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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.

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On Communalism And Globalization Offensives Of The Far Right

Communalism has been described as a sectarian exploitation of social traditions as a medium of political mobilization. This is done to punish the interests of the entrenched groups. Thus communalism is an ideology used to fulfill socioeco- politico hopes of a community or social @ups. It requires proposals and programmes

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Aijaz Ahmad, On Communalism and Globalization: Offensives of the Far Right (Gurgaon, India: Three Es-says Collective, 2004), xxvi. 8. However, all forms of communalism, for Ahmad, ...

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Introduction Communalism, is referred in the western world as a "theory or system of government in which virtually autonomous local communities are loosely in federation". Communalism is a political philosophy, which proposes that market and money be abolished and that land and enterprises to be placed in the custody of community. But in the Indian ... Continue reading "Communalism ...

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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.

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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.

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 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 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.

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.

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.

Untangles many of the intertwined threads in this poorly understood region with nuclear capabilities.

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.

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.

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!

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