indictment of anti-secular intellectuals should promote a revival of genuine Indian sociology rather than their unimaginative Indology. Baber takes T.N. Madan, Ashis Nandy and Veena Das to task, he offers us a theory of communalism, and he advises us to consider a comparative 'race' framework for the oppressions meted out to the socially suppressed within India: all this in a very short, readable and insightful book." -- Vijay Prashad

Ram Puniyani through his long struggle against terrorism and sectarian violence has come up with a strong argument to show that terrorism is a political phenomenon, either aiming to control the oil-rich areas or pushing an agenda of sectarian nationalism. He analyzes the underlying issues threadbare and throws in a lot of uncomfortable questions while deconstructing the ideological modus operandi of religion and violence. For all those who do not want their faith to be used as a mask!

This book offers a novel and productive explanation of why 'ordinary' people can be moved to engage in destructive mass violence (or terrorism and the abuse of rights), often in large numbers and in unexpected ways. Its argument is that narratives of insecurity (powerful horror stories people tell and believe about their world and others) can easily make extreme acts appear acceptable, even

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necessary and heroic. As in action or horror movies, the script dictates how the 'hero' acts. The book provides theoretical justifications for this analysis, building on earlier studies but going beyond them in what amount to a breakthrough in mapping the context of mass violence. It backs its argument with a large number of case studies covering four continents, written by prominent scholars from the relevant countries or with deep knowledge of them. A substantial introduction by the UN's Special Advisor on the Prevention of Genocide demonstrates the policy relevance of this path-breaking work. As a tribute to Javeed Alam and his exemplary life, some of his close friends and admirers have come together in this volume with reflections on the range of themes that he pursued in his work with such intelligence and relish for some four decades: the nature of capitalism and the various angles of a Marxist response to it, the nature of secularism and liberalism and the forms of modernity which they usher in, and Gandhi's political ideas in the context of Indian society and India's own unfolding modernity.

This volume offers insights into the current 'public-square' debates on Indian Christianity. Drawing on ethnographic fieldwork as well as rigorous analyses, it discusses the myriad histories of Christianity in India, its everyday practice and contestations and the process of its indigenisation. It addresses

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complex and pertinent themes such as Dalit Indian Christianity, diasporic nationalism and conversion. The work will interest scholars and researchers of religious studies, Dalit and subaltern studies, modern Indian history, and politics.

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.

'K.S. Subramanian provides a comprehensive, well-balanced analysis of the history, organisation and contemporary functioning of the central police forces (including the Intelligence Bureau). This is an up-to-date, insider perspective from a person with broad administrative experience, who is also sensitive to human rights issues' - Paul R Brass, Professor (Emeritus), University of Washington 'Dr Subramanian, with the unusual blend of academic scholarship, and

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long and rich working experience, has dealt with several issues with rare candour, sensitivity, understanding and appreciation' -- Madhav Godbole, Former Home Secretary, Government of India 'Political Violence and the Police in India is a welcome addition to our understanding of the problems faced by the police in India' -- Julio Ribeiro, Former Director-General of Police, Punjab Increasing political violence in India is challenging the government's ability to resolve conflicts democratically. In this topical book, K. S. Subramanian: - identifies patterns and trends in political violence in India; - examines how the government's political machinery has responded; - explains why State response has been inadequate; - and recommends changes in structures and attitudes. The author sketches the growing crisis of governance by assessing the Central and state governments' police organisations, especially key central agencies such as the Intelligence Bureau, the Central Paramilitary Forces and the Union Ministry of Home Affairs. In case studies of regions and communities affected by political violence, he takes the reader behind the scenes - whether it is on police partisanship in the communal pogrom in Gujarat, the official approach to the Naxalite problem, the violence against dalits and adivasis, or the violation of human rights in northeast India. With police reform being a major public concern, police research is gaining importance as a field of study. This book will appeal to students of criminal justice, political science, sociology, public policy and public administration, as well as policy makers, police and administrative officers, and human rights activists.

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This study examines the political sources of violence against religious minorities in India. Focusing on Hindu organizations that have asserted dominance over religious minorities, particularly since the late 1980s, Amrita Basu questions the common assumption that Hindu-Muslim violence is inevitable.

Conventional wisdom says that integration into the global marketplace tends to weaken the power of traditional faith in developing countries. But, as Meera Nanda argues in this path-breaking book, this is hardly the case in today's India. Against expectations of growing secularism, India has instead seen a remarkable intertwining of Hinduism and neoliberal ideology, spurred on by a growing capitalist class. It is this "State-Temple-Corporate Complex," she claims, that now wields decisive political and economic power, and provides ideological cover for the dismantling of the Nehru-era state-dominated economy. According to this new logic, India's rapid economic growth is attributable to a special "Hindu mind," and it is what separates the nation's Hindu population from Muslims and others deemed to be "anti-modern." As a result, Hindu institutions are replacing public ones, and the Hindu "revival" itself has become big business, a major source of capital accumulation. Nanda explores the roots of this development and its possible future, as well as the struggle for secularism and socialism in the world's second-most populous country.

An international journal for the study of processes and temporality of culture.

"The Mahatma Misunderstood" studies the relationship

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between the production of novels in late-colonial India and nationalist agitation promoted by the Indian National Congress. The volume examines the process by which novelists who were critically engaged with Gandhian nationalism, and who saw both the potentials and the pitfalls of Gandhian political strategies, came to be seen as the Mahatma's standard-bearers rather than his loyal opposition.

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