

Religious Nationalism Hindus And Muslims In India

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HINDU-MUSLIM RELATIONS J. P. FRIEDRICHS 2018-07-27 THIS BOOK RECONSTRUCTS HINDU-MUSLIM RELATIONS FROM A EUROPEAN STANDPOINT. DRAWING FROM THE INDIAN CONTEXT, THE AUTHOR EXPLORES OPTIONS FOR WESTERN EUROPE – A REGION GRAPPLING WITH THE REFUGEE CRISIS AND POPULIST REACTIONS TO THE GROWTH OF MUSLIM MINORITIES. THE AUTHOR SHOWS HOW INDIA CAN SERVE NOT ONLY AS A MODEL BUT ALSO AS A WARNING FOR EUROPE. FOR EXAMPLE, EUROPEAN LIBERALS MAY LEARN NOT

ONLY FROM THE ACHIEVEMENTS OF INDIAN SECULARISM BUT ALSO FROM ITS CRISIS. BASED ON EXTENSIVE INTERVIEWS WITH INDIANS FROM DIVERSE BACKGROUNDS, FROM POLITICIANS TO SOCIAL ACTIVISTS AND FROM THE MIDDLE CLASS TO SLUM DWELLERS, THE VOLUME INVESTIGATES A WIDE RANGE OF PERSPECTIVES: HINDU AND MUSLIM, RELIGIOUS AND SECULAR, MODERATE AND MILITANT. RELEVANT, ENGAGING AND ACCESSIBLE, THIS BOOK SPEAKS TO A BROAD AUDIENCE OF CONCERNED CITIZENS AND POLICY MAKERS. SCHOLARS OF POLITICAL SCIENCE, SOCIOLOGY, MODERN HISTORY,

CULTURAL STUDIES AND SOUTH ASIAN STUDIES WILL BE PARTICULARLY INTERESTED.

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.

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.

HINDU NATIONALISM, HISTORY AND

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IDENTITY IN INDIA LARS TORE FLØTEN
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.

HINDUISM AND HINDU NATIONALISM

ONLINE JULI L. GITTINGER

2018-09-25 THE WAY PEOPLE ENCOUNTER IDEAS OF HINDUISM ONLINE IS OFTEN SHAPED BY GLOBAL DISCOURSES OF RELIGION, PERVASIVE ORIENTALISM AND (POST)COLONIAL SCHOLARSHIP. THIS BOOK ADDRESSES A GAP IN THE SCHOLARLY DEBATE AROUND DEFINING HINDUISM BY DEMONSTRATING THE ROLE OF ONLINE DISCOURSES IN GENERATING AND PROJECTING IMAGES OF HINDU RELIGION AND CULTURE. THIS STUDY SURVEYS A WIDE RANGE OF PROPAGANDA, WEBSITES AND SOCIAL MEDIA IN WHICH DEFINITIONS OF HINDUISM ARE DEBATED. IN PARTICULAR, IT FOCUSES ON THE ROLE OF HINDU NATIONALISM IN THE PRESENTATION AND MANAGEMENT OF HINDUISM IN THE ELECTRONIC PUBLIC SPHERE. HINDU NATIONALIST PARTIES AND INDIVIDUALS ARE HIGHLY INVESTED IN DISCUSSIONS AND PRESENTATIONS OF HINDUISM ONLINE, AND ACTIVELY SHAPE

DISCOURSES THROUGH A VARIETY OF STRATEGIES. ANALYSING HINDU NATIONALIST PROPAGANDA, CYBER ACTIVIST MOVEMENTS AND SOCIAL MEDIA PRESENCE, AS WELL AS EXPLORING METHODOLOGICAL STRATEGIES THAT ARE USEFUL TO THE FIELD OF RELIGION AND MEDIA IN GENERAL, THE BOOK CONCLUDES BY SHOWING HOW THESE DISCOURSES FUNCTION IN THE WIDER HINDU DIASPORA. BUILDING ON RELIGION AND MEDIA RESEARCH BY HIGHLIGHTING MECHANICAL AND HERMENEUTIC ISSUES OF THE INTERNET AND HOW IT AFFECTS HOW WE ENCOUNTER HINDUISM ONLINE, THIS BOOK WILL BE OF SIGNIFICANT INTEREST TO SCHOLARS OF RELIGIOUS STUDIES, HINDU STUDIES AND DIGITAL MEDIA.

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. *MAKING INDIA HINDU* DAVID E. LUDDEN 1996

RELIGION, VIOLENCE AND POLITICAL MOBILISATION IN SOUTH ASIA RAVINDER KAUR 2005-11-05 AN OFT-NEGLECTED THEME IN STUDIES ON COMMUNAL VIOLENCE IS THE ROLE OF THE STATE, PARTICULARLY OF ITS INSTITUTIONS OF LAW ENFORCEMENT AND POLICING. RECENT EXPERIENCE WITH RELIGION-BASED VIOLENCE IN SOUTH ASIA—PARTICULARLY, THE 2002 RIOTS IN GUJARAT—HAS BROUGHT INTO SHARP FOCUS THIS RELATIONSHIP BETWEEN COMMUNAL VIOLENCE AND

PARTISAN STATE INSTITUTIONS. THE SEVEN ESSAYS IN THIS ANTHOLOGY—WRITTEN BY EMINENT AUTHORS FROM DIVERSE TRADITIONS OF ANTHROPOLOGY, HISTORY, POLITICS AND SOCIOLOGY—CRITICALLY RE-EXAMINE THE SYMBOLISM, SCALE AND NATURE OF COMMUNAL VIOLENCE IN SOUTH ASIA IN VIEW OF THE STATE'S CHANGING IMAGE. MOVING BEYOND CLICHÉD EXPLANATIONS OF RIOTS, THE CONTRIBUTORS: - MAP THE CONTEMPORARY DISCOURSE ON HINDU-MUSLIM VIOLENCE AND FOCUS ON THE CAUSES OF COMMUNAL VIOLENCE AS WELL AS ITS LONG-TERM CONSEQUENCES - SITUATE THE NATION-STATE WITHIN THE INCIDENTS OF VIOLENCE—VARIOUSLY TERMED ETHNIC, COMMUNAL AND EVERYDAY VIOLENCE—THAT SIMULTANEOUSLY FRAME AND CHALLENGE THE AUTHORITY OF THE STATE - LOCATE THE CURRENT DISCUSSION ON VIOLENCE AND THE STATE IN PAKISTAN, AND PROVIDE A GENERAL THEMATIC OVERVIEW OF RELIGION AND STATE INSTITUTIONS IN PAKISTAN - EXPAND VARIOUS CATEGORIES OF VIOLENCE TO PRESENT A SOUTH ASIAN PERSPECTIVE VIS-A-VIS THE CURRENT WESTERN DISCOURSE ON 'GLOBAL TERRORISM'

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.'

PERSPECTIVES ON VIOLENCE AND OTHERING IN INDIA R.C. TRIPATHI

2015-10-21 THIS VOLUME BRINGS TOGETHER IMPORTANT AND ORIGINAL PERSPECTIVES FROM SOUTH ASIA ON THE RELATIONSHIP BETWEEN VIOLENCE--AN INCREASINGLY IMPORTANT ISSUE IN MULTICULTURAL SOCIETIES---AND THE PROCESS OF OTHERING. THE CONTRIBUTORS STATE THAT SOCIETIES CREATE 'OTHERS' THROUGH DELIBERATE ACTS OF SELECTION OVER A PERIOD OF TIME. THE OBJECTIVE OF THE PROCESS OF OTHERING IS TO DENY RIGHTS AND PRIVILEGES THAT ONE SETS FOR ONE'S OWN GROUP. THIS VOLUME AFFIRMS THAT CENTRAL TO THE UNDERSTANDING OF VIOLENCE IN ANY SOCIETY IS THE

UNDERSTANDING OF OTHERING PROCESSES. VIOLENCE AND NONVIOLENCE ARE INFLUENCED BY THE NATURE OF OTHERING PROCESSES AS WELL AS THE KINDS OF OTHERS IN A SOCIETY. GROUPS ENGAGED IN MUTUAL OTHERING ARE ALSO THE ONES THAT ARE OFTEN INVOLVED IN VIOLENT RELATIONSHIPS. RENOWNED SCHOLARS FROM DIVERSE FIELDS PROVIDE MULTIDISCIPLINARY PERSPECTIVES ON VIOLENCE AND OTHERING, DISCUSSING THE CONCEPTS OF VIOLENCE AND NONVIOLENCE IN MULTICULTURAL SOCIETIES, COMMUNAL HARMONY, CONSTRUCTIONS OF THE OTHER, TRUTH COMMISSIONS, STATE CENSORSHIP OF 'SENSITIVE' ISSUES, FUNDAMENTALISM AND SECULARISM IN MULTIFAITH SOCIETIES, AND SPECIFIC CASES FROM RECENT VIOLENCE-PRONE AREAS. THIS VOLUME FOCUSES ON THE SOUTH ASIAN, AND MORE SPECIFICALLY, THE INDIAN CONTEXT, BUT IS RELEVANT FOR RESEARCHERS SEEKING TO UNDERSTAND THESE ISSUES ANYWHERE IN THE WORLD.

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.

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 PRESENT FRESH INTERPRETATIONS.

HINDU WIFE, HINDU NATION TANIKA SARKAR 2003 THIS BOOK IS A BRILLIANT HISTORIZATION AND SCATHING CRITIQUE OF MANY OF THE DOMINANT CONCEPTS BY WHICH INDIANS GENERALLY, AND NORTH INDIAN HINDUS MORE SPECIFICALLY, THINK AND LIVE TODAY.

ON THE VERY IDEA OF RELIGIOUS NATIONALISM TERRANCE EAGAN 1997
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.

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.

POGROM IN GUJARAT PARVIS GHASSEM-FACHANDI 2012-04-08 IN 2002, AFTER AN ALTERCATION BETWEEN MUSLIM VENDORS AND HINDU

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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.

NATIONALISM PARMANAND PARASHAR 1996

VISHVA HINDU PARISHAD AND INDIAN POLITICS MANJARI KATJU 2003

VISHVA HINDU PARISHAD AND INDIAN POLITICS PROVIDES A DETAILED HISTORICAL ACCOUNT OF THE VHP, ONE OF THE LEADING ORGANISATIONS IN THE HINDUTVA MOVEMENT, FOCUSING ON ITS TRANSFORMATION FROM A LOOSELY-KNIT BODY OF HINDUS AIMED AT PRESERVING AND PROMOTING HINDU DHARMA, INTO A MASS ORGANISATION ACTIVELY INVOLVED IN MOBILISING THE URBAN MIDDLE CLASSES, SERVICE PROFESSIONALS AND RELIGIOUS LEADERS FOR THE CREATION AND PROMOTION OF A STRONG HINDU NATION. RICH IN EMPIRICAL DATA, THE BOOK CONTAINS EXTENSIVE QUOTATIONS FROM FIFTY INTERVIEWS CARRIED OUT FOR THIS STUDY, INCLUDING THOSE WITH CENTRAL FIGURES IN THE VHP SUCH AS PRAVEEN TOGADIA AND ASHOK SINGHAL AND MEMBERS OF RELATED ORGANISATIONS.

NATIONALISM AND COMMUNAL POLITICS IN INDIA, 1885-1930 MUSHIRUL HASAN 1991

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

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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.

THE QUANDARY OF THE QAUM JOHN ROOSA 1998

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.

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

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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.

NATIONALISM AND COMMUNAL POLITICS IN INDIA, 1916-1928

MUSHIRUL HASAN 1979

TECHNOLOGY AND NATIONALISM IN INDIA ROHIT CHOPRA 2008 THIS BOOK EXAMINES THE PHENOMENON OF "TECHNOCULTURAL HINDU NATIONALISM" OR THE USE OF THE INTERNET BY GLOBAL INDIAN COMMUNITIES FOR THE PROMOTION OF HINDU NATIONALIST IDEOLOGIES. SINCE THE INTRODUCTION OF WESTERN SCIENCE AND TECHNOLOGY UNDER COLONIAL RULE IN THE EIGHTEENTH CENTURY, SCIENCE AND TECHNOLOGY HAVE BEEN USED AS INSTRUMENTS OF

TRANSFORMING INDIAN SOCIETY. SCIENTIFIC AND TECHNOLOGICAL EXPERTISE HAVE BEEN AUTHORIZED AS ESSENTIAL ATTRIBUTES OF A MODERN INDIAN SELFHOOD. AND THE POSSESSORS OF TECHNOLOGICAL SKILLS HAVE HISTORICALLY BEEN VESTED WITH THE AUTHORITY TO SPEAK FOR THE NATION. THE ASSOCIATIONS BETWEEN TECHNOLOGY AND NATIONALISM HAVE CONDENSED IN IDEAS ABOUT SELF AND OTHER, THEY HAVE BEEN INCORPORATED IN IMAGININGS OF THE STATE AND THE NATION, AND THEY HAVE MATERIALIZED AS CLAIMS ABOUT IDENTITY, COMMUNITY, AND SOCIETY. IN THE PRESENT HISTORICAL MOMENT, THIS RELATIONSHIP MANIFESTS ITSELF, IN ONE FORM, AS AN ONLINE HINDU NATIONALISM THAT COMBINES CULTURAL MAJORITARIAN CLAIMS WITH TECHNOLOGICAL TRIUMPHALISM. TECHNOCULTURAL HINDU NATIONALISM YOKES TOGETHER THE CORE PROPOSITION OF HINDU NATIONALIST DOCTRINE-THE IDEA THAT INDIA IS A HINDU NATION AND THAT RELIGIOUS MINORITIES ARE OUTSIDERS TO IT-WITH ARGUMENTS ABOUT THE IMMINENT RISE OF HINDU INDIA AS A TECHNOLOGICAL SUPERPOWER IN THE GLOBAL CAPITALIST ECONOMY OF THE TWENTY-FIRST CENTURY. ADDITIONALLY, WHILE TECHNOCULTURAL HINDU NATIONALISM IS OBSESSED WITH 'WESTERN' TECHNOLOGY, IT ALSO DEFINES ITSELF, IN STRATEGIC RESPECTS, IN OPPOSITION TO WESTERN CIVILIZATION. ON HINDU NATIONALIST WEBSITES, THIS APPARENT PARADOX IS RESOLVED

THROUGH THE CONSTRUCTION OF A NARRATIVE WHERE HINDUISM IS DEFINED AS THE HISTORICAL AND PHILOSOPHICAL FOUNDATION OF GLOBAL CAPITALIST MODERNITY ITSELF AND HINDUS ARE PRESENTED AS THE NATURAL HEIRS TO THAT HERITAGE. THIS BOOK LOCATES THESE AND OTHER CHARACTERISTICS OF HINDU NATIONALIST IDENTITY POLITICS IN CYBERSPACE WITH REFERENCE TO THE RELATIONSHIP BETWEEN TECHNOLOGY AND NATIONALISM IN INDIA FROM THE PERIOD OF BRITISH COLONIAL RULE IN THE MID-EIGHTEENTH CENTURY TO THE PRESENT ERA OF AN ECONOMICALLY AND TECHNOLOGICALLY INTERCONNECTED WORLD. THIS BOOK ARGUES THAT TECHNOCULTURAL HINDU NATIONALISM NEEDS TO BE UNDERSTOOD IN TERMS OF THE GENERAL DYNAMIC OF TECHNOLOGY AND NATIONALISM WITH ITS CONTINUITIES AND DISCONTINUITIES: THROUGH THE PERIOD OF COLONIAL RULE TILL INDIAN INDEPENDENCE IN 1947; THE PERIOD OF NEHRUVIAN NATIONALISM WITH ITS EMPHASIS ON TECHNOLOGICAL DEVELOPMENT IN A SOCIALIST FRAMEWORK; AND THE CURRENT POST-1991 CONTEXT FOLLOWING THE LIBERALIZATION OF THE INDIAN ECONOMY, WHICH ACCORDS PRIDE OF PLACE TO INFORMATION TECHNOLOGY AND THE INTERNET. THIS BOOK ALSO PROPOSES THAT THE PARTICULARITIES OF TECHNOCULTURAL HINDU NATIONALISM NEED, AT THE SAME TIME, TO BE ASSESSED WITH REFERENCE TO THE MODALITIES OF ONLINE COMMUNICATION. TOWARD THIS END,

THE BOOK TAKES SHAPE AS AN INTERDISCIPLINARY ENDEAVOR, COMBINING QUALITATIVE AND QUANTITATIVE RESEARCH METHODOLOGIES, AND DRAWING ON HISTORICAL SCHOLARSHIP ABOUT SOUTH ASIA, SOCIAL AND CULTURAL THEORY, AND THE SOCIOLOGY OF NEW MEDIA, SPECIFICALLY, THE FIELD OF INTERNET STUDIES. TECHNOLOGY AND NATIONALISM IN INDIA IS AN IMPORTANT BOOK FOR ALL IN COMMUNICATION, INTERNET STUDIES, SOUTH ASIAN STUDIES, AND POSTCOLONIAL STUDIES. **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

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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.

MODERATE OR MILITANT MUSHIRUL HASAN 2008-02-13 IN THIS BOOK MUSHIRUL HASAN ARTICULATES A VISION OF ISLAM OR RATHER THE MANY DIFFERENT KINDS OF ISLAM, INSTEAD OF THE FRIGHTENING MONOLITH OF POPULAR PERCEPTION, LIVING IN HARMONY WITH OTHER FAITHS, AND OF INDIAN MUSLIMS, INHERITORS OF THE GREAT INDIAN CIVILIZATION, LIVING IN A PLURAL SOCIETY. ENGAGING WITH THE DEBATES SURROUNDING THE SOCIETY, POLITY, AND HISTORY OF INDIA'S MUSLIMS, AND USING HISTORICAL AND LITERARY SOURCES, AS WELL AS THE WRITINGS OF MODERN MUSLIM THINKERS LIKE AZIZ AHMAD AND MOHAMMAD MUJEEB, HASAN TRACES THE DEVELOPMENT OF CONTEMPORARY IDEAS ABOUT MUSLIMS FROM THE MID-NINETEENTH CENTURY ONWARDS, THROUGH BRITISH RULE AND THE PARTITION, TO THE PRESENT DAY. FOR HASAN, A TRULY SECULAR READING OF INDIAN HISTORY REVEALS INDIAN ISLAM AS ONE THAT EXISTS IN A PLURALIST MILIEU.

HINDU NATIONALISM CHRISTINE L[?] SER 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 F[?] R 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

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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 MAKING OF PAKISTAN KHURSHEED KAMAL AZIZ 2002

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.

A NATION WITHIN A NATION, 1877-1937 BIMAL PRASAD 2000
THIS VOLUME SEEKS TO ANALYSE THE EVOLUTION OF MUSLIM NATIONALISM FROM 1877 TO 1937. THIS EXERCISE HAS RESULTED IN HIGHLIGHTING CERTAIN TRENDS WHICH HAVE BEEN SO FAR EITHER IGNORED OR UNDERPLAYED, AT ANY RATE IN INDIA. IT, FOR INSTANCE, SHOWS THAT TWO NATION THEORY WAS AN OLD AS THE MOVEMENT FOR MUSLIM AWAKENING AND SOLIDARITY AND ALMOST ALL ITS LEADERS FIRMLY BELIEVED IN IT. SIMILARLY THE IDEA OF PAKISTAN, INSTEAD OF BEING BORN IN 1933 WITH REHMAT ALI'S FORCEFUL ESPOUSAL OF IT, IS SHOWN TO BE STEADILY CIRCULATING, PARTICULARLY IN THE PUNJAB, SINCE MID- 1920s. AGAIN, CONTRARY TO WHAT HAS BEEN GENERALLY IMAGINED SO FAR, JINNAH AS WELL AS IQBAL HAD BECOME CONVERTS TO THAT IDEA, AS EARLY AS JUNE 1937, BEFORE EVEN THE BEGINNING OF ANY SERIOUS TALK FOR THE INSTALLATION OF A SO-CALLED COALITION GOVERNMENT IN U.P., AND NOT AFTER ITS FAILURE. ON THE OTHER HAND, THE VOLUME ALSO REVEALS THE STRENGTH OF THE GROWING SENTIMENT OF HINDU NATIONALISM IN 1920s, PARTICULARLY IN THE PUNJAB AND BENGAL. THE SITUATION CREATED BY THE JUXTAPOSITION OF THE TWO

NATIONALISMS IS UNDERLINED BY LALA LAJPAT RAI'S DECLARATION IN 1924 THAT IN VIEW OF THE GENERAL MUSLIM ATTITUDE A DIVIDED INDIA MIGHT PROVIDE THE ONLY SOLUTION TO THE COMMUNAL PROBLEM. EQUALLY SIGNIFICANT WAS GANDHI'S REPEATED ASSERTION IN 1924-5 THAT HE SAW NO SOLUTION OF THAT PROBLEM EXCEPT THROUGH PRAYER.

RELIGIOUS NATIONALISM ATALIA OMER

2013 THIS BOOK TACKLES THE ASSUMPTIONS BEHIND COMMON UNDERSTANDINGS OF RELIGIOUS NATIONALISM, EXPLORING THE COMPLEX CONNECTIONS BETWEEN RELIGION, NATIONALISM, CONFLICT, AND CONFLICT TRANSFORMATION. * SPEECHES OF

POLITICAL AND RELIGIOUS LEADERS * CHRONOLOGIES OF CONFLICTS IN SUCH PLACES AS ISRAEL-PALESTINE, SRI LANKA, AND THE FORMER YUGOSLAVIA

INDIAN SECULARISM SHABNUM TEJANI

2021-01-05 MANY OF THE CENTRAL ISSUES IN MODERN INDIAN POLITICS HAVE LONG BEEN UNDERSTOOD IN TERMS OF AN OPPOSITION BETWEEN IDEOLOGIES OF SECULARISM AND COMMUNALISM. OBSERVERS HAVE ARGUED THAT RECENT HINDU NATIONALISM IS THE SYMPTOM OF A CRISIS OF INDIAN SECULARISM AND HAVE BLAMED THIS ON A RESURGENCE OF RELIGION OR COMMUNALISM. SHABNUM TEJANI UNPACKS PREVAILING ASSUMPTIONS ABOUT THE MEANING OF SECULARISM IN CONTEMPORARY POLITICS, FOCUSING ON INDIA BUT WITH MANY POINTS OF COMPARISON ELSEWHERE IN THE WORLD. SHE

QUESTIONS THE SIMPLE DICHOTOMY BETWEEN SECULARISM AND COMMUNALISM THAT HAS BEEN USED IN SCHOLARLY STUDY AND POLITICAL DISCOURSE. TRACING THE SOCIAL, POLITICAL, AND INTELLECTUAL GENEALOGIES OF THE CONCEPTS OF SECULARISM AND COMMUNALISM FROM THE LATE NINETEENTH CENTURY UNTIL THE RATIFICATION OF THE INDIAN CONSTITUTION IN 1950, SHE SHOWS HOW SECULARISM CAME TO BE BOUND UP WITH IDEAS ABOUT NATIONALISM AND NATIONAL IDENTITY.

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.

PATHWAY TO INDIA'S PARTITION

BIMAL PRASAD 1999 ON ISLAMIC NATIONALISM IN 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.

THE MAHATMA AND THE MUSLIMS Y. G. BHAVE 1997 LEADERS OF THE COUNTRY'S FREEDOM MOVEMENT ACCEPTED PARTITION OF THE INDIAN SUB-CONTINENT (ALBEIT RELUCTANTLY) AS THE ONLY SOLUTION TO HINDU-MUSLIM PROBLEM UNDER

CONDITIONS THEN OBTAINING IN THE COUNTRY. PAKISTAN DROVE OUT ALL HINDUS AND SIKHS AND HAS, THEREFORE, SOLVED THE PROBLEM ONCE AND FOR ALL TIMES. INDIA HAS SIZEABLE MUSLIM POPULATION EVEN AFTER ~~PARTITION~~ ~~MUSLIMS POPULATION HAS~~ BEEN STEADILY GROWING. THE HINDU-MUSLIM PROBLEM REMAINS FAR FROM SOLVED SO FAR AS INDIA IS CONCERNED. MAHATMA GANDHI SPENT HIS LIFE-TIME IN SOLVING THE PROBLEM BUT FAILED COMPLETELY. WILL THE SMALL MEN WHO SHOUT GANDHI'S NAME FROM THE HOUSE-TOP SUCCEED WHERE THE FORMIDABLE MAHATMA HAD HIMSELF FAILED? WHAT ARE THE IMPLICATIONS OF A SECOND FAILURE ON THE HINDU-MUSLIM FRONT?

SYED MAHMUD 1949

THE CONSTRUCTION OF COMMUNALISM IN COLONIAL NORTH INDIA GYANENDRA PANDEY 2006 THE AUTHOR CHARTS THE HISTORY OF THE TERM COMMUNALISM AND THE POLITICS AND ATTITUDES IT SEEKS TO ENCAPSULATE.