

Religious Nationalism Hindus And Muslims In India

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Majoritarian State Angana P. Chatterji 2019-08

Majoritarian State traces the ascendance of Hindu nationalism in contemporary India. Led by Prime Minister Narendra Modi, the BJP administration has established an ethno-religious and populist style of rule since 2014. Its agenda is also pursued beyond the formal branches of government, as the new dispensation portrays conventional social hierarchies as intrinsic to Indian culture while condoning communal and caste- and gender-based violence. The contributors explore how Hindutva ideology has permeated the state apparatus and formal institutions, and how Hindutva activists exert control over civil society via vigilante groups, cultural policing and violence. Groups and regions portrayed as 'enemies' of the Indian state are the losers in a new order promoting the interests of the urban middle class and business elites. As this majoritarian ideology pervades the media and public discourse, it also affects the judiciary, universities and cultural institutions, increasingly captured by Hindu nationalists. Dissent and

difference silenced and debate increasingly sidelined as the press is muzzled or intimidated in the courts. Internationally, the BJP government has emphasised hard power and a fast- expanding security state. This collection of essays offers rich empirical analysis and documentation to investigate the causes and consequences of the illiberal turn taken by the world's largest democracy.

The Language of Secular Islam Kavita Datla 2013-01-31

During the turbulent period prior to colonial India's partition and independence, Muslim intellectuals in Hyderabad sought to secularize and reformulate their linguistic, historical, religious, and literary traditions for the sake of a newly conceived national public. Responding to the model of secular education introduced to South Asia by the British, Indian academics launched a spirited debate about the reform of Islamic education, the importance of education in the spoken languages of the country, the shape of Urdu and its past, and the significance of the histories of Islam and India for their present. The Language of Secular

Islam pursues an alternative account of the political disagreements between Hindus and Muslims in South Asia, conflicts too often described as the product of primordial and unchanging attachments to religion. The author suggests that the political struggles of India in the 1930s, the very decade in which the demand for Pakistan began to be articulated, should not be understood as the product of an inadequate or incomplete secularism, but as the clashing of competing secular agendas. Her work explores negotiations over language, education, and religion at Osmania University, the first university in India to use a modern Indian language (Urdu) as its medium of instruction, and sheds light on questions of colonial displacement and national belonging. Grounded in close attention to historical evidence, *The Language of Secular Islam* has broad ramifications for some of the most difficult issues currently debated in the humanities and social sciences: the significance and legacies of European colonialism, the inclusions and exclusions enacted by nationalist projects, the place of minorities in the forging of nationalism, and the relationship between religion and modern politics. It will be of interest to historians of colonial India, scholars of Islam, and anyone who follows the politics of Urdu.

Handbook of Religion and the Asian City Peter van der Veer 2015-05-19 "Handbook of Religion and the Asian City highlights the creative and innovative role of urban aspirations in Asian world cities. It points out that urban politics and governance are often about religious boundaries and processions--in short, that public religion is politics. The essays show how projects of secularism come up against projects and ambitions of a religious nature, a particular form of contestation that

takes the city as its public arena. Asian cities are sites of speculation, not only for those who invest in real estate but also for those who look for housing, for employment, and for salvation. In its potential and actual mobility, the sacred creates social space in which they all can meet. *Handbook of Religion and the Asian City* makes the comparative case that one cannot study the historical patterns of urbanization in Asia without paying attention to the role of religion in urban aspirations"--Provided by publisher.

Screening Culture, Viewing Politics Purnima Mankekar 1999 An ethnography of urban women television viewers in India, and their reception of particular shows, especially in relation to issues of gender and nation.

Pogrom in Gujarat Parvis Ghassem-Fachandi 2012-04-08 In 2002, after an altercation between Muslim vendors and Hindu travelers at a railway station in the Indian state of Gujarat, fifty-nine Hindu pilgrims were burned to death. The ruling nationalist Bharatiya Janata Party blamed Gujarat's entire Muslim minority for the tragedy and incited fellow Hindus to exact revenge. The resulting violence left more than one thousand people dead--most of them Muslims--and tens of thousands more displaced from their homes. Parvis Ghassem-Fachandi witnessed the bloodshed up close. In *Pogrom in Gujarat*, he provides a riveting ethnographic account of collective violence in which the doctrine of ahimsa--or nonviolence--and the closely associated practices of vegetarianism became implicated by legitimating what they formally disavow. Ghassem-Fachandi looks at how newspapers, movies, and other media helped to fuel the pogrom. He shows how the vegetarian sensibilities of Hindus and the language of sacrifice were manipulated to provoke disgust against Muslims and mobilize the

aspiring middle classes across caste and class differences in the name of Hindu nationalism. Drawing on his intimate knowledge of Gujarat's culture and politics and the close ties he shared with some of the pogrom's sympathizers, Ghassem-Fachandi offers a strikingly original interpretation of the different ways in which Hindu proponents of ahimsa became complicit in the very violence they claimed to renounce.

Messengers of Hindu Nationalism Walter Andersen
2019-06-15 The Rashtriya Swayamsevak Sangh (RSS) is a Hindu nationalist volunteer organization. It is also the parent of India's ruling Bharatiya Janata Party. Prime Minister Modi was himself a career RSS office-holder, or pracharak. This book explores how the RSS and its affiliates have benefitted from India's economic development and concurrent social dislocation, with rapid modernization creating a sense of rootlessness, disrupting traditional hierarchies, and attracting many upwardly mobile groups to the organization. India seems more willing than ever to accept the RSS's narrative of Hindu nationalism--one that seeks to assimilate Hindus into a common identity representing true 'Indianness'. Yet the RSS has also come to resemble 'the Congress system', with a socially diverse membership containing a distinct left, right and center. The organization's most significant dilemma is how to reconcile the assault from its far right on cultural issues like cow protection with condemnations of globalization from the left flank. Andersen and Damle offer an essential account of the RSS's rapid rise in recent decades, tracing how it has evolved in response to economic liberalization and assessing its long-term impact on Indian politics and society.

Communalism, Caste and Hindu Nationalism Ornit Shani

2007-07-12 Belligerent Hindu nationalism, accompanied by recurring communal violence between Hindus and Muslims, has become a compelling force in Indian politics over the last two decades. Ornit Shani's book examines the rise of Hindu nationalism, asking why distinct groups of Hindus, deeply divided by caste, mobilised on the basis of unitary Hindu nationalism, and why the Hindu nationalist rhetoric about the threat of the impoverished Muslim minority was so persuasive to the Hindu majority. Using evidence from communal violence in Gujarat, Shani argues that the growth of communalism was not simply a result of Hindu-Muslim antagonisms, but was driven by intensifying tensions among Hindus, nurtured by changes in the relations between castes and associated state policies. These, in turn, were frequently displaced onto Muslims, thus enabling caste conflicts to develop and deepen communal rivalries. The book offers a challenge to previous scholarship on the rise of communalism, which will be welcomed by students and professionals.

The New Cold War? Mark Juergensmeyer 1993-05-10 Will the religious confrontations with secular authorities around the world lead to a new Cold War? Mark Juergensmeyer paints a provocative picture of the new religious revolutionaries altering the political landscape in the Middle East, South Asia, Central Asia, and Eastern Europe. Impassioned Muslim leaders in Egypt, Palestine, and Algeria, political rabbis in Israel, militant Sikhs in India, and triumphant Catholic clergy in Eastern Europe are all players in Juergensmeyer's study of the explosive growth of religious movements that decisively reject Western ideas of secular nationalism. Juergensmeyer revises our notions of religious revolutions. Instead of viewing religious nationalists

as wild-eyed, anti-American fanatics, he reveals them as modern activists pursuing a legitimate form of politics. He explores the positive role religion can play in the political life of modern nations, even while acknowledging some religious nationalists' proclivity to violence and disregard of Western notions of human rights. Finally, he situates the growth of religious nationalism in the context of the political malaise of the modern West. Noting that the synthesis of traditional religion and secular nationalism yields a religious version of the modern nation-state, Juergensmeyer claims that such a political entity could conceivably embrace democratic values and human rights.

Essentials of Hindutva Vinayak Damodar Savarkar

2019-12-19 Hindutva: Who is a Hindu? is an ideological pamphlet by Vinayak Damodar Savarkar. Originally published under the title Essentials Of Hindutva in 1923, it was retitled Hindutva: Who Is a Hindu? when reprinted in 1928.

The Foundations of Muslim Nationalism Bimal Prasad 1999 This is the first of a three-volume study of the background of India's Partition, decidedly one of the seminal developments in the history of the subcontinent. Rejecting the widely held view that Partition was the result mainly of British manipulation and the mistakes or intransigence of certain Indian leaders, the author asserts that it was the result primarily of a powerful movement of Muslim nationalism. This volume is devoted to a discussion of this foundations of that nationalism. Dealing at the outset with the legacy of the past, the author disputes the theory of a perpetual, centuries-old conflict between two antagonistic civilisations in the political arena. At the same time he shows how both the Muslim and the Hindu elites had already become conscious

of their separate identities before the era of their modern political awakening began in the second half of the nineteenth century. He then moves on to discuss the nature of the economic divide between the two communities and the intellectual as well as emotional environment of the Muslim elite. At the end the focus turns to Hindu nationalism and British policy both of which, in varying degrees, worked as props for Muslim nationalism. In every chapter an effort has been made to synthesize the results of latest researchers as also to prevent fresh interpretations.

Hate Spin Cherian George 2016-09-23 How right-wing political entrepreneurs around the world use religious offense—both given and taken—to mobilize supporters and marginalize opponents. In the United States, elements of the religious right fuel fears of an existential Islamic threat, spreading anti-Muslim rhetoric into mainstream politics. In Indonesia, Muslim absolutists urge suppression of churches and minority sects, fostering a climate of rising intolerance. In India, Narendra Modi's radical supporters instigate communal riots and academic censorship in pursuit of their Hindu nationalist vision. Outbreaks of religious intolerance are usually assumed to be visceral and spontaneous. But in *Hate Spin*, Cherian George shows that they often involve sophisticated campaigns manufactured by political opportunists to mobilize supporters and marginalize opponents. Right-wing networks orchestrate the giving of offense and the taking of offense as instruments of identity politics, exploiting democratic space to promote agendas that undermine democratic values. George calls this strategy “hate spin”—a double-sided technique that combines hate speech (incitement through vilification) with manufactured offense-taking (the

performing of righteous indignation). It is deployed in societies as diverse as Buddhist Myanmar and Orthodox Christian Russia. George looks at the world's three largest democracies, where intolerant groups within India's Hindu right, America's Christian right, and Indonesia's Muslim right are all accomplished users of hate spin. He also shows how the Internet and Google have opened up new opportunities for cross-border hate spin. George argues that governments must protect vulnerable communities by prohibiting calls to action that lead directly to discrimination and violence. But laws that try to protect believers' feelings against all provocative expression invariably backfire. They arm hate spin agents' offense-taking campaigns with legal ammunition. Anti-discrimination laws and a commitment to religious equality will protect communities more meaningfully than misguided attempts to insulate them from insult.

Gandhi B.R. Nanda 2001-12-14 The Hindu-Muslim conflict was a major problem during the nineteenth and the early twentieth centuries. This book shows how Mahatma Gandhi resolved the conflict and even united the Hindus and the Muslims. It presents a detailed introduction to the Khilafat (Pan-Islamist) movement, a venture that Gandhi supported wholeheartedly. The discussion looks at Gandhi's non-cooperation movement, which, he believed, could help bridge the gap between the two communities. It discusses concepts such as mass civil disobedience and the Caliphate, and studies notable events such as the brief alliance between the British Raj and the Indian Muslims and the Mappila Rebellion. It also takes note of the responses of the British officials towards Gandhi's efforts and the confrontation that nearly occurred between the Viceroy and Gandhi. The book

introduces readers to some of the people who participated and contributed to these events, including the Ali Brothers, Syed Ahmad Khan, and Ameer Ali.

The Cambridge World History of Violence Louise Edwards 2020-03-31

Imperial Encounters Peter van der Veer 2020-07-07 Picking up on Edward Said's claim that the historical experience of empire is common to both the colonizer and the colonized, Peter van der Veer takes the case of religion to examine the mutual impact of Britain's colonization of India on Indian and British culture. He shows that national culture in both India and Britain developed in relation to their shared colonial experience and that notions of religion and secularity were crucial in imagining the modern nation in both countries. In the process, van der Veer chronicles how these notions developed in the second half of the nineteenth century in relation to gender, race, language, spirituality, and science. Avoiding the pitfalls of both world systems theory and national historiography, this book problematizes oppositions between modern and traditional, secular and religious, progressive and reactionary. It shows that what often are assumed to be opposites are, in fact, profoundly entangled. In doing so, it upsets the convenient fiction that India is the land of eternal religion, existing outside of history, while Britain is the epitome of modern secularity and an agent of history. Van der Veer also accounts for the continuing role of religion in British culture and the strong part religion has played in the development of Indian civil society. This masterly work of scholarship brings into view the effects of the very close encounter between India and Britain--an intimate encounter that defined the

character of both nations.

Religious Nationalism Peter van der Veer 1994-02-07

Religious nationalism is a subject of critical importance in much of the world today. Peter van der Veer's timely study on the relationship between religion and politics in India goes well beyond other books on this subject. He brings together several disciplines—anthropology, history, social theory, literary studies—to show how Indian religious identities have been shaped by pilgrimage, migration, language development, and more recently, print and visual media. Van der Veer's central focus is the lengthy dispute over the Babari mosque in Ayodhya, site of a bloody confrontation between Hindus and Muslims in December 1992. A thought-provoking range of other examples describes the historical construction of religious identities: cow protection societies and Sufi tombs, purdah and the political appropriation of images of the female body, Salman Rushdie and the role of the novel in nationalism, Mahatma Gandhi and Swami Vivekananda, the Khalsa movement among Sikhs, and nationalist archaeology and the televised Ramayana. Van der Veer offers a new perspective on the importance of religious organization and the role of ritual in the formation of nationalism. His work advances our understanding of contemporary India while also offering significant theoretical insights into one of the most troubling issues of this century.

Contesting the Nation David Ludden 1996-04 Animated by a sense of urgency that was heightened by the massive violence following the destruction of the Babri mosque in Ayodhya on December 6, 1992, *Contesting the Nation* explores Hindu majoritarian politics over the last century and its dramatic reformulation during the

decline of the Congress Party in the 1980s.

Hindu Nationalism in India and the Politics of Fear D.

Anand 2016-04-30 The representation of the Muslims as threatening to India's body politic is central to the Hindu nationalist project of organizing a political movement and normalizing anti-minority violence. Adopting a critical ethnographic approach, this book identifies the poetics and politics of fear and violence engendered within Hindu nationalism.

Gods on Earth Peter van der Veer 2020-12-18 A detailed historical anthropology of Ayodhya, which argues that religious values CAN reflect political and economic processes.

Hindu Rulers, Muslim Subjects Mridu Rai 2004 If there is a hotbed of religious politics in the world today, it is the state of Jammu and Kashmir. Disputed between India and Pakistan, it contains a large majority of Muslims who are subject to the laws of a predominantly Hindu and increasingly Hinduised India. How did religion become so inextricably enmeshed in defining and expressing the protest of Kashmir's Muslims against Hindu rule?

Nationalism and Communal Politics in India, 1885-1930

Mushirul Hasan 1991

Religion and Nationalism in Global Perspective J.

Christopher Soper 2018-10-11 Offers a new framework for understanding how religion and nationalism interact across diverse countries and religious traditions.

Modi's India Christophe Jaffrelot 2021-08-03 A riveting account of how a popularly elected leader has steered the world's largest democracy toward authoritarianism and intolerance Over the past two decades, thanks to Narendra Modi, Hindu nationalism has been coupled with a form of national-populism that has ensured its success at the polls, first in Gujarat and then in India at

large. Modi managed to seduce a substantial number of citizens by promising them development and polarizing the electorate along ethno-religious lines. Both facets of this national-populism found expression in a highly personalized political style as Modi related directly to the voters through all kinds of channels of communication in order to saturate the public space. Drawing on original interviews conducted across India, Christophe Jaffrelot shows how Modi's government has moved India toward a new form of democracy, an ethnic democracy that equates the majoritarian community with the nation and relegates Muslims and Christians to second-class citizens who are harassed by vigilante groups. He discusses how the promotion of Hindu nationalism has resulted in attacks against secularists, intellectuals, universities, and NGOs. Jaffrelot explains how the political system of India has acquired authoritarian features for other reasons, too. Eager to govern not only in New Delhi, but also in the states, the government has centralized power at the expense of federalism and undermined institutions that were part of the checks and balances, including India's Supreme Court. Modi's India is a sobering account of how a once-vibrant democracy can go wrong when a government backed by popular consent suppresses dissent while growing increasingly intolerant of ethnic and religious minorities.

On the Very Idea of Religious Nationalism Terrance Eagan 1997

The Empire of Disgust Zoya Hasan 2018-08-16 All known societies exclude one or more minority groups, frequently employing a rhetoric of disgust to justify stigmatization. For instance, in European anti-Semitism, Jews were considered hyper-physical and crafty; some

upper-caste Hindus find the lower castes dirty and untouchable; and people with physical disabilities have been considered subhuman and repulsive. Exclusions vary in their scope and also in the specific disgust-ideologies underlying them. In *The Empire of Disgust*, scholars present an interdisciplinary and comparative study of varieties of stigma and prejudice in India and USA—along the axes of caste, race, gender identity, age, sexual orientation, disability, ethnicity, religion, and economic class—pervading contemporary social and political life. In examining these forms of stigma and their intersections, the contributors present theoretically pluralistic and empirically sensitive accounts that explain group-based stigma and suggest forward-looking remedies, including group resistance to subordination as well as institutional and legal change, equipped to eliminate stigma in its multifaceted forms. **The Performance of Nationalism** Jisha Menon 2013 Jisha Menon's book explores the mimetic relationships between history and political performance and between India and Pakistan.

Hinduism and Islam in India S. V. Desika Char 1997 Islam and Hinduism co-existed in India for hundreds of years, dominating, suppressing, and influencing one another. This book begins with a detailed analysis of the Hindu caste system from its beginnings in antiquity to a guild-like village caste and professional caste system in the Middle Ages, and its continuance within the Muslim and colonial societies. The author analyzes Muslim society in medieval and early modern India by examining a range of topics including the ashraf-ajlaf divide. Over the course of centuries, India had two parallel societies, the coexistence of which had consequences for all aspects of administration and

culture. The author explains the lack of major efforts by Hindu states to resist Muslim and other invaders and discusses the late emergence of Hindu nationalism in response to Muslim and European invaders and rulers, as well as the concept of 'one India.'

Identity and Religion Amalendu Misra 2004-08-10 'A sensitive and intelligent account of the Indian nationalist thought and the difficulties it faced in doing justice to India's Islamic inheritance' - Lord Parekh Fellow of the British Academy 'A thoughtful, well-researched and original analysis of the nationalist conceptualisation of the Muslim presence in India' - Professor Noel O'Sullivan, University of Hull Amalendu Misra shows that while some eminent nationalist leaders were implacably hostile to Muslims, even wholly secular ones were uneasy with India's Muslim past and had a generally unfavourable disposition towards both Muslims and Islam. The book explicates this by focusing on the writings of Vivekananda, Gandhi, Nehru and Savarkar supported by a wealth of examples from a wide range of contexts. It argues that the views of these four prominent individuals were heavily shaped by British historiography as well as their respective visions of independent India. The author goes on to suggest how modern India needs to redefine itself to flourish as a genuinely secular democracy.

Nation and Religion Peter van der Veer 1999-05-02 4. Race in Britain and India, Susan Bayly

The Nation Form in the Global Age Irfan Ahmad 2022-03-01 This open access book argues that contrary to dominant approaches that view nationalism as unaffected by globalization or globalization undermining the nation-state, the contemporary world is actually marked by globalization of the nation form. Based on fieldwork in

Africa, Asia, Europe and the Middle East and drawing, among others, on Peter van der Veer's comparative work on religion and nation, it discusses practices of nationalism vis-a-vis migration, rituals of sacrifice and prayer, music, media, e-commerce, Islamophobia, bare life, secularism, literature and atheism. The volume offers new understandings of nationalism in a broader perspective. The text will appeal to students and researchers interested in nationalism outside of the West, especially those working in anthropology, sociology and history.

The Emergence of Hindu Nationalism in India John Zavos 2000 This volume examines a key stage in the development of Hindu nationalism as a political ideology. It focuses on various movements during the late nineteenth and early twentieth century which sought to mobilize Hindus by advocating specific ideas of what it meant to be Hindu. It situates the ideology in the broad context of colonial rule, particularly with respect to the roots of Indian nationalism and the impact of colonialism on religion and caste. Much of the current literature on Hindu nationalism begins with the 1920s, and this book provides essential background material.

Modern Hinduism Torkel Brekke 2019-06-27 The Oxford History of Hinduism: Modern Hinduism focuses on developments resulting from movements within the tradition as well as contact between India and the outside world through both colonialism and globalization. Divided into three parts, part one considers the historical background to modern conceptualizations of Hinduism. Moving away from the reforms of the 19th and early 20th century, part two includes five chapters each presenting key developments and changes in religious practice in modern Hinduism.

Part three moves to issues of politics, ethics, and law. This section maps and explains the powerful legal and political contexts created by the modern state--first the colonial government and then the Indian Republic--which have shaped Hinduism in new ways. The last two chapters look at Hinduism outside India focusing on Hinduism in Nepal and the modern Hindu diaspora.

Religious Nationalism Peter van der Veer 1994 Religious nationalism is a subject of critical importance in much of the world today. Peter van der Veer's timely study on the relationship between religion and politics in India goes well beyond other books on this subject.

Indian Nationalism and Islamic Politics Abdul Sabahuddin 2006 The Present Book Is A Historical Analysis Of Muslim Attitudes Toward National Politics And Islamic Nationalism Which Were Shaped By The Perception Of Their Own Religious Identity. This Study Has Been Classified Into Nine Chapters: Conceptual Development Of Indian Nationalism; Islamic Influence On Nationalism; Muslim Identity And National Integration; The Muslim League And Separate Representation; Communal Consciousness And Two Nation Theory; Nationalist Streams In Muslim Politics; Revolutionary Tendency In Muslim Politics; Muslims Participation In The Mass Movement; And End Of The Composite Indian Nationalism. In My Opinion, This Book Will Stimulate Historians And Scholars To Execute Further Research On The Role Of Muslim In Indian Nationalist Movement And Islamic Nationalism.

Making India Hindu David E. Ludden 1996

Hindu Nationalism, History and Identity in India Lars Tore Flåten 2016-10-04 When the Hindu nationalist Bharatiya Janata Party (BJP) assumed power in India in 1998 as the largest party of the National Democratic Alliance, it soon became evident that it prioritized

educational reforms. Under BJP rule, a reorganization of the National Council of Educational Research and Training occurred, and in 2002 four new history textbooks were published. This book examines the new textbooks which were introduced, considering them to be integral to the BJP's political agenda. It analyses the ways in which their narrative and explanatory frameworks defined and invoked Hindu identity. Employing the concept of decontextualization, the author argues that notions of Hindu cultural similarity were conveyed, particularly as the textbooks paid scarce attention to social, geographical and temporal contexts in their approaches to Indian history. The book shows that intrinsic to the textbooks' emphasis on similarity is a systematic backgrounding of any references to internal lines of division within the Hindu community. Through a comparison with earlier textbooks, it sheds light on the contested nature of history writing in India, especially in terms of nation building and identity construction. This issue is also highly relevant in India today due to the electoral success of the BJP in 2014, and the efforts of the Hindu nationalist organization Vishwa Hindu Parishad to construct a coherent Hinduism. Arguing that the textbooks operate according to the BJP's ideology of Hindu cultural nationalism, this book will be of interest to academics in the field of South Asian studies, contemporary history, the uses of history, identity politics and Hindu nationalism.

Secularism and Religion in Multi-faith Societies Ragini Sen 2013-09-30 This Brief looks at the illustrative case of the Hindu-Muslim conflict in India, with the aim of understanding the dynamics of lived secularism as it exists in traditional multi-faith societies such as India. The data analyzed in this Brief comprise many

interviews, conducted amidst Hindus and Muslims, with respondents of both sexes living in slum and middle class regions in the city of Mumbai. The volume begins by giving a brief summary of the historical and cultural background to the present situation in India. It then traces complementarities and similarities of opinions across diverse constituencies which cluster around three main anchoring points: communication, re-presentations and operationalizing of a shared dream. The first point explores the need to understand and to be understood, encourages processes of mutual acculturation, and describes the sensitive decoding of cultural symbols such as dress codes. The second point discusses changes in mind sets and mutual perceptions, where Muslims and Islam are portrayed in a balanced way and exploitation of religion for political purposes is stopped. The third main point is the involvement of the common, regular person, and a focus on children, as the unifying hope for the future. Throughout the volume, emphasis is on moral maturation, cultural interpretation in lieu of cultural imposition and creation of a sensitive media policy. The issues raised may help craft interdisciplinary and international frameworks, which address conflict resolution in culturally diverse multi-faith societies. Accordingly, the book concludes with policy recommendations for supporting the peaceful coexistence of secularism and religion in society from a peace psychological perspective.

Self and Sovereignty Ayesha Jalal 2002-01-04 Self and Sovereignty surveys the role of individual Muslim men and women within India and Pakistan from 1850 through to decolonisation and the partition period. Commencing in colonial times, this book explores and interprets the historical processes through which the perception of the

Muslim individual and the community of Islam has been reconfigured over time. Self and Sovereignty examines the relationship between Islam and nationalism and the individual, regional, class and cultural differences that have shaped the discourse and politics of Muslim identity. As well as fascinating discussion of political and religious movements, culture and art, this book includes analysis of: * press, poetry and politics in late nineteenth century India * the politics of language and identity - Hindi, Urdu and Punjabi * Muslim identity, cultural difference and nationalism * the Punjab and the politics of Union and Disunion * the creation of Pakistan Covering a period of immense upheaval and sometimes devastating violence, this work is an important and enlightening insight into the history of Muslims in South Asia.

Hindu Nationalism Christine Löser 2011-05-16 Seminar paper from the year 2011 in the subject Politics - International Politics - Region: Other States, grade: 1,3, University of Hannover (Institut für Politische Wissenschaft), course: Ethnicity, Nationalism, Racism - the problem and power of identities, language: English, abstract: This essay addresses the question whether Hindu nationalism is a threat to democracy or not and if so in what sense it has threatened democracy. The question is why this topic is so relevant. Every now and then we hear about violent riots in India, read it in the papers or watch it in the TV news. Many times these riots are caused by different religious groups: on the one hand Hindus, on the other hand minorities, mostly Muslims, Sikhs or Christians. A reason for this is the rise of a Hindu right. The phenomenon of Hindu nationalism has already been discussed in research for some time, but only in the past few years, a discussion

outside India has begun whether or not it might be a threat to the biggest democracy in the world. The public in the Western hemisphere is probably completely ignorant about this topic, especially as Islamism has threatened the Europeans and Americans a lot more. Another aspect is that a lot can be learnt about how religious nationalism can threaten democracy. So, why is Hindu nationalism such an interesting subject now? It is due to the fact that Hindu religion is such an important aspect, mainly the base, of this nationalism since common religion is admittedly many times part of a nation's roots according to scholars but usually not defined as the boundary for what is inside.

Additionally, the idea of a Hindu community is a perfect example of the European idea of nationalism brought to a (former) colony. This essay is structured in the following way: First of all, the theoretical fundamentals are laid by explaining what "nationalism" and a "nation" is. It then proceeds by describing the Indian democracy based on its Constitution and the Congress System, both playing an important role in the rise of Hindu nationalism. The essay then refers to Hindu nationalism itself, portraying its historical development in the 20th century, illustrating the ideological basis with the concepts of Savarkar and Golwalkar on which it is based and the actors of Hindu nationalism on the level of the state. This is followed by an analysis of the influence of Hindu nationalism on the Indian democracy. The paper finishes with a conclusion.

The Modern Spirit of Asia Peter van der Veer 2014 The Modern Spirit of Asia challenges the notion that modernity in China and India are derivative imitations of the West, arguing that these societies have

transformed their ancient traditions in unique and distinctive ways. Peter van der Veer begins with nineteenth-century imperial history, exploring how Western concepts of spirituality, secularity, religion, and magic were used to translate the traditions of India and China. He traces how modern Western notions of religion and magic were incorporated into the respective nation-building projects of Chinese and Indian nationalist intellectuals, yet how modernity in China and India is by no means uniform. While religion is a centerpiece of Indian nationalism, it is viewed in China as an obstacle to progress that must be marginalized and controlled. The Modern Spirit of Asia moves deftly from Kandinsky's understanding of spirituality in art to Indian yoga and Chinese qi gong, from modern theories of secularism to histories of Christian conversion, from Orientalist constructions of religion to Chinese campaigns against magic and superstition, and from Muslim Kashmir to Muslim Xinjiang. Van der Veer, an outspoken proponent of the importance of comparative studies of religion and society, eloquently makes his case in this groundbreaking examination of the spiritual and the secular in China and India.

Articles of Faith Ronojoy Sen 2018-10-16 Examining the constitutional and legal foundations of the place of religion in India, Articles of Faith studies the relationship between religion and state. It closely analyses the decisions of the Supreme Court from the 1950s on Articles 25–30 of the Indian Constitution, as well as other relevant laws and constitutional provisions. The book discusses the Supreme Court's interpretation of the constitutional right to freedom of religion and its influence on the discourse of secularism and nationalism. While examining the role of

the Court in defining and demarcating religion as well as religious freedom, practices, and organizations, this volume also highlights important issues such as interpretative traditions and legal doctrines developed by the judiciary over the years. This new edition has an expanded and revised introduction, which looks at the

new literature on secularism and religious jurisprudence, both in India and other secular democracies. It also includes an afterword, which examines recent landmark judgments on religion by the Supreme Court of India, such as the one on triple talaq.