

On Communalism And Globalization Offensives Of The Far Right 1st Edition

'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 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.

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.

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 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?

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 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

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 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.

Bringing together scholarship from several South Asian countries, this volume understands conflict resolution and cooperation building in the region. The essays cover three inter-related issues-security; political economy-domestic politics; and the construction of identities and normative frameworks. They employ broader social-science theorizing, particularly in relation to political economy, to go beyond conceptualizations based on international relations theory. The volume takes a fresh look at the inter-relationships between issues and their analyses and eschews stand-alone topics such as Kashmir, nuclear policies, or regional cooperation. Combining theory with fieldwork, it provides diverse perspectives and arguments for a more nuanced picture of international relations in South Asia.

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.

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

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

Does religion cause violent conflict, asks Chad M. Bauman, and if so, does it cause conflict more than other social

identities? Through an extended history of Christian-Hindu relations, with particular attention to the 2007–2008 riots in Kandhamal, Odisha, *Anti-Christian Violence in India* examines religious violence and how it pertains to broader aspects of humanity. Is "religious" conflict sui generis, or is it merely one species of intergroup conflict? Why and how might violence become an attractive option for religious actors? What explains the increase in religious violence over the last twenty to thirty years? Integrating theories of anti-Christian violence focused on politics, economics, and proselytization, *Anti-Christian Violence in India* additionally weaves in recent theory about globalization and, in particular, the forms of resistance against Western secular modernity that globalization periodically helps to provoke. With such theories in mind, Bauman explores the nature of anti-Christian violence in India, contending that resistance to secular modernities is, in fact, an important but often overlooked reason behind Hindu attacks on Christians. Intensifying the widespread Hindu tendency to think of religion in ethnic rather than universal terms, the ideology of Hindutva, or "Hinduness," explicitly rejects both the secular privatization of religion and the separability of religions from the communities that incubate them. And so, with provocative and original analysis, Bauman questions whether anti-Christian violence in contemporary India is really about religion, in the narrowest sense, or rather a manifestation of broader concerns among some Hindus about the Western sociopolitical order with which they associate global Christianity.

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 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.

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. *Human Rights and the Arts: Perspectives on Global Asia* approaches human rights issues from the perspective of artists and writers in global Asia. By focusing on the interventions of writers, artists, filmmakers, and dramatists, the book moves toward a new understanding of human rights that shifts the discussion of contexts and subjects away from the binaries of

cultural relativism and political sovereignty. From Ai Wei Wei and Michael Ondaatje, to Umar Kayam, Saryang Kim, Lia Zixin, and Noor Zaheer, among others, this volume takes its lead from global Asian artists, powerfully re-orienting thinking about human rights subjects and contexts to include the physical, spiritual, social, ecological, cultural, and the transnational. Looking at a range of work from Tibet, Indonesia, Sri Lanka, India, China, Bangladesh, Japan, Korea, Vietnam, and Macau as well as Asian diasporic communities, this book puts forward an understanding of global Asia that underscores "Asia" as a global site. It also highlights the continuing importance of nation-states and specific geographical entities, while stressing the ways that the human rights subject breaks out of these boundaries. 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.

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.

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 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 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.

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This book is a pioneering study of when and why Hindu Nationalists have engaged in discrimination and violence against minorities in contemporary India. Amrita Basu asks why the incidence and severity of violence differs significantly across Indian states, within states, and through time. Contrary to many predictions, the Hindu nationalist Bharatiya Janata Party (BJP) has neither consistently engaged in anti-minority violence nor been compelled by the centrifugal pressures of democracy to become a centrist party. Rather, the national BJP has alternated between moderation and militancy. Hindu nationalist violence has been conjunctural, determined by relations among its own party, social movement organization, and state governments, and on the character of opposition states, parties and movements. This study accords particular importance to the role of social movements in precipitating anti-minority violence. It calls for a broader understanding of social movements and a greater appreciation of their relationship to political parties.

Assembling Ethnicities in Neoliberal Times: Ethnographic Fictions and Sri Lanka's War argues that the bloody war fought between the Sri Lankan state and the separatist Tamil Tigers from 1983 to 2009 should be understood as structured and animated by the forces of global capitalism. Using Aihwa Ong's theorization of neoliberalism as a mobile technology and assemblage, this book explores how contemporary globalization has exacerbated forces of nationalism and racism. Nimanthi Perera-Rajasingham finds that ethnographic fictions have both internalized certain colonial Orientalist impulses and critically engaged with categories of objective gazing, empiricism, and temporal distancing. She demonstrates that such fictions take seriously the task of bearing witness and documenting the complex productions of ethnic identities and the devastations wrought by warfare. To this end, *Assembling Ethnicities* explores colonial-era travel writing by Robert Knox (1681) and Leonard Woolf (1913); contemporary works by Michael Ondaatje, Romesh Gunsekera, Shobasakthi, Dharmasiri Bandaranayake, and Thamotheerampillai Shanaathanan; and cultural festivals and theater, including vernacular performances of Euripides's *The Trojan Women* and women workers' theater. The book interprets contemporary fictions to unpack neoliberalism's entanglements with nationalism and racism, engaging current issues such as human rights, the pastoral, Tamil militancy, immigrant lives, feminism and nationalism, and postwar developmentalism.

Peace and Justice, a part of the series, Imagine a New South Asia, presented by ActionAid International Asia reflects the desire for a peaceful, violence-free and inclusive South Asia. It comprises discussions on diverse topics such as conflicts and prospects of peace in the Kashmir valley, accountability of the state, problems related to governance, challenges faced by democracy, politics of secularism in Bangladesh, the alternative to war in Sri Lanka, and Pakistan's perspective vis-à-vis peace and justice within the subcontinent.

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

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

This book argues that contemporary world literature is defined by peripheral internationalism. Over the twentieth and twenty-first centuries, a range of aesthetic forms beyond the metropolitan West - fiction, memoir, cinema, theater - came to resist cultural nationalism and promote the struggles of subaltern groups. Peripheral internationalism pitted intellectuals and writers not only against the ex-imperial West, but also against their burgeoning national elites. In a sense, these writers marginalized the West and placed the non-Western peripheries in a new center. Through a grounded yet sweeping survey of Bengali, English, and other texts, the book connects India to the Soviet Union, China, Vietnam, Latin America, and the United States. Chapters focus on Rabindranath Tagore, M. N. Roy, Mrinal Sen, Mahasweta Devi, Arundhati Roy, and Aravind Adiga. Unlike the Anglo-American emphasis on a post-national globalization, *Insurgent Imaginations* argues for humanism and revolutionary internationalism as the determinate bases of world literature.

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, is revealed in this study.

This compilation analyzes the terror attacks on 26/11 in Mumbai from various angles, based on the understanding that deeper issues are hidden behind every such tragedy. It discusses terrorism, law, Indo-Pak relations, the indigenous causes of terrorism in India, the role of the state, the pattern of investigations so far, the prevalent laws, the response of civic society, the role of the media, the unsolved puzzles and the need for a deeper inquiry into the incident. Most of the chapters have been written in the immediate aftermath of the incident and bear the imprint of the pain and anguish it caused. With a focus on 26/11, the chapters discuss the entire phenomenon of terrorism. The broad contours of the analysis include the killing of non-combatants, the political motive or the statement behind such killings, and the secret planning of such attacks where the actors are even willing or keen to lay down their lives for bringing about such devastation. The book will be of great interest to the public at large and also to policy makers.

The book is the first of its kind in using the methodology of Comparative Literature to look at ethnographic fiction written in different regional languages of India. The issue of cultural identity of writers has often been seen as a simple case of a one-to-one relationship between the writer and the community of his/her birth. However, in reality, there is no one cultural space that any writer, or even any individual, inhabits. Cultural boundaries are today more porous than ever, and it is highly problematic to see the writer as either an 'insider' or 'outsider' of any ethnic community about which he/she writes. Informed by such perspectives, *Ethnic Worlds in Select Indian Fiction* closely looks at the chronological history of the Assamese ethnic novel within the framework of Comparative Literature. It is very rare that literary representations by and about ethnic communities in India have been compared and contrasted.

Globalisation has brought forth significant changes in India and has generated intense discussion about the national level

economic reforms that it has brought in. In the process, the state level reforms have not received much attention. This book is an attempt to fill in this gap. It brings together contributors from different disciplines and presents a contemporary analysis of globalisation, governance reforms and development in India and covers the theoretical and conceptual spectrum, state level reforms, and the social, cultural and political dimensions of globalisation and reforms in the country. 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 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.

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.

A case study of one of the most important global institutions of cultural policy formation, UNESCO and the Fate of the Literary demonstrates the relationship between such policymaking and transformations in the economy. Focusing on UNESCO's use of books, Sarah Brouillette identifies three phases in the agency's history and explores the literary and cultural programming of each. In the immediate postwar period, healthy economies made possible the funding of an infrastructure in support of a liberal cosmopolitanism and the spread of capitalist democracy. In the decolonizing 1960s and '70s, illiteracy and lack of access to literature were lamented as a "book hunger" in the developing world, and reading was touted as a universal humanizing value to argue for a more balanced communications industry and copyright regime. Most recently, literature has become instrumental in city and nation branding that drive tourism and the heritage industry. Today, the agency largely treats high literature as a commercially self-sustaining product for wealthy aging publics, and fundamental policy reform to address the uneven relations that characterize global intellectual property creation is off the table. UNESCO's literary programming is in this way highly suggestive. A trajectory that might appear to be one of triumphant success—literary tourism and festival programming can be quite lucrative for some people—is also, under a different light, a story of decline.

“The Mahatma Misunderstood” studies the relationship 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.

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.

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 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.

The leading voices in science studies have argued that modern science reflects dominant social interests of Western society. Following this logic, postmodern scholars have urged postcolonial societies to develop their own "alternative sciences" as a step towards "mental decolonization". These ideas have found a warm welcome among Hindu nationalists who came to power in India in the early 1990s. In this passionate and highly original study, Indian-born author Meera Nanda reveals how these well-meaning but ultimately misguided ideas are enabling Hindu ideologues to propagate religious myths in the guise of science and secularism. At the heart of Hindu supremacist ideology, Nanda argues, lies a postmodernist assumption: that each society has its own norms of reasonableness, logic, rules of evidence, and conception of truth, and that there is no non-arbitrary, culture-independent way to choose among these alternatives. What is being celebrated as "difference" by postmodernists, however, has more often than not been the source of mental bondage and authoritarianism in non-Western cultures. The "Vedic sciences" currently endorsed in Indian schools, colleges, and the mass media promotes the same elements of orthodox Hinduism that have for centuries deprived the vast majority of Indian people of their full humanity. By denouncing science and secularization, the left was unwittingly contributing to what Nanda calls "reactionary modernism." In contrast, Nanda points to the Dalit, or untouchable, movement as a true example of an "alternative science" that has embraced reason and modern science to challenge traditional notions of hierarchy.

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.

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.

A monograph on English Ukrainian writing. Featuring fresher images of Ukrainian culture in Canada, it concludes with a fresh reading of enduring cultural stereotypes.

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!

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'.

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