

Minority Politics In India Role And Impact Of Christians In Punjab Politics 1st Published

This book presents a systematic study of the transformation of the specific socio-political identity of the Muslims in Assam. It discusses the issues of Muslims under India's 'indigenous secularism', Hindu nationalism and the rise of majoritarian politics; Muslim immigration into Assam after Independence; the Assam Movement and the shift of Muslims from being a vote bank to an autonomous force in the post-Partition politics of Assam; the role of Jamiat; and the divide between Assamese and the neo-Assamese. It explores the history and contemporary politics of the state to show how they shape the new context of Muslim identity in Assam, where previously an Assamese identity often prevailed over religious and linguistic identity. With the current debates on illegal immigration, the National Register of Citizens of India (NRC) and the Citizenship (Amendment) Act 2019, this book will be a timely addition to the existing literature on Muslim minority politics in Assam and northeast India. This book will be useful to scholars and researchers of political science, sociology, political sociology, minority studies, northeast India studies, demography and immigration studies, and development studies. It will interest those concerned with minority politics, communal politics, identity politics, migration, citizenship issues, and South Asian studies.

The No Nonsense Guide to Minority Rights in South Asia is a practical primer on issues related to minority rights in South Asian countries. It delves into all major concepts and cutting edge theories that constitute the evolving minority rights discourse. The 'minority' in South Asia is typically characterized by 'non-domination' and powerlessness, two major markers apart from language, culture, religion and ethnicity. This book explores the process of this kind of 'minoritization' in the region, evaluating the weaknesses of constitutional and legal frameworks that contribute to it. In doing so, it examines in detail the State's role in the socio-political recognition, protection and exclusion of minorities. By taking a rights-based approach, the book argues that nation-building in South Asia has been devoid of the commitment to expand the democracy and equality agenda and has instead been dominated by majoritarian and authoritarian policies. While elaborating on such politics of recognition and inequality, the author goes on to explore and analyze the ethnic composition of each South Asian country—India, Pakistan, Nepal, Bangladesh, Sri Lanka and Bhutan. She also highlights the role of minority agencies in resisting injustice and exclusion, thus providing a comparative and holistic understanding of the minority discourse in the region. This book is an important reference resource for students and academics working in the areas of politics and international relations, especially on human rights, minority rights and state-building. It will also be a useful guide for activists.

This book is recognized as a classic study both of the politics of language and religion in India and of ethnic and nationalist movements in general. It received overwhelmingly favorable reviews across disciplinary and international boundaries at first publication, characterized as "a masterly conceptual analysis of language, religion, ethnic groups, and nationhood", "a monumental work", "of interest to all political scientists", one that "should be required reading for any politically concerned person" in the United Kingdom (from a TLS review), a work whose "value and importance can scarcely be overstated", with "no competitor in the same class".

Plural societies all over the world are facing the challenge of integrating the minorities into mainstream polity and society. India is a land of many languages, cultures and religions. It is an ideal place where one can see the minorities in their different dimensions. It is the home to the second largest Muslim population in the world, and their integration into mainstream politics has remained a challenge to the secular polity of India. The present work 'Muslim Minorities and the National Commission for Minorities in India', deals with the Muslim situation in India and the institutional response of the state towards them. It locates the problem of Muslim minorities in the larger context of minority rights and discusses the efficacy of the redress mechanisms, like National Commission for Minorities, in forging the community within larger society. The study highlights that the institutionalization of minority rights and the safeguards, like the monitoring mechanisms, are not just enough, and should also be supported by strong appreciation for the principle of pluralism for the integration of minority communities in the plural societies. The book will be useful to academicians, researchers, students and general public interested in the study of political science, public policy, sociology, plural societies, and minority rights.

Comparing Asian Politics presents an invaluable comparative examination of politics and government in three Asian nations: India, China, and Japan. The author elucidates the links between politics and each nation's distinctive cultural and historical contexts and demonstrates the intermingling and grafting of Asian traditions with the influence of Western values and institutions. National identity, political cohesion, and socioeconomic change emerge as central to how politics has developed in each nation-state. Also included are focus boxes on political and social issues in other important countries in Asia. The book provides insight into topics such as the significance of constitutions in the political process; the parliamentary system in Asia; the regionalization of politics and the importance of levels of government; the decay of one-party rule; the links between development and democratization; and the impact of globalization. This essential text not only illuminates the politics of India, China, and Japan in relation to one another, it also suggests to readers how their own experience of politics can be informed by understanding the politics and government of these three Asian nations. In this new edition, the author includes a discussion on the recent political changes in China and the election of Xi Jinping in early 2013, the devastating earthquake and tsunami that hit Japan in 2011, and the recent elections in India.

Examining the processes of state formation and consolidation, and the erosion of the post-colonial state, this book highlights three themes: the constraints of modernization; the contradictory logic of modernization vis-a-vis assertive political identities; and the politics of the governed and the battle for equal status at the level of the state. It sees the present crisis of the Indian state as a direct result of the post-colonial state's inability to grapple with the social and multicultural realities of the Indian polity, thus making way for various religious, caste and regional frictions to surface.

This book presents a new and representative outlook of Indian polity, society, culture, Islamic terrorism, human rights, women's right vis-a-vis Muslim clergy, Islamic conversions in India, and communal riots. Author is quite liberal in giving expression to his view on issues related to Islam and Muslims.

This new collection examines the emergence of the Bharatiya Janata Party (BJP) in India and the ways in which its Hindu nationalist agenda has been affected by the

constraints of being a dominant member of a coalition government. Religious influence in contemporary politics offers a fertile ground for political-sociological analysis, especially in societies where religion is a very important source of collective identity. In South Asian societies religion can, and often has, provided legitimacy to both governments and those who oppose them. This book examines the emergence of the BJP and the ways in which its Hindu nationalist agenda has been affected by the constraints of being a dominant member of a coalition government. The collected authors take stock of the party's first full term in power, presiding over the diverse forces of the governing NDA coalition, and the 2004 elections. They assess the BJP's performance in relation to its stated goals, and more specifically how it has fared in a range of policy fields - centre-state relations, foreign policy, defence policies, the 'second generation' of economic reforms, initiatives to curb corruption and the fate of minorities. Explicitly linking the volume to literature on coalition politics, this book will be of great importance to students and researchers in the fields of South Asian studies and politics.

The Well Being Of People Is Unquestionably The Ultimate Object Of All Development Efforts Of A Country And The Basic Quest Of Human Endeavour Is Always To Seek A Better Quality Of Life. The Quality Of Life Of Citizens Of A Nation Can Be Effectively Improved Only By Raising The Standards Of Living Of The People On The Street And In Rural Areas. Social Empowerment In General Is Very Fundamental In Achieving This Goal. The Institution Of Democracy Provides A Strong Foundation For Harmonizing Social And Economic Objectives. Thus, Within The Broad Democratic Framework There Are Great Opportunities For Synergizing And Economic Growth Programmes To Deliver Better Quality Of Life In The Shortest Possible Span Of Time. In India, The Plight Of Muslim Is Not Better Than That Of Belonging To Other Social Groups. Due To The Impact Of Modernization, Westernization, Globalization, Democracy, Socio-Economic Changes, Legal Enactment Pertaining To Muslim, Society Is Advancing Towards Gender Just And Equates Systems, Giving The Way To Empowerment And Advancement Of Muslim In India. The Concept Of Minority Rights Is Growing Momentum In India. The Constitutional And Legal Measures For The Protection Of Rights Of The Minorities Do Provide Protection To Minority Population Against The Exploitation And Violation Of Their Rights As Well As Equal Opportunities For Their Advancement And Development, However, The Plight Of Muslims In India Is Found To Be Grim Which Has Been Well Depicted In The Report Of High Power Committee Under The Chairmanship Of Justice Rajinder Sachar. Development As A Human Right Approach Is Imperative For Understanding The Development Of Minority Population And Also Realizing Their Rights. The Volume Highlights Some Of The Important Dimensions, Aspects And Issues Of Human Rights In The Context Of Muslim Population In India. The Volume Comprises Of 16 Papers Dealing With Different Themes And Dimensions Of Rights Of The Muslim Population. Some Of The Papers Also Focus On The Marginalization Of Muslim Population Due To Armed Conflict, Development Induced Displacement And Conflict Induced Displacement While A Few Papers Highlights The Development Perspective In The Context Of Muslim Population In India. It Is Expected That The Present Volume Will Be Useful In Understanding The Dynamics Of Human Rights Of Muslim Population And Evolving Strategies For The Protection Of Human Rights Of Muslim

The principle objective underlying this study is a modest attempt in identifying and analyzing the problems of religious minority (Muslims and Christians) in India and the role of government & statutory bodies (particularly NCM) in India and the efforts of U.N in dealing with the rights of religious minority. The book is divided into two parts, Part one contains two chapters. Chapter one examines the debates on Human Rights and the different declaration and covenants by the United Nations in protecting the Human Rights of people at globe. Chapter two evaluates the history and current status of human rights in India. Part Two focuses on the 'Minority Rights, Chapter three locates the provisions of Minorities in India and United Nations. Chapter Four attempts to analyze the problems of India's religious minorities (mainly Muslims and Christians). Chapter five locates the efforts of United Nations and India in defending, locating and protecting the rights of Minorities. The final chapter is a concluding remark which critically analyzes the efforts of both the India and United Nations in tackling the problems of minorities, which is remained "unresolved."

This is a rejoinder to suppressed histories. The role of minorities in India's struggle for freedom has been praise-worthy in every sense of the term. They played an immensely important role there. Unfortunately, however, that brilliant role does not occupy any meaningful space in our historical discourses. The present work corrects the distortion and draws the picture of the minorities role in India's freedom struggle in colours true to history. Almost all the minorities Muslims, Sikhs, Parsis, Christians, etc. have been given their due space here.

This book analyzes the ways in which organizations and individuals in India grappled with and contested definitions of democracy and unity in the decades directly preceding and following independent Indian statehood. The All India Scheduled Castes Federation and the All India Women's Conference are used as case studies to explore Indian Dalit and women activists' attempts to reconceptualize universal citizenship, Indian identity, dissent, and principled democracy during a moment of uncertainty in India's political life. The author argues that, because the Indian nation and the Indian state remained in flux during the 1940s and '50s, marginal political actors, writers, social activists, and others were able to propose novel forms of democratic participation and new ideas about what it would mean to be a unified state that appreciates political responsibility, a respect for difference and a broader perspective of the population. Moreover, this book suggests that this redefinition of Indian politics is more widespread than generally understood and considers how strategies used by both organizations featured have continued to be part of the national story about democracy and dissent in India. Through an examination of public discourse, caste politics, women's rights advocacy, and popular literature, this book excavates the traces of fundamental uncertainty regarding definitions and expectations of democracy and unity in India. It will be of interest to academics in the fields of modern South Asian history, democracy and nationalism, postcolonialism, gender studies, political organization, and global history.

"This book is a detailed overview of the institutional and historical trajectory of Indian federalism, including both territorial and non-territorial aspects of Indian federalism. An extensive analysis has been made of the various federal policy measures adopted by different rulers from time to time, particularly with an emphasis on federalism under the British colonial rule and the role of princely states in Indian federalism. It has made a

critical analysis of the Constituent Assembly Debates on federalism and the role of political leaders in shaping of Indian federalism. Further, a critical analysis has been made about the changing nature and dynamics of Indian federalism in the post-independent India including the contemporary debates on various aspects of Indian federalism. The book is an important compendium for those wishing to have first-hand information on Indian federalism and may be very useful for scholars interested in center-state relations. It can be an important guide for researchers in identifying various research questions for further study on Indian federalism. Most importantly, it can be a very useful course book for students or professionals for whom the existing shorter introductions to the subject may not suffice. Any undergraduate student who needs to undertake an advance level study on Indian Politics and Government or Indian federalism will find the book very useful. International readers of comparative politics will also find the book useful. Additionally, the book may be useful for those who are interested in Indian Administrative Services (IAS) and for the politicians as well."

This volume brings together a collection of essays analysing the current scenario in South and Southeast Asia with respect to the position of minority groups. Based on an in-depth investigation of some of the lasting minority–majority conflicts of the post-colonial period in countries that often escape comparison, the articles are a rich and critical exposition of the social, economic, cultural and political dimensions of these struggles. The central question being addressed is that of community rights in the modern nation-state and how these are being understood by the two concerned parties and, where and when, thereof, a situation of conflict arose.

This volume examines how religion is intrinsically related to politics in India. Based on studies from states across the length and breadth of India, it looks at political formations that inform political discourse on the national level and maps the trajectory of religion in politics. The chapters in this volume: discuss contemporary trends in Indian politics, including Hindutva, citizenship bills and mob violence; draw on fieldwork conducted across states and regions in India on critical themes, including the role of religion in electoral process, political campaigns and voting behaviour, political and ideological mobilization, and state politics vis-à-vis religion, among minorities; focus on the emerging politics of the 21st century. The book will be a key reference text for scholars and researchers of politics, religion, sociology, media and culture studies, and South Asian studies.

The work is unique in the sense that it has not only delved into historical antecedents of the contemporary attitudes of the new generation of Indian Muslims, but has also brought out their adjustment mechanisms and reactions to the demands which are made upon them from a section of the majority. For the understanding of different aspects of behaviour of the minority vis-a-vis the majority, the author has liberally drawn upon the relevant literature of three branches of social sciences, viz., Psychology, Sociology and Political Science. The studies of minority-majority relations elsewhere are referred to for making the reader aware that to a very large extent minorities, wherever they are found, behave in the similar way. Reviews "œ... The perspective offered by the author in the present study augurs well for the cause of nation-building in the specific context of the persisting and ever elusive communal problem in India." Prof. Iqbal Narain "œThe publication is so fascinating that I read more than half by the time I reached Lucknow"œ . Prof. H.S. Asthana "œThe first full length study of the

mass psychology of the Muslim mind after Mujibâ€™s The Indian Muslims Qamar Hasan has used the tools of academic research to study the Muslim factor in Indian Politics... read it because it is a same voice in the madness all around. Tapan Basu, Sunday â€œThe book clearly brings out reactions indicative of fear of domination and urge to dominate ... the book has made a definite contribution in the understanding of inter-and intra-group relationships.â€ Pramod Kumar â€œThe author must be complimented for his bold and frank revelations about the attitudes of Muslims and Hindus towards each other, their self appraisals and their assessment.â€ Dr. K. Ravichandra, Review Projector, Vol. VIII, Nos. 10â€“12 â€œThe causes and cures of the serious problems bedeviling relations between the Muslim minority in India and the Hindu majority badly need studying within a socio-psychological framework. Qamar Hasan is on the right track for a social scientist to throw light on the problems of his people, but he needs to settle on just one frame of reference and typology and then test some bolder hypotheses.â€™â€™

This volume assembles renowned scholars to address, for the first time, the relationship between minorities and populism in South Asia and Europe from a critical perspective. Despite the very different and to some extent opposite historical and political trajectories, there is today a convergence on nationalist affirmation and on majoritarian politics between South Asia and Europe. In India, the Hindu majority rebels against wide-ranging minority rights anchored in the Constitution. In Europe, the refugee crisis and Islamic radicalization bring to the forefront the postcolonial legacy. Despite all rhetoric, there are obvious dangers of majoritarianism. Populist parties are divisive, partisan, disregard minority rights, engage in lynching, social division, stigmatization and exclusion, turning minorities into second-class citizens. There is a profound structural connection between minorities and the current rise of populism in India and Europe. But there remains a deep perplexity and also anxiety: Does the presence of minorities necessarily have to trigger majoritarian policies? Are there no solutions to this dilemma? Many observers considered multicultural policies and affirmative action programs in India as a possible model for Europe to adopt in order to achieve greater integration. But eventually they seem to have failed. Why so? Are multiculturalism and the recognition of differences still options today? On the other hand, most scholars in India typically reject the European model of liberal democracy and secularism as impracticable in India and locate the reason for the current malaise in the west. But is liberal democracy really so bad in dealing with pluralism? This volume, collecting a selection of the Reset DOC Venice-Padua-Delhi dialogue series, is going to answer two fundamental questions. First, what precisely is the nexus between minorities and populism in South Asia and Europe? Starting from those case studies, the authors will also draw some general theoretical inferences about the nature of populism. Secondly, given the dangers of populism for minorities, the volume will look for the most adequate and feasible solutions.

This book analyses the emerging trend of Muslim-minority politics in India and illustrates that a fundamental shift has occurred over the last 20 years from an identity-dominated, self-serving and inward-looking approach by Muslim community leaders, Islamic authorities and social activists that seeks to protect Islamic law and culture, towards an inclusive debate centred on socio-economic marginalisation and minority empowerment. The book focuses on Muslim activists, and members and affiliates of the

Popular Front of India (PFI), a growing Muslim-minority and youth movement. Drawing on qualitative fieldwork undertaken since 2011, the author analyses recent literature on Muslim citizenship politics and the growing involvement of Islamist organisations and movements in the democratic process and electoral politics to demonstrate that religious groups play a role in politics, development, and policy making, which is often ignored within political theory. The book suggests that further scrutiny is needed of the assumption that Muslim politics and Islamic movements are incompatible with the democratic political framework of the modern nation state in India and elsewhere. Contributing to a more nuanced understanding of how Islamic movements utilise various spiritual, organisational and material resources and strategies for collective action, community development and democratic engagement, the book will be of interest to academics in the field of political Islam, South Asian studies, sociology of religion and development studies.

This book will make you revisit the 'minority question' as it has been understood, conventionally. This book subjects to scrutiny some of the well-established social science concepts such as minority, ethnicity, inclusion, exclusion, and self-determination, among others. The purpose of the enquiry is neither to debunk these concepts nor to highlight their relevance/irrelevance, but merely to guard against their unselective usage by scholars. The work is an endeavor to address some of the questions that animate current scholarship on minority and minoritization. In doing so, the book draws upon European and Indian experiences of cultural diversities as these regions are two of the most culturally diverse regions in the world and engage with diversity from within a democratic framework.

In the Indian context; comprises papers presented at a seminar organized by the Institute of Islamic Studies in Bombay, 1986.

The movement away from secularist practices and toward political Islam is a prominent trend across Muslim polities. Yet this shift remains under-theorized. Why do modern Muslim polities adopt policies that explicitly cater to religious sensibilities? How are these encoded in law and with what effects? Sadia Saeed addresses these questions through examining shifts in Pakistan's official state policies toward the rights of religious minorities, in particular the controversial Ahmadiyya community. Looking closely at the 'Ahmadi question', Saeed develops a framework for conceptualizing and explaining modern desecularization processes that emphasizes the critical role of nation-state formation, political majoritarianism, and struggles between 'secularist' and 'religious' ideologues in evolving political and legal fields. The book demonstrates that desecularization entails instituting new understandings of religion through processes and justifications that are quintessentially modern.

This is an examination of the complicated intersection between religion, caste and politics in modern-day india.

A comprehensive and up-to-date study of the major political, cultural and economic changes in India during the past 45 years.

Published in 1991, *The Self-determination of Minorities in International Politics* is a valuable contribution to the field of Politics.

A critical analysis of the ethnic conflict in Sri Lanka In the eighties, Sri Lanka, once considered the 'model' colony, was torn apart by ethnic strife between the predominantly Buddhist Sinhalas, constituting almost threequarters of the island's inhabitants, and the numerically

